







History  
OF  
The Presbyterian Church  
IN  
South Carolina  
Since 1850



*Edited by*  
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## FOREWORD

In 1916 Rev. William S. Bean, D.D., historiographer of the Synod of South Carolina, submitted to the Synod a manuscript of the history of the Presbyterian Church in South Carolina from 1850 to 1900. A Historical Commission was appointed by the Synod and the manuscript by Dr. Bean was placed in its hands for review, with power to accept or reject with a view to its publication. The Commission suggested certain alterations and additions in the manuscript. Dr. Bean died in 1920, before the book could be published. In 1924, by the authority of the Synod, the Commission undertook the publication of the work. As twenty-five years had intervened between the closing period of Dr. Bean's manuscript and the present, the Commission decided to complete the history to 1925 and to enlarge its plan by introducing other features. Rev. Dudley Jones, D.D., and Rev. William H. Mills, D.D., were chosen editors, and were requested to write additional chapters covering the period from 1900 to 1925. Rev. George G. Mayes, D. D., on account of his long association with the Home Missions of the Synod, was asked to write an account of Synodical Home Missions. The Synodical of the Ladies' Auxiliary generously responded when asked to cooperate in issuing the volume. Mrs. Louisa Cheves Smythe Stoney with Miss Margaret Adams Gist have contributed a number of chapters on the Women's Work.

As the labor of all the writers and editors has been a work of love and loyalty, the Commission has great pleasure in making this public acknowledgment of the profound gratitude and sincere appreciation of both the Commission and the Synod for their efficient and gracious services. Dr. Mills has been most helpful not only on account of his painstaking care but also on



account of the fullness and accuracy of his information about South Carolina affairs and history. The heaviest task of completing and publishing the history has fallen upon Dr. Jones, and it has been largely through his devoted, faithful and able efforts that the material has been gathered and prepared and that this volume is now issued, and to him belongs and is cordially given special thanks.

S. C. BYRD,

F. D. JONES,

W. H. MILLS,

H. W. PRATT,

*Historical Commission.*

S. C. BYRD, *Chairman,*

*For the Commission.*

## PREFACE

History may be a record or an interpretation. This volume is a collection of annals rather than an explanation, chronicles rather than an exposition of causes or principles. With the two volumes of Dr. George Howe, this volume furnishes the material of bare facts from which some future writer may construct a truly historical and philosophical interpretation of the movements and events of the Presbyterian Church in South Carolina from its earliest days.

In 1883, the second volume of "The History of the Presbyterian Church in South Carolina" was brought to a close by Rev. Dr. George Howe. The two volumes of Dr. Howe's history reported the life of the Presbyterian Church from the beginnings of the colonial era down to 1850, as given in the directions to the author by the Synod in 1849.

This present volume aims to cover every aspect of the Presbyterian Church in this State from 1850 to the present. The chapters on the educational work of the Synod are an exception as these give a sketch of Presbyterian schools of the Synod from the earliest times to the present. No other account of this feature of our history exists in any form. This exception applies also to Mrs. Stoney's chapters on the women's work.

This volume represents the devoted labors of several members of the Presbyterian Church in South Carolina. We desire to ascribe singular and supreme honor to Rev. William Smith Bean, D.D., from whose pen comes one-fourth of the pages of this book.

Some years after Dr. Howe's death in 1883, Rev. William Plumer Jacobs was appointed historiographer by the Synod. Sometime before 1889 Dr. Bean was appointed to the same office. Ten years later some desire was expressed in the Synod for a history in continuance of Dr. Howe's work. In response to this sentiment, Dr. Bean laid before the Synod of 1910 a "plan for the prosecution of the writing of the history, which was adopted." In 1912, he reported his progress in prep-



aration of the history. His eloquent and beautiful words disclose the difficulties, and yet the spirit, with which he gave himself to the task: "When I first looked upon the ancient volumes of Minutes, I confess that I shrank from the task as dry, drudging and even repellent. But the perusal of these volumes, the signatures of venerated men who have gone to their reward, the glimpses afforded of the counsels and labors of consecrated workers in the Kingdom of Christ, the gathering of the dark clouds of war, the echoes of distant battles, the plaintive stories of loss and desolation—soon roused in me a sense of interest and sympathy, which I would fain bring home to the hearts of the living generation. Were this to be accomplished merely by my own attempt to construct a flowing narrative it would seem a hopeless task. But the thoughts, the principles, the hopes and decisions of our consecrated toilers in the past come back to us in what remains of their writings; and with the help of God it may be possible to rekindle our reverence and affection for them, lest thy pass away from our memory. With your interest and cooperation, my dear brethren, I can venture to take up this work, hallowed by the touch of the saintliest man I have ever known, the learned and consecrated teacher, Dr. George Howe."

As Editors, we have incorporated the manuscript of Dr. Bean practically as it came from his hand. Besides contributions of our own, which appear for themselves, we have the chapters on the women's work which is due to the friendly cooperation of the Synodical Auxiliary of the women of the Presbyterian Church in this State, who have delayed their own special history in deference to this volume. Miss Margaret Gist at first and, later, Mrs. Louisa Cheves Smythe Stoney, have furnished valuable and delightful pages that tell what the women have done in this Synod. The editors wish to make especial acknowledgment of Mrs. Stoney's lovely spirit of cooperation and pay tribute to her gift for research and her style of presentation.

Dr. George G. Mayes, so long and intimately connected with our Home Mission activities, has written for us the account of that work for the last twenty-five years.

The last section of this volume, that of the congregational sketches, was intended to preserve the record of every congregation in the Synod as nearly as could be expressed in such limited space. We regret that the list is not quite complete in spite of two years of unremitting effort. The sketches are the work of many persons, mainly from pastors but also from many others unknown to us. We desire to express appreciation for the contributions to this history by so many friends. We make particular mention of certain ones because of large measure of help given: Rev. J. K. Roberts of Enoree Presbytery, Rev. Ephriam C. Bailey of Hartsville, Hon. Henry E. Davis of Florence, Dr. E. P. Davis of Greenville.

No doubt some errors may be found and some mistakes have been made, but our work has been a pleasure. As Editors, we have tried to accomplish the simple and unpretentious plan of furnishing a record of progress and events. We hope that this work may prove predominantly satisfactory to the Presbyterian Church and people of South Carolina.

F. D. JONES,  
WM. H. MILLS,  
Editors.



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HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART I

The Beginnings and Growth  
OF THE  
Protestant Denominations  
in South Carolina

*By*

*W. H. MILLS, D. D.*

## The Beginnings and Growth of the Protestant Denominations in South Carolina

BY W. H. MILLS, D.D.

"To understand the present, we must know the past," wrote Dr. Geo. Howe in the Preface to the first volume of his "History of the Presbyterian Church in South Carolina." The Committee of the Synod entrusted with the preparation of this volume of the History of the Presbyterian Church in South Carolina, has had the difficult task of dealing with the present, or a past within the memory of living men. It has felt that to understand this present, we should bring before our readers in brief review, the remoter past. In South Carolina today, there are Baptists and Methodists, Lutherans and Episcopalians, Associate Reformed Presbyterians and Presbyterians, each making an important contribution to the religious life of the State. Who are these? Whence came they? Where were their first church buildings? Who were their first ministers? The Episcopal establishment, the Methodist circuit-preaching, the immigration of the Presbyterian Scotch-Irish into the "upper-country" from Virginia and Pennsylvania, made ineffaceable impression upon the mind and heart of the people. They are what they are today because of these yesterdays.

In this first chapter, the historians of the denominations speak again in their own words. They tell us of these beginnings. The historians of the State—Ramsay, Mills, Hammond—tell us what progress had been made in the periods in which they write,—in the beginning of the nineteenth century when settlement was just completed; at the end of its first quarter when internal improvements were being rapidly carried forward; and at the end of its third quarter when the old civilization of two hundred years had been wrecked by war and a new was rising from its ashes.

Spanish Roman Catholic, French Huguenot, English Episcopalian, English Baptist, Scotch Presbyterian, German Lutheran, each came to South Carolina and found it a "good land," "a



land of brooks of water, of fountains and depths that spring out of valleys and hills," "a land wherein they might eat bread without scarceness, and in which their children should not lack anything."

The First Attempt at Colonization—the Spaniards.

"The first attempt to found a State on the continent of North America was made by Spain, and by adherents of the Church of Rome, within the present territories of South Carolina"—Howe, Vol. 1, p. 20. "A company was formed in St. Domingo which fitted out two slaveships under Lucas Vasquez d'Ayllon, and dispatched them for the (Florida) coast in 1515 or 1516. The land they first made they called St. Helena; the river they entered, now known by its Indian name, the Combahee, they called the Jordan; the country was called by its inhabitants Chiquola or Chicora."—Howe, Vol. 1, p. 20.

"Later d'Ayllon returned with three vessels, and entered the Combahee, where the largest of his vessels stranded. With the other two vessels, he sailed further, found a harbor convenient and accessible, and a desirable pleasant country, and resolving to found there the capitol of Chicora, he took possession of the whole domain in the name of his sovereign, Charles V. \* \* \* It is probable that the spot where d'Ayllon attempted to found his colony is not far from the present site of Beaufort."—Howe, Vol. 1, p. 21.

The Second Attempt at Colonization—the French.

"In 1562, Admiral de Coligny, the most influential Protestant in France, sent out another band of immigrants in 'two vessels of the royal navy, with a company of veterans, and several gentlemen, all of the Huguenot faith, under Jean Ribault, to found a colony on our shores. Some time in June of that year, after having first reached Florida, Ribault came to a deep and spacious bay which he called Port Royal,' 'one of the fairest and greatest havens in the world,' as he says, and which still bears the name he gave it. \* \* \* Here he built a fort which he called Fort Charles, and leaving there a garrison of 26 men, 'he returned to report to Coligny what he had accomplished, and to bring out other colonists to people a land clothed with fertility and beauty. Thus was planted by the Huguenots of France in South Carolina, the first Presbyterian

colony in America forty-five years before the settlement of Virginia, and fifty-eight before the landing of the Pilgrim Fathers at Plymouth Rock." Howe, Vol 1, p. 24.

But this little colony grew weary of waiting for reenforcements and, having built a ship, returned to France.

The Third Attempt at Colonization—the English.

On March 17, 1670, a colony sent out by the Lords Proprietors of England, landed at Port Royal. In April of that same year they had removed to the west bank of the Ashley River, and there "on the first highland" they commenced locating streets and lots, and erecting dwellings and a fortification. Their settlement was called by them Charles-town."—Howe, Vol. 1, p. 67.

The Proprietors sent out a revised set of Fundamental Laws which were received by Gov. West in February, 1673. This revision says, "as the country comes to be sufficiently planted and distributed into fit divisions, it shall belong to the parliament to take care for the building of churches, and the public maintenance of divines, to be employed in the exercise of religion according to the Church of England; which being the only true and orthodox, and the national religion of all the king's dominion, is so also of Carolina; and therefore it alone shall be allowed to receive a public maintenance by grant of parliament." These new constitutions were exceedingly distasteful to the people. Two-thirds of the settlers were dissenters from the English Church, and could not brook the prominence which the proprietors sought to give it."—Howe, Vol. 1, p. 71.

In 1680 the public offices were removed from the settlement on the western side of the Ashley, to the new town on the eastern side "at the confluence of Ashley and Cooper rivers." Thomas Ash, who was sent out in 1680 to inquire into the state of the country by his majesty Charles II, says: "The town is regularly laid out into large and capacious streets. In it they have reserved convenient places for the building a church, town-house, and other public structures. \* \* \* At our being, there were judged to be in the country 1,000 or 1,200 souls, but the great number of families \* \* \* which

daily transport themselves thither have more than doubled that number.”—Howe, Vol. 1, p. 72.

The Fourth Attempt at Colonization—the Scotch.

“The next colony was conducted into Carolina by Henry, Lord Cardross.” Page 78.

“The place of settlement was to be the spot to which the first colony was despatched—Port Royal, the fame of whose harbor and the desirableness of whose situation had been so greatly extolled. This colony was to be independent of the one at Charleston, and Cardross understood himself to have co-ordinate jurisdiction with the governor there. He landed in 1683, and founded Stuart’s Town, probably so called after the family of Lady Cardross.\* Among those who came with him was Rev. William Dunlop.” Page 79.

### The First Ministers and the First Churches in South Carolina

“The Rev. Atkin Williamson, of the Episcopal Church, was in the colony in 1680, and Rev. Thomas Barret, a Dissenter, and probably a Presbyterian, was living in South Carolina in 1685.” Howe, Vol. 1, Page 70.

“The Rev. Elias Prioleau, ancestor of the family of that name, left Pons, in France, in April, 1686, some six months after the revocation of the Edict of Nantes, and brought with him a considerable number of his congregation.” Page 103.

“The Reformed Church of Charleston is an offshoot of the church of Pons.’ Elias Prioleau then may be regarded as its founder, perhaps in conjunction with the Rev. Florente Philippe Trouillart, who were its first ministers. Mr. Trouillart was in Carolina in the latter part of 1686.” Page 108.

“*Churches.*—These, as we gather from the preceding, were of five denominations of Christians.

*Episcopalian.*—Two churches. 1. St. Philip’s, Charleston.

First minister in the colony, Atkin Williamson, whose arrival was prior to 1680. Erection of house of worship: 1690, Ramsay; 1682, Dalcho, Rivers. Second minister, Samuel Marshall, appointed to this church in 1696, died 1696. 2nd

\* “She was daughter of Sir James Stuart.—Wodrow, iii, page 193.” Page 79.

Church, Goose Creek. First clergyman, Rev. William Corbin. He arrived in the province in the year 1700, and left in 1703. His successor, Mr. Thomas, two years after, found here but five communicants. It appears to be quite uncertain whether the church here was an organized Episcopal church before Mr. Corbin's arrival. The first house of worship for Episcopal service, out of Charleston, was built on Pompion Hill, in the parish of St. Thomas and St. Denis, in 1703.\* (\*Dalcho, 32, 33; *Ibid.*, 284, 244-5.)

*Presbyterian. French Huguenots.*—1. The Huguenot church in Charlestown. Date of its migration, 1686. Pastors, Elias Prioleau and Florent Philip Trouillart.

2. The Huguenot Church on the Eastern Branch of Cooper river, 1686 or 1687. First minister, De la Pierre.

3. The Huguenot Church on the Santee. Date of settlement, 1686 or 1687. First pastor, Pierre Robert, of the Waldensians of Piedmont.

4. The Huguenots of Goose Creek. This was a small handful of people, under the pastoral care of Florent Philip Trouillart.

*Mixed Presbyterian and Independent Church.*—This church was composed of Presbyterians, chiefly from Scotland and Ireland, Congregationalists from Old and New England, and French Huguenots, who were strictly Presbyterian in their form of government, and had been recently driven from France by the revocation of the Edict of Nantes, has been known by various names: the Presbyterian Church, the White Meeting, the Independent Church, the New England Meeting, the Circular Church. Date of church organization, previous to 1690, and between 1680 and 1690. Date of first church structure probably as early as 1690, and perhaps still earlier. First known minister in the province, and but as a temporary resident, Thomas Barret, 1685. First regular pastor, Benjamin Pierpont, 1691.

(Presbyterian Church at Stuart-Town, composed of Lord Cardross' colony, and existing from 1683 to 1686. Minister, William Dunlop.)

*Congregational Church of Dorchester.* Date, January, 1696. First pastor, Joseph Lord.

*Baptist Church.* Date 1685. First pastor, William Screven,  
*Quaker Meeting.* Date, 1696." Pages 126-127-128.

### **The Episcopal Church**

#### **Extracts from Dalcho's "Historical Account of the Protestant Episcopal Church in South Carolina"**

"There were no settlements out of town in 1680 sufficiently large to afford a congregation; the plantations were thinly scattered and the inhabitants few. There is no record of any Episcopal Church out of town, before 1703, nor of the Episcopal service being performed beyond its limits before 1700." The date of the first "St. Philips" was about 1681 or 1682. Page 26.

"It was built of black cypress upon a brick foundation, at the S. E. corner of Broad and Meeting-streets; the site originally designed for it in the model of the town. It was usually called the English Church, or the Church of England, but its distinctive name was "St. Philip." Page 27.

#### **First Deed of Gift of Lot for Church Building**

"Originall Jackson, and Melisent his wife, executed a deed of gift, January 14, 1680-1, which states that, "being excited with a pious zeal for the propagation of the true Christian Religion which we profess, have for and in consideration of Divine Service (according to the form and Liturgy of the Church of England now established) to be duly and solemnly done and performed by Atkin Williamson, Cleric, his heirs and assigns for ever, in our Church, or House of Worship to be erected, and built upon our piece, or parcel of ground," etc., have granted four acres of land, with the improvements thereon. The locality of this place is not so described as to be now known. Whether it had reference to Charles-Town, or some other part of the Colony, cannot now be ascertained." Page 26.

The Baptist Church was probably not built till between 1699 and 1701. The Independent or Congregational Church was built about 1690. The Calvinistic Church of French

Protestants was built before 1693, and the Quaker Meeting House about 1696. The Presbyterian Church was built in 1731, and the Lutheran Church of German Protestants in 1759. Pages 27-28.

The following is represented as the state of different religious denominations in Carolina, in 1740.

*To the whole as*

Episcopalians .....	4½	} to 10
Presbyterians, French and other Protestants.....	4½	
Baptists .....	1	
Quakers .....	½	

The Episcopalians being the most numerous, and nearly equal to all the rest. The population in this year is not stated. Dalcho, Page 147.

In 1744 there were 14 Episcopal Clergymen in the province. Page 156. In 1762 there were 18 Episcopal Clergymen in the province. Page 189.

The first Convention of the Protestant Episcopal Church in South Carolina was held at the State House in Charleston, on the 12th of May, 1785. There were present three ministers and representatives of the vestries of the following churches: St. Philip's; St. Michael's; St. James', Goose Creek; St. John's, Berkeley; St. Thomas, St. Helena, St. James', Santee; St. Stephen's. The second Convention met July 12, 1785, and representatives were present from St. Philip's, St. Michael's, St. James' Goose Creek, St. James' Santee, St. Bartholomew, St. George Dorchester, Prince George Winyaw, St. John's Colleton.

Rev. Edward Jenkins, D.D., was elected Bishop on Feb. 20, 1804, but declined to accept on account of his age. Page 489. Rev. Theodore Dehon, D.D., was elected Bishop on Feb. 20, 1812.

The first statistical report of the Protestant Episcopal Church in the State of South Carolina is found on page 511 under this heading: "Reports of the state of the Congregations of the Protestant Episcopal Church in the State of South Carolina, from February, 1809, to February, 1810."

2—P.—C.

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10 THE PRESBYTERIAN CHURCH IN SOUTH CAROLINA

Churches	Communicants	
	White	Colored
St. Philip's .....	190	120
St. Michael's .....	147	73
St. Andrew's		
Prince' George's, Winyaw .....	34	6
St. Bartholomew's .....	40	
Prince Frederick's .....	13	
Claremont, St. Mark's		
Edisto Island .....	6	
The Last Reports recorded by Dr. Dalcho are: p. 566-7, 1817-1818:		
St. Michael's .....	350	130
St. Philip's .....	320	180
St. Paul's, Radcliffeborough .....	70	
St. Helena's, Beaufort .....	56	
Prince George's, Winyaw .....	50	5
St. John's, Berkeley .....	40	15
St. Stephen's		
Edisto Island .....	21	
All Saints .....	18	20
St. Helena Island .....	13	
St. John's, Colleton .....	12	1
St. Bartholomew's		
St. Matthew's .....	5	
Lower St. Marks .....	18	
Trinity, Columbia .....	20	
Claremont .....	30	
St. James', Santee .....	18	
Christ Church .....	30	
St. Thomas and St. Dennis .....	12	
Sullivan's Island .....	30	
All Saints, Waccamaw .....	21	
St. Paul's, Stono .....	7	
Hilton Head .....	3	
St. James', Goose Creek .....	20	
St. Luke's		
Upper St. Marks, Camden .....	10	
Total .....	<hr/> 1174	<hr/> 551



### The Presbyterian Church

Rev. Archibald Stobo arrived in Charleston in September, 1700, and was pastor of "the Mixed Presbyterian and Independent Church" there for four years. "This church was the only place of worship for Presbyterians or Congregationalists in Charleston" during 1700–1710. Howe, Vol. I, p. 147.

"The original building used by the church in Charleston was but forty feet square and slightly built. It was much out of repair, and in 1729 they commenced the undertaking of providing themselves with a new house of worship. The Act of the Congregation begins with a formal preamble, bearing date, Dec. 18, 1729, as follows:

'South Carolina.

'Whereas the present Publick Meeting House in Charlestown, which in the early times, or beginning of the settlement thereof, was erected for the publick worship of God, after the Presbyterial form and discipline, is now by long time gone to decay, and become very old and out of repair:

'And whereas, by God's blessing, not only the inhabitants of the said Town are increased, but by means of the vast growth of our trade, a great number of sea-faring and transient persons come to, and frequent this port, so that the said Meeting House is also found to be too small and inconvenient to receive and contain the whole number of people which resort to it for worship,' etc.

"The subscription list was signed by one hundred and four persons, the subscriptions varying from one pound ten shillings to one hundred pounds each. This church was finished and the pews assigned to the subscribers in 1732. Being a wooden building and painted white, it was the occasion of a new designation, "The White Meeting," by which the church was vulgarly known. In this document the true style of the church is given as Presbyterian, and it is called 'The Presbyterian Church' in its records throughout the earlier period of its existence, so far as any records remain."—Page 184.

Rev. A. Stobo is said to have founded the churches of Wilton, Pon Pon, James Island, and Cainhoj, which were Presbyterian, between 1704 and 1720.



The Presbyterian Church of Edisto Island was organized prior to 1717, for "In 1705, Henry Bower obtained a grant of three hundred acres from the lords proprietors. This land he conveyed in 1717 to certain persons named, in trust, for the benefit of a Presbyterian minister on Edisto Island. All that this can prove is that there were Presbyterians resident there, and that the permanent residence of a Presbyterian minister among them was a matter of solicitude. Whether Edisto was one of the five churches of British Presbyterians existing in the province June 1st, 1710, we cannot decide."—Page 170.

"In the year 1724, forty-three persons, probably heads of families, members of the ("Mixed Presbyterian and Independent") church or congregation, subscribed a call inviting the Rev. Nathan Bassett to be their minister. They call themselves the members of the Presbyterian church in Charlestown, and others resorting to this public place of worship." Page 180.

The existence of a Presbytery is probable by 1730. "Its clerical members, as far as we can gather, were at this time, Rev. Archibald Stobo, Rev. Hugh Fisher, Rev. Nathan Bassett, Rev. Josiah Smith, Rev. John Witherspoon." Page 191.

The first enumeration of ministers and churches of South Carolina is "of the date of 1760."

*Presbyterian Ministers.*—Jno. Baxter, Jno. McLeod, Jno. Rae of Williamsburg, P.; Charles Lorimer, St. John's 2 churches; Archibald Simpson, Prince William's (Cong'); Philip Morrison, Charlestown (mixt); Patrick Kier; Jno. Alison, St. Paul's; William Richardson; Charles Gorden, St. Bartholomew's (mixt); Jno. Martin, Christ's Church, (Cong')—*eleven*.

*Congregational Ministers.*—Josiah Smith, James Edmonds, Andrew Bennett—*three*.

*Note*—Rev. Messrs. Simpson and Martin are Presbyterian ministers settled over Congregational churches.

*Episcopal Ministers.*—Of these he enumerates 13, of parishes 17, of churches and chapels twenty-four. And 6200 whites, and forty-six coloured.

*Baptist Ministers*—Three, Messrs. Hart and Wheeler of

Charleston, and Stevens of St. Andrew's. In Georgia he names two, Mr. Zubly of Savannah, (Ind. Pres.), and Mr. Osgood of Medway (Cong')."

Under the date of 1768 we find the following vague enumeration, on the authority of Rev. Dr. Chauncey:

"*Episcopalians*.—Florida and Georgia, 10,000; South Carolina, 13,000; North Carolina, 25,000. Total 48,000. *Dissenters*.—Florida and Georgia, 10,000; South Carolina, 14,000; North Carolina, 70,000. Total 94,000."

"History of the Presbyterian Church in South Carolina"—by Rev. Geo. Howe—Vol. I, Pages 362–363.

### **Extracts from the Minutes of the General Assembly**

The Minutes of the General Assembly of the Presbyterian Church in the United States of America in the year of its organization, 1789, show that the Presbytery of South Carolina had the following membership:

MINISTERS and CONGREGATIONS: James Edmonds; John Harris; Joseph Alexander, Bullocks's Creek; John Simpson, Fishing Creek; Thomas Reese, Salem; Thomas H. McCaul, Jackson's Creek; James Templeton; Francis Cummins, Bethel; Robert Finley, Waxhaw; Robert Hall, Saluda and Upper Long Cane; Robert Mecklin, Rocky River and lower Long Cane.

PROBATIONERS: John Newton, William C. Davis, Robert McCulloch.

VACANT: Brush River, Indian Town, Williamsburgh, Rocky Neck, Beaver Creek, Cedar Creek, Catholic, Bethesda, Shiloh, Hopewell, Nazareth, Pacolet, Fair Forest, Purity, Upper and Lower Union, Indian Creek, Ebenezer, Little River, Duncan's Creek, Rocky Creek, Ninety-Six, Golden Grove, 23-Mile Creek, Fairfield, Beaver Dam, Reedy Branch, Cuffee Town, Unity, Providence, Sherril's Creek, Bethsalem, Richmond Church, Smyrna. Minutes, Page 20.

This table shows that there were eight pastorates, composed of ten congregations, and 33 vacant congregations in the bounds of the Presbytery of South Carolina, co-extensive at that time, it appears, with the State of South Carolina. But no account

is here shown of the Presbyterian Churches in Charleston and the Coast Country.

Dorchester, James Island, John's Island and Wadmalaw, Orangeburg and Turkey Hill, H<sup>o</sup>pewell, Pee Dee, and Aimwell are mentioned in 1798 as belonging to the Presbytery of South Carolina and able to support a pastor.

Ten years after organization of the General Assembly, 1799, the Presbytery of South Carolina reported 16 settled Ministers, 5 licentiate, 22 vacant churches.

A letter from Rev. George Howe, D.D., Theological Seminary, Columbia, April 16, 1873, to Rev. Robert H. Reid :

"When the original Presbytery of South Carolina, which was set off from the Presbytery of Orange in 1784, was divided in 1799 into the First and Second Presbyteries of South Carolina,\* 'Broad River in its whole course, as far as it passes through South Carolina' to the ocean, was the division between them. In 1810, on account of the errors of W. C. Davis, the First Presbytery was dissolved, and the upper part of it was united to the Presbytery of Concord, and the lower to the Presbytery of Harmony, which had been set off by the Synod of the Carolinas in October, 1809. The dividing line between the Presbytery of Concord and Harmony, beginning at the North Carolina line where it intersects Lynch's Creek, thence to McDonald's Ferry on the Catawba, thence to the Fish Dam Ford on Broad River, Purity congregation being in the upper, and Catholic in the lower division. In October, 1824, so much of the Presbytery of Concord as were included in York and Chester Districts, and so much of Lincoln County, not included in the bounds of Concord and Mecklenburg Presbyteries as had been arranged, was set off as 'the Presbytery of Bethel.' In December, 1828, so much of the Presbytery of Bethel as was in South Carolina, was detached from the Synod of North Carolina and received into the Synod of South Carolina, at the request of the Presbytery, and under the order of 'the General Assembly. In December, 1829, the Synod concurred in the arrangements between the Presbyteries of South Carolina and Bethel, making the line between Union and Spartanburg Districts thereafter the boundary between said Presbyteries, and transferring the Rev. Daniel L. Gray to the Bethel Presbytery."

\*The First Presbytery was organized February 7, 1800, at Bullock's Creek Church; the Second Presbytery, the same day at Fair Forest Church.

The first statistical report appears to have been made in 1802:

“The first Presbytery of South Carolina, consisting of nine ministers whose names and pastoral charges are as follows: Rev. Joseph Alexander, without a charge; Rev. Jas. W. Stephenson, Bethel in Williamsburg, 104 Communicants; Rev. John Brown, Waxhaw and Unity; Rev. Robert B. Walker, Bethesda; Rev. Samuel W. Young, Lebanon and Mt. Olivet; Rev. John Foster, without a charge; Rev. David E. Dunlap, Columbia; Rev. Geo. G. McWhorter, without a charge; Rev. John B. Davis, Fishing Creek and Richardson, 65 and 55 Communicants; Rev. Wm. B. Roseborough, Concord and Horeb, 96 Communicants; Indiantown.—Minutes, page 244.

The Second Presbytery of South Carolina, consisting of nine ministers whose names and pastoral charges are as follows: John Simpson, Good Hope and Roberts; James Templeton, without a charge; Francis Cummins, Rocky River; Robert Wilson, Long Cane, 184 members; William Williamson, Fair Forest; James Gilliland, Bradaway, 106 members; John B. Kennedy, Duncan’s Creek and Little River; Andrew Brown, Bethlehem, 43 members, and Ebenezer; James McElhenny, without a charge.

In 1807 The First Presbytery of South Carolina, reported 15 ministers, 31 churches, 297 communicants; the Second Presbytery reported 10 ministers, 24 churches and the total of communicants not given; the next year, the First reports 549 communicants; the Second, 659. In 1818, South Carolina Presbytery, organized out of the First and Second Presbyteries in October, 1810, reported 843 communicants. Harmony Presbytery, which was organized in March, 1810, had reported 597 communicants in 1817.

#### PRESBYTERIAN CHURCHES IN SOUTH CAROLINA BY PRESBYTERIES IN 1800

I. *The First Presbytery of South Carolina.* (East of Broad River and North of Santee River.)

Churches: Bullock’s Creek, Catholic, Purity, Indiantown, Williamsburg, Waxhaw, Unity, Bethesda, Columbia, Lebanon,

Mt. Olivet, Salem, Bethel, Beersheba, Fishing Creek, Richardson, Hopewell (Pee Dee), Beaver Creek, Hanging Rock, Millers, Shiloh, Fishdam, Concord, Horeb, Ebenezer, Aimwell on Cedar Creek, Mount Zion, Bethany, Aimwell (Pee Dee).

II. *The Second Presbytery of South Carolina.* (West of Broad River and South of Santee River.)

Churches: Good Hope, Roberts, Nazareth, Rocky River, Beaver Dam, Cuffey Town, Fairview, Newton, Long Cane, Fairforest, Grassy Spring, Bradaway, Duncan's Creek, Little River, Bethlehem, Ebenezer, Hopewell (Abbeville), Hopewell (Keowee), Carmel, Greenville, Rocky Creek, Liberty Spring, Smyrna, Granby, John's Island and Wadmalaw, Milford, North Pacolet, Union.

III. *Presbytery of Charleston.*

Churches: Prince Williams or Stoney Creek, Edisto Island, 1st Presbyterian Church, Charleston, Black Mingo.

IV. *Other Churches not affiliated with any Presbytery:* Bethel (Pon Pon), Independent Presbyterian Church, Charleston, Rocky Spring (Laurens District), Wilton, James Island, Wappetaw, Cainhoy, Waccamaw.

In 1836, the first year a complete statistical table is found, it is as follows:

<i>Presbytery</i>	<i>Churches</i>	<i>Added on Examination</i>	<i>Total Communicants</i>
South Carolina . . . . .	36	48	2,643
Bethel . . . . .	21	117	1,553
Harmony . . . . .	27	95	2,283
Charleston Union . . . . .	7	65	598
	—	—	—
Total . . . . .	91	325	7,077

—Minutes, 1836, page 407.

In 1863, the Synod reported:

<i>Presbytery</i>	<i>Churches</i>	<i>Communicants</i>
Bethel . . . . .	26	2,666
Charleston . . . . .	16	3,078
Harmony . . . . .	36	2,798
South Carolina . . . . .	52	3,361
	—	—
Total . . . . .	130	11,903

**Extracts from "Two Centuries of the First Baptist  
Church of South Carolina, 1683-1883"**

EDITED BY H. A. TUPPER—1889

"In 1682 or early in 1683," William Screven and "his Baptist Company removed to South Carolina (from the vicinity of Boston) and settled on the Cooper River, not far from the site of the City of Charleston, and called their settlement Somerton, in allusion to his well-beloved English home in Somersetshire."—Page 70.

"In the course of a few years the superior advantages for commerce of the tongue of land at the mouth of the Cooper and Ashley Rivers had attracted the colonists thither, so that before the year 1693, the greater part of the members of the Baptist church at Somerton had transferred their residence to Charleston. It was the natural result then to transfer thither also the ordinary seat of their public worship. Leaving Somerton, then, they "held their worship at the house of one William Chapman in King Street, until they built" a place of worship for themselves. In 1699, by the gift of one of the members, William Elliott, the church obtained the lot in Church Street, No. 62 in the plan of the town, the same on which the First Baptist Church now stands, and they began to build soon after.—Pages 81-82.

The deed bears date July 18, 1699. The Trustees to whom it was conveyed for the church were, William Sadler, John Raven, Thomas Bullein, Thomas Graves and John Elliott. The church are styled in the deed—"The people of the Church of Christ, baptized on profession of their faith, meeting in Charlestown, distinguished from all other churches by the name of Anti-paedo-Baptists." The lot was 100 feet wide and 250 deep, and was designed for a parsonage as well as a church."—Page 82.

"The little Baptist Church, however, was not satisfied simply to keep up their own worship. Animated by the spirit and guided by the example of Mr. Screven, who, at the age of more than three-score years and ten, was still the laborious missionary, they procured ministers, and some among themselves, who had the gift of exhortation, aided in the work, to go into the surrounding settlements to preach the everlasting Gospel. So

early and abundant were they in this species of labor that, with all the commendable zeal of the society in England for the Propagation of the Gospel in Foreign Parts, it is acknowledged by their historians that in most places which their missionaries visited, they found themselves preceded by the Baptists." —Page 86.

### **Extracts from "History of Saluda Baptist Association"**

"The next church was the Ashley River, constituted in 1736, with Elder Isaac Chanler as pastor. Two years later the Pee Dee, now the Welsh Neck, Church was organized. In 1746 the Euhaw, for some years a branch of the Charleston Church, was formed an independent body.

"In 1751 these four churches united and formed the Charleston Association, the first meeting being held in Charleston, October 21st." Pages 9-10.

"That year there were eight churches, with 390 members, in South Carolina.

"Churches having sprung up in many of the different settlements in the interior of the State, the distance sometimes traveled to reach the Association, and the want of facilities for traveling, led to the formation of the Bethel Association in 1789. In 1800 the Broad River was constituted; the Savannah River in 1802, and the Saluda in 1803." Page 10.

"At the meeting of the Bethel Association, in 1802, nine churches, situated east and west of the Saluda River, in Greenville and Pendleton Districts were, at their own request, dismissed from that body for the purpose of uniting with a number of other churches in the same section, which had never belonged to any like body, to form a new association.

"Accordingly, on November 5, 1803, messengers from these churches met at Old Salem Meeting-house, four and a half miles northwest of the present city of Anderson, and formed what was then by unanimous consent called the Saluda Baptist Association, which title it has ever since borne." Page 17.

"At this meeting of the Saluda Association eighteen churches were enrolled, representing a total membership of 1,143, with eleven ordained ministers." Page 18.



"The Association in 1814 embraced a territory extending from Turkey Creek, in Abbeville County, on the south to Oolynoy Church near 'Caesar's Head,' in Pickens County, on the north, and from Green Pond Church, near Woodruff, in Spartanburg County, on the east to the Savannah River on the west." Page 23.

### **The Methodist Church**

#### **Extracts from "Methodism in South Carolina—1883"**

BY DR. A. M. SHIPP

The Church of England was established by act of the Assembly May 6, 1704, and so continued till after the Revolution, and until the Constitution of 1790.

The Huguenot churches, three in number in the country, and numbering some 448 families in all, went into the Episcopal Church.

The Independent Church, Charleston, was founded in 1691, and the Congregational Church in 1696, the First Presbyterian Church in 1731.

The Baptists formed a church in Charleston in 1685, under the pastoral care of the Rev. William Scriven, who began his ministerial labors in the province as early as 1683, and continued them until his death in 1713. Pages 43-44.

The German Protestants at Orangeburg were absorbed by the Episcopalians about 1735. Page 44.

Another congregation was formed in Charleston in 1752 of German Protestants.

John and Charles Wesley arrived in Georgia, at Savannah, February 5, 1736; visited in Carolina that same year; John Wesley stayed in Georgia and South Carolina till December, 1737.

George Whitefield came first in 1738, and made in all seven voyages to America and fifteen separate visits to South Carolina and Georgia. Page 101. On his last visit to Charleston, he spent the month of February, 1770, preaching every day to overflowing congregations. Page 120.

"When the Revolution began, all the parish churches were closed, and most of the clergy, originally from Britain, fled



the State. The churches were used as storehouses, even stables, and some of them burned by the British. At the peace, religion had sadly declined; the churches were again opened, but, because of the lax morality of some of the clergy, closed again. An idea of the religious destitution, even in the lower parishes, may be formed from Mr. DuBose's statement, in his 'Reminiscences of St. Stephen's,' that after his baptism in 1786, by a minister accidentally present and living fifty miles away, he never saw another until twelve years after; as also the fact of his surprise at seeing a Presbyterian minister on his travel of forty miles to a communion," \* \* \* Page 26 of *Early Methodism in the Carolinas*, by Chreitzberg.

Bishop Asbury and his party of several Methodist preachers "entered South Carolina at Cheraw, February 17, 1785." Shipp, page 152.

"Their route was via Lynch's Creek, Black Mingo, and Black River to Georgetown, where they arrived February 23, 1785." Chreitzberg, page 40.

"In 1786, the Broad River, Santee, and Pee Dee Circuits are for the first time named." Page 52, Chreitzberg.

"The Cherokee Circuit began near Campbelltown, near Hamburg, then up the Savannah River to Old Cherokee Town, thence in a line along the Blue Ridge across to Saluda, following the river down, then to the present site of Cokesbury and on to Edgefield, embracing that district together with Abbeville and Pendleton. The last, it will be remembered, has been since divided into two or more counties. It was a six-weeks' circuit, three hundred miles in circumference." Chreitzberg, page 58.

"Numbers of Methodists in Carolina and Georgia in 1786, 673 whites and 43 colored; in 1800 there were 4,802 whites, 1,535 colored." Chreitzberg, pages 304-305.

In 1786, there were:

Edisto Circuit . . . . .	240 white	4 colored members		
Santee Circuit . . . . .	75 "			
Broad River Circuit . . . . .	200 "	10 "	"	"
Pee Dee Circuit . . . . .	285 "	10 "	"	"
Charleston Town . . . . .	33 "	53 "	"	"

Broad River Circuit embraced parts of Newberry, Fairfield, Chester, Union, and Spartanburg Districts in 1786, and contained a membership of 200 whites and 10 colored.

The first Conference of the Methodist Episcopal Church was held in 1787.

“The preachers reported a total membership of four thousand seven hundred and thirty-one, an increase of fifty-three over the preceding year.” Bishop Asbury’s Journal, January 3, 1793, page 214.

In January, 1794, 6,667 members were reported. Page 216.

TEN-YEAR STATISTICS OF THE M. E. CHURCH

<i>Year</i>	<i>White</i>	<i>Colored</i>
1787 .....	2,075	141
1797 .....	3,715	1,038
1807 .....	14,419	5,111
1818 .....	21,059	11,587
1828 .....	35,173	18,475
1838 .....	24,016	23,498
1858 .....	37,095	46,740
1868 .....	40,577	4,356
1878 .....	44,434	224
1888 .....	65,155	
1898 .....	74,331	
1908 .....	85,626	
1918 .....	113,132	
1925 .....	136,665	

**The Associate Reformed Presbyterian Church**

**Extracts from “The Centennial History of the Associate Reformed Presbyterian Church—1803-1903”**

“The Associate Reformed Presbytery of the Carolinas and Georgia was organized at Long Cane, S. C., February 24th, 1790, with four ministers and forty-four congregations. Ten years later this Presbytery was divided forming the First and Second Presbyteries of the Carolinas and Georgia.” Page 2.

“On the 9th of May, 1803, the Associate Reformed Synod of the Carolinas was organized at Ebenezer, Fairfield County.

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S. C. At its organization in 1803 the Synod of the Carolinas had about two thousand members." There was "a closely related body, the Associate Presbytery of the Carolinas, in the same field," which "rent congregations and caused a waste of energy in dissension. The more than 1,000 members which it gathered should have been Associate Reformed." Page 3.

**The Lutheran Church**

**Extracts from Hallman's "History of the Evangelical Lutheran Synod of South Carolina—1824-1924"**

"In 1674 Lutherans were located on the Ashley River, South Carolina; in Beaufort County, South Carolina, in 1732; in Charleston, South Carolina, in 1734; in Orangeburg County, South Carolina, in 1735; on Congaree River, South Carolina, in 1737, and in the County of Abbeville, South Carolina, in 1763, and in various other sections of the State." Page 19.

GROWTH OF THE LUTHERAN CHURCH IN SOUTH CAROLINA

<i>Year</i>	<i>Churches</i>	<i>Membership</i>
1824 .....	22	257
1834 .....	31	1,703
1844 .....	36	2,434
1854 .....	52	4,019
1864 .....	40	3,216
1874 .....	50	4,219
1884 .....	60	6,033
1894 .....	66	7,948
1904 .....	72	10,162
1914 .....	82	10,802
1924 .....	109	12,935

Pages 112-115

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**Ramsay's "History of South Carolina," 1808—Vol. II, p.  
2—of the Episcopalians**

"In the year 1704, when the white population of South Carolina was between five thousand and six thousand, when the Episcopalians had only one church in the province and the dissenters three in Charleston and one in the country, the former were so far favored as to obtain a legal establishment."

"In two years the colony was divided into ten parishes: St. Phillip's, Charleston, Christ Church, St. Thomas', St. John's, St. James', St. Andrew's, St. Dennis', St. Paul's, St. Bartholomew's, St. James', Santee; and each parish was made a corporation." Page 5.

Money was provided by law for building and repairing churches, land was provided \* \* \* at public expense for glebes and churchyards—salaries for the different rectors, clerks, and sextons of the established parishes were fixed and made payable out of the provincial treasury. Legislative acts were passed for the encouragement of Episcopal clergymen to settle in the province and exercise their clerical functions in the several parishes \* \* \*. This state of things with but little variation continued for seventy years and as long as the province remained subject to Great Britain. Page 5.

The dissenters increasing in numbers by immigrations, particularly from Scotland and Ireland, complained that while they had to build their own churches and maintain their own ministers, they were taxed in common with the Episcopalians to support their highly favored mode of worship. Page 16.

Twelve years subsequent to the Revolution passed away before Episcopal ordination could be obtained in South Carolina. In the meantime the non-Episcopalians, animated by the recovery of their long lost equal rights, proceeded vigorously in organizing churches and extending their forms of worship. Pages 21-22.

The patronage which the Episcopalians enjoyed under the Royal Government made them less able to stand alone after that patronage was withdrawn. Page 23.

**Extracts from Ramsay's "History of South Carolina,"  
1808—Vol. II—of the Presbyterians**

"The Presbyterians were among the first settlers, and were always numerous in Carolina. Their ministers in the maritime districts were mostly from Scotland or Ireland; men of good education, orderly in their conduct, and devoted to the systems of doctrine and government established in Scotland." Page 25.

"The Presbytery of Charlestown at present consists of the following congregations and ministers: 1. Presbyterian Church of Stoney Creek, Prince William's, Reverend R. Montgomery Adams. 2. Presbyterian Church of Salt Catchers. 3. Presbyterian Church of Black Mingo, Reverend W. Knox. 4. Original and first incorporated Presbyterian Church of Williamsburgh. 5. Presbyterian Church of the City of Charlestown. 6. Presbyterian Church of Edisto Island, Reverend Donald McLeod. 7. Presbyterian Church of John and Wadmalaw Islands, Reverend Doctor Clarkson." Page 25.

"The following congregations belonged formerly to the Presbytery, but have not connected themselves with it since its incorporation, viz.: James' Island, Wilton, Pon Pon, and St. Thomas'." Page 25.

OF THE BAPTISTS

"Anterior to the Revolution in 1776, they had increased to about thirty churches. Since the establishment of equal religious rights they have increased so that they now have five associations consisting of one hundred ministers, one hundred thirty churches, 10,500 communicants, and about 73,500 adherents; reckoning seven of the latter for one of the former." Pages 27-28.

OF THE METHODISTS

"The Methodists made their first appearance as a religious society in South Carolina in the year 1785. For the last ten or fifteen years they have increased beyond any former example. They have been indefatigable in their labors, preaching abundantly in the most remote settlements and where there had been no previous means of religious instructions. Their mode of performing divine service is calculated to keep up a high degree of fervor in the minds of their followers. Well know-

ing that all men have hearts to feel, though few have heads to reason, their address is for the most part to the passions and excites more of feeling than of reasoning. Their preachers, laboring under strong impressions, are very successful in communicating them to the breasts of their hearers. By a circulating mode of preaching they guard against that apathy and langour which is apt to result from long habits." Pages 30-31-32.

"That great good has resulted from the labors of the Methodists is evident to all who are acquainted with the state of the country before and since they commenced their evangelisms in Carolina. Drunkards have become sober and orderly—bruisers, bullies, and blackguards, meek, inoffensive, and peaceable—profane swearers, decent in their conversation. In the cause of religion, the Methodists are excellent pioneers and prepare the way for permanent moral improvement when the fervor of passion subsides into calm reflection and sober reason. They are particularly suited to the state of society in South Carolina, in which large tracts of poor land afford such a scanty return to its dispersed cultivators as to be incompetent to their own support, and also that of learned stationary clergymen. To multitudes of such persons the Methodists have given religious instructions which they never enjoyed before, and among such they have produced a great diminution of gross immoralities. Similar zeal and activity have been displayed by the Baptists, and their labors have been followed with correspondent success in civilizing and evangelizing remote and destitute settlements." Pages 34-35-36-37.

"Traveling Methodist preachers generally preach on six days of each week to six different congregations. No weather, however severe, prevents their punctual attendance agreeably to appointment. For this extraordinary labor they receive from the common fund only eighty dollars a year in addition to their traveling expenses. \* \* \* It is well calculated to secure the performance of much clerical duty at a very little expense, and is therefore peculiarly suited to the poor. Their society in South Carolina is divided into twelve circuits and stations; in which there are twenty-six traveling preachers who continue to

3—P.—C.

ride daily, Monday excepted, two or three in each circuit, so that they preach one hundred and fifty-six sermons weekly, or eight thousand one hundred and twelve sermons in the year, besides attending night and other casual meetings. They commonly ride around a circuit in five or six weeks. Exclusive of the twenty-six traveling preachers there are in the State of South Carolina about ninety-three local preachers, generally married men, who labor all the week and preach at an average each two sermons in each week, or nine thousand six hundred and seventy-two in one year. \* \* \* They have in South Carolina about two hundred churches or stations for preaching." Page 31.

"The Methodists have abundantly more success in the woods, the swamps, the pine barrens, and all new and dispersed settlements than in populous cities where there are competent resident clergymen." Page 32.

"Among the first settlers the means of education were very deficient. The first school in the fork between Broad and Saluda Rivers was opened in the year 1767, and in it nothing more than reading was taught. Within half a mile of the spot where this first school was opened, there is now, 1808, a seminary in which the learned languages are taught and youths are prepared for entering college. There is also another such about fifty miles distant on Fair Forest, and near the vicinity of the spot on which the first cabin was built by white inhabitants in the upper country (i. e., between the Broad and Savannah Rivers). There seems to be a general and growing desire among the people to encourage learning. The first preacher among these early settlers was the Reverend Mr. Thain from New Jersey, who in the year 1754 preached under an oak tree. His congregation consisted of about six families which was then nearly the whole population of that part of the country. This settlement was broken up by the Indian War which raged between 1755 and 1763. Soon after the establishment of peace the inhabitants returned to their deserted cabins. While they reestablished their plantations they were equally careful to reestablish religion, and had divine ordinances administered among them by the Reverend Dr. Alexander and the Reverend Messrs. Tate and Simpson, and have ever since been an orderly



church. Near the spot where the first sermon was delivered in 1754 there is now a large congregation and a regular Presbyterian minister. Something similar took place in other settlements. There are now among them many orderly, well-educated clergymen who receive from four to six hundred dollars a year for their ministerial services. Divine service is devoutly performed and decently attended. Among the professors of all denominations there is a growing and general desire to promote religion." Page 602.

"In the year 1755 the country from the Waxhaws on the Catawba across to Augusta on Savannah River did not contain twenty-five families. Within the same limits there are now (in 1808) twelve large and populous districts." Page 602.

### **Extracts from Mill's "Statistics of South Carolina"**

By ROBERT MILLS, 1826

"In the year 1698 the Church of England took the first step towards legal supremacy, by procuring an act settling a maintenance upon a minister of that church." Page 216.

"The privileged church, mildly administering its powers, was enabled by aid received from the mother church and government, to furnish the dispersed colonists with religious teachers and schoolmasters; and was thus useful in the introduction of learning and worth." Page 217.

"The Presbyterians were among the first settlers, and were always numerous in Carolina. Their ministers, in the maritime districts (generally from Scotland or Ireland), were men of good education, orderly in their conduct, and zealous in the cause they had espoused." Page 218.

"In 1682 the Independents, or Congregationalists, in conjunction with the Presbyterians, were formed into a church in Charleston. Their first minister was the Rev. B. Pierpont." Page 218.

"The Baptists formed a church in Charleston about the year 1685. Their first minister was the Rev. Mr. Screven, who commenced his ministerial labors in the province about the year 1683 and continued them to the time of his death, in 1713." Page 218.



"In 1740 the celebrated George Whitfield visited and preached in the colony. For thirty years after Whitfield preached almost daily to crowded congregations. So charmed were the people with his eloquence, that frequently no house could contain his hearers. \* \* \* Carolina was frequently the scene of his labors; and the religion of the province owed much to his zeal, diligence and eloquence." Page 218.

The Methodists made their first appearance in Carolina in the year 1785.

"The French Protestants formed a church in Charleston about the beginning of the year 1700. The revocation of the Edict of Nantes in 1685 caused great numbers of French Protestants to seek an asylum in Carolina." Page 218.

"The Jews have had a synagogue in Charleston since the year 1756." The German Protestants associated in Charleston for religious worship about the middle of the Eighteenth Century. In the year 1759, they commenced building a church, which was consecrated in 1764, by the name of St. John's. Page 219.

"The Roman Catholics were not organized into a church in this State until 1791."

The Society of Quakers or Friends have a small church in Charleston. This religious people early emigrated to this state.

"The several religious denominations stand numerically in the following order: 1st, Methodists; 2d, Presbyterians; 3d, Baptists; 4th, Episcopalians; 5th, Roman Catholics; 6th, Jews; 7th, Unitarians; 8th, Universalists; 9th, Quakers." Page 219.

#### STATISTICS OF RELIGIOUS DENOMINATIONS IN THE DISTRICTS\*

*Abbeville*—"The Presbyterians are the most numerous; next the Methodists. There are few Baptists and Episcopalians." Page 355.

*Barnwell*—"The Baptists are the most numerous religious sect in the district, the Methodists next, then the Presbyterians." Page 363.

*Beaufort*—"The Baptists have the greatest number of churches in this district. The Episcopalians, including the

\* At the time of the writing of "The Statistics" the political subdivisions were called "Districts," there being twenty-eight of them.

Methodists, follow these, then the Independents, and last the Presbyterians." Page 373.

*Edisto Island*—"In their ideas of church government, the inhabitants of Edisto, are either Presbyterian or Episcopalian. Those of the former denomination are the most numerous." Page 477.

*Chester*—"The Presbyterians are the most numerous sect in this district, and next to these are the Methodists, then the Baptists. The habits and education of the people make this one of the most religious and orderly districts in the State." Page 494.

*Chesterfield*—"The religious sects, in point of numbers, are in the following order: Methodists, Presbyterians, Baptists, and a few Episcopalians. A church was built very early after the first settlement of the country at Cheraw, which was occupied by the Episcopalians first, then by the Baptists, who have lately repaired it." Page 501.

*Colleton*—"The Baptists, Methodists, Presbyterians, Congregationalists, and Episcopalians are in point of numbers in the order here stated." Page 509.

*Darlington*—"The Baptists are the most numerous sect in the district, next to these are the Methodists, then the Presbyterians." Page 517.

*Edgefield*—"The principal denominations are the Baptists and Methodists. To the first there has lately been a very considerable accession." Page 529.

*Fairfield*—"There are seven Presbyterian congregations, having three officiating ministers; two Associate Reformed, having two ministers, and one Associate Reformed, having one minister. The Baptists have five churches, the Methodists six, which are supplied by two itinerant preachers, a presiding elder and some local preachers. The Episcopalians have one small church lately formed at Winnsborough. In the Beaver Creek settlement there are some Universalists, who are not, however, regularly constituted into a society.

"There is perhaps no district in the State that numbers more religious communicants, for the population, than Fairfield. The number at Jackson's Creek Church equals two hundred." Page 548.

*Georgetown*—"The Baptists having been the first settlers under the Rev. Mr. Screvin, established the first church in the district. Then followed the Episcopalians, who, having the aid of the public treasury, under the royal government, joined to a liberal subscription on the part of individuals, were enabled to erect one church in 1726, and another in 1736. \* \* \* To accommodate the population which collect during the summer on North Island, a church has been erected there. The number of persons which assemble on this island, at this season, is between six hundred and seven hundred.

"In point of numbers, the Methodists are the most numerous religious sect taking in the whole district." Pages 569-70.

*Greenville*—"The religious societies in the district are in number according to the order here named: Presbyterians, Methodists, Baptists, and Episcopalians." Pages 576-7.

*Horry*—"The Baptists are the most numerous religious sect, next the Methodists, then the Presbyterians, and lastly the Episcopalians. The people generally are moral and religious in their habits; very little gambling." Page 584.

*Kershaw*—"The Quakers were sufficiently numerous to form a congregation, and they erected a place of worship, which remained till the American (Revolutionary) War." Page 586.

"A place of worship was built for the Presbyterians some years before the war. Page 590. A handsome church has been erected in the upper part of town, with a portico of four Doric columns in front, with a neat spire in the rear, containing a bell. The interior is arranged so that the floor and pews rise as they recede from the pulpit, giving every advantage to the audience, both in seeing and hearing." Pages 591-2.

*Lancaster*—"As to religious sects, the Seceders are the most numerous. There are many Presbyterians, some Methodists, and a few Baptists." Page 600.

*Laurens*—"The Presbyterians are the most numerous religious sect in Laurens, next the Baptists, and then the Methodists: among the professors of all denominations there is a growing and general desire to promote religion." Page 609.

*Lexington*—"The German Lutheran Church is the most numerous sect in the district. There are seven in what is called the Dutch Fork, and seven on the southwest side of the Saluda River." Page 620.

*Marion*—"The Methodists are the most numerous religious sect in this district; next to these are the Presbyterians, then the Baptists." Page 627.

*Marlborough*—"The Methodists are the most numerous religious sect in the district; of Baptists and Presbyterians there are few." Page 636.

*Newberry*—"The religious societies in this district are divided into six sects. The most numerous are the Methodists, next the Presbyterians, then the Baptists; the other three are composed of Covenanters, Universalists, and Quakers. This last was a very respectable religious body, but some years ago they mostly removed to the States of Ohio and Indiana; but a few still remain." Page 648.

*Orangeburg*—"There are four religious sects in the district: the Methodists, Baptists, Lutherans, and a small congregation of Episcopalians. The first are the most numerous, this society counting now 1,200 communicants (750 whites, 450 blacks and people of color). There are 141 communicants in the Baptist Church. Since the Methodists have become numerous, there is less of that indolence, and distress, which were common before. Meetinghouses are established at almost five or ten miles, according to the population, and these are well supplied with itinerant preachers. The success attending this plan has been great.

"There was a Presbyterian meetinghouse erected on Cattle's Creek in 1778, and called the Frederician Church after Andrew Frederick, who was its principal founder. Another of the same denomination was built at Turkey Hill. There are two others of the same denomination in St. Matthews and one Episcopal Church. There are four Baptist and about fourteen Methodist churches. The latter are attended regularly by the circuit riders and often by their local preachers. Both Methodists and Baptists increase.

"The Presbyterians have supplies only from the upper country, and the North Carolina Presbytery. From the want of preachers of their own denominations, descendants of the old stock are falling in either with the Baptists or Methodists, according to the neighborhood in which they live.

"The population, wealth, industry, harmony, and religion of the district have astonishingly improved since the year 1790." Pages 668-669.

*Pendleton*—"The Presbyterians, Methodists, and Baptists, are the most numerous religious societies in this district. There are a few Episcopalians." Page 679.

*Richland*—"The Presbyterians were the first religious society established in the district; they erected a church on the banks of Cedar Creek, anterior to the Revolution. The Methodists are the most numerous sect in the district. The Baptists form a respectable number, also the Episcopalians. The Roman Catholics have lately established a church in Columbia, and the Jews are forming themselves into a religious society. Page 722.

"There are five religious denominations in Columbia. The Methodists, Presbyterians, Episcopalians, Baptists, and Roman Catholics, whose comparative numbers are in the order named." Page 706.

*Spartanburg*—"There are three religious sects here which according to number are in the following order: First, Baptists, six churches, number of communicants, 1,425; second, Methodists, number of church members, 361; third, Presbyterians, two churches, number of communicants, 128. There is another religious sect here, but which has not yet been formed into any regular church." Page 734.

*St. Stephen's Parish*—St. Stephen's has a large brick church, built in 1769, and a wooden chapel.

*Sumter*—"There are four religious denominations here, and for numbers are in the following order: Methodists, Baptists, Presbyterians, and Episcopalians. There are upwards of 20 places of worship in the district." Page 749.

*Union*—"The Methodists are the most numerous religious denomination in the district; next the Presbyterians; there are few or no Episcopalians." Page 760.

*Williamsburg*—"The Presbyterians are the most numerous; the number of communicants in that church is nearly three hundred. The Methodists are the next in number. This church counts about two hundred communicants. There are a few Baptists in the district." Page 769.

*York*—"The Presbyterians are the most numerous religious sect in the district. Next to these are the Methodists; then the Baptists; then the Episcopalians. There are five churches within the Indian lands." Page 777.

POPULATION OF SOUTH CAROLINA

<i>Year</i>	<i>Authority</i>	<i>Whites</i>	<i>Free Blks.</i>	<i>Slaves</i>	<i>Total</i>
1670	Estimated . . . . .	150			150
1701	Dr. Humphrey . . .				7,000
1724	Dr. Hewitt . . . . .	14,000		18,000	32,000
1734		8,000		22,000	30,000
1753	Prov. Census. . . . .	30,000			
1765	Dr. Hewitt . . . . .	38,000		85,000	123,000
1790	U. S. Census. . . . .	140,178	1,801	107,094	249,073
1800	" . . . . .	196,255	3,185	146,151	345,591
1810	" . . . . .	214,196	4,554	196,365	415,115
1820	" . . . . .	237,440	6,826	258,475	502,741
1830	" . . . . .	257,863		323,322	581,185
1840	" . . . . .	259,084		335,314	594,398
1850	" . . . . .	274,563	8,960	393,944	668,507
1860	" . . . . .	291,300	9,914	412,320	703,708
1870	" . . . . .	289,667	415,814		705,706
1880	" . . . . .	391,105	604,332		995,577
1890	" . . . . .	462,008	688,934		
1900	" . . . . .	540,766	782,321		
1910	" . . . . .	679,161	835,843		
1920	" . . . . .	799,418	864,719		

MEMBERSHIP IN 1924-1925

Episcopal . . . . .	12,918
Lutheran . . . . .	12,935
Methodist . . . . .	136,665
Baptist . . . . .	214,072
Presbyterian . . . . .	37,527
A. R. Presbyterian . . . . .	6,063

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**Extracts from "South Carolina, Resources and Population, Institutions and Industries"**

By THE STATE BOARD OF AGRICULTURE

(*Written by Maj. H. Hammond, 1883*)

RELIGIOUS TRAINING AND CHURCH RELATIONSHIP  
OF THE NEGROES

"Scarcely a household was there in the confines of the State in which colored children, and sometimes their parents, were not assembled for either morning or evening prayer, or for catechism and religious services on the Sabbath. In every church was a place set apart for the blacks; they were admitted into church membership, and partook of all the sacraments. On larger plantations chapels of worship were established, in which clergymen of distinguished merit regularly officiated. Preachers of their own color were also permitted to minister to their spiritual wants. Catechisms for the special use of the blacks were carefully prepared by such able divines as Dr. Winkler, of Charleston; Dr. Jones, of Georgia; and Bishop Capers. At the solicitation of Bishop Capers, two missionaries were sent, in 1829, by Conference to labor on the plantations. In 1855, there were twenty-six Methodist missionary stations in South Carolina, thirty-two missionaries, 11,546 members, and a revenue of \$25,000.

"The reports of the Presbyterian Synod of South Carolina, for 1859, give the colored membership as follows: South Carolina Presbytery, 861; Bethel, 688; Harmony, 1,823; Charleston, 1,637. Total, 5,009—five-thirteenths of the entire membership. This constituted, of course, but a small proportion of those who received religious instruction.

"From the Parochial reports of the Protestant Episcopal Church, for the year 1860, the following statistics are taken: 'Baptisms, whites, 491; colored, 1,156; marriages, whites, 105; colored, 209; communicants, whites, 3,166; colored, 2,960; confirmed, whites, 215; colored, 173; Sunday School scholars, white, 1,563, and colored, 604.

"Of fifty-six reports made by rectors, but one contained no mention of services among the colored people; fifty-five rectors



report baptisms, burials, and marriages, or at least *one* of these services for the colored people; twenty report colored communicants in excess of whites; twenty-five report Sunday Schools, and twenty-two mention chapels for the use of the blacks. Almost every church for whites contained galleries or special seats for colored. Besides this, seven ministers were employed specially as missionaries for the slaves.

"Other denominations did equally efficient work, though exact statistics cannot be secured." Pages 523-524.

"The Christian culture and instruction of the Negroes was at first obstructed by a notion prevalent 'from New England to Carolina, that being baptized is inconsistent with a state of slavery.' In 1712, the Legislature of South Carolina passed an Act declaring 'that it was lawful for any Negro to receive and profess the Christian faith, and to be thereunto baptized.' The Rev. Mr. Taylor, in 1713, examined a considerable number of Negroes in St. Andrew's Parish, who had been instructed in the Christian religion by Mrs. Haige and Mrs. Edwards, fourteen of whom gave him so great satisfaction that he baptized them. In 1742, the Rev. Mr. Garden had a schoolhouse for Negroes built in Charleston, and for twenty-one years a number of children, varying from thirty to sixty, with sometimes as many as fifteen adults, were instructed there. Other schools were organized and churches erected for the colored population, and their religious instruction became a matter of the first consideration with all the Christian denominations in the State." Page 553.

### **Distribution of the Denominations in South Carolina**

"Between 1731 and 1775, as many as one hundred and two Episcopal clergymen arrived from England, the average number officiating at one time for some years prior to the Revolution, varying from twelve to twenty; of the whole there was not a single native of Carolina." Page 551.

"Besides the growth of other denominations in the low country, the upper country became settled almost exclusively by Presbyterians and Baptists. So that when the entire physical force of the country was called on in the war against Great Britain, one of the very first acts of the Legislature, with a



view to prevent all discord among religious sects, was the repeal of all the privileges granted to the Episcopal Church, and the establishment of all religions on an equal footing. This wise movement fully accomplished its object in uniting all parties in the struggle for independence. Notwithstanding there are those who think that certain long prevailing differences, and even jealousies, between the upper and lower sections of the State, owned their origin, in part, to the supremacy during the colonial days of the Episcopal Church. Even after the Revolution it was still known as the Church of England, at a time when all things English were not favorably regarded. At this time the Episcopal Church suffered much embarrassment. Deprived of State aid, it was for the first time thrown upon its own resources." Page 552.

"As to the distribution of the various ecclesiastical denominations in the different sections of the State, no data later than of 1870 can now be furnished: it will be sufficient, therefore, merely to mention here the six counties having the largest proportion of each leading denomination in the order in which they ranked in this regard in 1870. Showing at the same time the order in which they stood as to population.

*Population*—Charleston, Edgefield, Barnwell, Beaufort, Abbeville, Darlington.

*All Denominations*—Edgefield, Charleston, Anderson, Abbeville, Barnwell, Spartanburg.

*Baptist*—Edgefield, Greenville, Barnwell, Anderson, Spartanburg, Beaufort.

*Methodist*—Charleston, Edgefield, Abbeville, Orangeburg, Anderson, Union.

*Presbyterian*—York, Abbeville, Chester, Charleston, Clarendon, Anderson.

*Episcopalian*—Charleston, Beaufort, Colleton, Anderson, Abbeville, Kershaw.

*Lutheran*—Edgefield, Lexington, Newberry, Charleston, Richland, Oconee.

*Catholic*—Charleston, Edgefield, Barnwell, Sumter, Chester, Beaufort." Page 556.

HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART II

The Presbyterian Church  
in South Carolina  
1850-1900

By

W. S. BEAN, D.D.



## CHAPTER I

### The Presbyterian Church in South Carolina 1850-1860

The period upon which this History enters was a critical one in the progress of our country. The historians agree in making it the beginning of a new epoch, the entrance of new economic and political factors in the development of the Union, and the culmination of diverse tendencies which had already been at work. A brief glance at these conditions is necessary to enable us to understand the course of the Church itself, which, while not of the world, is yet in the world, and is affected more or less by its environment.

The older and more famous statesmen of the past generation were passing away. John C. Calhoun died in March, 1850, Henry Clay and Daniel Webster followed him to the grave in 1852. New men were coming to the front, Seward, Chase and Sumner, Stephen A. Douglass, in the Northern and Western States, Alexander H. Stephens, Jefferson Davis, Robert Toombs and Jno. C. Breckenridge of the South.

The Compromise of 1850, introduced by Henry Clay, was an attempt to provide against strife and division between the Free States and the slaveholding South. It provided "(1) That Texas should be paid ten million dollars to relinquish her claim upon a portion of New Mexico; (2) that California should be admitted as a State under a constitution which prohibited slavery; (3) that New Mexico and Utah should be organized as territories without any regulation in respect of slavery, leaving it to the choice of their own settlers whether there should be property in slaves among them or not; (4) that the slave trade should be excluded from the District of Columbia but be interfered with no where else by Federal law; and that (5) the whole judicial and administrative machinery of the Federal government should be put at the disposal of the Southern slave-owners for the recovery of fugitive slaves found within the Free States."\*

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\*Cambridge Modern History, Vol. VII.

The opening of so much new territory led to migrations westward in which many inhabitants of South Carolina took part. Railroads had been extended rapidly and thousands could go, but many migrated with their slaves and cattle and horses. The population of South Carolina in 1850 was 668,507, consisting of 274,563 whites and 393,944 colored. There were about twenty-two persons to a square mile. In 1860, the white population numbered 291,300, the colored 412,320, a total of 703,708. The density of population had risen to only a little over twenty-three to the square mile. There were in 1860 only about 277,000 white persons in South Carolina born within her borders, while 470,257 born within the State, were living in other parts of the country.\*

While the native white population was drifting away toward the Southwest, the Northwest was rapidly filling up with immigrants from foreign lands. In 1847, 234,968 had come in, and in 1849, 297,024. The famine in Ireland in 1846 and 1847, and political revolutions all over Europe in 1848, brought thousands of restless refugees to America; but little of this influx came South. Thus, both sections were pushing westward, and it was this struggle for the new lands that made the differences between them more pronounced. New inventions such as the telegraph and the McCormick reaper, were just beginning to come into general use, and ocean navigation by steamers had increased wonderfully.

The "underground railroad" by which fugitive slaves were aided to escape across the border had greatly irritated the Southern people. "It consisted of twenty different routes across the free States. Many of those who engaged in the work did so at their own peril and often at great self-sacrifice, for the law was persistently against them."†

The John Brown raid in 1859 will be spoken of in its proper place. It was the culmination of the violent scenes which had marked the struggle for Kansas, between 1854 and 1856. The wide circulation of Mrs. Stowe's novel, "Uncle Tom's Cabin," carried the subject of slavery into thousands of homes

\* Handbook of South Carolina.

† Elson's History of the United States. The value of the property thus removed was estimated as high as forty million dollars.

and created a wide-spread dislike of the system in the Free States.

The passage of the Fugitive Slave law was another source of angry opposition in the Free States. "Federal not State officials were to execute it under heavy penalties for any neglect on their part in the thorough fulfillment of the duties it laid upon them. The affidavit of a master who claimed a runaway slave was made conclusive evidence of ownership. The law bound federal judges and commissioners to issue the warrant of apprehension, obliged the marshals of the United States to make the arrest and safely deliver the prisoner, and operated even against the hearing of an application for a writ of *habeas corpus*."\* The attempted carrying out of the law led to mob violence in many cities. The anti-slavery men rallied to protect the prisoners, while in other places, the anti-slavery men were themselves attacked, their newspapers and presses destroyed and themselves killed. The Dred Scott decision was given out by the Supreme Court in 1857, and Chief Justice Taney affirmed that no slave or descendant of slaves had the right to sue in the courts; that "the negro had no rights that a white man was bound to respect," and asserted that at the time of the adoption of the Constitution, "the unhappy black race was never thought or spoken of, except as property."

These facts will remind us how many causes of strife were at work. While few of them are ever directly mentioned in the proceedings of the Church courts, indirect references are made to them; and in the "Southern Presbyterian Review," the subject of slavery was discussed freely and frankly. From these articles by such men as Dr. J. B. Adger, Dr. George Howe, Dr. J. H. Thornwell and others, we shall quote hereafter.

The Synod of South Carolina was not a strong body at the opening of the year 1851. It consisted of four Presbyteries: South Carolina, with twenty-two ministers, forty-three churches, three licentiates and two candidates; Bethel, with fourteen ministers, twenty-two churches and six candidates; Harmony, with twenty-one ministers and twenty-seven

\* Cambridge Modern History.

churches; and the Presbytery of Charleston with fourteen ministers and nine churches.

The support of the ministry was inadequate, as a later report to the Synod gives the average salary as not much over \$300.

The contributions to Foreign Missions were very small as compared with those of the present century. It was reported during this period, that not a single missionary from the Synod had gone to the heathen, and that few churches were making an effort to extend the gospel in heathen lands. But the religious condition of the colored people engaged much attention, and at each meeting of the Presbyteries, reports were made as to the work being done among this class.

In order to get a satisfactory view of the progress of the Presbyterian Church at this time, the history may be divided into three periods; the first, from 1851 to 1860 inclusive, or until the outbreak of the civil war; the second, from 1861 to May, 1865, or until the end of the civil war; the third from May, 1865, until the close of 1876, the period of Reconstruction and of the resumption of political power by the white people; and after this, about ten years to each succeeding period.

This division is based not merely on the political condition of the State, but on the actual condition of the Presbyterian Church in South Carolina during these periods.

In November, 1850, the Synod consisted of seventy-six ministers, one hundred and two churches, two licentiates and fourteen candidates for the ministry.\* Much of the time of the Synod was spent in discussing the condition of Oglethorpe University in Georgia and the Theological Seminary at Columbia. The Narrative for this year mentions the loss by death of only one minister, the addition of several young and fresh laborers in the ministry, and the harmony, fraternal love and soundness in doctrine prevailing. The churches were becoming better supplied with pastors, the stated supply system was diminishing and a more liberal support was being given to the ministers. But too many churches failed in this duty and compelled the ministers to spend five days of the week in

\* In 1850 there were fewer than ten thousand communicants. Minutes of the General Assembly for 1849 show a total of 8772, white and colored, reported by the four Presbyteries.

secular labor. There were several schools within the bounds of Synod of strictly Presbyterian character. The high school for males and females in Greenwood was mentioned. Nearly all the ministers devoted one-half their time to preaching to the Negroes, separate services being held for them in many churches, in addition to the services in which both classes participated. During the past year, a commodious church had been dedicated in Charleston, intended especially for the Negroes, under the care of the Rev. John B. Adger. "We deeply deprecate the crusade against the institution of slavery and the hindrance thrown in our way in the proper religious instruction of our Negroes by fanatical and ignorant intermeddlers. Our slaves are contented, nay happy in their portion and rejoice in the religious instruction they receive. Indeed, they joyfully aid in forwarding the benevolent operations of the day, Dr. Adger's congregation of Negroes having given \$68 for Foreign Missions."

In 1851, the cause of religion was, on the whole, advancing within this State, the churches were on the increase, yet the measure of success was below that of many preceding years.

A long letter on Sabbath Observance was issued by this Synod, and a Report on Slavery by Dr. Thornwell was adopted.\*

At the meeting in 1852, the Stated Clerk of the General Assembly gave the information that "the Charleston Union Presbytery had adhered to the Assembly and its doctrinal standards, and the Presbytery had acquiesced in a resolution of the Assembly recommending mutual forbearance and the exercise of kindly feeling to all the parties concerned." Some opposition was manifested to this union of the two bodies but the Synod finally agreed to merge the Charleston Union Presbytery and the Presbytery of Charleston into one body, to be called the Charleston Presbytery.

In 1853 it was proposed to appoint Dr. Benjamin M. Palmer, then pastor of the First Presbyterian Church, Columbia, to the vacant chair of Pastoral Theology and Homiletics in Columbia Seminary, without severing his pastoral relation to

\* This Report will be considered in connection with a separate chapter on Slavery and the Colored People.



the church. This plan was to be proposed to the Synod of Georgia, in the hope of its cooperation.

Peace and harmony were said to prevail among the churches, congregations were increasing in size, in devout attention and in contributions to the causes of Christian benevolence. The religious instruction of the colored people seemed to be specially entrusted to the Southern Church. In the Presbyteries of South Carolina and Bethel, the colored people shared with the whites in the services of the sanctuary, and in Bethel two ministers had devoted their entire Sabbath labors to the oral instruction of this class. In the Charleston Presbytery, there had been a new interest awakened among the churches on this subject. There was hope that from this portion of the great harvest field entrusted to our care, many more sheaves might be gathered into the garner of our Lord. While few marked revivals had been reported it was thought that the churches were in a more prosperous and healthy state than they had been in for years. A dearth of candidates for the ministry was deplored. On the subject of Ministerial Support, it was stated that while the claim to support might pass undisputed theoretically among our people, yet practically, there was none more disallowed by them. Not only churches but whole Presbyteries deserved censure. Pastors who would fain give themselves to their calling must "serve tables." The pastors were enjoined to enlighten their flocks on this subject and each Presbytery was to report the faithfulness of its churches in this matter.

The report on Foreign Missions showed a manifest increase of interest in this cause, contributions having been a little less than \$5,000.00, an excess of more than \$1,200.00 over previous contributions.

A committee was appointed to confer with the Synod of the Associate Reformed Presbyterian Church and to report the action of this Synod in reference to publishing a revised Psalmody, in connection with the hymns used. This matter was also taken up in 1854, and a Supplement was to be added to the hymn book, consisting of the Psalms used in the Scotch Church, together with a prose version for chanting. The

attendance on the Synod at Charleston in 1854 was small, owing to a recent epidemic. Much time was devoted to Oglethorpe University and the Theological Seminary. The Synod voted in favor of transferring Dr. James H. Thornwell from the South Carolina College to the Seminary; and Dr. B. M. Palmer was elected to the chair of Ecclesiastical History and Church Polity. The Synod expressed a wish to secure the aid of the Synods of Alabama and of Mississippi in support of the Seminary, and Drs. Adger and Palmer were appointed to visit those Synods, and the Synod of Georgia was also requested to send a similar delegation.

The Narrative for 1853 speaks of encouragement on all sides. All the pulpits in Bethel and Charleston Presbyteries were supplied, and there were few vacancies in the other Presbyteries. Interest in the instruction of the slaves was increasing. Special arrangements were made for seating them in galleries, and special services were also held for them. There had been many encouraging contributions from them. Contributions had been better but the number of candidates was still small.

In 1855 at Camden, certain commissioners from the First Presbyterian Church of New Orleans brought a complaint against the action of Charleston Presbytery, which body had refused to place a call from that church in the hands of Dr. B. M. Palmer. The Synod did not sustain the complaint, whereupon notice of a complaint to the General Assembly was given by the commissioners. Dr. Palmer then stated his acceptance of the Chair of Church History and Government, after acquiescing in the decision of the Synod. In 1856, however, the Synod directed Charleston Presbytery to put the call from New Orleans into Dr. Palmer's hands and he accepted it, and tendered his resignation of his chair in the Seminary. Thus was lost to the Synod one of its most gifted and distinguished sons, though he was a guest within its bounds during a part of the civil war period.

Dr. Thornwell accepted the chair of Theology in 1855. A committee which had been appointed to consider the plan of establishing a Synodical Female Seminary reported adversely,

owing to the number of similar institutions existing in the Synod, and the report was adopted.

The proposed cooperation with the Associate Reformed Presbyterian Church led to no practical results. The Associate Synod of the South was invited to correspond with our Assembly and the Synod of South Carolina expressed its high appreciation of the Book of Psalms as a manual of praise, but did not feel willing to prescribe a rule by which we should be confined to the use of the Psalms, either in a literal or other version. The A. R. P. Synod was asked to state distinctly whether there existed any obstacles to union with our Church besides those arising from the subject of Psalmody, the removal of which they regarded as indispensable on our part, and if so, what those obstacles were. The Narrative for 1855 expressed its belief in encouraging indications, though there had been no wide-spread religious awakening. Vitality and healthful increase were noted, the instruction of the colored people was faithfully attended to and contributions were becoming not only greater but more systematic. All the churches were of one accord, of one mind. The report as to Foreign Missions was not so encouraging. With 108 ministers, 136 churches, and 9,649 communicants, the contributions had fallen short by more than \$700 of those of last year, being only about \$4,400.00.\*

In 1856 a paper giving a history of the boundaries of the various Presbyteries of the Synod was presented, which paper is given in the appendix.

The Narrative for 1856 was more encouraging than for several years. Some churches had been greatly revived and reported large accessions on profession of faith. The life of the members had been orderly and sincere. The children were being faithfully instructed and the colored people were not neglected. The Female Colleges at Yorkville and Orangeburg reported a number of accessions to the Church among their pupils, more than sixty in Orangeburg. Many deaths had occurred, four licentiates or candidates, several elders and many members had passed away.

\* A list of Ruling Elders published in 1856 will be found in the Appendix.

In 1857, Dr. B. M. Palmer preached the opening sermon, by invitation. The Narrative was an unusually full one and the Synod expressed gratification that the state of religion was encouraging. Our success however, had not been commensurate with our facilities for advancing the kingdom of God. Increasing attendance on the ordinances of the Church, a healthful tone of piety among the members, rare occurrences of cases of discipline and many large accessions to our membership were causes for gratitude. A great awakening was taking place on the subject of Domestic Missions, the conviction had been forced on us that while many portions of our own country were poorly supplied with the preached gospel many others were entirely destitute. Pastors were seeking missionary points in places contiguous, and in some instances, these stations had developed into organized churches. The Presbyteries were thought to be the proper bodies to conduct missionary operations within their own boundaries, and this led to greater confidence as to a wise disbursement of funds. Improvement in systematic benevolence was manifest and denominational education was receiving considerable attention. The colored population had received a more than usual share of attention, and the work had met with great success among the blacks connected with the Anson Street church, Charleston, and in other churches. Neglect of family worship and growing desire for accumulating wealth were causes of sadness. The contributions for Foreign Missions were larger than ever before amounting to \$5,804.00 The awful calamities that had befallen the missionaries in India had awakened deep sympathy in our own Church.

As the plans for systematic contributions had evidently not been thoroughly worked into the practise of the Church, a paper was adopted embodying the recent action of the General Assembly in regard to this subject. A method of supplying the people with Presbyterian publications through colporteurs was adopted. Though the year had been one of pecuniary embarrassment, contributions to Foreign Missions had increased and South America, Africa, China and India were being opened to missionary work as never before.

The death of Mr. James Adger, for a long time Treasurer of the funds for Foreign Missions was announced, and a resolution expressing the sense of loss and the high appreciation of the Synod for Mr. Adger's Christian character was adopted. Contributions to Home Missions amounted to \$1,200.00. The mission for the colored people in Charleston had been supported with great liberality and was in an encouraging condition. "The blessed Redeemer has smiled most graciously upon it, and as from the blackest stuff in the bowels of the earth the fairest and most costly gem is elaborated, so from the dark sons of Ham, has He through His grace, elected many a jewel which shall shine conspicuously in His mediatorial diadem." The Narrative mentions the unusual and remarkable spiritual harvest occurring in the Year of Revival-1858. Not only in the churches but in social circles, in the colleges and schools of the Synod, many conversions had occurred. All the functions of the spiritual body had been better discharged. Peace had rested upon the churches, mutual confidence and good-will had been strengthened,—in short, all ties of Christian fellowship had grown more tender and more dear.

As a result of home missionary labor, new churches had been founded and some that had been long declining were beginning to flourish once more. The interest in preaching to the Negroes had increased steadily. "The relation of this vast mass of the poor, the ignorant and the dependent to the religious bodies entrusted with the care of their souls is, doubtless, the chief question of which the answer is demanded of the Southern Church. In the absence of any perfected and acknowledged theory upon the subject, we look to these prayerful constant, multifarious efforts for their good as the mighty induction on which that discovery is, at last, to be based, and by which the beautiful system of our labors is to be consummated." There had been losses and sicknesses, a pestilence had walked through the streets of Charleston and swept hundreds of people into sudden death.

In 1859, the Synod met in Columbia. A motion to invite a delegation of Irish Presbyterian ministers, then visiting this

country, to visit our churches and address them in reference to the revival in progress in Ireland was, upon the motion of Dr. Thornwell, unanimously laid on the table. Probably, the well known tendency of these Irish brethren to protest against slavery led to this action. About this time, the Perkins Professorship on the Relation of Religion to Science had been established at the Columbia Seminary.\*

The cause of domestic missions was making remarkable progress, especially in Harmony and South Carolina Presbyteries. The Narrative was in the same strain of gratitude and hopefulness as that of the previous year. The colored church in Charleston had been so crowded that one of the largest edifices in our country had been erected for the Negroes in connection with the white congregation associated with them; and this capacious building was filled with those who otherwise might have spent the day in idleness or vice.

Many had been added to the membership of the Church, Christian love and fellowship were exhibited by the members, contributions had increased and more interest was shown in supplying our destitutions at home.

In November, 1860, the Synod met at the Glebe Street church in Charleston. Seventy-seven ministers and sixty-two elders were present making this an unusually large body. It was the exciting year of the momentous political campaign which had resulted in the election of Mr. Lincoln as President of the United States. The temper of the time was indicated on the second day in the presentation of a paper which will be considered in a following chapter. Charleston Presbytery sent up an overture asking for public prayer in view of the condition of the country. The answer was given, that "inasmuch as the General Assembly of the State of South Carolina by resolution, had made it the duty of the chief magistrate of the State to call upon the clergy and people of all denominations to spend the twenty-first of November as a day of fasting, humiliation and prayer, imploring the blessing of God in this our time of difficulty and to give us one heart and one mind, to oppose by all just and proper means, any encroach-

\* The title of this Professorship is, "Perkins Professor of Natural Science In Connection With Revelation"—Ed.

ments on our rights; and inasmuch as this proclamation was most heartily responded to by the great body of our churches, the object of the Presbytery having been thus anticipated, the appointment of a day by the Synod is no longer necessary."

The Narrative expressed gratitude to God for the many tokens of His presence and favor. There had been more than the usual number of ordinations and there was improvement in the grace of giving.

The support given to the ministry was still inadequate, though there had been some improvement. Much attention was still given to the colored people. Sabbath Schools and Bible classes for the young had increased in number and the educational agencies of the Synod were prospering. The Eldership was becoming more effective in a majority of the Presbyteries, and their prayers, example and labors were effective helps in the pastoral work. The power of the press as a moral agent was noticeable. "Such periodicals as the Southern Presbyterian and the Southern Presbyterian Review published within our bounds, were efficient aids in defending the truth, holding forth the word of life, circulating religious intelligence and indoctrinating our people in Presbyterianism." Several of our churches had been revived and about one thousand had been added to the membership.

Upon the eve of the civil war, the Synod comprised one hundred ministers, one hundred and thirty churches, eight licentiates and twenty-one candidates for the ministry. The membership as summed up from the Records of the Presbyteries was about twelve thousand three hundred, of whom several hundreds were colored people.



## CHAPTER II

### The Presbyteries 1850-1860

Having traced briefly the more important acts of the Synod as a whole, the growth and development of the four Presbyteries of Charleston, Harmony, South Carolina and Bethel will be treated in this chapter.

THE PRESBYTERY OF CHARLESTON in 1850 was a small body, and certain churches on the islands and in the city of Charleston were not connected with it. In 1851, many of its churches were reported as feeble, the exceptions being the churches of Charleston and Columbia. There were about 1037 communicants of whom 452 were colored. Its extensive territory lay partly in a sickly country occupied chiefly by slaves whose masters were not Presbyterians and not in sympathy with the efforts of that Church to evangelize the negroes. The Presbytery embraced one-third of the territory of the State about 12,600 square miles with a population of 273,818 souls. Much of this country was barren and swampy, with a sparse population and a malarial climate. Other denominations had previously entered this field. In 1852 the conditions were more favorable, and the General Assembly of the Old School Presbyterian Church met at Charleston in May.

This Assembly recommended the merging of the Presbytery of Charleston with the Charleston Union Presbytery. The Synod which met in Yorkville in 1852, carried out this recommendation and merged the two bodies into the Charleston Presbytery. The new body met in April, 1853, at the Glebe Street church, Charleston, and was constituted with fourteen ministers present and eleven absent. Six churches were represented and four were not represented. Dr. J. L. Kirkpatrick was received from the Presbytery of Tuscaloosa and installed pastor of the Glebe Street church. The new body consisted of twenty-five ministers, fifteen churches, two licentiates and four candidates. There were 1038 communicants, of whom 440 were colored. The John's Island and Wadmalaw church



had 359 communicants of whom 330 were colored, while the First Church, Columbia, of which Dr. B. M. Palmer was then pastor, had 220 communicants of whom thirty-two were colored.

The newly merged Presbytery was strong only in the extremities of its territory. The great importance of its country churches lay in their opportunities for reaching the slaves with Christian influence. There were eight Congregational and independent churches on the seaboard, identified in interest with the Presbytery and supplied by its ministers, yet not formally connected with it. Three of these churches were in Charleston, five on the adjacent islands or the main land. In 1853, the James Island church was enrolled as a Presbyterian church. In April, 1854, at the sessions of Presbytery held in Orangeburg, Dr. John Forrest of the First Presbyterian church, Charleston, was invited to unite with the Presbytery, and the churches of Charleston which were independent (including the Circular Church) together with the Edisto Church, were also invited to unite, as were Wappetaw, Dorchester and Stoney Creek.

The session of Presbytery held in Charleston, November, 1854, was poorly attended, five ministers and three elders being present. The yellow fever had prevailed with unusual mortality in the city. The Narrative for 1856 was hopeful; all the churches of the body were supplied, some had been revived, some had enlarged and refitted their houses of worship. The action in regard to Dr. B. M. Palmer has already been noticed.

In April, 1857, the Presbytery was taking on new life, and more additions than usual were reported. The churches had better attendance, and zeal and consistency were shown by the members. The interest in the colored work was deepening, Anson Street, colored, had added sixty members and the colored membership amounted to 1440 in a total of 2269.

At the meeting in October, 1857, an important paper on Domestic Missions was presented by Dr. J. L. Girardeau, with special reference to preaching to, visiting and teaching the slaves. The great Revival of 1858 was felt in the South and the Narrative for that year mentions the outpouring of the

Holy Spirit, crowded congregations, much solemnity and the conversions of many souls. The young were particularly affected, the Anson Street church had one hundred additions.

The meeting in the autumn of 1859 was deplorably small, and a committee was appointed to see if anything could be done to improve this condition. A hint of the approaching political storm is given in the paper presented in October, 1860, when the Synod was asked to appoint a day of fasting and prayer to avert the impending political dangers and prepare the people to meet the results before them. The Narrative speaks of a condition of prosperity and hope. The action of the Presbytery and these of all the others, in reference to the condition of the country, will be given in a later chapter.

During this period the following churches were organized and enrolled; Aiken in November, 1858, with seven white and twenty-four colored members, some of whom came from the Dorchester church which then had no court of any kind to grant letters of dismissal. In June, 1859, Presbytery held an adjourned meeting at Aiken when the church was organized, Licentiate A. P. Smith was called to the pastorate and was ordained and installed at the same time.

The First Presbyterian or Scotch Church in Charleston, was not included in Charleston Presbytery but remained independent until after the civil war. The John's Island and Wadmalaw church sent its first delegate to Presbytery in April, 1853, and asked for the installation of Rev. A. Flinn Dickson as pastor. In November, 1853, the James' Island church, hitherto independent, was enrolled. In November, 1854, the Anson Street church was separated and organized as a white church, to which the colored members were to be attached. From this church Zion was afterwards formed in 1858, with forty-one white and three hundred colored members. Dr. John L. Girardeau was called to the pastorate and gave himself devotedly to this work.

Stoney Creek church was invited to unite with the Presbytery, and in October, 1855, its action was reported as favorable and it was accordingly enrolled.

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HARMONY PRESBYTERY in 1851 had twenty-two ministers and twenty-four churches. It contributed to Foreign Missions

\$527.00, to Home Missions \$711.00, to Education \$175.00. It seems strange to find the commissioners to the General Assembly reporting that Princeton Seminary N. J. was "exerting over the Church an influence immense and we fear illegitimate and dangerous. When the homage paid to such institutions emboldens them to dictate imperiously to the Church, or places them in a position which causes them to be regarded as oracles to be consulted before any important enterprise can be embarked in, then their position is at once dangerous and alarming." Professor Wm. H. Green, D.D. seems to have been the man to whom objection was made.

The Narrative for 1852 speaks of no special revival but steady growth. Almost uniform provision was made for the religious instruction of the colored people and a large number of additions had been made from this class. In 1852, there were twenty-five ministers, twenty-eight churches, one licentiate and three candidates with 3,434 communicants. In this year one-half the churches reported a copious outpouring of the Holy Spirit, twelve churches had been thus visited and 250 had been added. This revival was due largely to the instrumentality of Dr. Daniel Baker of Texas.

The Narrative for 1853 shows a healthful condition, attendance was full and regular, Sabbath school and Bible classes were successful and much interest was shown in the colored people. The same strain is continued in 1854, many ministers were giving one-half their time to the instruction of the slaves.

The General Assembly had cordially approved of the provisions of a recent treaty with the Republic of Uruguay and urged the Presbyterians in our connection to unite with their fellow citizens in urging upon the government of the United States, a careful and earnest attention to this matter. The matter related to liberty of conscience for American citizens, travelling or residing temporarily in foreign lands. The Presbytery of Harmony resolved, "That we cordially approve the patriotic sentiments of the foregoing resolutions of the highest judicatory of the Presbyterian Church, and reiterate the recommendation to the members of all our congregations, as citizens of this free republic, to unite with others in bringing this subject, by petition or otherwise, to the notice of the

President of the United States, the heads of the several departments, and the Senate and House of Representatives, urging upon them the importance of securing by treaty or other peaceable measures, to American citizens while travelling or residing abroad, that liberty to worship the Most High according to the dictates of their own consciences, which is so freely accorded by us to the subjects of all other governments."

A similar note of encouragement was shown in the Narrative for 1854, but that for 1855 complains of worldliness and lethargy. Some churches had been weakened by emigration to the far west. There was little growth except among the colored people, of whom large numbers had been added to the Church and these gave, in many instances, gratifying evidences of genuine piety. There were 3,783 communicants of whom 1793 were colored. Coldness and worldliness were complained of in 1855, but labor among the Negroes had been crowned with happy and encouraging results.

During this period there was a steady and healthful growth, a constant increase in membership and a healthy tone of piety. No cases of discipline were reported in 1856, either among the white or the colored members, and a stricter view of discipline was held then than now. The good conduct of so many colored people proves that they were leading consistent Christian lives.

The "great and precious revival" of 1858 is mentioned, as exerting an influence over members going to and from the General Assembly, and to some extent, this influence characterized the sessions of the Assembly.

In April, 1859, two hundred and three additions were reported. The same gratifying state of spiritual life was noted. In 1860, the Presbytery had increased to twenty-five ministers (after a decline in number) thirty-seven churches, four licentiates and nearly 4,000 communicants, of whom 1743 were colored. The contributions to Foreign Missions were \$1,518.00 to Home Missions \$1,682.00, to Education \$763.00, and about \$15,500.00 for congregational expenses.

There were twelve new churches organized during this period; Marion, C. H. in 1851 and Liberty Hill, Kershaw District, the same year. In 1853, White Oak church was organ-

ized, Lynchburg also was set off from Salem (Black River) church, Mt. Zion, and Bishopville. In 1855, Clarendon and Bennettsville churches were organized, the name of the former being changed to Manning in 1860. Elon Grove in Williamsburg District was organized in 1856, Kingston (Conwayboro) in April, 1857. In October, 1857, Harmony church was dissolved and its members were transferred to Manning church. Red Bluff, Marlboro District, was organized in 1857 and in the same year a meeting was reported as having been held at Florence, the terminus of the N. E. and Darlington and Cheraw railroad. The services were held at first in a new store-house, a missionary station was opened there and a church was organized by Rev Thomas R. English in April, 1861. Turkey Creek was organized in 1858 and Pine Hill in 1859.

SOUTH CAROLINA Presbytery in 1855, had twenty-six ministers and forty-nine churches. In April, 1856, complaint was made of the difficulty of getting accurate information as to the support of the ministers; and deacons and elders were asked to ascertain the facts and the ministers were asked to preach once a year upon this subject. Each pastor, stated supply and licentiate was required to spend two weeks in missionary labors under the appointment of the Committee of Domestic Missions. There were 3,286 communicants in 1856. Contributions to Foreign Missions averaged about fourteen cents a member. Only one half the churches contributed anything to this cause. The Presbytery had sent but two missionaries to the heathen. The report says "It ought to distress and humble us that neither this Synod nor our Presbytery is represented by a single missionary on heathen ground."

In 1857, there were four domestic missionaries in the Presbytery Messrs. McWhorter and Gready in Pickens District; Rev. S. S. Gaillard at Greenville C. H. and E. F. Hyde at Midway. In 1857, the Presbytery had twenty-seven ministers, forty-nine churches, one licentiate and ten candidates.

In April, 1859, the ministers were directed to itinerate for a month between the meetings of Presbytery, taking an elder along, to hold meetings in vacant and feeble churches. The Narrative of 1859 refers to the great revival of 1858, but also

laments the lack of pastoral care of the flocks, especially of the young. This was attributed to the unsettled state of the population, the abuse of the principles of voluntaryism, and the conflicts of sects. The result was disastrous. The accessions from the colored population had been more encouraging. The Negroes were instructed both separately and at the places of regular worship.

In 1860, the Presbytery had thirty ministers, fifty-one churches, four licentiates and seven candidates. Collections for Foreign Missions amounted to \$313.00, for Home Missions to \$354.00, for Education to \$231.00.

The churches organized during this period were Clinton in 1855 and Tugaloo in Pickens District. In April, 1858, the Williamston Church in Anderson District was reported as organized and was enrolled; the church building was erected by April, 1858. In 1859, Ninety Six and Shady Grove churches were organized. A committee appointed to organize Retreat church reported a new and commodious building in April, 1860. Honea Path was reported as organized by April, 1860.

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BETHEL PRESBYTERY in 1850 consisted of fifteen ministers, twenty-three churches and 2,185 communicants of whom 381 were colored. By 1855, there were sixteen ministers, twenty-four churches and 2,510 communicants of whom 493 were colored. Contributions to Foreign Missions amounted to \$449.00, to Domestic Missions to \$316.00. The Independent Presbyterian Church which had existed for some years in this part of the State, conferred in 1856 with Bethel Presbytery in reference to union. The independent body met at Olivet York District, August, 1856. In April, 1857, Bethel Presbytery overtured the General Assembly, asking it to ratify and sanction the action of the Presbytery touching union with the Independent Presbyterian Church, but the plan did not meet with the approval of the Assembly.

The Narrative for 1859 shows progress, but there was the usual complaint of worldliness and neglect of family worship. There were 2,599 communicants in 1858. It was a practice to have sermons on doctrinal subjects regularly assigned to dif-



ferent ministers, to be preached before the Presbytery. The rule seems to have been frequently suspended.

A time of great spiritual prosperity was noted in April, 1859. In March, 1860, the Narrative was not so cheering, a want of activity and of self-denying piety was lamented. The churches however had been nearly all supplied and the services were well attended. There had been accessions to all the churches, very numerous to some of them. Interest in the religious instruction of the colored people was increasing and there was a growing appreciation of its importance. In addition to regular services for them, catechetical instruction was also given to them on the plantations.

The Narrative for 1860 was encouraging but mention was made of the great calamity of a protracted drought which had overtaken some portions of Bethel Presbytery, blighting the prospects and destroying the hopes of the farmer, indeed, almost depriving him of the necessaries of life. Yet the contributions from all the churches had been larger and some were double those of former years. Colportage formed a standing subject for discussion and provision was made for carrying on this work. In April, 1861, it was reported that "the Board of Publication at Philadelphia showed inability or unwillingness to afford the usual accommodations in supplying books." The shadow of the the approaching civil war was already noticeable.

The churches organized were Allison's Creek, which in October, 1853, asked for an organization from the Bethel and Ebenezer neighborhood. A house was already being built. The petition was granted and the church was organized by 1854. Zion church, near Bethesda, was organized and enrolled October, 1855. Hopewell, in April, 1858, asked for a dissolution and transfer of its members, but this petition was withdrawn in October, 1858. Douglass church in Lancaster District was organized with eleven members and one elder, ten miles southwest of Lancaster C. H.; twenty-three were admitted later and thirty-three were reported to Presbytery. A large and comfortable church had been built and Rev. D. Harrison was engaged for one-half his time. The Presbytery met at this church in April, 1859. Grindal Shoals was organized in August, 1859, was enrolled September, 1859, and called Rev. A. A. James for one-half his time.

### CHAPTER III

#### The Church and Slavery

Before entering on the history of the Church during the civil war, it would seem necessary to state briefly the position of the Synod of South Carolina as to the institution of slavery. As an old State of the Union and one with a large slave population, South Carolina may be regarded as a typical Southern State although the policy of secession had more determined advocates among its citizens than in some of the other slave-holding States. It may justly be claimed that no Synod had a greater influence in the establishment of the Southern Presbyterian Church.

Dr. James H. Thornwell was acknowledged as one of the leading theologians of the period, and he was the author of the "Letter to the Churches of Jesus Christ," sent out by the first General Assembly. While Dr. B. M. Palmer had left the Synod for New Orleans, he was a South Carolinian by birth and training, and had been one of the most influential presbyters in the Synod. His attitude towards the political situation was clearly outlined in an able article in the Southern Presbyterian Review. Dr. Thornwell also wrote upon this subject, and their views may be regarded as expressing the opinion of the entire Synod.

There may be some surprise in store for those who believe that the withdrawal of the Southern Presbyteries was the direct result of the famous "Spring Resolutions" of the General Assembly at Philadelphia in 1861. While it is true that at meetings held subsequent to that Assembly, its action was given as justifying a separation from the Old School Assembly, the attitude of the Presbyteries of the Synod of South Carolina and of the Synod itself display a fixed purpose to adhere to the political principles of the Confederacy. Some of these papers seem never to have been published in recent years, and they were a surprise to the writer himself.

Before considering these transactions, it will be well to consider first, the views of the Presbyterian churches and Presby-



teries of South Carolina in reference to slavery, and then, their views as to the abolition of slavery.

An able paper written by Dr. Thornwell for the Synod was published in the Southern Presbyterian Review for January, 1852. In this he discusses first, the Church of Christ. He denies that it is "a mere institute of universal good whose business it is to wage war on every human ill, whether social, civil, political or moral; and to patronize every experiment which a romantic benevolence may suggest as likely to contribute to human comfort or to mitigate the inconveniences of life." "It has no commission to construct society afresh, to adjust its elements in different proportions, to re-arrange the distribution of its classes or to change the form of its political constitutions." \* \* \* "It has a fixed and unalterable constitution and that constitution is the word of God." \* \* \* "It is the kingdom of the Lord Jesus Christ. He is enthroned in it as a sovereign. \* \* \* \* The power of the Church, accordingly is only ministerial and declarative. The Bible and the Bible alone is her only rule of faith and practice." \* \* \* "In conformity with this principle, has the Church any authority to declare slavery to be sinful? Has the Bible anywhere, either directly or indirectly, condemned the relations of master and servant, as incompatible with the will of God?" \* \* \* "The master is nowhere rebuked as a monster of cruelty and tyranny—the slave nowhere exhibited as the object of peculiar compassion and sympathy. \* \* \* We find masters exhorted in the same connection with husbands, parents, magistrates; slaves exhorted in the same connection with wives, children, and subjects." \* \* \* "The unwary reader is in serious danger of concluding that, according to the Bible, it is not much more harm to be a master than a father—a slave than a child. But this is not all. The Scriptures not only fail to condemn—they as distinctly sanction slavery as any other social condition of man. The Church was organized in the family of a slave-holder; it was divinely regulated among the chosen people of God and the peculiar duties of the parties are inculcated under the Christian economy. If the Church then is to abide by the authority of the Bible and that alone, she discharges her whole office in regard to slavery when she de-

clares what the Bible teaches and enforces its laws by her own peculiar sanctions. Where the Scriptures are silent, she must be silent too."

Another article by Dr. Thornwell on Slavery and the Religious Instruction of the Colored People was published in the *Southern Presbyterian Review* for July, 1850. He shows at times, considerable indignation in treating of the arguments against slavery. "The slave-holding States of the Confederacy have been placed under the ban of the civilized world.\* The philanthropy of Christendom seems to have concentrated its sympathies upon us. We have been denounced as conspirators against the dignity of man—traitors to our race and rebels against God. So monstrous are the misrepresentations which ignorance, malice and fanaticism are constantly and assiduously propagating against us in regard to this relation among us that if our names were not actually written under the pictures we should never suspect that they were intended for us." He repudiates the theories put forward by some writers denying that our negroes are of the same blood with ourselves.

Another article in the *Southern Presbyterian Review* also repudiates the idea that the curse of Ham consisted in the infliction of slavery on the negro race. "Men may be seeking eminence and distinction by arguments which link them (the negroes) with the brute, but the instinctive impulses of our nature combined with the plainest declarations of the word of God lead us to recognize in his (the negro's) form and lineaments, in his moral, religious and intellectual nature, the same humanity in which we glory as the image of God. We are not ashamed to call him our brother."

To return to Dr. Thornwell. He says, "God has not permitted such a remarkable phenomenon as the unanimity of the civilized world in its execration of slavery, to take place without design. This great battle with the Abolitionists has not been fought in vain. The muster of such immense forces—the fury and bitterness of the conflict—the disparity in resources of the

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\* Dr. Thornwell really wrote as follows: "The slave-holding States of this confederacy have been placed under the ban of public opinion of the civilized world."  
—W. H. M.

parties in the war—the conspicuousness—the unexampled conspicuousness of the event, have all been ordered for wise and beneficent results; and when the smoke shall have rolled away, it will be seen that a real progress has been made in the practical solution of the problems which produce the collision. \* \* \* \* Truth must triumph. God will vindicate the appointments of His Providence—and if our institutions are indeed consistent with righteousness and truth, we can calmly afford to bide our time—we can watch the storm which is beating furiously against us, without terror or dismay—we can receive the assaults of the civilized world—trusting in Him who has all the elements at His command, and can save as easily by one as by a thousand. If our principles are true, the world must come to them; and we can quietly appeal from the verdict of existing generations to the more impartial verdict of men who shall have seen the issue of the struggle in which we are now involved. \* \* \* \* The parties in this conflict are not merely abolitionists and slave-holders—they are atheists, socialists, communists, red republicans, jacobins on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battle-ground, Christianity and Atheism the combatants, and the progress of humanity the stake.” Yet he admits certain difficulties in the question.

“But while it may be admitted that slavery is not absolutely inconsistent with moral responsibility, nor the freedom of a moral agent, it may be asked whether the slave is not stripped of some of the rights which belong to him essentially as a man; and in this view whether the relation is not incompatible with the spirit of the Gospel, which asserts and promotes the dignity and perfection of our race. In other words, whether there is not a limitation on the moral freedom of the slave—whether his situation does not preclude him from discharging his *whole* duty as a man; and therefore, whether the relation is not ultimately destructive of the full *complement* of human rights. \* \* \* That the design of Christianity is to secure the perfection of the race is obvious from all its arrangements; and that when this end shall have been consummated slavery must cease to exist is equally clear. This is only asserting that

there will be no bondage in Heaven. \* \* \* \* If Adam had never sinned and brought death into the world with all our woe, the bondage of man to man would never have been instituted; and when the effects of that transgression shall have been purged from the earth, and the new heavens and the new earth wherein dwelleth righteousness given to the Saints, all bondage shall be abolished. In this sense slavery is inconsistent with the spirit of the Gospel, that it contemplates a state of things—an existing economy which it is the design of the Gospel to remove. Slavery is a part of the curse which sin has introduced into the world; and stands in the same general relation to Christianity as poverty, sickness, disease or death, in other words, it is a relation which can only be conceived as taking place among fallen beings—tainted with a curse. It springs not from the nature of man as man, nor from the nature of society as such, but from the nature of man as sinful, and the nature of society as disordered.” “Upon an earth radiant with the smile of Heaven, or in the Paradise of God, we can no more picture the figure of a slave than we can picture the figures of the halt, the maimed, the lame and the blind—we can no more fancy the existence of masters and tasks than we can dream of hospitals and beggars. These are the badges of a fallen world. That it is inconsistent with a perfect state—that it is not absolutely a good—a blessing—the most strenuous defender of slavery ought not to permit himself to deny; and the devout believer in Revelation would be mad to close his eyes to the fact that the form in which it is first threatened in the Bible is as a punishment for crime. It is a natural evil which God has visited upon society because man kept not his first estate, but fell, and under the Gospel is turned, like all other natural evils, into the means of an effective, spiritual discipline.” \*

In 1857 a concrete case came to the notice of Synod. The Synod approved the records of Harmony Presbytery but called attention to the following overture and its answer by the

\* Compare the statement of Dr. B. M. Palmer in his speech against the Louisiana lottery, delivered June 25, 1891. “The world is ruled by ideas and it is not competent to any isolated community to live against the moral convictions of the world. Scarce recovered as a people from the blows inflicted upon us, coming in that precise way, the moral sentiment of the world, right or wrong, was arrayed against slavery and it went down.”—*Library of Southern Literature.*

Presbytery, viz.—Is a colored person in a state of slavery who was separated by the master for a sufficient reason from the husband or wife, as the case may be, liable to church censure for contracting a second marriage?" The answer of the Presbytery is in the negative. The Synod seems to have been perplexed by the overture but took no action. Yet the marriage law of South Carolina allowed no divorce for white married people, and the slaves were always required by Christian masters to have their "unions" made by a regular minister. To anticipate a little, in October, 1863, Dr. John Leighton Wilson published in the *Southern Presbyterian Review* a paper which had been submitted to Harmony Presbytery, October, 1863. The report says, "The committee recommend Presbytery to exercise all the influence they can to render sacred and permanent the marriage relation between our colored people, and especially among the members of the Church. Among the colored people themselves, the most lax views prevail in relation to this matter; but is not much of this to be ascribed to the fact that the whites have not showed the regard they ought for the sanctity of the relationship as existing among their servants? Marriage is a religious as well as a civil institution; and while the Church can exercise no authority over it as a mere civil institution she can do a great deal to make the colored people feel its sacredness, and she ought to exhort Christian masters to avoid everything that would lead to the severance of so sacred a tie."

The same *Review* contains an article on "A Slave Marriage Law." The article is anonymous and perhaps no one now knows by whom it was written. It is a vigorous and extreme plea against any recognition of the marriage of slaves as a *conjugium* but only as a lower form, the *contubernium*. The writer says, "The civil code absolutely nowhere recognizes his (the slave's) presence in the body politic, except as property. It accords to him no rights, it exacts of him no duties; it accepts and treats him, in all civil respects, as a grown-up and life-long child. \* \* \* \* Marriage is based upon contract; and hence such a relation would at once introduce the slave to our notice as legally capable of contracting civil obligations and as liable to civil duties. \* \* \* \* To remove the legal incapacity

of the slave to contract would be to overthrow a distinctive fundamental principle of domestic slavery." \* \* \* \* "You say that not to legalize marriage is in some way to deny a legal, natural right. Granted, for the sake of the argument. There are other things quite as natural as the affections which prompt us to marry. The right of private property, for example. \* \* \* \* Must we then legally accord this natural right also to slaves? Must the law authorize them to acquire property, to hold it, to alienate it, to transmit it by blood or will? Such folly finds no advocates." "It seems not more absurd to encumber the statute book with a marriage law for cattle than for slaves who are equally without civil capacity." The writer then argues that "this *contubernium* which Christ and His apostles met with in every family and country of the empire where they went about doing good and teaching truth, is very analogous to that matrimonial state obtaining among our slaves, which for want of a corresponding accuracy in our language, we call *marriage*. If the relation was immoral, it was sin second in openness and universality to idolatry only. That it has been passed over in the New Testament without rebuke or censure must be admitted. What may we infer from this omission? It is hardly possible to answer but in one way. The relation itself was not sinful."

These words are quoted not as the views of the Presbyterians of South Carolina, but as showing what some intelligent people advocated in the pages of the most weighty of all Southern Presbyterian periodicals. If this article had been found in the *Princeton Review*, it would probably have been repudiated as a slurring satire on the South!

The *Southern Presbyterian Review* for January, 1856, contained an article on Slavery in which the arguments in favor of it from the Scriptures were given in full. A condensed outline is given. Slavery as it appears in the Scriptures is a man's being owned as a man by his fellow man, and in the sense that his person is under the control of, and his services under the command and for the benefit of the owner. The right of ownership was created in various ways; by conquest, by purchase, by debt, by crime, by birth, by gift, by inheritance and by voluntary act. Passages from the Scripture are quoted



in each case. "The right of ownership in the slave, being created in either one of the forms now stated was as perfect and valid in law as the right to any sort of property whatever. In the inventories of property slaves are reckoned as property. When lost, the slave could be sought after, claimed and recovered, as any other property. Slaves were protected in law, as property, from abuse and oppression, on the part of their own masters, who when guilty of either one or the other, rendered themselves liable to punishment before the judges. Nor did the law allow slaves to be gotten and held, except in such manner as the law itself prescribed. No Hebrew was permitted to acquire a slave either by violence or fraud; otherwise, he should be put to death. It constituted the crime of 'Man-stealing.' \* \* \* While the law thus protected the master in the possession of his servants in the commonwealth of Israel, yet a law was enacted for the protection of slaves escaping to Judea from foreign countries. In such cases, the fugitives were not to be delivered up to their masters. \* \* \* The right of ownership in the slave respects the service of the slave. \* \* \* This right of ownership, according to the Scriptures, is in man as man. While the slave is reckoned as property, yet by the manner in which he is spoken of, and by all the laws regulating his religious instruction and training, and his treatment, he is not viewed in the light of a mere dumb animal nor a mere chattel; but he is a man, a fellow being, having the attributes, the connections, the hopes, the joys and sorrows common to humanity, although in a subordinate position in society and not upon a social or civil equality with his master. \* \* \* \* The authority of the master over him is perfect, within his appropriate sphere as master. He is under obligation to do to him as he would be done by, were he in the like condition and circumstances. On the other hand, the obligation and duties of the slave are pressed upon him as a man. The Scriptures do not sit in judgment upon the justice of the origin or nature of the government under which men live; nor upon the righteousness or unrighteousness of their administration; but they uniformly recognize the 'powers that be as ordained of God,' and therefore, because of divine ordination and authority are to be obeyed under penalty of divine

displeasure. Servants are rational and accountable creatures of God, and are to render obedience to those who are set in authority over them; not only that they may approve themselves to God and to the consciences of men, but that they also may escape wrath."

Temporary slaves were those of Hebrew origin and made slaves by poverty, crime or voluntary act. They could be held in servitude by their brethren but six years only; in the seventh year they were to be set free. Even a slave who entered into voluntary bondage rather than forsake his family was, together with his family, to be set free at the year of Jubilee. "The perpetual slaves were of foreign origin, obtained from the heathen nations round about. The foreign slaves in all religiously trained households in Israel, were circumcised and brought up in the knowledge and worship of God, but their profession of religion and membership with the Church had no effect upon their civil condition. They remained in perpetual servitude. This fact obtained also with the slaves in the time of our Lord and His Apostles. Slavery is first mentioned as a curse, to be visited in the lapse of time upon Ham and his descendants, and not long after the Flood. \* \* \* *Since the days of Job the Church of God has had connection with this institution.* (Italics the author's.) It has never known an hour in its existence that it did not embrace in its membership masters and servants. \* \* \* The institution of slavery is *sanctioned in both the Old and the New Testament.* (Italics the author's.) There is moreover, no condemnation of any one child of God, or man of the world for holding the relation of either master or servant. No one is condemned, nor abused, nor threatened, nor unchurched for being connected with the institution. \* \* \* Masters and servants were admitted to full and lasting membership with the Church of God in all ages. The mere fact of holding slaves never excluded any man from the Church. \* \* \* Our Lord Himself met with the institution of slavery in His ministry on earth, and has left no condemnation of it as in itself unjust towards men and sinful towards God. \* \* \* The Apostle Paul, immediately encountering the institution in his ministry, has trodden in the footsteps of his Master. \* \* \* The *duties*



growing out of the relation of master and servant are clearly enjoined, and defined in the Word of God."\*

In the *Southern Presbyterian Review* for October, 1859, appears an article on the Revival of the Slave Trade, written by Dr. J. L. Wilson, at that time Secretary to the Board of Foreign Missions of the Old School Presbyterian Church. The article states that "there has been no little discussion in the South, for some time past, about reopening the African slave trade, and if we may judge from the earnestness and vehemence with which it is pressed upon public attention by its advocates, we may expect a still more serious agitation of the subject. There is every reason to believe that the great majority of the more intelligent classes are very decidedly opposed to it, and no doubt this will continue to be the case. As a native of the South, tenderly alive to whatever concerns her honor and welfare, and at the same time having had special opportunities by a prolonged residence in Africa of knowing something of the true character of this traffic, especially in its baleful and desolating influence upon that country, we hesitate not to raise our solemn protest against its renewal. \* \* \*

The rampant abolitionism of the North, the reluctant and hesitating manner in which the fugitive slave law is enforced in most of the free States, the participation of the French Government in the traffic under the specious name of the apprentice system, the felt want of more laborers in the sugar and cotton growing country, and other considerations of political character, are no doubt, among the chief causes which have led to the present excited and open advocacy of this traffic.†

"The existing institution of domestic slavery was brought about, whether through lawful or unlawful measures, by a generation of men who have passed away. If there were

\* The preceding article covering twenty pages, probably cites or refers to every important passage in the Bible bearing on slavery.

† "The 'Southern Commercial Convention' held at Vicksburg, Miss., May 11, 1859, resolved by a vote of 47 to 16 that 'all laws, State or Federal, prohibiting the African slave-trade ought to be abolished.'"—*Benson Lossing's Cyclopaedia of U. S. History*, pages 1301, 1304.

The slave-yacht "Wanderer" ran a small cargo of slaves into some of the creeks between Savannah and Charleston in the year 1858. The captain, John Egbert Farnum, was indicted at Savannah for carrying on the slave trade. He was acquitted.—*Appleton's Cyclopaedia of American Biography*. The fact was that the importation of these Africans was a private attempt to get labor for certain plantations. The negroes were not sold nor could the yacht enter any port, openly.

wrongs connected with the system as it exists (and what human relation does not give rise to them?) they ought, as far as possible, to be corrected. But whatever wrongdoing there may have been in connection with the original establishment of the institution and whatever incidental abuses may now be connected with it, every right-minded and honest man must see that it has been overruled by a kind and merciful Providence for the good of those of the African race who were brought to this country. They are happier, better and more useful men and women than they would have been if born and brought up in the wilds of Africa, or than they would have been if their forefathers, upon their arrival here, had been turned loose to roam the woods and swamps of America instead of being subjected to the restraints of servitude. Nor is there anything to prevent their making still greater progress in moral and social improvement, without any material change in their present relations.

But to seize men on the coast of Africa by fraud or violence or a resort to bloodshed—and these are the only means by which they can be obtained—and bring them to this country for the avowed and ostensible purpose of ameliorating their condition, is not only to practice a deception upon ourselves but is virtually doing evil that good may come.” From his extensive personal knowledge of the traffic, Dr. Wilson gave a full account of the disorders and horrors attendant upon the slave-trade in Africa. \*

The *Southern Presbyterian Review* of January, 1860, contained an article by Dr. George Howe on “The Raid of John Brown and the Progress of Abolition.” He wrote of the events which had taken place as having “Moved the hearts of our citizens to their lowest depths and awakened in many breasts the most anxious and desponding fears for the future of our country.” A review of the past estrangement goes back as far as 1641. After William Lloyd Garrison had set up his anti-slavery press in Baltimore there “followed the organization of the Anti-Slavery Society, with all its furious hate and

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\* The Constitution of the Confederate States, in Article 1, Section 9 prohibited “The importation of Negroes of African race, from any foreign country other than the slave-holding States or Territories of the United States of America.”—A. H. Stephens’ *The War Between the States*, Vol. II, page 727.

disorganizing and impracticable theories. It assumed that involuntary servitude is in all cases a sin, and on the part of the slave-holder, an atrocious wrong. It denied the possibility of property in man. It claimed immediate emancipation without indemnification to the master. It maintained the lawfulness of all endeavors to promote its objects. It acknowledged no responsibility for the disastrous result of its schemes." Dr. Howe then gives an outline, similar to that above, of the general and specific teaching of the Scriptures on the subject. The incendiary book of Helper, "The Impending Crisis" is cited to show the extreme feeling manifested. Then he gives an account of the past career of John Brown and makes the charge, "Behold in the acts of John Brown and his associates the logical sequence of the doctrines of abolitionism and the natural fruits of the anti-slavery agitations. \* \* \* We have never believed it possible that the union of these States must come to an end and never really feared it until now. \* \* \* When dismemberment begins no one can see whither it will tend and where terminate." He pleads for a strict adherence to the Constitution and the keeping of the "covenant" therein with the slave-holding States.

Another article by Dr. John B. Adger, published in *The Southern Presbyterian Review* for April, 1857, reviewing Dr. J. L. Wilson's book on "Western Africa," throws light on the opinions of some Southern Presbyterian leaders as to African Colonization. Dr. Wilson had written about the colony of Liberia which was the result of the American Colonization Society's influence, from about 1820. A good many Southern slave-holders were in favor of this scheme. Dr. Adger discussed the question whether the negro was, at his present stage of civilization, prepared for self-government. He did not think that the scheme of colonization was simply "abolitionism in disguise," as many at the South considered it, at first. He said, "We have long regarded the scheme with watchful eyes because whichever way it be decided, it must instruct the world upon many points that are now in debate. We have no sympathy with the theory of a diversity of original races of men. We have no doubt whatever that the negro is of Adam's race. If he shall succeed in the experiment of self-government at

Liberia, it will be a practical demonstration of his complete and perfect humanity. But we are equally persuaded that he belongs to an inferior variety of the human species, a man of like passions, of like original capacities with ourselves, but yet wanting in the development which nothing but ages of good training can give to any people of our darkened and degraded race. Therefore, if the experiment of a negro republic in Africa, under the auspices of the Colonization Society, should prove, after the best and most patient efforts on the part of all concerned to be a failure, the world must certainly be made wiser as to the nature of civil liberty and the rights of man, and as to the fitness of all men for governing themselves. \* \* \* Our opinions on the subject, formed after mature reflection, are adverse to the scheme. We think the grounds on which it is recommended are unreal and imaginary. If asked then, What shall be done with the half-million of free blacks—(the colony was started for free negroes, not for slaves) our answer is ready. Let those of them who think that they would better themselves and their families by going to Liberia, and of whom you believe that they would benefit that colony be encouraged and aided to go there. As for the others, do the best you can for them and with them, in this country. Society must have dregs. At the South, we do not find them, in the numbers in which they now exist, an intolerable or even an unmixed evil.” \* \* \* Dr. Adger opposed the idea that by removing a corrupt and worthless population from the United States it would be possible by this very process, and out of these very materials to construct a virtuous, intelligent and prosperous community in Africa. “It is very well known that the Colonization Society will send to Africa all the slaves that any Southern master will set free, particularly, if he also contribute the means of transporting and supporting them in Africa for a time; and also that they are equally ready to send any poor, miserable, suffering free negro from any of the Northern cities who may be willing to try the experiment of bettering his sad condition by removing to the land of his forefathers. And is either the one or the other of these two classes prepared and qualified for republican liberty which is the noblest and highest reward of mental and moral development?”

Dr. Adger was well qualified to discuss this subject, having been for many years a missionary in Armenia and acquainted with different races and types of mankind, and also by having faithfully labored himself in preaching the gospel to the slave population of the South.

The Southern commissioners to the Old School General Assembly testified that they never did have their sensibilities wounded or their minds alarmed by any adverse criticism from the Presbyterian Church. Reporting to Harmony Presbytery from the Assembly of 1850, the commissioners stated, "The subject of slavery was not introduced by any member of the body. Incidentally, a letter from the Presbyterian Church of Ireland brought up the subject. But that portion of the letter which related to slavery was passed over without special notice, and this exciting topic was kept entirely out of view. It is to be hoped that our Church is beginning to entertain correct and scriptural views on the subject, and that ere long it will cease entirely to be an apple of discord in the deliberations of our General Assembly." In 1854, it was reported "that the General Assembly of the Presbyterian Church in Ireland, as on former occasions, undertook to lecture our Assembly on the subject of slavery, but the committee had recommended that no answer be returned."

The commissioners to the General Assembly of 1857, recalled the intense excitement of preceding years. The country was wildly agitated, one section was arrayed in bitter hostility against the other, and the existence of our government was fearfully threatened. At this Assembly, "no fanatical sentiments nor sectional prejudices disturbed their peaceful convocation. \* \* \* A delegate from the New England Congregational bodies appeared and the spirit manifested by him was kind, fraternal and respectful. The Convention from which this delegate came had passed a resolution on the subject of slavery, highly insulting to many members of the Assembly. Only one vote was given against discontinuing correspondence with the New England Congregationalists."

The commissioners to the General Assembly of 1858 reported, "an united, harmonious body. There was no manifestation of sectional feeling nor any disposition to depart from

the legitimate business of a Church court. The report on the General Assembly of 1860, the last in which the Southern Presbyteries were represented, was also harmonious. One overture relating to colonization and the slave-trade created considerable anxiety but it was unanimously resolved that no action be taken. "Our Church occupies the high, conservative ground of the Scriptures."

It may be objected that the question of slavery has no place in this history. But when it is considered that a large part of the membership of the Presbyterian Church in South Carolina consisted of slaves, that the religious needs of the colored people occupied a large share of the discussions of each Presbytery, that the movement for establishing churches for the slaves was begun, amid much opposition, in Charleston, that the Church had to face the problem how to treat the slave as a human being, capable of repentance and salvation yet to find him recognized only as property in the law of the State, it will be seen that the question was a very important one in our part of the Church. The records of the ecclesiastical courts furnish few entries bearing directly on this question, hence the able and thoughtful papers written by distinguished members of the Synod have been freely drawn on. Comment on these papers would be out of place, each reader can better understand the situation after considering these views which are buried in old Reviews and Record Books.

## CHAPTER IV

## The Civil War

From ideas we now advance to the realm of deeds. The period of the civil war displays dark and painful scenes of conflict and desolation. The close of 1860 was a time of great political excitement and heated discussion, of gloomy anticipations by those who looked for war, of confident assertion by those who insisted that there would be no internecine strife.

The first action foreshadowing the coming separation was taken by the Synod of South Carolina which met in Charleston, November, 1860. On the morning of November 29, the following preamble and resolutions were submitted by the Rev. W. B. Yates.

*Whereas*, That fanaticism which has so completely controlled public sentiment at the North as to cause the election of Abraham Lincoln, the exponent of hostility to our social institutions, and as we have reason to believe, this sentiment is openly or covertly entertained in a greater or less degree, by all of the ecclesiastical bodies at the North; and whereas the Act of 1818 (which makes it the duty of all members of the Presbyterian Church to use all efforts for the abolition of slavery) still remains upon the statute book of the Old School Presbyterian General Assembly, and they have refused to repeal it;

Believing as we do, that fidelity to the South requires us to dissolve all connection with the Northern portion of the Presbyterian Church; *Therefore*,

*Be it Resolved*, First, That the period has arrived when it becomes the duty of every Minister and Elder, South, to let his position be known.

*Resolved*, Second, That fidelity to the South requires us to sever all connection with the Northern portion of the General Assembly.

*Resolved*, Third, That we recommend to all Presbyteries connected with this Synod to take steps to dissolve their connection with the General Assembly.



*Resolved, Fourth, That a Committee be appointed to correspond with Synods and Presbyteries, South, with the view of forming a Southern Assembly.*

*Resolved, Fifth, That we still cherish fraternal feelings towards all those brethren who have ever stood up firmly for the rights of the South."*

Dr. Adger moved that they be laid on the table.

A division being called for, the motion to lay on the table prevailed by a vote of seventy-seven yeas to twenty-one nays.

December first, Dr. Adger, from the Special Committee appointed to prepare a Minute expressing the views of this body as to the duty of our churches and people in the existing condition of our country, presented the following report which was adopted :

"The Committee of Nine to whom was referred the subject of the duty of the Synod towards our Churches, in reference to the existing condition of our country, moved, unanimously, to recommend for adoption the following Minute :

This Synod is one of thirty-three which compose the Old School Presbyterian Church in this country. From our brethren of the whole Church annually assembled we have received nothing but justice and courtesy. The Act of 1818 was adopted by the South of that day as well as by the North, and has since been virtually rescinded. Our General Assembly in 1845, at Cincinnati, took action with almost entire unanimity, which has been acceptable to the South, inasmuch as it declared that they had no authority to make any laws on the subject of slavery not found in the word of God; and which has resulted in a harmony of the whole Church on this subject, unbroken in the least degree to the present time.

It is not for us to inaugurate, as a Synod, any movement towards a separation from the Northern branch of our Church. This is not the time for such a movement, which would be in advance of the action of the State. Nor are we the proper body to take such a step. It can only begin in the Church Sessions, where Presbyterian sovereignty lies, and must issue forth through the Presbyteries.

With regard to the political duties of our Churches, as composed of citizens of this Commonwealth, the Synod of South



Carolina, is not called upon, as a Synod, even in the present extremity to give advice or instructions. Political intermeddling by professed Ministers of the Gospel, and especially by bodies of professed Ministers, has been fraught with evil for many years to our country, and has contributed, perhaps, more than any other cause to bring the country to its present condition. This Synod, composed of Ministers and Ruling Elders, would not now be found imitating the bad example so often set by ecclesiastical bodies at the North.

But there is now a great and solemn question before the people of this State, affecting its very life and being; and that question has, of course, its religious aspects and relations, upon which this body is perfectly competent to speak, and if its deliverance thereupon should have a political bearing, that is a result for which we cannot be held responsible. There is involved at this immediate juncture a duty to God, who gave us our rights; a duty to our ancestors, whose blood and sufferings procured them for us; a duty to our children, whose precious inheritance we may not waste or defile; and a duty to our very slaves, whom men that know them not, nor care for them as we do, would take from our protection. The Synod has no hesitation, therefore, in expressing the belief that the people of South Carolina are now solemnly called on to imitate their revolutionary forefathers, and stand up for their rights. We have a humble abiding confidence that the God whose truth we represent in this conflict will be with us, and exhorting our churches and people to put their trust in God, and go forward in the solemn path of duty which his Providence opens before them, we Ministers and Elders of the Presbyterian Church, in South Carolina, in Synod assembled, would give them our benediction, and the assurance that we shall fervently and sincerely implore for them the care and protection of Almighty God."

This remarkable document appears never to have been reprinted and the original Book of Records was not returned from the Northern Assembly until after the close of the war. It deserves careful consideration. While disavowing the intention of giving political advice, it goes on to "express the belief that the people of South Carolina are now solemnly

called on to imitate their revolutionary forefathers and stand up for their rights." Our Revolutionary forefathers "stood up for their rights" by declaring themselves independent of Great Britain and by uniting and arming for resistance to the mother country. This could mean nothing else than secession (which followed in December, 1860), the reason for which action was given as the maintenance of constitutional rights.

Harmony Presbytery met April 6, 1861, just six days before the bombardment of Fort Sumter, and while a squadron of ships conveying troops was on the way from New York and other Northern ports. The Presbytery took no notice of the excited state of the country, but elected commissioners to the General Assembly. *The Narrative* mentions the political difficulties of the country as tending to divert the minds of Christians from the enterprises of the Church, but as having had no restraining effect on contributions to benevolent objects. A *pro re nata* meeting was held at Mt. Zion Church, May 14, 1861, when the following minute was adopted:

"The Presbytery of Harmony, at its last meeting, elected commissioners to the General Assembly. But the country is in an unsettled state, the feeling of the people embittered towards the South; our commissioners may be exposed to most embarrassing and vexatious annoyances, and it will be impossible to secure their personal safety during their attendance upon the Assembly. We are not, therefore, free to delegate the discharge of duties which might involve danger or compromise characters and principles, therefore, *Resolved*, That we earnestly recommend that our commissioners do not attend the next General Assembly and require them to return their commissions immediately to the stated clerk."

The Presbytery of South Carolina met April 18, 1861, after the fall of Fort Sumter. On April 18th the following resolution was adopted: "*Whereas*, The President of the United States has declared the Confederate States to be in a state of insurrection and has called for an army of seventy-five thousand men to aid the regular army in quelling this pretended insurrection, and has collected a large fleet to make a descent upon our coast, thereby inaugurating civil war, therefore be it *Resolved*, That it is inexpedient to appoint any of our members

to represent this Presbytery about to convene in Philadelphia in the midst of the enemies of our peace and rights."

The Report of the Committee on Domestic Missions acknowledges "the visible hand of Providence as it is seen in its effect upon our work. The political condition of the country has affected the Church necessarily, in several particulars involving her efficiency towards our branch of her service. First, in the general effect upon the commerce of the country, resulting from the relations between the Southern and the Northern portions of the late Confederacy (the Union), affecting trade, exchange, etc., and in the loss of confidence between the two sections with the non-intercourse and open hostilities that have grown up; and since the beginning of the winter there has been such an abstraction of the time and energies of the officers and members of our Church, and the voluntary outlay of their means upon the defense of the State in her present attitude of independence against our late Confederates" (U. S. Citizens), etc., etc.; the result being great interruption in the regular work of the churches and a falling off in contributions. As to the Foreign Mission work, it was resolved that the funds now in the hands of the Treasurer for that cause be retained by him, until the next meeting of Presbytery. *The Narrative* concludes, "So, notwithstanding political faction has sundered the tie that once united this great American Confederacy (the Union) in one common brotherhood; has drawn the sword from its scabbard in order to crimson it with a brother's blood, has planted the offensive cannon upon the soil already consecrated to God and liberty, has launched a fleet which burdens the ocean with its ponderous pressure and destined to plow the Southern waters; so, notwithstanding all this, the God of Hosts and God of Glory is smiling propitiously upon His Southern Zion."

It was also resolved: "That the Moderator be requested to offer a prayer of thanksgiving in behalf of the Presbytery, for the manifest favor of God upon the councils and arms of the Confederate States of America, and to invoke the continuance of the same."

Does not this look like a virtual withdrawal from the Old School Presbyterian Church in refusing to send commissioners

to the General Assembly, the withholding of funds, the endorsement of the Southern Confederacy and the giving of thanks for the "manifest favor of God upon the councils and arms of the Confederate States of America?" This "favor" must have been the fall of Fort Sumter, the secession of Virginia and other States, and the increased strength of the Confederacy.

Bethel Presbytery met on April 5th, 1861. Commissioners to the General Assembly were appointed, but they reported at a *pro re nata* meeting, held in July, 1861, that they had not attended because of "the interruption of travel by the agitated condition of the country, the armed hostility of prominent ministers and members of our Church at the North, the action of the Southern States with which the commissioners were in perfect sympathy, the threats of many citizens of the North when the Assembly met to treat with insult and indignity such attendant members of the General Assembly as might be imbued with secession principles, the understanding conveyed to us through the newspapers that the South would have no considerable representation in the Assembly." These reasons were sustained by the Presbytery.

The Charleston Presbytery met April 10, 1861, with only six ministers present; the number of elders is not given. This Presbytery also refused to elect commissioners to the General Assembly. One year later, April, 1862, *The Narrative* states: "Our enemies have 'driven some congregations into exile, silencing the pulpits and reducing the wealthy to poverty. The conflict begun more than a year ago was a conflict for our duties as well as for our rights; for the slave as well as for the master, for Christ as really as for our homes. We consecrate our earthly all to that great strife, believing that 'this battle also is the Lord's.'"

The papers quoted above show: That several of the Presbyteries refused to elect commissioners and withheld funds for certain causes, that they recognized the country as in a state of war, and invoked the blessing of God upon the councils and arms of the Southern Confederacy. After the passage of the Spring Resolutions, it was easy to point to these as a flagrant

violation of the Southern Presbyterian theory as to the non-intrusion of politics into the church.

At the General Assembly held at Philadelphia in May, 1861, the famous "Spring Resolutions" were passed, the second of which was: "That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin and which has always characterized this Church do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution, in all its provisions, requirements and principles, we profess our unabated loyalty."

These resolutions were passed by a vote of 156 to 66 while a protest was promptly offered by Dr. Charles Hodge with fifty-seven others.

These resolutions are usually referred to as the real, if not the chief cause of the establishment of the "Southern Presbyterian Church."\*

Let us hear Dr. John B. Adger on the meaning of the Spring Resolution:†

"With regard to the question of the right and duty of the General Assembly, or of the Synod, or of the minister in his pulpit, to enjoin upon the people their duty to government, we have no doubts whatever. We think in nothing was the weakness of the Southern Commissioners more manifest than in their constant, but vain efforts to disprove this right and duty. None have been more hostile than we to 'political Parsons,' or to untimely intermeddling with civil affairs by bodies of ministers. But there are, without doubt, *morals in politics*, which sometimes demand a testimony. There is duty to God in respect to country, and to rulers, to ancestors, and to posterity, and there is duty, also directly to all these last. The

\* "The occasion of the Presbyterian Church in the United States coming into existence was the successful effort, on the part of the majority of the Old School Assembly of 1861, to usurp the crown rights of the Redeemer in making new terms of church membership; and in the same Act to prostitute the Church to the States so far as to hold the Southern Presbyterians to the support of the Federal Government, as over against the Governments of their several sovereign States, on pain of ejection from the Church in case of failure to comply with the terms of church-membership thus made."—*History of the Southern Presbyterian Church*, by Thomas C. Johnson, D.D., page 324.

† *Southern Presbyterian Review*, July, 1861, Page 335.

second table of the law must be preached as well as the first. And not only may a church court, as we conceive, testify to the citizens, individually and separately, respecting their civil duties, but that court may sometimes be required to testify to the nation itself. The nation is a moral person. It can sin and it will be punished if it do not repent. But it does seem to us, that, if ever there was an occasion when church teachers might legitimately have spoken, and were under obligations to speak to the church and to the country, about duty and about sin, that occasion was when the last Assembly met. Just think of the ground which those must take who deny the Assembly's right to speak. Here was, on the theory of the North, a sinful rebellion against the Government, gotten up in certain States where the Assembly had many ministers and churches; while on the theory of the South, here was a wicked war of invasion waging by the Federal Government against free and sovereign States—that Federal Government being the agent of the North, where also, the Assembly had many ministers and churches. The consequences of this struggle were to be dreadful in the highest degree and on the largest scale. Thousands of men were likely to be slaughtered at a time. Widows and orphans were to fill the land. Every species of wickedness was to increase and multiply in the train of the war, and inexpressible misery as well as guilt was involved on the one side, or on the other, or on both. Yet while the moral sense of all the world is shocked at the idea of such a fratricidal war and its consequences, the General Assembly were to have no moral sense whatever on the subject!

“The very spectacle of it, the confused noise in their ears of the battle itself, and the warrior's garments rolled in blood before their very eyes, is not to call off their attention for a moment from their more important affairs of routine and red tape! It seems to us to be the absurdest possible notion of our Church Government, that the Confession of Faith forbids the Church Court from speaking out for justice and right and peace in such a case as this. The very idea casts *ridicule*, yes, *reproach*, upon the Assembly, as a body of reverend recluses in white cravats and black coats, too sanctimoniously busy with their own holy or unholy pursuits—too much engrossed with



the pious squabbles of the body—to turn an ear for one moment to the cry of a bleeding country. This preposterous conception of the Church's duty arises from simply failing to draw the very obvious distinction between mere politics and a great religious question. If a whole congregation were going out, immediately after service, to a murderous assault upon their innocent neighbors; or if, on the other hand, they were going to rebel against lawful authority, and if their pastor knew it, ought he to preach not a word of warning against their sin? If the members of all our Churches were joining in the war, on the one side or on the other, and if the Assembly believed that one side was wicked aggression and the other side rightful resistance, could they, ought they to be silent, and not testify on this moral and religious question? We know that an Assembly constituted like ours could hardly have one opinion on such a question, and that whatever it might say, must be condemned either at the North or at the South. That only shows how impossible it would be for a body so constituted to hold together in such circumstances—it does not disprove their duty to testify to whatever might seem to them to be right in the premises.

“What therefore, it seems to us, the Southern Commissioners ought to have attacked, was not the Assembly's undertaking to enjoin the duty due to the Government, but the way in which they performed their undertaking. It ought to have been demonstrated that the Assembly was giving the wrong kind of testimony. What a glorious opportunity it was for some man in the Assembly, whether from the South or from the North, whether from the East or from the West, to have spoken strongly, clearly, fully, adequately, on behalf of the rights of these States; on behalf of regulated liberty—that precious gift of God to so few of the nations, but inherited, through His favor by Britons, and still more fully by Americans; on behalf of the Constitution—that compact violated on one side, and, therefore, on all sides; on behalf of truth, and justice and honesty and fairness and peace, between all the equal parties to that national compact. Had the General Assembly but risen to the sublimity of the occasion, and laying Dr. Springs' resolution—not on the table, but under it—had they testified before

God, to their people that this is a wicked war which Mr. Lincoln is, without color of constitutional authority, waging against the Confederate States; and had they called on their people to exert themselves on behalf of justice and peace towards their brethren, who desire nothing from the North which belongs to the North, asking only for plain right to govern themselves; if the Assembly had spoken in some such sense as this, how becoming had been their action, and how beneficent their influence. We shall be told, of course, by the Southern Commissioners, that it had been altogether vain for them to have attempted any such full and complete testimony as that, for it would not only not have had any good effect but it would not have been listened to—that the Assembly would have silenced any such full and thorough defense of the South as treason. Then we say, this only shows that Southern men had no business to be in any such Assembly.

“All that we have now said is quite in harmony with the views which we and others of the South have hitherto asserted, and which prevailed in the Assembly of 1860, respecting the unlawfulness of interference by the Assembly with *secular* affairs. This matter was *ecclesiastical*, and that in the highest sense, and for the strongest reasons. And the Assembly could not have innocently omitted the notice of it. Their misfortune was that they did not view it in the only right way—that they did not rebuke the unjust—yea murderous spirit of Northern ministers, and churches and people. We do not see how any gathering of ministers and Christian men, in any part of the country, can neglect to speak loudly and distinctly, their views of this war. It is their own responsibility if they speak on the wrong side. Speak they must, for it is the grandest drama of wickedness, on the one side or on the other, that the respective parties were ever engaged in.”

“The action of the Synod of South Carolina at its last meeting often referred to in the Assembly, is altogether in harmony with what we have always maintained, as well with what we are now maintaining. It was moved in that Synod that we immediately separate from the Old School Presbyterian Church, because of the Act of 1818, which, with other circumstances, evinced her to be hostile to the South. The ground upon



which this course was urged was, that fidelity to the South required it of the Synod. The motion was laid upon the table by a vote of 77 to 21. A minute explaining this very significant disposal of a motion which had appealed, but in vain, to such a sacred principle was then adopted, with but one dissenting voice. That minute declared truly that the General Assembly, in its annual meetings, had always accorded both justice and courtesy to the Southern members; and that the Act of 1818 had been adopted by the South of that day, as well as by the North, and virtually had been rescinded in the action of 1845. As to separation, it was said the Synod could not inaugurate it, because that was not the time for such a step, nor was the Synod the proper body to initiate such a movement. It was not for the Church to anticipate the State in dividing from the North; and it was not for the Synod, but for the Sessions and Presbyteries, to take the first steps, whenever the time should come. Then the Synod proceeded to say, it was not for her to instruct the citizens in their ordinary political duties; but that the great and solemn question before the State, whether she would give up her inheritance of freedom, and her being and life had a religious bearing and involved duty to God; to ancestors; to posterity; to our very slaves. The Synod doubted not that the State ought to make a stand for the precious rights which were the correlative of all these solemn duties. And she exhorted our Churches and people to go forward in the solemn path of duty, putting their trust in God, and also assuring them of her benedictions and her prayers."

"Of course, the so nearly unanimous adoption of that minute implied plainly that the members of the Synod had studied the question of the rights involved in the controversy between the South and the North—had studied the Constitution of the United States and of their own State, and were convinced that there was involved a precious and sacred inheritance of rights, which could not be surrendered without sin against God. And well it had been for the Assembly, in Philadelphia, had they also understood the question at issue, and been prepared to take a proper view of the relative rights and duties of the belligerents in this case. We cheerfully commit the action of

the Synod of South Carolina, in comparison with that of the Assembly, to the judgment of impartial posterity."

Dr. Adger proceeds to say that the Presbyterian Church, Old School, is soon to be formally divided. "The question arises, what is it that both *will* soon and *ought* soon, to divide this Church?" Not, he admits, mutual feelings of alienation. Nor because the late Assembly has made a term of membership which we cannot agree to. The General Assembly has no power or authority to make any new term of membership. "Were it not therefore that the 'loyalty resolutions' of the Assembly must necessarily affect our position towards our own government, we would say, unhesitatingly, that they do not render necessary, any division of the Church. And notwithstanding this bearing of the Assembly's action, we are much inclined to the belief that those resolutions do not, of themselves, constitute any necessary or justifying ground of separation! "What is it then, that must and ought to divide the Presbyterian Church, Old School? It is the division of the country into two separate nations. No external church organization of a spiritual Church can properly perform its spiritual functions within the limits of two distinct nations."

As throwing more light on the opinions of some leading ministers of the Synod of South Carolina at this crisis, the following remarks are cited from Drs. Adger and Thornwell on the possibility of a war:\*

Dr. Adger: "Just as it was the earnest wish of the Southern States, in their separation from the North, to take a peaceable departure from their late sisters, and to maintain with them always the most friendly relations, so did we fondly hope that the inevitable separation thus to be brought upon the Church would be a peaceable separation and no schism. That pleasant dream of a secession for the States which would be peaceable, we confess that we ourselves did dream and long did we refuse to be waked up from it.

"We can hardly yet believe that we are awake, and that we find war between the North and South an actual reality. Just so in reference to our dream for the Church. We have been

\* *Southern Presbyterian Review*, July, 1861, pages 345-346.

waked up from it, to find ourselves virtually *cut off* and practically *turned out*."

"Our own impressions were, at first, favorable to no immediate action towards the formal separation. We preferred to have the Presbyteries take the needful action at their regular fall meetings. But we are now convinced that the general and clamorous call, from so many parts of the South, for a Convention to assemble, without unnecessary delay, and take the necessary steps for organizing a separate Southern Church, is the voice of God on the subject." \* \* \*

"We owe it still more to our country—our country—the Confederate States. We must have opportunity to declare, immediately and loudly with how much indignation we repel the attempt to coerce us to be traitors to her."

\*Dr. Thornwell expressed himself on this subject as follows:

"If the South is not prepared to see her institutions surrounded by enemies, and wither and decay under these hostile influences, if she means to cherish and protect them it is her bounden duty to resist the revolution which threatens them with ruin. The triumph of the principles which Mr. Lincoln is pledged to carry out is the death-knell of slavery. \* \* \* This is a thorough and radical revolution. It makes a new government—it proposes new and extraordinary terms of union. The old government is as completely abolished as if the people of the United States had met in convention and repealed the Constitution. No man objects to the legality of Mr. Lincoln's election. The objection is to the legality of that to which he is elected. He has been chosen not to administer, but to revolutionize, the Government. The very moment he goes into office, the Constitution of the United States, as touching the great question between North and South, is dead. The oath which makes him President makes a new Union. The import of secession is simply the refusal, on the part of the South, to be parties to any such Union. \* \* \* The Government to which she consented was a Government under which she might hope to live. The new one presented to her is one under which she can only die. The South is shut up to the duty of rejecting these new terms of Union. \* \* \* The slave-

\* *Southern Presbyterian Review*, January, 1861—Dr. Thornwell *The State of the Country*. Vol. 13, Pages 881, 883, 885, 888.

holding interest is one, and it seems to us clear that the slaveholding States ought speedily to be organized under one general government. United, they are strong enough to maintain themselves against the world. \* \* \* The country might divide into two great nations tomorrow, without a jostle or jar, the government of each State might go on as regularly as before, the law be as supreme, and order as perfect, if the passions of the people could be kept from getting the better of their judgments.

“But whether it be for weal or woe, the South has no election. She is driven to the wall, and the only question is, will she take care of herself in time? The sooner she can organize a general government, the better. \* \* \* The South is simply standing on the defensive and has no notion of abandoning that attitude\* . . . If their thoughts (the North) incline to war, we solemnly ask them what they expect to gain? What interest will be promoted? What end, worthy of a great people, will they seek to secure? They might gratify their bad passions, they may try to wreck their resentment upon the seceding States, and they may inflict a large amount of injury, disaster and suffering. But what have they gained? Suppose they conquer us, what will they do with us? How will they hold us in subjection? How many garrisons, and how many men and how much treasure, will it take to keep the South in order as a conquered province? And where are the resources to come from? After they have subdued us, the hardest part of the task will remain. They will have the wolf by the ears. Conquered, we never can be. It would be madness to attempt it; and after years of blood and slaughter, the parties would be just where they began, except that they would have learned to hate one another with an intensity of hatred equalled only in hell. But upon whose head would fall the responsibility? There can be but one answer. We solemnly believe that the South will be guiltless before the eyes of the Judge of all the earth. She has stood in her lot and resisted aggression. \* \* \* Peace is the policy of both North and South. Let peace prevail, and nothing really valuable is lost. To save the Union

\* This was two months before the attack on Fort Sumter.

is impossible. The thing for Christian men and patriots to aim at now is to save the country from war. That will be a scourge and a curse. But the South will emerge from it free as she was before. She is the invaded party, and her institutions are likely to gain strength from the conflict."

SOUTH CAROLINA Presbytery, at a *pro re nata* meeting held on July 10th, 1861, unanimously adopted the following minute:

*Whereas*, By the secession of eleven States from the late American Union and their establishment of a new government known as the 'Confederate States of America,' there are ten Synods and forty-five Presbyteries of the Presbyterian Church, Old School, politically separated from their brethren in the United States, rendering it very difficult, if not impossible, for them to discharge adequately and successfully their duty to Christ and to His Church without a separate ecclesiastical organization for themselves; and,

*Whereas*, The late General Assembly, in their adoption of the paper known as Dr. Springs' Resolution (as quoted above), undertook to bind our conscience in subjection to a Government which we have rightfully disowned, and to require us to be traitors to the government which we do acknowledge; and,

*Whereas*, The same action was intended to commit us, in common with the whole Presbyterian Church South as well as North, to a sanction and support of the atrocious, aggressive war now being waged against our country, the Confederate States; *Now, therefore*,

*Be it Resolved*, First, That in the judgment of the Presbytery of South Carolina it has become necessary and expedient for all the Presbyteries of the Confederate States to separate themselves, without needless delay, and to form a new ecclesiastical organization.

*Resolved*, Second, That this Presbytery do cordially approve of the recommendation of several of our sister Southern Presbyteries that a convention of delegates be held for the purpose of considering this whole subject, with a view to harmonious and united action, and also for the purpose of initiating whatever measures may be necessary to consummate our separation from the Presbyterian Church in the United States, and our

organization as the Presbyterian Church of the Confederate States of America.

(Resolution Third, suggests a preference for the time as August 15th, and the place, Greensborough, N. C. But expresses willingness to agree to the will of a majority.

Resolution Fourth, appoints two ministers and two ruling elders to be its representatives at the convention; and invites all Presbyteries to send in their usual number of delegates to the General Assembly with full power and authority to confer with the other delegates to the convention from other Presbyteries.)

*Resolved*, Fifth, That it is the sense of this Presbytery that the convention should be charged: First, with the question of separation from the Church of the United States; and that in the event of their resolving to separate, it should be charged next, with the preparation of a constitution for our Church in the Confederate States, to be submitted, with all their action, to the Presbyteries at their autumnal meetings to be ratified or rejected, as the Presbyteries may elect; and lastly, that it should be commissioned to frame a provisional government until a permanent Constitution is adopted."

(Under this resolution Dr. J. B. Adger and Dr. D. McNeill Turner were elected principal ministerial delegates; with J. O. Lindsay and T. L. McByrde, D.D., alternates. Lay delegates: Hon. Job Johnstone, Hon. Thos. C. Perrin; with Hon. J. N. Whitner and James Gillam, alternates.)

After a verbal statement by the Commissioners to the Atlanta Convention, a committee appointed by the Presbytery at its Fall meeting, Sept. 12, 1861, to consider this subject offered the following minute:

"In accordance with the recommendation of those Presbyteries which met together by their representatives in the Atlanta Convention, and for the reasons set forth in our own preamble and resolutions at the *pro re nata* meeting held at Greenwood in July last, which appointed delegates to said Convention: We, the Presbytery of South Carolina, in fear of our Divine Master and in the exercise of the rights which belong essentially to every legitimate Presbytery, do now adopt the following:

5—P.—C.



ACT OF SEPARATION—from the Presbyterian Church (O. S.) in the United States of America, viz.: We declare that this Presbytery ought to be, and is hereby, separated from the said Church; we renounce and repudiate the jurisdiction and authority of its General Assembly and we dissolve all connection between us and all its Synods and Presbyteries in the present United States. At the same time, it is by no means the intention of this Presbytery to dissolve its connection with any Presbytery or Synod of the Presbyterian Church (O. S.) in the Confederate States, nor to abandon for a moment that Constitution which has been the bond between us and our sister Presbyteries; on the contrary, we desire to do whatever may be necessary in the premises in order to secure, unimpaired, our continued union with the Presbyteries and Synods of the Presbyterian Church (O. S.) in the Confederate States, so that we and our churches may enjoy uninterruptedly the benefits and advantages of our ecclesiastical system in its most complete and perfect form, and so that we may be enabled to meet with our sister Presbyteries without unnecessary delay in a legitimate and constitutional General Assembly, authorized to adopt whatsoever measures for the good of our Church in the Confederate States, the Constitution warrants and empowers the Highest Court of our Presbyterian system to devise and to carry out. To this end, the Presbytery of South Carolina do now formally set forth and declare our continued adherence to the Confession of Faith, Form of Government, Book of Discipline and Directory of Worship; and to the Larger and Shorter Catechisms as the Constitution of the Presbyterian Church (O. S.) in the Confederate States of America.

(Simply changed the name U. S. to C. S. wherever necessary.)

The Presbytery will appoint its usual number of Commissioners to a General Assembly to be held at the First Presbyterian Church, Augusta, Ga., December fourth, at eleven o'clock a. m. The Presbytery unites with the Atlanta Convention in requesting Dr. B. M. Palmer to preach the opening sermon and to preside; Dr. Wilson, of Augusta, to be his alternate," etc.



CHARLESTON PRESBYTERY. *Pro re nata* meeting at Columbia, July 24, 1861.

A communication was read from the Presbytery of Orange, N. C., conveying information of the action taken by that body touching the ecclesiastical relations of the Presbyterian Church in the Confederate States and recommending that a convention be held at Augusta, Ga., December 4, 1861. A communication from the Presbytery of New Orleans was also read, requesting that Presbyteries of the Confederate States appoint commissioners to a General Assembly at Augusta, Ga.

July 25, a report was unanimously adopted as follows:

“At a meeting of the Charleston Presbytery, at Columbia on the 25th ult., the following preamble and resolutions were unanimously adopted:

“*Whereas*, The relations of the State of South Carolina, of ten other adjacent States, and of the people thereof, with the other States and people previously composing the United States of America, have been dissolved, and the former united in the separate and independent Government of the Confederate States of America, thereby making a separate and independent organization of the Church within the said Confederate States desirable and necessary, in order to the more faithful and successful fulfilment of its duty to its Divine Lord and Master; and,

“*Whereas*, The General Assembly of the Presbyterian Church in the United States by the adoption of a paper known as Dr. Springs' Resolutions, ignoring the establishment of the Government of the Confederate States of America, and disregarding our rights, privileges and duties as citizens thereof, enjoined our allegiance to, and support of a government foreign and hostile to our own, and required us not only to yield obedience to a political power which we in common with our fellow citizens of all classes and all churches, have disowned and rejected, but also to act as traitors and rebels against the rightful and legal authorities of the land in which we live; and,

“*Whereas*, These resolutions of the General Assembly require us to continue united to a people who have violated the Constitution under which we were originally confederated,

and broken the covenant entered into by their fathers and ours ; and,

*"Whereas,* The said action of the General Assembly in the United States of America demands of us, and of all members of the Presbyterian Church of the Confederate States the approval and support of the wicked and cruel war now waged by the other States of the former United States of America against the States and people of the Confederate States, against our fellow citizens, against our friends and neighbors, against our own households and ourselves ; and,

*"Whereas,* We do most heartily, with the full approval of our consciences before our Lord God, unanimously approve the action of the States and people of the Confederate States of America ; *therefore,*

*Be it Resolved* by the Charleston Presbytery :

First. That the ecclesiastical relations heretofore subsisting between this Presbytery and the Presbyterian Church in the United States of America are dissolved, that we do not recognize the right or authority of the General Assembly to adopt the resolutions above referred to ; and that we disown and repudiate these resolutions, both in their letter and their spirit, as having no authority over us and as entitled to no respect or consideration from us.

Second. That in the judgment of this Presbytery, it is expedient and necessary that the Presbyterian Churches in the Confederate States should formally separate themselves from the Presbyterian Church in the United States of America and establish a separate and independent ecclesiastical organization."

(Third. Approves of holding a convention at some place for considering this whole matter. Fourth. The Presbytery to appoint delegates to said convention. Fifth. Approves of Atlanta, Georgia, as the place and August 15th as the time for said convention.)

Under this resolution, J. H. Thornwell, D.D., and A. A. Porter, D.D., were appointed principal and Gorge Howe, D.D., and J. L. Girardeau, D.D., alternates, with Dr. F. M. Robertson and E. C. Jones ruling elders ; alternates A. Crawford and D. S. Henderson.

The following paper was unanimously adopted by Harmony Presbytery at Sumterville, July 24, 1861 :

Preamble and resolutions adopted by Harmony Presbytery :

*"Whereas*, The last General Assembly of the Presbyterian Church in the United States of America met in the city of Philadelphia, passed resolutions sustaining a government whose authority over us we do not acknowledge ; and,

*"Whereas*, Obedience to those resolutions would make us disloyal to the Government of the Confederate States of America under which we now live, and which has our hearty approbation ; the Presbytery of Harmony, impelled by a sense of duty to Him who is the Head of the Church and the Prince of Peace, is compelled to separate itself and the churches under its care from all connexion with the Presbyterian Church in the United States ; *Be it therefore*,

*"Resolved*, First, That the Presbytery of Harmony is no longer an integral part of the Presbyterian Church in the United States.

*"Second* (Agrees to appoint two ministers and two elders to attend a convention.)

*"Third* (Prefers Charlotte, N. C., as the place and the first Thursday in September as the time, but will yield to wishes of the majority.)

*"Fourth*, That the acts of such convention are to be ratified by the Presbyteries before they are binding upon any of them.

Rev. T. R. English, Dr. J. L. Wilson, ministers ; J. A. Inglis and S. E. Wilson were elected delegates ; alternates, Rev. D. McQueen, S. H. Hay, with A. M. Kennedy and J. S. Thompson, elders.

*"Resolved*, First, As a Presbytery, we would render to God our devout thanksgiving for the great victory our troops achieved on the 21st instant, and would mingle our sympathies and prayers with the friends of those who fell and with the wounded, that God would impart to them the consolations of His Holy Spirit.

*"Second*, That we recommend to the Churches of this Presbytery, in accordance with the desire of the Congress of these Confederate States, the observance of the next Sabbath as a time of returning thanks to God for His manifest interposition on

our behalf, and of beseeching His guidance in the future, as He has been with us in the past."

BETHEL PRESBYTERY being convened to consider the present condition of the Church and to adopt whatever measures may be deemed advisable, confess that a momentous crisis is forced upon the Presbyterian Church by the late deliverance of the General Assembly at its session in Philadelphia whose offensive resolution reads thus:\*

"In this resolution the venerable Court of Jesus Christ is found abandoning its high functions of spiritual work and rushing into the arena of politics, thus bringing into the House of God where every utterance should be 'Holiness to the Lord,' the babbling dialect of Cæsar, and that too, professedly under our Church constitution, dictating the right to handle or conclude nothing but that which is ecclesiastical.

And *here*, a large majority of those delegated and commissioned to be representatives of Christ and His spiritual flock and to manage the affairs of His Kingdom which is not of this world, transform themselves into partizan politicians, and actually lend sympathy and aid to rulers who with usurped authority, are plotting, by hostile measures and forcible means the subjugation and oppression of a people who claim and have asserted the right of self-government, who desired and have assumed a political status under a form of government corresponding to the only true conceptions and doctrines of Republicanism, and best enabling them to stand in their lot, preserve their rights and institutions and fully accomplish the high mission upon which in the Providence of God, they are sent. *Here*, one-third of the whole Presbyterian Church (Old School) has the injunction laid upon it to promote and perpetuate a political union already severed, and severed too, because it no longer guaranteed its original blessings, but had been converted by a tyrannizing majority into the symbol of oppression to that section of the country which is now distinct from the territory of the present United States and with which this Presbytery is identified. *Here*, ten Synods, forty-five Presbyteries, seven hundred and fourteen ministers, eleven

\* See page 80.—The Spring Resolution.

hundred churches and seventy-eight thousand communicants are grossly and gratuitously insulted, by having their present political relations totally ignored, and by being summoned to prove traitors to the Government, lawfully, regularly and peacefully organized and established over them, and to which as the Government of the 'Confederate States of America' they yield their cordial adherence, approval and earnest support, and by being asked or rather required, under pain of being disobedient to church authority, to give allegiance and encouragement to a Federal Government now utterly foreign to them, and which by their own concurrence and act was thrown off in a legitimate and peaceful manner.

"*Here* are professed brethren, who, besides thus fanning the flame of sectional strife in the Northern minds and exasperating the people of the South and encouraging hostilities against an unoffending\* people, set on foot by the Administration inaugurated at the Capitol of the United States, driven headlong by the furious indignation of the fanatical populace and prostituted and scurrilous press of the North, have also, in the face of solemn protests and in full sight of all the accompanying responsibilities, and under due warning as to the certain issue, as foreseen, uttered an ecclesiastical judgment, which has irrevocably destroyed the harmony and will inevitably divide the formal unity of the Church of our fathers between the two sections of the land.

"*Here*, too, is an excising deliverance secured by a misrepresentation of the state of things and feelings in the South, and by an accidental majority, the South owing to the agitated condition of the country and other reasons, having but a nominal representation in the Assembly, but which representation, had it been complete, could have made a successful resistance to the passage of the resolutions.

"*Here* is an act of the supreme court of the Church, which, in addition to paving the way for and even necessitating a division in the visible body of Christ, lays under temporary paralysis all the enterprises and benevolent operations of our Church, and by sanctioning the prosecution of a wanton, un-

\* No account is taken of the attack on Fort Sumter.—*The Author.*

holy and fratricidal war waged against the South, which will consume a large part of the energies and resources of the Church, and deluge the two nations with all the concomitant horrors of such a war, will thereby for a time, retard the spread of religion, and obstruct the progress of our Saviour's Kingdom in the world.

"*Here* is the verdict of a grave Assembly of church officers, which, whilst indicating the assumption of judicial power and prerogatives in a matter where even the Divine Master avowed and practiced neutrality, did embody a decree intended to force and bind the consciences of Presbyterians of the South, whereas the first principles of the Christian religion and the Word of God instruct us that 'God alone is lord of the conscience.'

"*Here*, in fine, is a Church enactment, which, because of its spirit, design, purport and effect, as well as time and manner of its passage, as loyal citizens of a chosen government and true patriots, pleading for and maintaining the rights of civil and religious liberty, we are constrained to disavow and oppose; as Christians to disregard and denounce, as Presbyterians to repudiate and reject, and as morally accountable alone to God, to protest against, as an unlawful attempt to do violence to our consciences.

"In the light of these views of the action of the General Assembly, *Be it Resolved* by this Presbytery:

First, That it is expedient that the connection between this body and the General Assembly of the Presbyterian Church in the United States should now terminate. And Bethel Presbytery does now, in the fear of God and with a view to the interests of the Church militant, declare its connection with the General Assembly aforesaid dissolved, and that our members and churches are hereafter to be regarded as in no sense responsible for the acts and deliverances of the said General Assembly, and in no sense bound to regard its mandates.

"Second, That this Presbytery sincerely and ardently desires a union of all true Presbyterians, within the Confederate States, upon the basis of that Confession of Faith, Form of Government, Book of Discipline and Directory of the Worship of God, which have heretofore been the symbols of our faith, and

the basis of our union while in connection with the Presbyterian Church in the United States.

“Third (Calls for a convention made up of delegates from the Southern Presbyteries to meet in Atlanta on the 15th day of next August to form a new union of the Presbyteries.)”

It is noticeable that this paper while condemning the action of the Philadelphia Assembly as political, asserts that the Southern Presbyterians are “grossly insulted by being summoned to prove traitors to *the Government, lawfully, regularly and peacefully organized and established over them and to which as the Government of the ‘Confederate States of America’ they yield their cordial adherence, approval and earnest support \* \* \* and by being asked to give allegiance \* \* \* to a Federal Government now utterly foreign to them, and which by their own concurrence and act was thrown off in a legitimate and peaceful manner.*” Again, “Here is a Church enactment which \* \* \* as loyal citizens of a chosen government and true patriots \* \* \* we are constrained to disavow and oppose.”

Finally, in November, 1861, after the meeting of the Convention at Atlanta in the preceding August the Synod adopted the following paper by Dr. Thornwell:

“The committee to whom was referred the subject of the relations of this Synod to the General Assembly of the Presbyterian Church in the United States of America, beg leave to report, that these relations have, in fact, been already dissolved by the Presbyteries which compose this body. They have solemnly and formally renounced its jurisdiction. It has become a foreign church to them, and they are foreign courts to it. They have gone further, and have taken steps to constitute a new General Assembly, with the view of giving to the Presbyterian Church in the Confederate States as complete an organization as it had in the United States of America. Their design is that the Churches of the two countries shall be as independent of each other as their governments, and that each, without let or hindrance from the other, shall undertake to execute all the functions which the Saviour has committed to His body. All that remains for this Synod to do is to ratify, as a whole, what has already been done by its constituent parts.



“There are two reasons which justify the Presbyteries of the Confederate States in forming a new and independent Assembly. The first is, that the old assembly has transcended its jurisdiction by authoritatively settling a political question. It has undertaken, as a court of Jesus Christ, acting in His name and under His commission, to determine the lawful government of these Confederate States. It has not only directed us to render unto Cæsar the things which are Cæsar’s but it has assumed the right to adjudicate betwixt the claims of rival Cæsars, and to say which is entitled to allegiance. This Synod is clear that the provinces of Church and State are entirely distinct, and that the Church as much transcends its sphere in pronouncing upon questions political, as the State transcends its sphere in dealing with matters ecclesiastical. The Church, it is true, is to declare and enforce revealed Truth, and, among other duties, she is to enjoin obedience to the powers that be. But when the question arises, who and what those powers are, and how far obedience must be carried, the Church must remit the answer to the civil tribunals of the land and to the dictates of the individual conscience. She has no commission from her Lord to declare what form of government any people shall adopt, how long they shall continue to maintain it, or under what circumstances they shall change it. Her members, as citizens, may and should take an active part in all discussions of the kind, but her courts, as authoritative tribunals of Christ, must be as silent as their Master. General principles she may and must enounce, the eternal principles of the moral law; but their concrete application to political constitutions and political changes does not fall within the limits of her power.

“Still, though the old Assembly has transcended its jurisdiction, we do not hold that this, in itself considered, is an adequate ground for separation. Under other circumstances the act might be quietly annulled, or deliberately disobeyed, without disturbing our organic relations to the body. But the present case is one of peculiar aggravation. The act is not only unconstitutional, but it puts the parties in a relation to each other which renders it hopelessly impossible that they can cooperate as members of the same communion, with any prospect of success. It has transferred to the Church all the bitterness of the

political feud. An Assembly composed of members, one-half of whom believe that the other half ought to be hung, denouncing each other, on the one hand, as rebels and traitors, and on the other, as tyrants and oppressors, would be anything but an edifying spectacle. Nothing but strife and confusion could be expected to result from so unnatural an union. To talk, under such circumstances, of promoting the glory of God, and of building up the Kingdom of the Redeemer, would be simply absurd. In order, therefore, to save the Church from scandal, to promote its harmony and peace, and to secure cordial co-operation in carrying out its evangelical schemes, it seems to this Synod to be absolutely necessary that the North and South should separate. As distinct organizations, their rivalry in holy zeal may give a new impetus to the labors of both; as *one body*, their national animosities would drive the Spirit from their halls.

Second, But, apart from this consideration, we hold that it is wise and proper that church organizations should be determined by national lines. There is a wide difference betwixt schism and separation. Schism always implies a breach of charity; it breaks the bond, not of external, but of internal union, and is generally grounded in error of doctrine, irregularity of government, or rebellion against lawful discipline. Churches, however, may be distinct and separate, and yet perfectly at one in every principle of faith and order. The advantages are so obvious in having a complete and independent Church in every Christian nation that the plan has been universally adopted in the States of Christendom. On this plan the Church can act with more concert and with more freedom. It is less likely to excite the jealousy and suspicion of the State; it can be more homogeneous, more compact, and consequently more energetic. It is a providential arrangement by which the Church catholic realizes the benefits of a division of labor. In our case, there is a special reason why we should have the supreme control of our ecclesiastical matters in our own hands. We have a field which none can enter, much less cultivate, but ourselves. On these grounds, we think that it would have been our duty, independently of any divisive measures of the old Assembly, to set up for ourselves, and this Synod would have

been prepared, in perfect charity with the brethren of the North, to have taken steps, upon the permanent establishment of the Confederate Government, to institute a separate and independent Assembly in the Confederate States. For these reasons the Synod further approves of the course of its Presbyteries in declaring themselves independent of the old Assembly. The Synod further approves of the measures they have adopted for the organization of a new Assembly, on the fourth day of December next, at Augusta."

A clear and strong article by Dr. B. M. Palmer was published in April, 1861, in the *Southern Presbyterian Review*, entitled "A Vindication of Secession and the South." But as the distinguished author was then a pastor in New Orleans, the article does not belong to this history. In the same *Review* for January, 1861, Dr. Thornwell had also published a powerful article on "The State of the Country." It opens with the statement: "It is now universally known that on the twentieth day of last December, the people of South Carolina in Convention assembled, solemnly annulled the ordinance by which they became members of the Federal Union \* \* \* and resumed to themselves the exercise of all the powers which they had delegated to the Federal Congress." This paper is reprinted in full in Dr. Palmer's "Life of Thornwell," and need not be given here. In one remarkable passage the author declared that the South could not be conquered. "We have fought for the glory of the Union and the world admired us, but it was not such fighting as we shall do for our wives, our children and our sacred honor. The very women of the South, like the Spartan matrons, will take hold of shield and buckler, and our boys at school will go to the field in all the determination of disciplined valor. Conquered we can never be. It would be madness to attempt it; and after years of blood and slaughter, the parties would be just where they began, except that they would have learned to hate one another with an intensity of hatred equalled only in hell. Peace is the policy of both North and South. Let peace prevail, and nothing really valuable is lost. To save the Union is impossible. The thing for Christian men and patriots to aim at now is to save the country from war. That will be a scourge and a curse.

But the South will emerge from it free as she was before. She is the invaded party, and her institutions are likely to gain strength from the conflict. Can the North, as the invading party, be assured that she will not fall into the hands of a military despot? The whole question is with her, and we calmly await her decision. We prefer peace—but if war must come, we are prepared to meet it with unshaken confidence in the God of battles.”

Dr. Thornwell did not live to see the failure of his prophecy and the ruin of the South. That conquest was possible was proved by the event; and the frightful loss of life, the exhaustion of the resources of the South and the refusal of England and France to recognize the Confederacy resulted in the overthrow of the Southern cause at Appomattox, four years after the booming of the guns from the forts and batteries surrounding Fort Sumter announced its beginning.

The organization of the Presbyterian Church in the Confederate States of America was effected at Augusta, Ga., December, 1861, in accordance with the provisions made at the Atlanta Convention. The “Letter to the Churches of Jesus Christ,” written by Dr. Thornwell and sent forth by this Assembly, after alluding to the Spring Resolutions, says explicitly, “We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. \* \* \* The two Confederacies hate each other more intensely now than they did in May, and if their citizens should come together upon the same floor, whatever might be the errand that brought them there, they could not be refrained from smiting each other with the fist of wickedness \* \* \*. For the sake of peace, therefore for Christian charity, for the honor of the Church and for the glory of God, we have been constrained, as much as in us lies, to remove all occasions of offense.” The action of the Philadelphia Assembly is stated to have been the occasion of separation, but another ground is also given as justifying it. This was the desirableness of having Churches conform to national lines. “If it is desirable that each nation should contain a separate and independent Church, the Presby-

teries of these Confederate States need no apology for bowing to the decrees of Providence, which in withdrawing their country from the government of the United States, has at the same time, determined that they should withdraw from the Church of their fathers.”\*

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\* This argument for Churches conforming to national lines has been entirely ignored in after years, and the existence of the Southern Presbyterian Church has been deduced altogether from the Spring Resolutions.—*The Author.*

## CHAPTER V.

**The Presbyteries During the War**

The first effects of the Civil War were felt along the seaboard. CHARLESTON PRESBYTERY in its narrative adopted in November, 1861, speaks of "the agitating and exciting events diverting men's minds." Reviving influences were absent. The ordinances of worship were dispensed and some ingatherings had been made. Several pastors were laboring in the army but the pulpits had been filled, the Sabbath Schools were kept up, and in some places, daily prayer meetings were held. There was an increase of labor among the colored people and success had been granted. The good work of Licentiate Ladson was mentioned and the communicants in the colored Church at Columbia had more than quadrupled. There were forty students at the Columbia Theological Seminary and the liberality in the cause of Foreign Missions had been marked.

In April, 1862, the Presbytery met in Charleston with a small attendance. Death and exile were busy all around and sorrows and disasters were increasing. The spiritual evils resulting from war had not prevailed as yet, but the silent, beautiful virtues with which our Father requites our people for afflictions. There was a general spirit of prayer, fortitude in adversity, meekness amid successes had been learned by the churches. There had been no revivals. The great fire in Charleston had destroyed no Presbyterian Church building, but there were individual distresses. "Our enemies have driven some congregations into exile, silencing the pulpits and reducing the wealthy to poverty." In October, 1862, Charleston Presbytery met at Columbia, with nine ministers and one elder. The *Narrative* says, "During the last meeting of Synod an enemy has planted his foot on our soil, and the peaceful homes of the members of our Church upon the coast and its islands, where their ancestors have lived since the war of the first Revolution, are now deserted by their tenants and the flocks to which our brethren have ministered are dispersed far and wide. The sanctuaries in which they worshipped have

either been dismantled and occupied by troops, gape in rents which the missiles of the enemy have made, or stand unharmed in unfrequented solitudes with no worshippers pressing the thresholds and no songs of praise echoing within their walls." The Churches of James Island, John's Island, and Edisto Island were in this condition. "The pastors had stayed as long as possible or sought places in the interior where they could fill vacant pulpits. The soldiers were receiving ministrations as they were suffering from disease and dying from hardships. The Summerville Church had been a place of worship for many refugees. Glebe Street had been closed for some months, the pastor being a chaplain in the army as was the pastor of Zion Church. Some churches in the interior had been benefited by these changes. In the church for colored people at Columbia, the lamented Dr. Thornwell had preached his last sermon and the congregation was still deeply interested, under the ministry of Mr. Ladson. The Seminary was reduced to a handful of students, the conscription having swept theological students as well as others into the army. Others who had been looking forward to entering the ministry had fallen by disease or in battle. "Our land now mourns its honored dead and our churches sorrow over the graves of our young men. Our pride and hope are moldering to dust. And yet this war, with all its elements of mischief has elements of good \* \* \*. It moves our hearts in sympathy—draws us forth from our isolation and melts us into one, teaches self-denial, calls into action the beneficence our religion requires and sets our people, and especially our sisters, at work in ministries of love. It teaches us dependence on God and carries us often to a throne of grace and power."\*

Special notice was taken of the death of Dr. James H. Thornwell, and a suitable memorial was adopted by the Presbytery.

The meeting in April, 1863, was in Charleston. The *Narrative* reported no material change in the condition of the churches. Most of them had remained together and enjoyed the ordinances of religion. There had been growth and converts had been made among the officers and soldiers of the

\* It will be seen that this opinion was changed by the close of the war period.  
—The Author.



Confederate army. The Theological Seminary was still open with ten students.

In October, 1863, the meeting of Presbytery opened with five ministers and no elders. Another minister came in later, and one elder from Charleston, though not a delegate, was authorized by Presbytery to represent his Church. No narrative was presented, but this was done at a *pro re nata* meeting in November, at which no elder was present.

In March, 1864, Presbytery met at Columbia, with seven ministers and one elder. The *Narrative* states that the Presbytery must still tell of scattered congregations and closed sanctuaries. Other churches had been closed by the war, so that "now there is not a single Presbyterian congregation gathered or Church opened for worship, under Presbyterian auspices in Charleston. The city that was full of people sat solitary." The sea island churches were still desolate, several churches had their pastors in the army. Dr. Palmer was a refugee from New Orleans in Columbia and the First Presbyterian Church there was crowded in attendance upon his ministry. Serious thought had been awakened. The spiritual wants of the colored people were still attended to, and they were appreciative of the labors undertaken in their behalf. "Every communion shows gratifying additions and these had shown consistency and steadfastness. The war has not only taught the colored man who is his best earthly, but has done much to lead him to the knowledge of his great Heavenly Friend."

The meeting in October, 1864, at Barnwell, was attended by four ministers and two elders. The Presbytery advised the Walterboro Church, which had no elders, to elect elders from among the men at home and to throw upon them the responsibility of declining to serve. The *Narrative* mentions the "fierce and malignant war which continues to desolate our land. Some churches not molested by the enemy are still open every Sabbath, and even in these troublous times, one and another church has been revived."

The last meeting, during the Confederacy, was held at Beech Island, April, 1865. Four ministers and two elders were present. Twenty ministers were absent, and thirteen

churches not represented. The *Narrative* mentions the extended desolations of the war. "The storm had swept over nearly the whole extent of our limits, leaving only a narrow strip in our western boundary to escape its ravages. Four churches in Charleston and six others were within the lines of the enemy and inaccessible." "The churches of Orangeburg and Columbia have been visited by the invading armies and have suffered to the fullest extent, those terrible atrocities, unparalleled in the history of civilized warfare, which these armies have perpetrated everywhere in their march through our country. Many members of these churches, plundered of all they possessed, even of the commonest necessities of life, have seen their homes reduced to ashes, and gone forth without food or raiment, or a shelter from the elements, to rely upon the hand of charity and the pitying love of heaven." The Columbia Church is especially mentioned. "Nearly the whole of that large city, crowded to its utmost capacity as it was with people, after being pillaged by the enemy was consumed by the flames and its inhabitants subjected to the utmost exposure, privation and suffering. The members of our Church have borne these terrible afflictions with patience, fortitude and uncomplaining submission. God has not forsaken them to despair nor given them up to rebellion in the midst of their great distresses."

In the autumn of 1865, the Presbytery, failing of a quorum at the time and place appointed, assembled at Salem (Black River) Church, during the sessions of the Synod. Scarcely anything was done but to elect commissioners to the General Assembly to meet at Macon, Ga.

Thus we close the war period for this greatly tried Presbytery, with a desolated territory, a scattered and impoverished membership and a general overthrow of all its plans and arrangements for labor. Only one minister was ordained during the war, the Rev. Charles S. Vedder, who was ordained at a *pro re nata* meeting, held at Summerville, July, 1862, as pastor of that Church. This relation was dissolved in May, 1867. The heaviest loss sustained by the Presbytery was in the death of Dr. James H. Thornwell, August 1, 1862, while the death of the Rev. George W. Ladson removed a most de-

voted laborer for the colored people. He died in Columbia July 4, 1864, and "the Ladson Chapel remains as a fitting monument to the memory of him whose life was so full of good works among this people."

HARMONY PRESBYTERY was next to Charleston Presbytery in its exposure to the scenes of war. The *Narrative* for October, 1861, mentions the blighting effect of the war. Many young men were in camp, including several candidates for the ministry. The effects were felt in the moral influences. The distraction of the public mind, the anxieties aroused by the apprehension of danger for relatives and friends had been unfavorable to the development of the Christian life.

In October, 1862, the *Narrative* was submitted "with weeping and sorrow." "The churches have not been utterly deprived of the influence of the Holy Spirit but sounds of mourning come from every hand." Four ministers were laboring in the army. There had been increased attention to the colored people, "who have been, to some extent, the occasion of the war." The Presbytery took action against dueling, as 'a form of murder, the most destructive of all law, human or divine, and certain to awaken the wrath of God against our afflicted country.'" Each pastor was requested to preach on the law of God as the only rule for us to determine our guilt and duty, under the Sixth Commandment. In April, 1863, in view of the great religious wants of the army, the Presbytery designated five of its number as chaplains. Their pulpits were to be supplied in their absence by the Committee of Domestic Missions. C. H. Wilson, J. G. Richards, J. B. Mack, H. M. Brearley, and T. H. Law were chosen by ballot as chaplains. Several of these ministers reported their labors in the army in October, 1863. The *Narrative* for that meeting says: "With too many of our people, the cares and anxieties consequent upon our great struggle for national independence have engrossed their hearts and excluded the higher interests of eternity. The judgments of God now upon the land seem rather to harden than soften the hearts of many. \* \* \* We have heard with deep gratitude, to God, of the glorious work of grace among our soldiers \* \* \* the deep interest which our beloved defenders manifest in the preaching of the Gospel. By whatever influ-

ences the characters of our soldiers are impressed by the same will society be regulated when they return home. If they return with corrupted morals their influence will be deleterious, but if by the blessing of God we can impregnate their hearts with the truth of the Gospel while they are in camp, they will, upon their return home, become as valiant in defense of the truth and good order as they have been of civil liberty." Alas! how many of them were never to return, but to leave their bodies in the soil of distant States.

In March, 1865, notice was taken of the "spoiling of a large part of our territory as our foes passed through the State," and an appeal was made to act promptly in relieving this distress. The *Narrative* was "full of lamentation. Not that the chosen seed, like Israel of old, have been carried away to a strange land \* \* \*, not that the pestilence has swept through our borders, but an enemy, cruel and relentless, professing to be Christian but trampling upon every principle of humanity, of right, of truth, of justice and of religion; insolent and boastful, despising God and persecuting His Church; an enemy who glories in robbery and theft, in outrage and violence, an enemy who respects neither age nor sex nor condition, has passed like a destructive tornado over her territory. Her congregations have been broken up, her ministers, in some instances, reduced to destitution, her people despoiled of their means of subsistence, her houses of worship desecrated. In one instance, as if to try to the utmost the forbearance of a just and holy God, the sanctuary on the Sabbath day was used as a place of dancing and revelry. \* \* \* God has sore chastened us but we feel that He has not deserted us. \* \* \* Fondly anticipating the day when God will put down our haughty and wicked foes, we would take fresh courage, and with renewed zeal pursue the glorious work to which our Master has called us." This was on March 29th, 1865. On April third, President Davis left Richmond, and within a few days more, Generals Lee and Johnston had surrendered.

During the war Harmony added several ministers to her roll by ordination. J. B. Mack was ordained as pastor of the Salem (Black River) Church, January 9, 1862. Thomas H. Law was ordained as pastor of Lynchburg and of Florence

Churches in December, 1862. William E. Boggs was ordained as evangelist, November, 1863. Licentiate D. McDuffie was ordained pastor of Pine Tree and Pisgah Churches, May, 1863. D. M. McClure was ordained pastor of Williamsburg Church, April, 1864. I. J. Long, licentiate of Transylvania Presbytery was received and ordained as pastor of Concord Church, October, 1861. D. C. Boggs was installed pastor of Lebanon Church, April, 1862, having been received by certificate from the Presbytery of South Carolina. W. H. Singletary was received April, 1863, from the Presbytery of East Mississippi. W. A. Gregg was ordained pastor of Kingston Church, April, 1861. Losses by death or dismissal were: Theodore E. Smith, pastor at Lebanon Church until January, 1861, and at Salem (Little River) until 1862, was dismissed to Cherokee Presbytery, April, 1863. Thomas L. DeVeaux was dismissed October, 1861, to the Presbytery of East Alabama. Malcom D. Fraser died February, 1862, after six years of illness. G. C. Gregg, pastor of Salem (Black River) Church for several years, died May, 1861.

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BETHEL PRESBYTERY in its Home Missionary Report, April, 1862, mentions many silent sanctuaries. John A. Witherpoon, a student for the ministry, was reported as having left his studies to command a company of South Carolina volunteers, and as being highly respected and eminently useful in the service of his Lord and Master. The *Narrative* for October, 1862, mentions the great excitement and distress in all the congregations. There had been many losses by death from disease or battle, some valuable ruling elders had been thus removed. Yet the condition of the churches was encouraging. There had been additions, and increased contributions, and the work for the colored people had been successful.

At the Spring meeting of 1863, the Committee on Domestic Missions laid stress on the pressing need of work in the army. Presbytery advised the churches to dismiss their pastors for six months, or three or four at least, two ministers being already in the field. The Presbytery undertook to supply the vacant churches. J. N. Craig then signified his willingness to go to army work.

In October, 1863, the Presbytery was gratified to receive an intimation from the Independent Presbyterian Church, \*signifying their readiness to unite with the Presbyterian Church of the Confederate States of America, and to adopt the Confession of Faith and other symbolic books. The Presbytery gladly received this information and recommended that the Synod should receive this independent body and amalgamate it with Bethel Presbytery. The Synod adopted a report at its meeting in November, 1863, and directed Bethel Presbytery to meet at Yorkville in December, 1863, in order to receive these ministers and churches into their body, upon the adoption of the Confession of Faith. The meeting was held as ordered and ten churches were received into the Presbytery, viz.: Bullock's Creek, Harmony, Yorkville, Bethshiloh, Bethany, Tabor, Olivet, Carmel Hill, Salem, Union (Union Co.), and Hopewell. The following ministers were received: R. T. Russell, W. W. Caruthers, J. S. Bailey, W. W. Ratchford, and C. E. Mendenhall, Licentiate.

This was a welcome addition to the strength of the Presbytery, as no new churches are recorded as organized during the civil war. The *Narrative*, like those of the other Presbyteries, speaks of the losses incurred by the war and the desolations among many families. An entry in the minutes for September, 1865, states that, "In many of our churches the colored members in large numbers, have recently absented themselves from the Lord's table and from the regular worship of God." The Presbytery asked for advice as to what should be done with such persons. The *Narrative* mentions the distracted state of the country and the unsettled condition of government as greatly impeding the advancement of Christ's Kingdom. A spirit of speculation and worldly gain had taken possession of the minds of many of our people. Certain "fanatics from the North" were making trouble among the colored people.

Rev. W. T. Hall reported to the Presbytery in October, 1861, that he was chaplain of the Twelfth S. C. Regiment. Rev. J. N. Craig was reported as chaplain of the Ninth Regiment of S. C. Volunteers. Rev. A. A. James reported himself in April, 1862, as acting with the consent of his church, as chaplain of the Eighteenth S. C. Regiment.

\* See Chapter IV, page 273, Howe, Vol. II.—*Editors*.



During the war, H. R. Dickson was ordained and installed, January, 1864, at Unionville Church. John F. Watson was ordained as missionary to the army in the fall of 1864. H. H. Banks, a licentiate of Ouachita Presbytery, being cut off from his Presbytery, was received and ordained as evangelist for army work. In March, 1865, he was dismissed to the Presbytery of Concord. Rev. Henry R. Dickson was received from Charleston Presbytery, November, 1862, accepted a call to Ebenezer and was installed pastor in April, 1863. This relation was dissolved in December, 1866. Rev. Myron D. Wood was received from the Presbytery of Charleston, February, 1863, and was called to Yorkville and installed at once. This pastorate was dissolved in December, 1866, and Mr. Dickson was dismissed to the Presbytery of Atlanta.

Rev. Joseph H. Martin, having been exiled by the Federal authorities from Tennessee, formerly a member of the Presbytery of Union, Tenn., was received as a member and dismissed again in April, 1867, to the Presbytery of Abingdon.

Rev. K. H. Adams, pastor of Yorkville Church from 1851, died there, March, 1862. Rev. John Harris, pastor of Bethesda Church since April, 1857, died November, 1865.

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SOUTH CAROLINA PRESBYTERY held a *pro re nata* meeting in July, 1861, to consider the action of the General Assembly and to take steps toward forming a Southern Presbyterian Church. The delegates to the Atlanta Convention were Dr. John B. Adger and Rev. D. McNeill Turner, with elders Job Johnstone and Thos. C. Perrin. At the autumnal meeting in 1861 the delegates reported the action of the Atlanta Convention. The Presbytery withdrew from the Foreign Missionary work of the Old School Presbyterian Church and recognized the Indians as persons requiring missionary labor. The same commissioners who had attended the Atlanta Convention were sent to the General Assembly at Augusta. The Presbytery had thirty-one ministers, fifty-three churches, four licentiates and five candidates. Rev. C. B. Stewart was appointed a missionary to the sick and wounded soldiers.

The *Narrative* for September, 1861, deplores the distress caused by the "cruel and wicked war now waged against us. Most of our men able to bear arms are in the army, and the



advancement of Christ's Kingdom had been seriously interfered with. The thoughts and anxieties of all our people are turned towards our distressed country. Our prayer is that a kind Providence will grant us a speedy peace, and that our people will return with a renewed zeal to rebuild the waste places of our Zion." In April, 1862, the *Narrative* speaks of the distraction of the minds of the people by the preciousness of the interests involved and the magnitude of the contest in the ruthless, relentless war with all its horrors. Yet while the churches had suffered in a diminished attendance, they looked upon this state of things as the visitation of a righteous Providence and were led to humble themselves under the mighty hand of God. There had been some ingatherings and the work of the Sabbath School was kept up. The colored people were not neglected. The Domestic Missionary work had been seriously interrupted. At Tugaloo, the most efficient elder was absent as captain of a company of volunteers; at Pickens Court House, the congregation consisted for the most part of females; at Bethel, all the elders were absent except one aged man. Some ministers were not supported and some had to teach or undertake other work, in order to make a living. In October, 1862, a protest against duelling was issued, called for by the Synod. "Our land is defiled with blood. It is some of our very authorities that have led the way in this open and flagrant violation of the law, civil and military. Justice, to say the least, is delayed. It is to be feared that it will never be excused. The vengeance of God will descend upon us as a people, if we let blood-shedding go unpunished. All who represent the people are called upon to eschew and repudiate, on the people's behalf this crying iniquity."

The health of Rev. C. B. Stewart having failed as an army missionary, Rev. J. O. Lindsay was appointed for this work.

The *Narrative* for October, 1862, was more encouraging. It was noted that there was better attendance and greater liberality. "The bloody war is beginning to have a legitimate effect on the minds and hearts of God's people. They are endeavoring to live nearer to God than in the commencement of the struggle. They are beginning to realize that the dark and afflictive dispensation with which we are visited is a school of

righteousness and we have reason to praise the name of our great spiritual head who imparts songs of rejoicing even in the nighttime of severe afflictions \* \* \* Our church is passing through the fiery furnace, heated by the blasts of war, and it is a pleasing thought that the Master has not forsaken her, in the time of her trying ordeal." Much more follows in a spirit of hope for the future purification and spiritualizing of the Church when "the dark clouds shall have been dissipated and the stormy winds hushed."

In September, 1863, the churches were urged, in view of the high prices prevailing for food and clothing, to supplement the salaries of ministers by contributions of the means of living.

Rev. S. S. Gaillard, who was a faithful laborer among the soldiers, reported that in 1863 he was distributing among them Bibles, tracts, Gospels and religious papers. For a while he was laboring in the camps along the South Carolina coast and in Charleston. "There are," he reports, "a great many very pious officers and soldiers in our army, and a good degree of religious interest on the part of many who are not members of the church. So that while there is a great deal of wickedness among our soldiers, there is also a great deal to encourage missionary labor in the army."\* But the religious destitution was very great and increasing. Nearly two-thirds of the regiments that he knew were without chaplains and besides this, there were battalions and separate companies which were not allowed to have regular chaplains. Some bodies of soldiers did not have a sermon for months and were almost entirely without religious reading. Rev. J. O. Lindsay labored for a while in Richmond, among the sick and wounded. Later Rev. S. S. Gaillard went to Richmond and reported six thousand sick and wounded soldiers there. "The liberal citizens of Richmond generously opened their houses for the reception of our suffering soliders." In May, Mr. Gaillard visited Kershaw's Brigade at Fredericksburg, where he "found soldiers and officers enjoying a precious season of grace. Until the army started on its march to Pennsylvania, meetings were continued daily,

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\* It will be seen that while there was much religious seriousness both at home and in the army, during the earlier part of the struggle, a general laxity and skepticism seemed to prevail in the end.—*The Author.*

resulting in the conversion of many souls. Many were received into the Church, and certificates were sent to their home churches to have their names enrolled.”\*

In September, 1863, in view of the destitution, churches having the whole time of a pastor were recommended to give up at least one-fourth of his time in order to supply vacant churches. The ministers of the Presbytery were required to spend at least six weeks of ministerial labor in the camps and hospitals at Columbia and Charleston. This, however, was rescinded on account of the expenses for travelling. Those who could find means to make these visits, were urged to do so.

In October, 1864, the Presbytery had fifty-three churches, thirty-one ministers, and two licentiates. This was the last record made during the war. By the time of the spring meeting in 1865, the Southern Confederacy had fallen. In September, 1865, the treasurer reported that the Confederate currency had failed before he had received a list of the churches contributing.

The losses caused by the war called for renewed efforts to build up our churches.†

South Carolina Presbytery added to its roll during the war, John S. Willbanks, ordained and installed pastor of Liberty Springs Church, May, 1862, a relation lasting until October, 1866. E. H. Buist was ordained and installed pastor of Aveleigh Church, Newberry, June 4, 1862. Hugh McLees was ordained as evangelist, September, 1863. William P. Jacobs, a licentiate of Charleston Presbytery, was ordained as pastor

\* The records of this period have become very illegible owing to the fading of the home-made ink in which they were written. The Presbytery had ceased to have its minutes printed on account of the high prices of paper and printing.

† In “Dr. Wm. S. White and His Times,” by Rev. H. M. White, D.D., we find this statement, which confirms the reports made in the different Presbyteries of South Carolina:

“The whole country seems to be sinking into a state of demoralization. At no time during a ministry of thirty-eight years have I known so much sensual gaiety among professedly pious people, so much drinking of intoxicating liquors and so free a participation in promiscuous dancing. The present winter of 1864-65 has been equally characterized by suffering and sin. Scarcely a family can be found in which death has not recently made inroad. Many families are very scarcely supplied with the commonest comforts. Yet at no period since the settlement of this valley (of Virginia) have there been in the same length of time, as many gay assemblies. Crowds of young people pass from house to house, with little to eat and less to wear, and spend the entire time in dancing and revelry. Sorrow and suffering in themselves uniformly make bad people worse.” Dr. White then refers to the unnatural gaiety in France during the Revolution, as shown by the “Ball of the Victims,” given after the terror.—*The Author.*

of Clinton Church, May 28, 1864. W. H. Stratton was ordained and installed pastor at Anderson Court House, September, 1865. Rev. Ferdinand Jacobs was received from South Alabama Presbytery, April, 1862, and Rev. T. B. Neill from Orange Presbytery, North Carolina, September, 1863.

No churches were organized in Bethel Presbytery during the war, and only one was organized in Harmony Presbytery, Union Church, caused by a division in Williamsburg Church, in 1864. South Carolina Presbytery did not organize a single church between 1860 and 1868.

On the whole, the blighting effects of the war were seen in the cessation of church development, the diminution in numbers of candidates for the ministry, losses by death of male members and church officers, in the impoverishment of the people and in the gradual withdrawal, soon after the war, of almost all the colored members of the Presbyterian Church, with few exceptions. There is evidence, too, that a deplorable state of morals followed the upheaval of the period, worldliness, greed, indifference to the religious interests of the church, unbelief resulting from the defeat of the Southern Confederacy, and the spiritual evils were as great as the economical evils. The signs of this decadence are noted during the trying period of Reconstruction. No one would believe in war—especially civil war—as a refiner and purifier of society, after carefully reading these reports.

## CHAPTER VI

**The Presbyteries During the Reconstruction  
1866-1876**

CHARLESTON PRESBYTERY met in April, 1866, with only six ministers and two elders present. In October, 1866, the Presbytery met in Columbia. The *Narrative* speaks of causes for humiliation and lamentation; humiliation, because more might have been done than had been done; lamentation, because God has laid the rod of affliction heavily upon us. Radical changes had been made in our social institutions and severe pecuniary losses had occurred. The churches were scattered and enfeebled, some of them had their members, it was feared, hopelessly dispersed. Yet the ministers had been diligent in their work, attendance upon worship was good, Sunday Schools and Bible Classes had been maintained. The colored people were still cared for. The Theological Seminary had a larger number of students and its affairs were more promising. There were now twenty ministers, one licentiate and fourteen churches in the Presbytery.

In April, 1867, the Presbytery met with only five ministers and not a single elder! Two more ministers came in, and it was decided to consider the meeting a constitutional one. A protest was made against this decision, but, on the second day, three more ministers and one elder were enrolled.

The *Narrative* for October, 1867, speaks encouragingly of the reassembling of scattered congregations, the religious refreshing enjoyed by several churches and the cheering number of earnest and pious students in the Seminary. There was renewed stimulus to labor among the colored people in the persistence of a respectable number of them attending service, and the return of others from the guidance of false teachers. The Presbytery urged its churches not to relinquish or diminish their efforts to win back this people to their former connection with us.

In April, 1868, the report on Domestic Missions disclosed some political intermixture in the relation of the negro, on

the part of those professing to be his friends. Our Church was misrepresented as striving to keep the negro down and in submission. This was indignantly repudiated, as the Church was laboring for his salvation and spiritual good. The *Narrative* was encouraging. All the churches were supplied and the sacraments were administered. There had been some revivals, some churches had been reorganized and the houses of worship had been restored. Much interest was shown in training the young and in the spiritual influence exerted on the colored people also. The collections were liberal.

In October, 1868, of the fourteen churches, seven had no pastor. Appeals for help were coming from unoccupied territory, but the Presbytery was, as yet, unable to respond to them. Yet public worship was well attended, there was seemingly prosperity, and the colored people were returning to their former communion. In April, 1869, there had been slow but steady growth, the devastation caused by the failure of the crops had brought about destitution, but the general outlook was encouraging. There were three separate houses of worship for the colored people, at three churches. Zion Church in Charleston had been reorganized as a separate church for the colored people, and was connected with the Presbytery through its pastor and a white eldership. The attendance ranged from seven hundred to eight hundred, and between two and three thousand colored people had attended the services of organization. Ladson Chapel in Columbia had been well fitted up for the colored people, and had engaged the services of P. Gowan, Jr., a licentiate. The Circular Church (Congregational), the Scotch or First Presbyterian Church and the Huguenot Church—all in Charleston—while not connected with our Assembly, were all served by ministers of Charleston Presbytery.

At Barnwell, April, 1870, three newly organized churches were reported. Better evangelistic arrangements had led to improvement in supplying some feebler churches. All were now regularly supplied, at least once a month. Another church was enrolled at Aiken in October, 1870, and the Edisto Island Church was received at this meeting and enrolled. In 1870, Mount Pleasant Church was organized as the result of the

dissolution of Christ Church (Wappetaw), formerly a Congregational Church, and the new organization was enrolled upon its own request. In 1872, McClellanville Church was organized and enrolled in October. Ladson Chapel asked to be organized as a separate church in October, 1874, while Ebenezer Church in Charleston was enrolled in October, 1876. Rev. Thomas H. Cunningham was ordained as pastor and installed, December, 1876.

A former action of the Presbytery, objecting to having its ministers serve churches not connected with the Presbytery, was withdrawn in the spring of 1871. At this time John T. McBryde and F. L. Leeper were ordained as evangelists, the former to the islands, the latter to the coast and inland. At this meeting the pastoral relation, long subsisting between the Rev. Thomas Smyth and the Second Presbyterian Church of Charleston was dissolved. In July, 1871, the pastoral relation between Dr. John L. Girardeau and the Zion Church of Charleston was dissolved. He had ministered to this church fifteen years, the membership had reached five hundred before the war, and had grown again to four hundred after it. The pastor resigned because of the strain upon his health, he was called to the Glebe Street Church and accepted the call. Rev. J. T. McBryde was called to the Aiken Church and accepted, resigning his office of evangelist. Mr. McBryde was ordained and installed in October, 1871, at Aiken. In November, 1871, Rev. G. R. Brackett was received from Harmony Presbytery, and in June, 1872, he accepted a call to the Second Church of Charleston in which he was installed June, 1872. This pastorate was continued until Dr. Brackett's death.

In October, 1872, Dr. Joseph R. Wilson was received into the Presbytery from Augusta Presbytery. Rev. John R. Dow was received from Harmony Presbytery, April, 1873, and was installed pastor of the Edisto Church. In April, 1873, Rev. F. L. Leeper was called to James' Island and John's Island (Wadmalaw) Churches, and having accepted the calls was installed in May. Rev. C. E. Chichester was called to Sion Church (Winnsboro) and having accepted the call, was dismissed to Harmony Presbytery. In December, 1873, the Rev. J. H. Bryson, D.D., was received from the Presbytery of



West Hanover, in order to receive the call of the First Church, Columbia. Losses by death or removal were: The venerable A. W. Leland, D.D., who died in November, 1871; Dr. Thomas Smyth, in 1873, while Rev. P. Gowan was dismissed to the Presbytery of South Alabama, November, 1872; Dr. J. R. Wilson to Wilmington Presbytery in September, 1874, and the Rev. Edward Palmer, after fifty years of ministerial labor, retired from the Walterboro Church in 1874.

In October, 1873, the colored work was reported as languishing, being kept alive indeed, but no new churches for the colored people had been organized. The General Assembly had proposed the establishment of a separate colored church, the Presbytery expressed its doubt as to the result. It was seriously apprehensive that the plan would not secure the highest spiritual welfare of the colored people. It feared that the present intellectual and moral qualifications of this people were not such as to fit them for the successful management of such an undertaking, yet the Presbytery bowed to the authority of the Assembly and enjoined upon its churches and ministers the duty of rendering assistance to the colored churches within the bounds of the Presbytery to organize themselves into Presbyteries.

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HARMONY PRESBYTERY in October, 1865, sent to the General Assembly a memorial as to the duty of maintaining and perpetuating our present ecclesiastical organization. Some were ready to conclude that as the political bonds which formerly bound the South and North together were being reestablished, so the ecclesiastical bonds which had been severed should also be restored. But this was regarded as an unwarranted deduction.\*

One reunion was to be regarded as brought about by the providence of God, while the same providence stood directly in the way of the other reunion. The memorial recounts the actions of the Northern General Assembly in receiving private members. That Assembly was charged not only with excommunicating us from fellowship but with inaugurating measures

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\* The principle set forth as one chief ground of separation, the desirableness of having ecclesiastical boundaries conform to national lines, seems to have been consigned to an oblivion by the Southern Church from this time on.—*The Author.*

which aimed at our overthrow, as a Christian Church. Another ground of complaint was found in the legislation of the Northern Church in regard to political matters. The best thing to be done was to stand in our lot, feeling assured that God would never forsake us. A very fine and earnest pastoral letter was issued by the Presbytery to its own churches. The difficulties of the situation were set forth, the desolating effects of war, the loss of members, the infidelity and immorality which threatened to invade us. Personal religion was to be guarded, the Church of God to be cared for, reclaiming the wandering, encouraging the doubting, supporting the feeble, stimulating attendance. The claim of the ministry for a support was to be urged and feeble churches and missionary stations were to be strengthened. The colored members, now intoxicated with their first experience of liberty, were to be dealt with gently, forbearingly and patiently. "Let us remember their infirmities and not be too hasty." The *Narrative* presented a report in which the shadows prevailed. Preaching had been regular, but the attendance had been interfered with by the ravages of war, the falling off of the colored members had been considerable. "The reaction from the restraints and excitement of war shows itself in some by the inactivity of despair, others resort to dishonest gains, while others seek relief in the frivolities and dissipations of the world." There was a call for liberality on the part of churches in supporting the ministers and a call for self-denial on the part of the latter. The *Narratives* of this period were written largely in Biblical language, and made free use of Biblical figures. This one concludes, "Finally, brethren, all that remains for us is to go down into the swelling of the floods of this Jordan, bearing the ark of Jehovah's covenant; doubtless we shall pass over and possess the fair land of our inheritance."

The Presbytery resolved that notwithstanding the change in the social and political condition of our colored people, "we regard our obligations to impart to them the blessings of the Gospel as unimpaired, and enjoin on ministers and churches to continue to instruct them by preaching, catechetical teaching, and all other means of improving their spiritual condition." About one-half the membership in the churches of this Pres-

bytery was then composed of negroes, who were almost entirely dependent on our people for moral advancement and spiritual culture.

The churches were urged to impress upon the colored people that their obligations to God and the Church were not weakened by the change in their civil relations, that this change laid them under greater obligation to contribute to the support of the ministry. Their marriages were to be celebrated by regularly ordained ministers, and "Christian parents were to remember their duty to consecrate their infant children to God in baptism." The treasurer of Presbytery was to be freed from any obligations to pay out funds received in Confederate money, which had now become worthless. A good deal of calculation was necessary to adjust the debts incurred by the Presbytery to its evangelists and home missionaries, in accordance with the change of currency. The current "greenbacks" varied so much in value, owing to the high cost of gold, that the amount due in United States currency had to be ascertained.

The *Narrative* for October, 1868, was more hopeful. "The cloud is beginning to pass away." Worldly-mindedness and love of gain are still prevalent but some churches had been revived, and conversions had been made. A severe drought had cut off supplies. Some pastors, both old and young, had been removed or laid aside by illness and in the financial straits of the period, the support of the latter class was precarious. Attention had been given to the "Freedmen," a new term in phraseology! They were manifesting some disposition to return to our communion, after a temporary alienation from us. Several mission stations had been established for their benefit, and it was hoped that a regular missionary for them might be employed.\*

The Home Mission report mentioned the various stations which had been established for the Freedmen, six in all, supplied usually by the nearest white pastors and having an at-

\* Probably no greater harm was done the Presbyterian Church than the loss of its influence over the colored people, arising from the estrangement and bitterness of the reconstruction period. It has been shown how conscientiously and affectionately the religious interests of the negroes had been looked after, and what testimonials were given as to their consistent lives. Politics came in to separate the races, to break up forever the old tie of personal affection between master and servant, to substitute a hireling spirit and a bitter prejudice, the results of which are still felt, after fifty years.—*The Author*.

tendance of from eighty to one hundred and fifty persons. At these stations, some white people had also attended, such as had rarely gone to any place of worship.

Three of these stations were afterwards given up to the colored people. "They were too unsettled, politically and religiously, to inaugurate any permanent plan of religious instruction among them, separate from the old plan. The pastors must still do all they can in the midst of manifold discouragements." The anomalous condition in which these people find themselves, the inducements held out to them to tear them away from their former relations by designing emissaries from abroad and designing persons at home\* make the fact that they are conducting themselves with any prudence or propriety at all more surprising than the excesses into which they have run. We can never forget the time when they crowded to our sanctuaries, when they listened to the Gospel as preached to their owners, and then to the additional discourse designed especially for themselves. We can never forget the communion table spread for master and servant; the bread and the wine administered to each by the same hand and from the same vessels and at the same table. These are all pleasant memories and they greatly comfort us amid the surrounding desolations, giving us the assurance that we had attempted to do something for this unfortunate race in their highest interests.

In October, 1867, the Presbytery had thirty-two ministers, thirty-nine churches, three licentiates, seven candidates, and 3,276 communicants. There had been received on profession 333, and by letter 45. To foreign missions had been given \$541; to home missions, \$591; to education, \$426.

The *Narrative* for April, 1868, reported nothing very encouraging. Some pastors had been supported, others had been compelled to seek other fields of labor. Little had been done for the instruction of the colored people. Only one preaching station was now open for them. "The Gospel was offered them but they declined it as coming from us. They have turned to other teachers, and for the most part, to such

\* These characters were popularly known by the less dignified names of "Carpet-baggers" and "Scalawags," respectively.

of their own class as are utterly ignorant, some of them not being able even to read God's Word. When the blind leads the blind, the result is inevitable. We ought to be sure, however, that we leave no opening unoccupied, no proper means untried to gain access to them with the Gospel."

In October, 1868, the *Narrative* makes mention of revivals in several places, of more than seventy members added, and of religious interest in some other churches. "In the midst of the numberless embarrassments incident to an impoverished people, in the storms of political and social strife which characterize the present epoch, and in the midst of the moral deterioration which now prevails and which is always consequent upon great social commotion, these evidences of God's gracious presence are especially cheering." But it deplores the laxity of the observance of the Sabbath, the increase in cases of discipline, the irreverence in the church services and a depreciating standard of moral principle creeping in among the people of God. "When we consider the severity of the ordeal through which our virtue and our piety have been called to pass, especially the impoverishment so universal—and in some instances total—which has fallen on the people, the many instances of personal provocation rising from ruptured social order and not less from an uninvited, unwelcome and often capricious authority, an honest but often intemperate indignation aroused by a novel and troublesome legislation, and now more than all the recent intense animation of rival parties, which in the ardor of their conflict have introduced all the mischievous influences of mutual reprisals in the agencies of success, yet notwithstanding these palliating considerations, we feel bound to say that our people have not recognized the solemn advice of the Divine Master, 'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things which shall come to pass'; we feel bound to say that it is the privilege of a Christian people to oppose to such onsets of temptation a noble self-possession, 'in their patience to possess their souls'." Undue mourning over loss of property is deprecated and any loosening of rectitude, due to the "hard times." "The Church imperceptibly has come to be regarded more as an agent of social elevation than an instru-

ment of salvation. \* \* \* Members have learned to feel that their power was in their purse, and without fear or restraint, have run into worldliness and sin." This long paper closes with a reference to the turbulent condition of the country. "The calamities of war have just passed, but the more fearful judgment of impassioned party strife, and of temptations to apostasy from God and truth are now upon us. The war of words and passions now rages and the ravages of moral rectitude threaten to be even more appalling than the desolations of the sword. 'Let us watch and pray always that we may be able to stand.'"

Licentiate J. D. A. Brown was called to the Florence Church and was ordained and installed pastor in 1867.

Rev. W. S. Plumer, D.D., was received from the Presbytery of Luzerne, October, 1867. Rev. J. E. Dunlop was called to the Marion Church and installed in November. The pastorate of Rev. W. A. Gregg with Kingston Church was dissolved. Dr. J. B. Mack was called to Zion Church, Charleston, and Salem (Black River) Church was asked to show cause why the pastoral relation of Mr. Mack should not be dissolved. This was done in October at an adjourned meeting, and he was dismissed to Charleston Presbytery. In April, 1868, the pastorate of Rev. J. R. Gilland with Indiantown Church was dissolved and he was dismissed to the Ouachita Presbytery. Rev. J. A. Cousar was called for half his time to Little Pee Dee, and was installed in June. Rev. G. R. Brackett accepted the call to Scion Church and was installed in June. Rev. W. A. Gregg had been recently installed pastor of Bishopville and Hephzibah Churches.

In October, 1868, Rev. James Douglass was dismissed to Bethel Presbytery and Rev. D. E. Frierson to North Alabama Presbytery. W. W. Mills, licentiate, accepted a call to Lebanon and Horeb Churches, and was ordained. He was installed in November. J. E. Dunlop was installed pastor of Kingston Church for one-half of his time, in December. Rev. J. R. Dow was received by letter. N. W. Edmunds, licentiate, was received under the care of the Presbytery. Rev. R. Bradley's pastorate with White Oak Church was dissolved. Rev. J. R. Dow was received by letter from Charleston Presbytery and



was called to Salem (Black River) Church, over which he was installed pastor in November. In April, 1869, Rev. Robert Bradley was dismissed to Concord Presbytery; Rev. N. W. Edmunds was called to Aimwell Church; Rev. W. B. Corbett was called to Salem (Little River) Church and his pastoral relation with the Cheraw Church was dissolved, and he was installed pastor at Salem (Little River) in May.

The death of Rev. Thomas R. English, one of the most faithful and honored members of the Presbytery, was announced in April, 1869.

In October, 1869, the Presbytery met in Cheraw. A call from the Cheraw Church was presented to Rev. E. H. Buist and he was installed pastor during the sessions of the Presbytery. The colored members of Salem (Little River) Church asked for a separate organization. Rev. J. D. A. Brown was dismissed to Charleston Presbytery, having his pastoral relations with Florence Church dissolved in December, 1869.

In April, 1870, Presbytery met at Sion Church, Winnsboro. The pastorate of Rev. J. E. Dunlop with Kingston was dissolved; also that of Rev. James McDowell with Brewington and Harmony Churches. Hampden C. DuBose was licensed at this meeting. Rev. W. B. Corbett was authorized to labor as evangelist among the colored people at Salem (Little River) and in this capacity, to organize them into a church. In June, 1870, Rev. J. L. Martin was dismissed to South Carolina Presbytery. In October, 1870, Williamsburg, Indiantown and White Oak Churches were granted permission to call Rev. Wm. Banks, of Bethel Presbytery. Carolina Church called Rev. J. A. Cousar, who was installed in November. Rev. J. H. Ghee (colored) was employed by the executive committee of the Presbytery as a laborer among the colored people. The pastorate of Rev. D. E. Frierson with Hopewell Church was dissolved, and he was dismissed to South Carolina Presbytery, having been called to Anderson and Midway Churches.

Presbytery met April, 1871, at Darlington. H. C. DuBose was ordained as a missionary to China. The pastorate of Rev. H. M. Brearley with Red Bluff Church was dissolved. Eugene Daniel was licensed and dismissed to Ouachita Presbytery. Rev. G. R. Brackett, having had his pastoral relation



with Sion Church dissolved in May, was dismissed in October to Charleston Presbytery. A petition for organization as a separate church from the colored members of Kentyre Church, was answered by appointing Rev. J. A. Cousar to labor among them as evangelist, with power to affect such an organization. At an adjourned meeting held in November, Rev. James McDowell was called for his whole time as evangelist, and the executive committee was authorized to employ Rev. J. R. Dow for one-half of his time, or any suitable minister. The pastorate of Rev. P. Pierson and Midway Church was dissolved. In February, 1872, Rev. W. B. Corbett was released from the pastorate of Salem (Little River) Church, and he was dismissed to Mecklenburg Presbytery. In April, 1872, Licentiate W. T. Thompson was called to Hopewell Church and was ordained and installed pastor there in May. Rev. H. C. DuBose took leave of the Presbytery to set out for China, and special prayer was offered for him. A. R. Kennedy was licensed and was called to Indiantown and White Oak Churches and having accepted, he was ordained and installed in June.

In October, 1872, Rev. W. M. Reid resigned the pastorate of Mt. Zion Church and the pastoral relations was dissolved on account of his infirm health. A paper expressing the Presbytery's appreciation of Mr. Reid's long and faithful service was adopted. Rev. James McDowell resigned the office of evangelist, and calls from Manning and Brewington Churches were put into his hands. Rev. J. G. Richards was elected evangelist, but asked for time to consider. Rev. N. W. Edmunds accepted a call to Center Point, and he was installed in November. Rev. J. R. Dow resigned the pastorate of Salem (Black River) Church, in which the Church concurred, testifying to his fidelity and his zeal in preaching every Sabbath outside the bounds of his charge. He was dismissed to Charleston Presbytery.

In April, 1873, Sion Church was granted permission to call C. E. Chichester, licentiate. He was received from Charleston Presbytery, accepted the call and was ordained and installed in May.

Rev. Robert Bradley was received from Concord Presbytery, and called to Turkey Creek and Pine Tree Churches, accepted the calls and was installed in May. Rev. W. W. Mills was

called to Salem (Little River) Church for one-half his time, which call he accepted. Mr. Richards declined the call as evangelist. In May, 1873, the pastorate of Rev. J. A. Cousar with Reedy Creek was dissolved. The pastoral relation of Rev. W. W. Mills with Horeb Church was dissolved; and he was installed pastor of Salem (Little River) Church in July.

In October, 1873, Presbytery met at Mt. Zion, when Rev. J. S. Cozby was received from Macon Presbytery, called to Mt. Zion Church, and having accepted, was installed pastor at this meeting. Rev. J. A. Cousar was called for one-half his time to Red Bluff Church and was installed in November.

Bethel Church, a branch of Midway, petitioned for organization and the petition was granted. (The Church was enrolled October, 1874.)

W. J. McKay was received from Fayetteville Presbytery, as a licentiate, and having accepted a call to Salem (Black River) Church, was ordained and installed in November, at an adjourned meeting. White Oak Church, with the exception of five members, asked to be dissolved and united with Indian-town. This was granted and the five dissentents were allowed to enroll themselves wherever they might prefer.

In April, 1874, T. R. English and E. E. Ervin were licensed. A Church was to be organized at Summertown. Presbytery was asked to take part in controlling Davidson College and having agreed to this, Rev. W. J. McKay and Col. J. D. Blanding were appointed trustees. In November at an adjourned meeting at Bennettsville, Licentiate D. S. McAllister accepted a call to Bennettsville and Great Pee Dee Churches and he was duly ordained and installed pastor.

In April, 1875, Rev. Robert Bradley's pastorate with Turkey Creek was dissolved and he accepted a call to Pisgah Church, in which he was installed in May. D. C. Rankin was licensed at this meeting and was afterward dismissed to Savannah Presbytery (October, 1876). W. B. Crawford was licensed in October, 1875. He was called to Midway and Bethel Churches, accepted, was ordained at once and installed later. Rev. A. R. Kennedy asked for a dissolution of his pastoral relation with Indiantown Church, this was granted and he was given permission to labor outside of Presbytery bounds.

In April, 1876, Rev. J. E. Dunlop was called for one-half his time to Little Pee Dee Church, and accepted the call. Tirzah Church in Providence Township, Sumter County, was reported as organized, and was enrolled. Rev. W. B. Crawford resigned the pastorate of Midway and Bethel Churches, and was dismissed to Ouachita Presbytery. In October, 1876, T. R. English, licentiate, was dismissed to Macon Presbytery. The labors of J. H. Ghee and J. D. Cousar among the colored people were commended. A. M. Hassell was licensed, called to Lynchburg, Beulah and Fair Hope Churches, accepted the calls and was ordained and installed, at Lynchburg, in November.

The records and narratives until the close of 1876 give little additional information. The time of each Presbytery was taken up with routine business, and its activity is shown in the numerous changes of pastorates which took place. Plans were proposed which failed to be carried out, ministers came and went, and the Presbytery was encouraged in the strengthening of its feeble churches but saw its former negro members slowly but inevitably drifting away from its control. As in most of the Presbyteries, complaints were made of the inadequate support of pastors and of the insufficiency of contributions. On the whole, Harmony seems to have recuperated steadily from the results of the war, exercising careful supervision over the churches, and having the cheerful adherence of its congregations. The agitated condition of the country, under military administration or a corrupt local government, the unsettling of the ideas of the newly enfranchised slaves, the financial embarrassments and the Ku Klux disturbances made this period probably the worst and most trying which either Church or State had been called to pass through. Yet from all these troubles the Lord delivered His people.

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SOUTH CAROLINA PRESBYTERY in its *Narrative* for May, 1865, states, "The breaking down of the Confederate Government besides dissipating our public funds, has reduced most of our churches to poverty or at least to very limited circumstances. Many were thus compelled to be absent from Presbytery. A

spirit of worldliness was deplored. "Instead of humbling themselves under the Almighty's rod, men were now as eagerly devising schemes for retrieving their lost fortunes as they were formerly in striving to accumulate them, ignoring calamity as a righteous judgment of God upon covetousness. The world was in their hearts. The Lord's Day was desecrated by worldly pursuits, profane swearing and drunkenness had become much more common. As these vices were seen to be on the increase in the army, during the last year of the war, so the evil lessons then learned are but too boldly practised at home. \* \* \* Even the right to private property is no longer regarded as sacred and some who once bore a high-toned moral character do not hesitate to put forth their hands on their neighbor's goods. A spirit of unbelief prevails to an alarming extent. The sinner, once a speculative believer, has become skeptical and with the infidel, taunts the Christian, saying, "Where is now thy God?" The faith of many a Christian is shaken by the mysterious and unlooked for course of divine Providence. They charge God foolishly with a want of faithfulness. Even the humble prayers of His professed people have often been little else than arrogant dictation. And now that they are not answered as we would have them, they become unbelieving and say 'God does not hear prayer.' \* \* \* The pernicious effect of a sudden transition from a state of servitude to one of freedom is being painfully felt in its influence upon our colored population. Now, they cannot bear the teachings of the Bible with reference to persons in their condition. Liberty with them is licentiousness, casting off the fear of God as well as man. With few exceptions, the sanctuary is deserted and the ball-room is substituted in its stead."

The *Narrative* for April, 1866, was more cheering and spoke of the "transition from a state of despondency to one of hope, among the professed followers of Christ. This is a favorable sign, for where there is feeling and activity there must be vitality. There has been a slow but steady increase of the membership and an ingathering of some baptized children of the Church. Some of the colored population are returning to their old places in the sanctuary."

The Domestic Missionary work was sadly crippled by the

worthlessness of Confederate money, the general financial condition and the debts owing to pastors and evangelists. While money was scarce, the people had supported the ministers with supplies and clothing.

In April, 1867, the Presbytery adopted a paper against worldliness, specifying promiscuous dancing, card playing and theatrical performances as worldly follies. "The reaction against the gloom and despondency caused by the downfall of the Confederacy, no doubt tended to lead many young people especially into unusual and excessive dissipation." In October, 1866, the Presbytery had thirty-one ministers, three licentiates, two candidates and fifty-three churches. All the collections amounted only to about \$580.00.

Eight churches were vacant and the Presbytery resolved to carry on its home missionary work independent of the General Assembly's Committee. There was then a strong tendency against centralizing the work of the Church. All collections were sent to the Financial Committee of Presbytery and by them doled out to the various causes of beneficence. "It is an historical fact worthy of being put on record, that the Rock congregation in Abbeville District was the first to commence monthly collections in our Presbytery, and subsequently the first to commence weekly collections and to one of the venerable elders, Gen. James Gillam, the credit is due of suggesting it."

In answer to a petition asking for the organization of a separate colored church from the colored members of the Rock church, the following paper, presented by Dr. J. B. Adger, was unanimously adopted.

"The Presbytery of South Carolina are perfectly clear that our colored people are entitled to all the rights and privileges which justly belong to any other class of Christians, among these is the right to vote for their ecclesiastical rulers and to fill any ecclesiastical office for which they may be personally qualified, and to which they may be orderly called. But this Presbytery cannot approve or sanction the organization of the colored members of the Rock Church into a separate church, with its own separate office-bearers, because the principle on

which said members have requested to be so organized is unscriptural.

The petition is for a "Freedman's Church," in other words, for a church purely and solely of colored (people) into which white people cannot be received. The ground of color is a schismatical foundation on which a church may not be built. We are all one in Christ Jesus, and there is neither Jew nor Greek in Him. The same principle of course, would admit the organization of a white man's church into the membership of which no colored person could be received; or the organization of a church of poor men, or of rich men, or that of a church composed of farmers, or of lawyers, or of mariners exclusively. We greatly desire that the colored people should continue to hold a fellowship of ordinances with us as of old, and that our churches in this Southern country should continue to be composed as hitherto of men of both colors. But we cannot, of course, control their independent action, and if the freedmen of Rock Church should resolve to separate themselves from us, whilst we cannot approve the step, they shall still have our best wishes, both for this world and for that which is to come."

In the autumn of 1867, the Presbytery was troubled over the difficulty of getting the churches to take up regular collections for the home mission work. "Verily, we have almost, if not quite all, been infidels as to our duty and privilege to give to the Lord. The almost universal idea has been that religion, the Church, the Kingdom of Christ, was a sort of luxury that might be indulged in by those who have ample means, or else that they were beggars to whom a little ought to be given to keep them from starvation. This language is not too strong, we are justified in inferring men's opinions from their actions."

In April, 1868, the Presbytery denied that the Church may take charge of secular education. "No other interests of society, however important, are committed by the Lord to His Church except such as are spiritual and ecclesiastical." Presbytery was gratified to learn that five candidates had offered themselves as foreign missionaries. As to the Freedmen, "it is our duty to exercise and manifest kindness and patience towards this unfortunate people, and to do all in our power to



win them back from the instructions of ignorance and fanaticism to the sound teaching of saving truth."

Contributions for the support of candidates for the ministry were urged. "Two bushels of wheat from every family in the Presbytery would well support every candidate under our care." While fifteen hundred dollars was the sum needed for students, not one-half of this was given. The same difficulty was reported in Home Missionary work. A plan had been formulated calling for \$4,000.00 for full efficiency, or for \$2,500.00 for any efficiency, only about \$1,000.00 had been contributed. The support of the ministry had increased about sixty-six and two-thirds per cent. In 1860, the average salary was about \$330.00, in 1865, it was probably less. In 1868, it was \$550.00. While the average salary was only \$330.00 in 1860, that of several pastors had exceeded \$1,000.00 and \$1,200.00.

"These large salaries are now (1868) all much reduced, hence so much greater has been the increase in the smaller ones. At this time, the salaries of only two pastors exceed \$800.00, and not more than eight exceed \$600.00. The average of the smaller salaries is about \$420.00. The average salary recommended by the Assembly was \$600.00. To bring the salaries in the churches of the Presbytery up to this average would require \$7,000.00, an average of \$6.50 per member. This Presbytery is one-twentieth of our entire Church and its part should be \$6,250. Last year we gave less than \$1,500.00, or less than one-fourth of our quota! In two and a half years there has been an increase, yet this is now only one-third of what it should be."

The *Narrative* for 1869 was encouraging. The colored people showed some disposition to return. Contributions were increasing. But the plan of taking collections in the churches at each service had not been adopted by the churches, except after mature deliberation, and in many cases, only after overcoming strong prejudices and long-continued opposition. "A grasping worldly spirit still rules in many hearts."

In September, 1869, the report on Domestic Missions was more encouraging and the *Narrative* also. There were nine candidates, and most of the churches had made progress. Con-



tributions had more than doubled in some instances, and the interest in Sabbath schools was increasing. Though something had been done for the colored people this was not half of what should be done. "We especially deplore that unhallowed and inimical partisan spirit which is abroad in our land, and which is brought to bear so directly on that portion of our population as to produce in many places, bitterness, alienation and every evil work." While money was sorely needed for the candidates for the ministry the Domestic Missionary work was in better condition, the number of vacant churches was diminished, the salary of the ministers had increased to an average of \$588.00. The progress had been slow, yet progress had been made. "No little opposition is manifested in certain quarters. Some who have been asleep do not like to be waked up. Some have lived so long in the neglect of duty that they seem to have persuaded themselves that *the neglect is actual duty.*"

A long paper was adopted in April, 1870, on increasing the efficiency of the Church. The services of the sanctuary should be made more impressive and appeal more to the heart than to the head. The *Narrative* states that many of the churches were not in a healthy and growing state. Coldness and lethargy were complained of. The world had the affections of not a few professed Christians, and some had well-nigh forsaken the House of God. Many churches had no prayer meetings and no Sabbath school, in other churches, these were poorly attended. The number of vacant churches had increased to twelve and of these, some were so feeble as to give little hope of survival. Some members contributed nothing.

The Presbytery decided that hereafter, its Domestic Missionary work would be conducted in union and cooperation with the Assembly's Committee of Sustentation. The tendency to centralization was growing. The Presbytery objected to preaching by unlicensed students, holding that while they might exhort and testify, they should not "enter the pulpit and preach."

The *Narrative* stated that three licentiates had been ordained and installed as pastors. The colored members had largely withdrawn. The average salary of ministers was about double

of what it had been in 1860. There were now twenty-nine ministers, three licentiates and fifty-five churches. A paper presented in November, 1870, specifies the relation of some ministers to secular pursuits. One was superannuated, one out of bounds and in feeble health, five were mainly occupied in secular pursuits and seven were giving much time to such outside occupations. Twelve gave all their time to preaching the gospel. Inadequate support was the reason for this secularization. Of fifty-four churches, sixteen had pastors, seven were seeking pastors and thirty-one were mission stations.

In April, 1871, only fourteen churches were reported as having taken any part in the Foreign Mission work, while only five had contributed to the Relief and to Education.

About this time, the Presbytery began to exercise its episcopal functions more vigorously and systematically. In October, 1871, it proposed to group the churches and form pastorates, each group to pay from \$600.00 to \$800.00, the Presbytery to aid, if necessary. Each church was to have a pastor, and each pastor was to have a living. The Stated Supply system was sharply criticized, in November, 1871. This system was characterized as unscriptural and unprofitable to both parties. Those holding this system were advised to change it to the pastoral-group system. The period of supply was to be only from one meeting of Presbytery to the next. In 1872, a Committee was appointed to visit each church and inquire as to its fidelity in supporting a pastor. If churches were vacant, the reasons should be given, and they were to be urged to form pastorates. Each minister was required to visit one feeble, vacant church.

Many portions of the Presbytery were disturbed by political troubles, as this was the period of the Ku-Klux excitement.

This plan for grouping churches proved to be somewhat disappointing. A sub-committee was to be appointed in each county where vacancies existed, making the pastor of the county-seat the chairman, to which sub-committee were to be referred all matters in that county.

In April, 1873, thirteen churches were contributing to Foreign Missions. The *Narrative* in this Spring was long and

searching. The spirituality of the Church was mainly negative, but liberality was slowly increasing. Many Sabbath schools were suspended during the winter. There had been no adequate proportion of additions to the Church from the Sabbath schools. Salaries were reported as in arrears, or with difficulty eked out. Yet there was encouragement in the work. Nineteen churches were in a favorable condition, sixteen unfavorable on the whole, and four extremely feeble. A long report by Dr. J. B. Adger on the condition of the churches, states that "even in the prosperous churches there was a woeful deficiency in the grace of giving. \* \* \* There are no people in the world under greater obligations to be zealous in such good works as the people of this Presbytery. Our experiences of God's goodness and of His severity both have been peculiar, and the effects ought to correspond, but they do not. We are behind many of our sister Presbyteries—we are behind many other churches in this land and in other lands, some of them heathen. We are sleeping when it is high time to be awake and moving on. Our Scotch-Irish people are a thrifty, temperate, hospitable race, but they are too canny. We are too close and we often pinch our sixpence till it squeals. We have not formed the habit of liberal giving."

"Nowhere in our Presbytery does the minister get an adequate support, in no one case is the support other than a frugal one, while it is in many cases, quite stinted and sometimes not fully paid. \* \* \* Some of the weak churches have been weakly so long that they have come to think they must, as a matter of course, remain weakly, always. Possibly, some of them may be too willing to be as they have always been."

"These weak churches should be stimulated and encouraged to more self-help, with the belief that they soon be able to take care of themselves and help still weaker churches."

In September, 1873, a long report on the Evangelist, commends the advantage of cooperating with the Assembly's Committee, as the Presbytery was allowed to carry on its evangelistic work and to pay the evangelist by the aid of the Sustentation Committee, promising to pay a certain amount to the Assembly's Committee. The Sunday schools had fallen off from an attendance of 1612 in 1870, to 1207 in 1873.

Twenty-one of the fifty-six churches had contributed to Foreign Missions.

In April, 1874, the *Narrative* was more encouraging, as many churches had received additions and there was more activity in Sabbath school work. But the Committee on Domestic Missions was discouraged. Nearly one-half the churches had contributed nothing to Sustentation and the Presbytery had drawn out more than it had contributed. Twenty-eight churches had done nothing for the Invalid Fund. The evangelist's salary had been paid by the Assembly's Committee, but the Presbytery had not refunded it. It was seriously questioned whether the plan of making one man serve about thirty churches would accomplish any good. But the Presbytery decided to continue the evangelistic system for another year; although the salary was still deficient on the part of the churches. The necessity of exercising the episcopal functions of Presbytery was strongly urged.

The *Narrative* notes improvement in the churches, as the Stated Supply system was yielding place to regular pastorates. The inadequate support of pastors was still a hindrance to the work.

The Domestic Missions Committee was embarrassed by the failure of the churches to cooperate with it. The churches which had been grouped insisted on making arrangements for themselves, and the groups would not remain together. There was too much practical independency. The churches sought for cheap preaching or gratuitous service. Churches without pastors were urged to refer their needs to the Presbytery. The work of colportage was discussed, the Presbytery having engaged Mr. Ezekiel White, who was distributing Presbyterian publications.

The *Narrative* for 1875 was not encouraging. There was general torpor and but few additions were reported. No evangelist was in the field. It was proposed to send out ministers by twos, to visit vacant churches and preach. Thirty-two churches had contributed \$456.00 to Foreign Missions.

The Presbytery finding later that the plan of sending out its ministers was working every well, decided that an evangelist was needed.

In October, 1875, the *Narrative* was unusually encouraging. Though family worship was neglected and many elders failed to do any pastoral work in their churches, the Sabbath schools were growing and succeeding and over three hundred souls had been added as the result of special meetings held throughout the churches. Contributions for Foreign Missions were increasing, but all the churches had not yet been brought to take part in this cause. In April, 1876, one hundred more additions were reported, and now only thirteen churches were doing nothing for Foreign Missions. The Committee on Domestic Missions was so discouraged as to be almost ready to abandon its work. The Committee on Education was also discouraged, having failed to receive funds to supply the necessities of nine candidates. They proposed to withdraw from the Assembly's Committee and do their own work at home. In October, 1876, the first note was sounded as to the formation of a new Presbytery. It was recommended that one be formed of the counties of Laurens, Newberry, Abbeville, Anderson, Oconee and Edgefield.

There was some dissent from this proposal. One-half the churches had contributed nothing to Sustentation, Evangelization and the Invalid Fund. October 26th, was set apart as a day of fasting, humiliation and prayer for our country. This was in view of the troubled condition, previous to the general election of that year.

The *Narrative* was on the whole, encouraging. Over two hundred had been added to the Church in six months. The Committee on Foreign Missions recommended the formation in each congregation of Sisterhoods to forward the cause of Foreign Missions. The Assembly's Committee for this cause was in debt \$10,000.00. A sum amounting to \$75,000.00 was called for. The new Book of Church Order was unanimously adopted.\*

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BETHEL PRESBYTERY in its *Narrative* for April, 1866, makes the usual complaint of "a wide-spread spirit of worldliness in our bounds, the bad effects of the war are greatly felt and seem to show that our afflictions have not been sanctified to

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\* This new Book of Church Order was largely the work of Dr. J. B. Adger.—*Editor.*

the good of our people." The family altar was neglected, prayer meetings in many churches had died out or were poorly attended, intemperance prevailed to an alarming extent. No collections were taken in a good many churches, and pastors were inadequately supported. Yet all the churches enjoyed the preaching of the gospel, and no church building had been destroyed. There were encouraging additions to some congregations and signs of a return of the colored members.

In 1866, the Presbytery had twenty-two ministers, thirty-three churches and 3,513 communicants. In October, 1866, the past year was mentioned as one of great scarcity of provisions and of spiritual dearth also. Coldness and worldliness prevailed, the colored people had about withdrawn from our churches, yet there had been some additions and peace, harmony and brotherly love blessed us. In April, 1868, the Committee on Domestic Missions reported some churches so feeble as to be ready to ask for dissolution unless speedy aid could be given to them. The Assembly's Committee was willing to give \$400.00.

In April, 1869, an overture was sent to the General Assembly asking that as many Southern people had moved to Sao Paulo, Brazil, and as this fact may be a means of entrance for the gospel there, the Committee of Foreign Missions should be asked to take the spiritual oversight of our people in that country, and aid in the work of Church extension in the empire. The *Narrative* for April, 1869, was cheerful, those churches having pastors were growing steadily, there were few churches with no arrangements for services, the colored people were in some instances, returning to the white churches.

In October, 1870, the Presbytery met, for the first time, at the new church of Rock Hill which had been enrolled in April. The *Narrative* was encouraging. The Presbytery had eighteen ministers, thirty-four churches, and two licentiates. In November, 1870, a Pastoral Letter was sent out in reference to forming pastorates. Ministers were urged to give their whole time to their churches, and the churches were urged to give a full support to their pastors. The Stated Supply system was discouraged and the Presbytery was to inquire into the profitableness of the existing pastoral relations.



The *Narrative* for April, 1871, states that of the thirty-four churches only two had pastors for their whole time, two had them for three-fourths of their time, fourteen churches for one-half their time, two for one-third their time, seven for one-fourth, and seven were destitute. No new Sabbath schools had been organized, there had been few additions and there was much temptation. Political troubles weighed heavily on all minds, there was financial embarrassment, intemperance was increasing and the spirit of worldliness was "coming in like a flood." In October, 1872, much sickness and many deaths were reported, the people were undergoing a severe political ordeal, many had been imprisoned (the Ku-Klux troubles?) and many had sought safety in distant lands. Yet a wave of spiritual blessing had swept over the churches, and over two hundred souls had been added. At each meeting of Presbytery, considerable attention was given to the Yorkville Female College, which will be noticed in reviewing the educational work. The *Narratives* for the next two or three years were much the same. There was slow but steady improvement and in April, 1874, more than two hundred additions were reported. The stringency of the money market in 1873 had threatened to close up the channels of benevolence and the Education cause had suffered, yet some generous elders and churches had tided over the scarcity and no student had been compelled to quit his studies.

In October, 1875, one hundred and sixty additions were reported, largely from the young people of the Sabbath schools. The Presbytery decided at this time to transfer its educational work to the Assembly's Committee. A semicentennial sermon was delivered by Rev. J. H. Saye which was spread on the Records and printed by the Presbytery. In April, 1876, Bethel Presbytery refused to adopt the Book of Church Order and the Rules of Discipline.

The *Narrative* for October, 1876, was very encouraging. Nearly all the churches had been revived and there had been many additions. The churches were better supplied; prayer meetings had been revived or started, family prayer had been extended, and there were more members willing to lead in prayer. Owing to financial pressure, the contributions had not



been what they should have been. Some worldliness, love of money and intemperance had caused sadness.

The churches organized by Bethel were Olivet, at Old Olivet in 1868, Rock Hill in 1870, Enoree in 1872, Mizpah at Halsellville in 1873, and Blackstock. Unity church changed its name to Fort Mill in 1876. In October, 1873, Tirzah church, which had some months before withdrawn from the Associate Reformed First Presbytery, was at its own request, united with Bethel Presbytery. The Presbytery of Bethel disavowed any intention of being discourteous to the A. R. P. Brethren in this transaction. In 1871, Hephzibah church was transferred to Mecklenburg Presbytery, N. C.

During this period the following candidates were licensed by Bethel Presbytery: in 1867, Hugh Strong; in 1868, Christopher H. Strong; in 1869, John Lowrie Wilson; in 1870, James H. Douglass and J. Spratt White; in 1871, R. W. Boyd; in 1873, R. D. Perry, J. W. Spratt, A. R. Miller, L. R. McCormick, J. G. Hall, C. R. Hemphill; in 1875, A. W. Wilson and G. S. Robinson.

Ministers or Licentiates received, ordained and installed were in 1866, D. J. Towels from Fayetteville Presbytery, D. A. Todd from Harmony Presbytery, installed pastor of Cane Creek church; in 1868, H. R. Dickson installed pastor of Yorkville church, Licentiate Robert E. Cooper received from Harmony Presbytery called to Ebenezer, declined on account of weak eyesight and ordained as an evangelist; Jas. R. Douglass received from Harmony Presbytery; William W. Carothers installed pastor of Beth Shiloh; in 1869, W. W. Carothers, installed pastor of Allison Creek; John Lowrie Wilson, ordained and installed pastor of Bethesda and Zion; R. McCoy received from the Presbytery of Western District; in 1870, Licentiate B. F. Baker from Florida Presbytery, ordained and installed pastor of Union (ville) church; R. E. Cooper installed pastor of Rock Hill and Ebenezer; in 1871, Jas. H. Douglass ordained and installed pastor of Beersheba church; in 1872, William Banks installed pastor of Unity church; in 1873, Licentiate J. W. Query received from Mecklenburg Presbytery, ordained and installed pastor of Lancaster (ville) and Douglass churches

next year; in 1874, A. F. Dickson received from Wilmington Presbytery and installed pastor of Purity church; J. S. White received from Macon Presbytery; Rev. D. P. Robinson from the Associate Reformed Church; Licentiate J. G. Hall ordained as a foreign missionary; in 1875, Licentiate J. W. Spratt ordained and installed pastor of Six Mile Creek church; Licentiate L. R. McCormick ordained and installed pastor of Beersheba and Salem churches; Licentiate R. D. Perry ordained and installed pastor of Mizpah church; in 1876, B. G. Clifford ordained *sine titulo*, L. H. Wilson from Augusta Presbytery, installed pastor of Yorkville church, J. B. Mack from Concord Presbytery installed pastor of Unity and Waxhaw churches.

Deaths of ministers, dissolutions of pastorates and dismissal during this period were, in 1866, Rev. Robert L. Douglass died; in 1867, Rev. R. Y. Russell died and Rev. J. A. Watson was dismissed to Ouachita Presbytery, Rev. J. A. Martin to Abingdon Presbytery and Licentiate Hugh Strong to Harmony Presbytery. In 1868, the pastorate was dissolved between Rev. D. A. Todd and Cane Creek church and in 1869 he was dismissed to central Mississippi Presbytery, and R. M. McCoy to the Presbytery of Central Texas. In 1870, Rev. Wm. Banks was released from the pastorate of Catholic and Pleasant Grove churches, Rev. J. N. Craig resigned the churches of Waxhaw, Lancaster (ville) and Douglass, the pastoral relations were dissolved and he was dismissed to the Presbytery of North Mississippi. In 1871, the pastoral relations were dissolved between Rev. W. W. Carothers and the churches of Allison Creek and Beth Shiloh and he was dismissed to the Presbytery of South Alabama. In 1872, the pastoral relation of Rev. Wm. Banks with Waxhaw church was dissolved; in 1873, that between Rev. J. E. White and Purity church Chester; in 1874, that between Rev. Jas. H. Douglass and Beersheba church and between Rev. J. Lowrie Wilson and Zion church. In 1875, the Rev. Wm. Banks died, the pastorate of Rev. H. R. Dickson with the Yorkville church was dissolved and he was dismissed to the South Classis of the Reformed (Dutch) Church, Brooklyn, N. Y. In 1876, the

pastorates were dissolved of Rev. L. R. McCormick and Salem church and of Rev. A. F. Dickson and Purity church Chester. Licentiate G. S. Robinson was dismissed to Mecklenburg Presbytery and Licentiate A. W. Wilson to Central Mississippi Presbytery.

## CHAPTER VII

### The Presbyteries

1877-1884

The period of seven years from 1877 to 1883 inclusive, was one chiefly of recuperation from the depressing period of reconstruction. The *Narratives* and reports following the year 1876, mention the political excitement and the distraction of the public mind resulting from it. But although some agitation followed, on the whole, the condition of the State was improved and the government was again in the hands of the people. But constant references to financial stringency and failure of crops show that the churches were struggling against material difficulties, and these affected seriously the contributions of the church members. Otherwise, the period was one of steady and encouraging progress. One new Presbytery, Enoree, was established, in this period, and a number of new churches were organized.

Taking up the work in CHARLESTON PRESBYTERY, the minutes show a very small attendance on the meetings of Presbytery. One or two elders were sometimes all that were present, and in October, 1877, the *Narrative* stated that "each of the large and influential churches in this Presbytery has failed, absolutely and at one time, to be represented in Presbytery." Pecuniary distress had reduced contributions but the spiritual condition of the churches was good.

In 1878, the condition was still encouraging, forty-five members had been added to the First Church, Columbia, the Summerville church had been reorganized and revived—and the city churches had large and flourishing Sabbath schools. The Committee of Evangelization was seriously embarrassed by debt, when Mr. George A. Merriam, the publisher, of Springfield, Mass., generously came to the aid of the cause and for several years, contributed liberally to it. This enabled the Committee to supply the entire field of the Presbytery, while Zion the colored church in Charleston was supplied by a minister not of Charleston Presbytery. The autumn *Narrative* was also

encouraging. Every church was supplied, and while reference was made to the plague of fever in the Southwest, not a single minister of the Presbytery had died. Rev. John R. Dow entered in April, 1879, on his evangelistic work which was destined to be of great service and acceptance. The Walterboro church had been destroyed by a tornado, and Rev. J. B. Dunwoody was tendered the sympathy of the Presbytery for himself and his flock in this trial. The Presbytery adopted the new Book of Church Order. The *Narratives* for 1879, were full of hope and cheer. The evangelistic work was still liberally aided by Mr. Merriam, and new fields were opening on every side. The *Narrative* for the Spring of 1880, mentions no special revivals but a good condition and decided growth in liberality. With one exception, there was no specific instruction of the colored people within the bounds of the Presbytery. The Zion church of Charleston now had no connection with Presbytery. Allendale church was organized in 1878.

The *Narrative* of October, 1880, mentioned the death of the good and generous friend, Mr. George Merriam, and a fitting memorial was adopted. Mr. Merriam was in his seventy-seventh year when he died at Springfield, Mass. He was a member of the firm widely known as the publishers of Webster's Dictionaries of the English Language, and was a man of great liberality, and of true Christian spirit. Having heard that Charleston Presbytery was embarrassed in its evangelistic work, he nobly and generously came to its relief. Besides providing for the support of the evangelist, he aided one of the destitute churches for two years, and liberally supplied the evangelist with Sunday-school books, papers and periodicals, and showed a warm interest in the work until his death on June 22, 1880.

Trenton and Edgefield were missionary stations, lying on an uncertain line between Charleston and South Carolina Presbyteries and the field was occupied for a while by Licentiate J. E. Norris of South Carolina Presbytery. Johnston also was being looked after. In April, 1881, the Presbytery in discussing the Revised Directory of Worship, expressed its disapproval of any Forms of Prayer, of the use of the "Apostle's Creed" in worship, of any decoration of churches

with flowers or foliage, "unnecessary vestments" for ministers, and the excessive use of music or luxurious and extravagant appointments of churches. The *Narrative* complained of lukewarmness and formalism and a seeming spirit of worldly conformity. The autumn *Narrative* was of much the same tenor, but the great want and scarcity during the year in the lower part of the State was given as a cause for decreased contributions. There were twelve Sabbath schools with 118 teachers, 942 scholars, and two union schools besides. Twenty had been added to the Church from the Sunday school pupils.

In April, 1882, all but two churches were supplied, and mention was made of the faithfulness of the Rev. John R. Dow evangelist, "who never failed to make an appointment when possible and never failed to keep the appointment when made." This was a memorable meeting in Charleston as the First Presbyterian church, known as the Scotch church, applied for admission into the Presbytery and was cordially received, Dr. Girardeau offering a prayer of thanksgiving for this happy union. Moreover, the Central church of Charleston, having agreed upon a plan of union with the Glebe Street church was also received into the Presbytery, the church being known at first as the "United Zion and Central Presbyterian church." The plan was to unite on a perfect equality of members and officers, to worship in the morning at Glebe Street and in the afternoon at the Central church. The name was changed to the Westminster church, April, 1883.

A memorial of the venerable Dr. Edward A. Palmer was read at the October meeting, 1882.

He was nearly ninety-four years old and his father had died at the age of ninety-eight. Dr. Palmer was the father of Dr. Benjamin M. Palmer and Dr. E. F. Palmer and of Mrs. E. M. Hutson. He was pastor at Walterboro for about thirty-six years.

The *Narrative* reported that all the churches were supplied with preaching. "The demoralization of the late war was sadly felt in the loss of the habit of regular church-going. A few colored people were still instructed in religion."

The Committee on the Minutes of the General Assembly expressed regret that the Assembly had not disapproved of the

use of the Revised Version of the New Testament in public worship. The Presbytery by a rising vote expressed its disapproval of the action of the Assembly at Atlanta, in deciding to send delegates to the Northern Presbyterian General Assembly. Rev. Dr. W. F. Junkin and Rev. T. B. Craig brought in a protest against this action, on the ground that it was taken near the close of the meeting when many members had left, with only five out of thirteen pastors present, and three elders, all representing the smaller churches of the Presbytery. This protest was made at an adjourned meeting, somewhat later.

In April, 1883, a gratifying increase in contributions was noted. The Sabbath school report regretted the failure of the churches in holding the young men after leaving the Sabbath school. The *Narratives* for both spring and autumn were encouraging on the whole.

The churches at Langley and Port Royal were reported in April, 1881, as having been organized and they were enrolled, the Beaufort church was reported and enrolled April, 1883.

The colored churches Zion, Hopewell, Aimwell and Salem were taken from the roll April, 1879, having connected themselves with the Presbytery of Atlantic of the Northern Presbyterian Church.

During this period were licensed, 1877, G. A. Trenholm, (transferred to Bethel Presbytery) J. J. Chisolm (transferred, 1878, to Transylvania Presbytery) James E. Fogartie. In 1879, H. M. Whaling (transferred to the Presbytery of Memphis); in 1880, Josiah McL. Seabrook (transferred to Lexington Presbytery); in 1882, S. I. Woodbridge (ordained as missionary to China); in 1883, Thornton C. Whaling, William C. Fleming, H. B. Zernow (transferred to Transylvania Presbytery, Ky.) and Ruling Elder W. G. Vardell.

Ordinations and installations were, for 1877, Licentiate T. H. Cunningham, pastor Ebenezer church, Charleston (died in 1880) in 1878, Rev. J. B. Mack received from Bethel Presbytery and installed pastor of the First church Columbia (dissolved in 1881) Licentiate J. E. Fogartie, pastor Edisto Island church, (dissolved 1881); in 1879, Licentiate Thos. P. Hay, pastor Aiken Church; in 1880, Licentiate J. L. Stevens, pastor John's Island and Wadmalaw; in 1881, S. H. Hay, pastor New



Wappetaw Church (McClellanville); Rev. Ferdinand Jacobs, D.D., pastor James Island. Rev. J. D. A. Brown, pastor of Orangeburg; in 1882, Rev. W. T. Thompson (from Harmony Presbytery) pastor First Church, Charleston. Rev. R. A. Mickle, pastor Edisto Island; Licentiate Thos. B. Craig, (from Harmony Presbytery) pastor Port Royal Church.

Ministers received, besides those mentioned were, Rev. J. R. Jacobs in 1878, from South Carolina Presbytery, Rev. John G. Law from South Carolina Presbytery, (received 1879 and dismissed again to Harmony Presbytery) Rev. R. A. Mickle from Savannah Presbytery in 1880; in 1883, Rev. R. A. Lapsley from Memphis Presbytery, Rev. Luther A. McKinnon from Mecklenburg Presbytery, pastor elect of the First Presbyterian Church Columbia.

Rev. W. H. Taylor of the Brooklyn Presbytery, New York, was granted permission in 1878, to labor in the Aiken church. Rev. A. M. Sale of Harmony Presbytery, was also granted permission in 1883, to labor in Charleston Presbytery. In 1882, the venerable Dr. Edward A. Palmer died; and Dr. George Howe at the age of eighty-one, in 1883. Rev. W. H. Adams died in 1880.

The pastorate of Dr. J. H. Bryson with the First Church, Columbia, was dissolved in 1877, and in 1880 he was transferred to the Presbytery of Nashville. In 1878, the pastorate of F. L. Leeper with James Island and Wadmalaw was dissolved, and in 1879, he was dismissed to Bethel Presbytery; while Rev. J. R. Jacobs was transferred to the Presbytery of Western Texas. The pastorate of J. E. Fogartie with Edisto Island church was dissolved in 1881, and he was transferred in 1882 to the Presbytery of Mecklenburg, N. C.

HARMONY PRESBYTERY during this period showed a steady but rather slow growth, and did little except the routine work of the body. It organized two new churches in 1881, Wedgefield and Mayesville and one, Summerton, in 1883. The *Narrative* for 1877, reported accessions to some churches, but smaller collections. In April, 1878, the Presbytery resolved to cooperate in every way with the General Assembly, to present all its benevolent causes to the churches and take collections for them. There was some complaint of wordliness, Sabbath

desecration and a low state of spiritual life. In 1879, the failure of many churches to contribute to the causes of the Church was deplored and the reasons given for this deficiency were not approved. The difficulty of influencing the colored people was felt and the plan of appointing a special evangelist for them was considered. In 1879, it was determined to bring the Sabbath schools more directly under the care of the Sessions. The Sabbath school report for 1880, gave 140 teachers, 930 scholars, admitted to the Lord's table five teachers and thirty-four scholars. In this year, of twenty-six ministers, twenty were actively engaged in preaching, three were disabled and three were engaged in appropriate ministerial work. There were thirty-nine churches of which only two were not regularly supplied with preaching. By the Fall, all the churches were supplied and there had been additions but no revivals. Sabbath schools were carried on in all but two churches. In April, 1881, nine teachers and seventy-five scholars had been added to full communion from the Sabbath schools. In 1881, two colored ministers, Rev. James Cousar and Rev. J. H. Ghee, were to be employed as evangelists to the colored people. A salary of \$200.00 each was to be paid. Good reports were received later of the work done by them.

In September, 1882, the Presbytery overtured the General Assembly "not to repeat the appointment of delegates to the Northern Presbyterian Church, but hereafter to conduct such intercourse as it may be necessary to hold with that body, by letter or by telegram." The Presbytery expressed itself ready to assume the sum of \$6,000.00 as its share of the endowment for the Columbia Theological Seminary. The churches were to be assessed *pro rata* and three years were allowed for payment.

In April, 1883, it was decided that the Presbytery should take up again the work of evangelization within its bounds, and the Rev. J. G. Law was elected to this work. The *Narrative* speaks of the past year as one of remarkable material prosperity. But the attention of the people had not been turned away from their spiritual necessities. There had been spiritual desire in all parts of the body. There had been some revival and considerable growth. About one hundred and seventy-

five had been received on profession of faith, and the general spiritual condition of the Church was encouraging.

Licenses during this period were, those of Donald McQueen, Jr., Thomas P. Hay and W. S. Plumer Bryan in 1877; Mr. McQueen being transferred to the care of Mecklenburg Presbytery; E. Geddings Smith and H. G. Gilland in 1878, Mr. Gilland being also ordained and installed pastor of Indian-town church. In 1879, A. McIver Fraser was licensed and licentiate T. P. Hay was transferred to the care of Charleston Presbytery. In 1880, S. E. Bishop was licensed. In 1881, licentiate A. M. Sale was received from Athens Presbytery, ordained and installed pastor of the Camden church. In 1882, licentiate J. L. McLin, was received under care of Presbytery, ordained and installed pastor of Center Point and Turkey Creek churches. W. Beatty Jennings was licensed.

In 1877, A. M. Hassell was installed pastor of Lynchburg Beulah, and Fair Hope churches, A. R. Kennedy was dismissed to the Presbytery of Arkansas, and Rev. N. W. Edmunds was released from the pastoral care of Aimwell church. In 1878, W. C. Smith was received from the Presbytery of South Carolina, the pastoral relation of thirty-six years standing between Rev. William Brearly and the Darlington church was dissolved, and also that of Rev. C. E. Chichester and Scion church. In 1879, Rev. R. D. Perry was received from Bethel Presbytery and installed pastor of Midway church, and Rev. John G. Law from Charleston Presbytery and installed pastor of the Darlington church. Rev. W. C. Smith was installed pastor of Williamsburg, Union, and Elon churches. The pastoral relations of J. E. Dunlop and Little Pee Dee church, N. W. Edmunds and Center Point church, W. T. Thompson and Hopewell church, Donald McQueen, D.D., and the Sumter (ville) church and S. H. Hay and the Bethesda (Camden) church were all dissolved, Rev. W. T. Thompson was dismissed to the Presbytery of Nashville, and Licentiate Thos. P. Hay, was transferred to the care of Charleston Presbytery.

In 1880, Licentiate E. G. Smith was ordained and installed pastor of Hopewell church, Rev. N. W. Edmunds was installed Pastor of Sumterville church, and Rev. S. H. Hay was dismissed to Charleston Presbytery. Rev. Roderick Henderson

was received from the Presbytery of Florida and Rev. W. T. Thompson from the Presbytery of Nashville. Two venerable ministers, Rev. William Brearley and William S. Plumer D.D., LL.D., died.

In 1881, Rev. J. A. Cousar was installed pastor of the Mayesville church, Rev. R. D. Perry, pastor of New Harmony for part of his time, Rev. J. G. Richards of Beaver Creek for half of his time, and Rev. C. E. Chichester of Florence church. The pastoral relations were dissolved between Rev. A. M. Hassell and Fairhope, Lynchburg and Beulah churches, between Rev. J. A. Cousar and Red Bluff and Carolina churches, between Rev. J. E. Dunlop and Marion church, and between Rev. D. S. McAllister and Bennettsville church. Rev. A. M. Hassell was dismissed to Augusta Presbytery and Rev. Roderick Henderson to East Hanover Presbytery. The name of Sumterville church was changed to Sumter.

In 1882, D. S. McAllister was installed pastor of Red Bluff church for one-half his time; Rev. H. B. Garriss was received from Wilmington Presbytery, Rev. E. H. Buist and Rev. James A Cousar died. In 1883, Rev. H. B. Garriss was installed pastor of Lynchburg, Fair Hope and Beulah churches, Rev. W. B. Corbett was received from the Presbytery of Mecklenburg. The pastoral relations of Rev. W. C. Smith with Elon church and of A. M. Sale and the Camden church were dissolved and Mr. Sale was dismissed to the Charleston Presbytery.

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BETHEL PRESBYTERY spent much of its time in the spring of 1877 on the trial of Rev. J. E. White, former pastor of Purity church, Chester, on the charges of violating the eighth commandment (not in the civil but in the ecclesiastical sense) and of contumacy. The trouble grew out of a disagreement as to salary owing to Mr. White, he claiming that he had not been paid and continuing to occupy the manse. The payments running back into the time of the Confederacy and the value of money having greatly fluctuated, both parties could not agree as to the value of the sums already paid Mr. White. He was finally, indefinitely suspended from the ministry and afterwards left our Church for the fellowship of the Associate Reformed Presbyterian Church, when his name was dropped

from the roll. But as usual, a division was left in the church, a minority continuing to take sides with Mr. White, and the evils resulting from disagreement lasted for some time.

In the spring of 1878, a healthful state of the Church was reported, but contributions were not so liberal as they might have been. The Committees on Education and on Sustentation reported themselves as very much embarrassed in their work by the lack of funds.

In the autumn, the Presbytery decided to go back to cooperation with the Assembly's plan of Education. A separate Committee on Foreign Missions was appointed at this time. The Narrative of October, 1878, mentions "seasons of gracious visitations from on high, and of general awakening in our midst. The Holy Ghost has evidently been outpoured in a richness and copiousness beyond any precedent in the history of this Presbytery. This is especially true of the churches comprised in a belt of York County where the work has been marked and widespread. It began at Beth Shiloh church, where forty-three hopeful conversions were reported. Allison Creek reported forty conversions. Ebenezer and Rock Hill reported thirty-five additions to that one pastoral charge, Bethesda, twenty-three additions, the greater part young men and children of the covenant. Old Bethel had fifty-two additions and the wave of spiritual awakening passed over into Mecklenburg Presbytery, bringing fifty additions to Union church but a few miles distant. Gratifying additions were also reported from Chester County, twenty-six additions to the pastoral charges of Rev. J. S. White and thirteen to Purity church. In all, there were two hundred and eighty-seven additions, while a number of churches had not reported which would bring the number up to fully three hundred." No special information is given as to the origin of this revival, it was not preceded by any elaborate preparations nor carried on by any outside evangelist, but came as the result of prayer and preaching by the people and the pastors.

The new Book of Church Order was adopted at the Spring meeting in 1879. The Committee on Domestic Missions reported a very inexcusable apathy and indifference on the subject of Sustentation among our people. The contributions

averaged about \$7 a church, and eleven cents a member; or leaving out the four largest contributions made, the average would be only \$4.00 a church and six and a half cents a member.

The *Narrative* for the autumn of 1879 mentions some growth but no such remarkable revivals as those of the year previous. But the good effects were manifest in the increased spiritual life of the churches, the reconsecration of family altars, the formation of prayer circles, all under the care of the pastors and Sessions. Interest in the Sabbath school was also growing. One old church which had been abandoned as useless showed signs of reviving again.

But the contributions to Foreign Missions had amounted to about twenty cents a member from three thousand members of the Presbytery's churches. The Home Missions Committee also reported very small contributions to this cause, entirely disproportioned to its importance.

The *Narrative* for April, 1880, indicates a continuous advance in spiritual life, with none of that reaction which sometimes seems to set in after a revival. There were accessions reported but not in such large numbers. The *Narrative* for the autumn was not so hopeful, complaining of a neglect of family worship and home teaching.

In April, 1881, the *Narrative* showed about the same condition. During this meeting, Rev. H. B. Pratt presented an overture to the General Assembly which was adopted by the Presbytery. It related to the important subject of Bible Study in the Seminaries, and urged that the controlling Boards of those institutions should adopt a more "copious, thorough and direct study of the Bible itself, under the direction and lead of the Professor." Instead of the exegetical study of the Scriptures in the original Hebrew and Greek, there should be substituted the study of the English Bible, Old and New versions, confronted with and corrected upon the original." This was not intended to supersede the study of the original languages on the part of such as are qualified for it, but to make the direct study of the Bible as a whole, the basis, practically as well as theoretically, of our system of theological instruction. This was probably the first step toward that



closer study of the English Bible which has penetrated not only our seminaries but our Church colleges as well. Dr. H. B. Pratt signed himself "Author" of the overture.

The contributions to Foreign Mission were reported as increasing the increase being nearly double the increase of the preceding year.

In October, 1881, of thirty-six churches, nineteen sustained the pastoral relation, five claimed the whole time and fourteen one-half the time of their ministers, nine were stately supplied, five had pastors elect and only two were entirely vacant. This had been another year of great and precious revival in several churches. Nearly two hundred and fifty had been converted and the church members had been greatly refreshed spiritually.

In April, 1882, the *Narrative* stated that the condition was not so encouraging as a year ago, when nearly all the churches had been supplied with preaching. Several important pastorates had been dissolved, five ministers had gone to other fields and an unusual number of churches was vacant. Some churches had enjoyed revivals and there had been large accessions. There were also indications of growth in grace, both among the officers and private members. The sentiment against worldly amusements was growing. There was still some neglect in attending worship and many families were not supplied with any religious paper.

In September, 1882, the following overture on the subject of Fraternal Relations with the Northern Presbyterian Church was adopted by a vote of 28 to 7.

"Being dissatisfied with the basis of Fraternal Relations adopted by the last Assembly at Atlanta, on the following grounds; viz.:

First, That so grave a question should have been sent down to the Presbyteries for their consideration before final action was taken by the Assembly;

2nd. That the Herrick Johnson resolution, adopted by the Northern Assembly and assented to by the Southern Assembly, virtually affirmed the doctrine that the Church has the right to legislate upon political questions, the very issue upon which we separated in 1861.



3rd. That by entering into formal fraternal relations with the Northern Church *on this basis*, our Assembly virtually surrenders this vital principle.

4th. That therefore, no safe, honorable and righteous intercourse by delegates can be established, until the Northern Church withdraws, without explanation, *all* unjust and offensive utterances against the Southern Church.

We the undersigned, members of Bethel Presbytery, respectfully and earnestly overture Bethel Presbytery to overture the Lexington Assembly to instruct the delegates appointed at Atlanta, to decline entering the Northern Assembly until it shall comply with the concurrent resolution, retracting mutually all offensive imputations."

At this time the Presbytery decided to assume the management of its own work of Sustentation and Evangelization, and place the same under the control of its executive committee. Ten per cent. of all collections for these causes was to be sent to the Assembly's Treasurer of these causes, the remainder to be used by the Presbytery. The *Narrative* showed a healthful and growing state.

In April, 1883, the executive committee reported an increase of over one hundred per cent. for Home Missions, the result, as the committee believed, of the Presbytery's managing the work itself. The Committee was attempting to group the churches so as to form more compact pastorates and avoid the stated supply system.

The *Narrative* of October, 1883, showed another year of revivals. Encouraging additions had been made in most of the churches. Special seasons of refreshing were reported at eight churches. A spirit of worldliness was abroad, family religion was too much neglected. Bethel showed remarkable growth during this period. Mount Vernon church was enrolled in April, 1878, Ramah was organized in 1879, Clover with over eighty members was organized in 1881, and Mount Pleasant in 1881, and Smyrna in 1881. Longtown was enrolled in April, 1883. But the chief growth was from the accessions during the revivals of the churches which added nearly six hundred members. In 1877, Thomas M. Lowry and J. L. Williamson were licensed and Licentiates G. A.

Trenholm, Erskine Brantley and H. C. Fennell were received from other Presbyteries. In 1878, Bethel licensed H. C. Fennel (who had been a member of the Associate Reformed Church). In 1879, L. H. Robinson and S. L. Wilson were licensed, in 1880, W. T. Matthews and J. W. McClure; in 1882, P. Miller was licensed.

In 1877, the pastorate of T. W. Erwin and Concord church was dissolved, also that of R. D. Perry and Mizpah church. A. F. Dickson was dismissed to Tuscaloosa Presbytery and J. E. White was suspended from the ministry.

Ministers received, ordained and installed were, in 1878, Licentiate G. A. Trenholm as pastor of Purity church, Licentiate E. Brantley, as pastor of Zion church, Licentiate C. R. Hemphill, as evangelist; L. R. McCormick was installed pastor of Allison Creek church. The pastoral relations between J. B. Mack and Fort Mill and Waxhaw churches were dissolved, and those between T. W. Erwin and Mount Olivet church. J. B. Mack was dismissed to Charleston Presbytery and Licentiate T. M. Lowry to Tombeckbee Presbytery.

In 1879, F. L. Leeper was received from Charleston Presbytery and installed pastor of Fort Mill church, Licentiate J. C. McMullen was received from the Presbytery of Tuscaloosa, ordained and installed pastor of Concord church. The pastorate of L. H. Wilson and the Yorkville church was dissolved and he was dismissed to the Presbytery of Atlanta; the pastorate of J. W. Spratt and Six Mile Creek church was dissolved. Licentiate J. G. Henderson was dismissed to the Presbytery of Ontario, Canada, and Licentiate H. C. Fennell to the care of Enoree Presbytery.

In 1880, the Presbytery received R. F. Taylor from Atlanta Presbytery and Rev. W. C. White from Louisville Presbytery; also Rev. Thomas R. English from Macon Presbytery. Licentiate S. L. Wilson was ordained and installed pastor of Aimwell and Horeb churches. Rev. D. P. Robinson was dismissed to Mecklenburg Presbytery, and Rev. E. Brantley to Nashville Presbytery, first dissolving his pastoral relation with Zion church. The pastoral relations of J. S. White with Catholic and Pleasant Grove churches were dissolved. In 1881, Licentiate W. T. Matthews was ordained and installed

pastor of Olivet and Zion church. Rev. J. E. White, under suspension, connected himself with the A. R. P. church and his name was erased from the roll.

In 1882, Licentiate L. H. Robinson was ordained and installed pastor of Catholic and Pleasant Grove churches. Licentiate R. A. Webb was received from Nashville Presbytery, ordained and installed pastor of Bethel church, the Presbytery having first dissolved the pastoral relation of S. L. Watson and that church. Rev. J. P. Marion was received from the First Presbytery of the Associate Reformed Church and was dismissed to the Presbytery of South Carolina.

It was a year of dissolutions. The relations between R. E. Cooper with Ebenezer and Rock Hill churches were dissolved, and he was dismissed to Dallas Presbytery; F. L. Leeper was released from the pastorate of Fort Mill church and dismissed to Mecklenburg Presbytery; J. L. Williamson was released from the pastorates of Waxhaw and Tirzah churches, and he was dismissed to Orange Presbytery; S. L. Wilson was also released from the pastorate of Aimwell and Horeb churches and dismissed to Orange Presbytery.

But in 1883, the Presbytery received from Concord Presbytery Rev. J. H. Thornwell and Rev. D. E. Jordan, installing the former as pastor of Ebenezer and Fort Mill churches, and the latter as pastor of Sion Church. Rev. M. R. Kirkpatrick was received from Mecklenburg Presbytery and installed pastor of Clover church, Licentiate J. R. McAlpine, was received from South Alabama Presbytery, ordained and installed pastor of Aimwell and Longtown churches. W. W. Ratchford was installed pastor of Harmony and Mount Pleasant churches; H. B. Pratt, pastor of Lancasterville church and Rev. W. G. White, pastor of Tirzah church. Rev. J. H. Douglas was dismissed to First Presbytery, A. R. P. Church and Rev. S. L. Watson, for many years pastor of Bethel Church, died.

SOUTH CAROLINA PRESBYTERY in April, 1877, adopted an overture to the General Assembly opposing the sending of deputations to the Northern Presbyterian Assembly on the subject of Fraternal Relations. The Assembly was overtured to conduct all its communications in the future by letter.

In the autumn of 1877, the Presbytery decided to return to cooperation with the General Assembly.

The *Narrative* was encouraging; though the general state of the churches was torpid, there had been revivals and over one hundred accessions. The Presbytery had three mission fields, the Edgefield territory, the Pickens field and the Spartanburg field.

The *Narrative* for April, 1878, was despondent. The Presbytery had been disappointed in the narratives of its churches, it had hoped that the absorbing political and financial crisis which had recently been passed through had to some extent passed away, and that more interest in spiritual things would have been shown, but this was not the case. There were no revivals, but a lack of interest in many churches. Yet there were signs of improvement in the better organization of the churches, in the improvement of church property and in the increase of candidates for the ministry. The Laurensville Female College was highly commended to the care of its members.

In September, 1878, the oversight of Adger College at Walhalla was offered to the Presbytery and accepted by it. Rules for the management of the institution were adopted.

Only thirty-nine churches and five Sunday Schools had contributed to Foreign Missions. The Presbytery reaffirmed the Assembly's deliverance against the use of lay evangelists.

The Presbytery was divided by the action of Synod, taken at Spartanburg, October, 1878. In response to a petition from sundry ministers and Elders of the Presbyteries of South Carolina and Bethel, the ministers and churches in the counties of Spartanburg, Greenville, Laurens and Union were set off and constituted into a new Presbytery, the boundaries of which should be those of the said counties.

The Synod ordered the erection of the new Presbytery, the ministers and elders present at Synod from those counties were directed to meet in the study of Rev. Thomas H. Law and organize. The Rev. F. Jacobs, D.D., to preside until a moderator be chosen and the organization of the new Presbytery be duly effected.

The order was duly carried out. Ten ministers and four elders met at 8 p. m. October 26, the Rev. Ferdinand Jacobs was first moderator, Rev. W. P. Jacobs was elected stated clerk and Elder A. A. Foster treasurer, and the name, Enoree, was chosen. The further history of the Presbytery will be given in its own place.

The Presbytery of South Carolina, thus diminished, met April, 1879, at Abbeville, with sixteen out of twenty ministers present and thirty out of thirty-nine churches represented. The new Book of Church Order was adopted. It was reported that every church had contributed to Foreign Missions, but only \$650.00 had been given from 2,300 members. The *Narrative* mentioned some encouraging revivals, and the evangelist had preached to the vacant churches. There had been improvement shown in erecting new buildings or renovating old ones, while peace and harmony prevailed.

In October, 1879, there were several requests from churches to be allowed to lower the salaries of their pastors, while Hopewell church was commended for doubling the salary of its pastor.

The *Narrative* showed progress in some respects, especially on contributions. Several candidates and licentiates were supplying the weak churches. The *Narrative* for April, 1880, was of about the same tenor. In April, 1881, the *Narrative* reported the condition of the churches as not satisfactory. The Domestic Missionary work was hampered by the lack of money with which to carry it on. There were now twenty-one ministers, three licentiates, three candidates, forty churches with 2,375 communicants.

The *Narrative* for April, 1882, noted a decided advance in contributions for Foreign Missions, from \$651.00 in 1879 to \$952.00 in 1882.

At the fall meeting in 1882, the name of Hopewell church was changed to Pendleton. An overture relating to Fraternal Relations with the Northern Church was adopted, on the ground that the Herrick Johnson resolution fundamentally modified the concurrent resolution adopted by both Assemblies.

The *Narrative* for April, 1883, complained of the meagerness of the reports sent by the churches, and of the distressingly

lax condition of some churches. Salaries were not fully paid, some officers were mere figure-heads, cases needing discipline were reported, but there had been no case of discipline.

In September, 1883, the name of New Pickens church was changed to Pickens. The work of Rev. S. L. Morris in Edgefield county was a cause of encouragement and commendation. A church building had been erected at Johnston, \$500.00 had been procured and a lot given for a church in Edgefield, and \$500.00 had been subscribed for a church at Lanham's. The churches organized by the Presbytery in 1877 were Edgefield and Limestone (at Gaffney); in 1878, Woodruff, Central and New Pickens; in 1879, Flat Rock, Anderson County; in 1882, Westminster; in 1883, Greenwood and Liberty.

In 1878, J. L. Brownlee and A. E. Norris were licensed.

In 1879, the Presbytery licensed L. A. Simpson and J. L. McLees; in 1880, D. E. Frierson, Jr., J. L. McLin and W. G. Neville; in 1883, T. F. Boozer. Ministers received, Licentiate S. L. Morris, ordained and installed pastor of Walhalla church, R. C. Ligon, pastor of Good Hope and Providence churches, Rev. T. E. Davis was received from Mecklenburg Presbytery; in 1878, Rev. F. Jacobs, D.D., was received from Atlanta Presbytery, and Rev. R. H. Nall also, the later being installed pastor of Washington Street church, Greenville; Licentiate E. P. Davis, was ordained and installed pastor of Hopewell and Willington churches; in 1879, Dr. J. B. Adger was installed pastor of Roberts and Hopewell churches. In 1880, Licentiate A. E. Norris was ordained as an evangelist for the Edgefield Mission, and J. L. Brownlee, ordained and installed pastor of Honea Path church. In 1881, Presbytery received H. C. Fennel from Enoree Presbytery and installed him pastor of Rocky River church and also installed J. L. Brownlee, pastor of Midway and Williamston churches.

In 1882, Presbytery ordained and installed W. G. Neville, pastor of Ninety Six and Cokesbury churches; installed H. C. Fennel, pastor of Little Mountain church, received from the Presbytery of Lexington, Va. Rev. F. P. Mullally, D.D., and Rev. A. P. Nicholson from Enoree Presbytery, and J. P. Marion from Bethel Presbytery.



In 1883, Presbytery installed A. P. Nicholson, pastor of Carmel, New Pickens and Mount Pleasant churches, but three months afterwards dissolved these relations and dismissed him to Mecklenburg Presbytery.

Dissolutions of pastorates were, in 1877, J. R. Riley and the Laurens church, E. T. Buist, D.D., and the Washington Street (Greenville) church; in 1878, J. R. Jacobs and New Harmony, Antioch and Mt. Tabor churches, and Hugh McLees and George's Creek church; in 1879, J. B. Adger, D.D., and the Roberts church; in 1881, Hugh McLees and Carmel church; in 1882, T. C. Ligon and Mt. Bethel church, and S. L. Morris and Walhalla church; in 1883, T. C. Ligon and Smyrna and Gilder's Creek churches.

Dismissals and deaths were in 1877, J. R. Jacobs to Charleston Presbytery and W. C. Smith to Harmony Presbytery; died, Rev. E. T. Buist, D.D. In 1878, J. F. Latimer was dismissed to Mecklenburg Presbytery and F. Jacobs, D.D., to Atlanta Presbytery. Rev. J. L. Kennedy died. In 1879, J. G. Law was dismissed to Charleston Presbytery.

In 1881, Rev. William Carlile died. In 1882, Licentiate J. L. McLin was dismissed to the care of Harmony Presbytery; and Rev. J. L. Brownlee to Central Mississippi Presbytery. Rev. John McLees died. Rev. A. E. Norris was deposed from the ministry. In 1883, Rev. T. E. Davis and Rev. J. F. Gibert died.

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ENOREE PRESBYTERY was organized, as has been stated, in October, 1878. The Presbytery reported its organization to the Synod and was enrolled. The first stated meeting was held at Laurens in the spring of 1879, thirteen ministers were enrolled and thirty churches viz.: Fairforest, Duncan's Creek, Little River, Union (first), Nazareth, North Pacolet (now Campobello), Rocky Springs, Fairview, Liberty Springs, Salem (transferred to Bethel Presbytery) Friendship, Mt. Tabor (Union) Cane Creek, Old Fields, Laurens First, Bethany, Mt. Tabor (Greenville County, now Greer's), Antioch, Spartanburg (First), New Harmony, Mt. Calvary, Greenville First, Clinton First, Shady Grove, Grindall Shoals (merged with Fairforest) Lisbon, Enoree, Mt. Vernon, Lime-



stone and Woodruff. The Presbytery organized Piedmont church in 1880, and changed the name of Warrior's Creek to Old Fields; in 1882, it organized a church at Lickville, Greenville county; in 1883, a church at Glenn Springs.

In 1878, it licensed T. B. Craig, received J. Y. Fair from central Mississippi Presbytery and installed him pastor of Laurens church, received from Bethel Presbytery Licentiate H. C. Fennell, ordained and installed him pastor of Liberty Springs church, in 1879.

In 1879 it licensed C. L. Stewart, and dismissed F. Jacobs, D.D., to Charleston Presbytery; in 1881, it dissolved the pastorate of H. C. Fennell, and dismissed him to the Presbytery of South Carolina. It ordained Licentiate C. L. Stewart, and installed him pastor of New Harmony and Piedmont churches. The pastorate of New Harmony was dissolved in 1882. In 1882, it dismissed A. P. Nicholson, to the Presbytery of South Carolina, after dissolving his pastoral relation with Rocky Springs, Friendship and New Harmony churches, it dismissed A. L. Miller, to the Presbytery of Knoxville, and Licentiate T. B. Craig, to Charleston Presbytery. It received under its care Licentiate John H. Dixon from Mecklenburg Presbytery. In 1883, it received D. A. Todd, from Chickasaw Presbytery and J. H. Colton from Concord Presbytery.

## CHAPTER VIII

The Synod  
1876-1884

The Synod of South Carolina, during the period of 1877-1883, accomplished little but routine work. In 1877, the Theological Seminary was reported as having thirty-nine students, young men of exemplary lives and of great promise. But the financial condition of the Seminary was unsatisfactory, some investments had failed to pay any dividends, others had diminished their dividends and the expenses of the Seminary were met with difficulty. The sum of \$3,500.00 would be needed and \$1,500.00 of this amount was undertaken by the Synod of South Carolina. In 1878, the Synod called attention to a deliverance of the Assembly against the preaching of the gospel by unordained men. Ministers and people were urged not to encourage such self-sent evangelists.

The Seminary was still short of funds, though the \$1,500.00 asked for from the Synod had been more than paid in.

In 1879, an overture from Harmony Presbytery was presented, praying the Synod to petition the State legislature to prohibit the running of freight trains on the Sabbath. The Committee on Overtures recommended that this be answered in the negative. Some of the Committee did not consider it consistent with the dignity of the Church to present herself as a petitioner at the bar of any civil assembly; others acknowledged the right, sometimes the duty, of the Church so to appear but felt that this right should be used with great caution.

A substitute was adopted, calling for the appointment of a committee by the Synod to confer with other religious bodies in the State as to the expediency of petitioning the Legislature to pass an act prohibiting the running of freight trains on the Sabbath day.

Quite a long overture was presented by Dr. Girardeau on the subject of *in thesi* deliverances of the Assembly. The General Assembly at Louisville had made a deliverance con-

cerning Worldly Amusements, declaring that "all deliverances of the General Assembly, and by implication of the other courts of the Church, which are not made by them in a strictly judicial capacity, but are deliverances *in thesi*, can be considered as only didactic, advisory and monitory."

Dr. Girardeau's overture asked for the repeal or modification of this statement, chiefly because "it contravenes the great principle laid down in the Confession of Faith that good and necessary consequences from the doctrines or precepts of the Divine Word, or from the Constitution of the Church are of equal authority with the Word and the Constitution; and when declared by a Church court in any capacity, whether judicial or deliberative, must bind the conscience and can no more be regarded as simply advisory and monitory than are the Word itself and our Constitution. They have legal authority because they *are* law." The overture was adopted by a vote of 36 ayes to 17 noes, eight being excused from voting. A long reply by the Committee on Bills and overtures was spread on the Minutes. The gist of the paper was that the action of the Assembly was not a statement as to the validity of all *in thesi* deliverances but only that certain specific deliverances of 1865, 1869 and 1877, in regard to Worldly Amusements, and all deliverances *similarly conditioned were not to be accepted and enforced as law by judicial process*. "Any other reply would involve the monstrous doctrine that a deliverance of the General Assembly is of *equal authority* with the *organic law* of the Church, that it must *control and determine* the *judicial decisions* of the *lower courts*, and must *bind the consciences* of *God's people*." \* \* \* \* \* "No deliverance or declaration of the Assembly can legally control any lower court in its judicial decisions, or bind the conscience of the individual member of the Church, (other than strictly judicial cases of process and decision), except the deliverance carries with it to the mind of such court or individual members, the conviction of the '*goodness and necessity of the consequence*.'"

For three sessions 1880-1882, a good part of the time was spent in hearing Reports of a Committee on the Diaconate, consisting chiefly of papers by Dr. Girardeau. In 1882, the

Synod unanimously adopted parts of the Report offered in 1880, of which a summary is given.

"1. That the deacon belongs to a different order from the elder; that the higher office of elder does not include the lower, that the two offices should be kept distinct, that from the lowest to the highest church courts when diaconal duties are to be discharged the deacon and not the elder should be employed."

"2. That the Session has power of rule over persons and over ecclesiastical things so far as personal rights, duties and interests are involved; and the Board of Deacons has power over these things apart from such relations and under responsibility to the Session."

"3. That the scope of the deacon's functions includes: First, the care of the poor (of the Church and so far as possible, of the outside world)—secondly, the management of ecclesiastical stipends, goods and property—thirdly, collections for congregational purposes and the benevolent enterprises of the Church."

"4. That the functions of the deacon are not confined to the particular congregation of which he is an officer, but may, at the call of the higher courts, extend to the wider sphere of the Church at large."

"5. That so far as the work of Executive Committees and Boards of Directors of the General Assembly calls for diaconal functions, a board of deacons, or at last a deacon, should be appointed to act \* \* \* \* \* that the treasurers of these Committees and Boards should be deacons; and that this holds *mutatis mutandis* in regard to executive Committees and Boards appointed by Synods and Presbyteries."\*

In 1880, the attention of the Synod was called to the answer of the General Assembly which met at Charleston in that year, as to *in these* deliverances. This declaration was—

"1. Nothing is law, to be enforced by judicial prosecution but that which is contained in the Word, as interpreted by our standards.

2. The *judicial* decisions of our Courts differ from *in these* deliverances, in that the former *determine*, and when proceed-

\*If this theory which took up so much time, has ever been adopted in practice by any court of the Church, it must have been upon a small scale.—The Author.

ing from our highest courts, *conclude* a particular case; but both these kinds of decisions are alike interpretations of the Word by a Church Court, and both not only deserve high consideration, but both must be submitted to, unless contrary to the Constitution and the Word; as to which there is a right of private judgment belonging to every Church Court, and also to every individual Church member."

Dr. Girardeau proposed and the Synod adopted another Overture to the Assembly, asking whether this deliverance was to be understood "as denying that good and necessary consequences from the law are of equal authority with that law." To this overture, the Assembly made reply (as reported to the Synod in 1881)—

"That all just and necessary consequences from the law of the Church are a part of the same, in the logical sense of being implicitly contained therein. The authority of this law is, however, twofold; it binds all those who profess to live under it as a covenant by which they are united in one communion, so that there is no escape from its control except by renouncing its jurisdiction; and it binds because it has been accepted as a true expression of what is revealed in Holy Scripture as infallible truth. The consequences deduced from it cannot therefore, be equal in authority with the law itself, unless they be necessarily contained in it as shown by their agreement also with the Divine Word."

The Committee on the Theological Seminary reported that "great changes have taken place in the Seminary, affecting its usefulness and threatening its very existence. Financial and other difficulties rendered the temporary suspension of its exercises a necessary evil in the opinion of the Board of Directors, and it was formally though reluctantly closed by the Board in May last. The venerable Dr. W. S. Plumer was made Professor emeritus for life, and in view of his past labors and faithfulness, was given a salary of \$1,000.00 per annum, but we are deeply pained to announce that he has been removed from earth."

The Synod learned with joy of the indication of returning prosperity to the Seminary evinced by the action of the Synod of Georgia in their effort to raise \$15,000.00 for completing

the endowment of their Chair of ecclesiastical Polity, and of the liberal things devised by the various Presbyteries of this Synod, and therefore of the speedy reopening of the Seminary.

2. This Synod agrees to raise \$20,000.00 of the "Howe Memorial Fund."

"3. Whereas, the General Assembly at Charleston (1880) expressed its judgment that the way is now open for the restoration of the Seminary to the care of the Synods of South Carolina, Georgia and Alabama, provided they signify a desire for such restoration, therefore, all things considered, this Synod does now express the desire for this restoration, the Synods of Georgia and Alabama concurring."

A Commission was appointed, of three from each Presbytery, to represent the Synod during the interval between its meetings and act with the other Synods on the matter of its transfer.

The Synod concurred with the Synod of Georgia in the necessity of securing the services of Dr. J. B. Mack to take part with Dr. Girardeau in raising the endowment of the Seminary."

Dr. J. B. Mack reported for the Committee appointed by the Synod in 1879 "to confer with other religious bodies in the State as to the expediency of petitioning the Legislature to pass an act prohibiting the running of freight trains on the Sabbath Day"—that they had given their attention to this matter. Having found that the Legislature was in session, they drew up a memorial to that body, obtaining also the signatures of representatives of the Methodist, Baptist, Episcopal and Lutheran Churches. The result was the passage of an act making it unlawful for any railroad Corporation to load or run any train on any of the railroads of this State on Sunday, except such trains as carry the United States mail.

The Board of Directors of the Theological Seminary reported that the General Assembly in session at Staunton, Va. in May, 1881, had resolved to restore the ownership and control of the Theological Seminary at Columbia to the Synods of South Carolina, Georgia and Alabama, the Seminary hereafter to sustain to the General Assembly the same relation as that now sustained by the Union Theological Seminary,

Virginia. The present Directors and Professors of the Seminary to continue in office until the three Synods shall have assumed control of the Seminary."

The Board also reported that they had hoped to reopen the Seminary in the fall of 1881, but that satisfactory arrangements to that end could not be made. The Seminary was free from debt, the buildings were being repaired, the dormitories were to be refurnished and preparation for opening in the Fall of 1882, was going on.

The Synod expressed its feeling of encouragement from this report, appointed six directors and acquiesced in the action of the Board as to the non-opening of the Seminary, though regretting the causes which seemed to make it necessary.

At the next meeting of Synod in 1882, the Board reported the reopening of the Seminary in September, 1882, after having been closed for two years. There was a hint of further trouble in the statement that "our Southern Zion had another institution manned by those who are too honest \* \* \* to covertly teach Evolution and other insidious errors that undermine the foundations of our faith." There were twenty-two students from nine States in attendance. Rev. W. E. Boggs, D.D., had been elected Professor of Church Government and History, and entered upon the duties of his chair. Rev. Charles R. Hemphill had previously been elected Associate Professor of Biblical Literature. The Chair of Pastoral Theology and Sacred Rhetoric was still vacant. Provision was to be made for the study of the Bible as a whole in the English Version. \$14,000.00 had been collected for the endowment. \$50,000.00 more was needed of which about \$15,000.00 had been subscribed.

The Report on Home Missions disclosed a lack of interest in the causes of Sustainment, Evangelistic Work and the Invalid Fund, the whole amount contributed to these three causes having been \$4,256.00, about 34½¢ per member. The Presbyteries were urged to give greater attention to the work of Home Missions within their bounds. Probably the sums paid to the evangelists already at work had not been included in the above report. The report submitted to Synod in 1883, showed an improvement, the contributions amounting to \$4,464.00. Every Presbytery had reported either having an



evangelist in its field or as making arrangements for one. Charleston Presbytery had employed an evangelist for six years and had recently appointed a second. Enoree Presbytery had elected an evangelist. Many ministers in other Presbyteries were doing mission work in territory adjacent to their charges.

Attention was called to the fact that Volume II of Dr. George Howe's "History of the Presbyterian Church in South Carolina," had been issued from the press, and the Synod recognized its obligation to have this History extensively circulated. As the death of Dr. Howe had been announced, Synod appointed a committee to nominate a successor to the place of Historian, to report in 1884.

The Seminary had enrolled thirty-three students, the finances were improving, over \$17,000.00 had been collected and \$35,000.00 more was needed. The death of the venerable Dr. George Howe cast a shadow on the report.

Mention should be made here of the Semi-centennial of Columbia Seminary which was held at the First Presbyterian church, Columbia, when the Alumni Society of the Seminary met and Rev. J. H. Saye, delivered an address of congratulation to Dr. George Howe, upon the completion of fifty years service as Professor of Biblical Literature.

The exercises were carried on for two successive days, and various addresses were delivered which were published in the "Semi-Centennial of Columbia Seminary," issued in 1884. As this book is accessible to many readers it is not necessary here to summarize its contents.

The period which has been thus rapidly reviewed is one of decided advance, while there still remained some slackness among the weaker churches and the tendency was to take little interest in the work of the central committees of the Assembly. The Synod was divided in its views as to the constitutionality of appointing synodical evangelists, the Presbyteries were hardly strong enough yet to carry on such work alone. The struggle to reendow the Seminary was interrupted by its having been closed, and there was a good deal of feeling stirred up, on account of the forced retirement of Dr. W. S. Plumer. But the work of Foreign Missions was advancing and the Sabbath schools were better organized and controlled.

## CHAPTER IX

### The Evolution Controversy

In May, 1883, the Board of Directors of the Theological Seminary at Columbia adopted the following resolution:

*"Whereas, This Seminary is the only one in our Southern Church that has the chair of Natural Science in connection with Revelation; and,*

*"Whereas, During the Senior year the questions of the Unity of the Human Race and Evolution are fully examined; and,*

*"Whereas, Scepticism in the world is using alleged discoveries in science to impugn the Word of God; therefore,*

*Be it Resolved, That the Board requests Prof. Dr. James Woodrow to give fully his views as taught in this institution upon Evolution as it regards the world, the lower animals and man, in the October number of the *Southern Presbyterian Review*, or as soon thereafter as possible."*

The request was complied with, and Dr. Woodrow submitted a copy of the address on the above subject, and the Board took the following action:

"The Board having carefully considered the address of Dr. Woodrow \* \* \* adopts the following minute:

*"Resolved, First, That the Board does hereby tender to Dr. Woodrow its thanks for the ability and faithfulness with which he has complied with its request.*

*"Second, That in the judgment of this Board, the relations subsisting between the teachings of Scripture and the teachings of Natural Science are plainly, correctly and satisfactorily set forth in said address.*

*"Third, That while the Board is not prepared to concur in the view expressed by Dr. Woodrow as to the probable creation of Adam's body, yet in the judgment of this Board there is nothing in the doctrine of Evolution, as defined and limited by him, which is inconsistent with perfect soundness in the faith."*

*(Fourth, Expresses its sense of the wisdom shown in the*

establishing the Perkins Professorship of Natural Science in connection with Revelation.)

In order to be entirely fair, the substance of Dr. Woodrow's address on Evolution is given in his own words, passing over those parts which were not much discussed. Parts condensed are placed between parentheses.

"I may assume that your chief interest in the topic is not in its scientific aspect, but in relations it may bear to the Word of God \* \* \*. Not that I regard you as indifferent to science for \* \* \* no intelligent child of God can be indifferent to a knowledge of his Father's handiwork. On the present occasion the relations between science or that which claims to be science, and the Bible, and not science itself should receive our attention.

"It may be well to consider the relations subsisting between the teachings of the Scriptures and the teachings of Natural Science generally. Is it antecedently probable that there is room for either agreement or disagreement? We do not speak of the harmony of mathematics and chemistry or the reconciliation of physics and mathematics. Why? Because the subject matter of each of these branches of knowledge is so different from the rest. May it not be that we have here a representation of the probable relations between the Bible and science—that their contents are so entirely different that it is vain and misleading to be searching for harmonies; and that we should confine our efforts to the examination of real or seeming contradictions which may emerge, and rest satisfied when we have discovered that there is no contradiction, if it was only seeming, or have pointed out the error that caused it, if real? \* \* \* (This principle was illustrated by various examples. Finally the subject of Evolution was reached.)

"What do you mean by Evolution? When thinking of the origin of anything we may inquire: Did it come into existence just as it is, or did it pass through a series of changes from a previous state in order to reach its present condition? \* \* \* Thinking of the earth, we can conceive of it as having come into existence with its present complex character; or we may conceive of it as having reached its present condition by pass-

ing through a long series of stages, each derived from its predecessor. To the second of these modes, we apply the term 'Evolution.' It is evidently equivalent to 'derivation'; or in the case of organic beings to 'descent.'

"This definition does not include any reference to the power by which the origination is effected; it refers to the mode, and to the mode alone. \* \* \* The immediate existence might be attributed to God, or to chance; the derived existence to inherent uncreated law, or to an almighty personal creator, acting according to laws of his own framing. \* \* \* It is not unusual to represent Creation and Evolution as mutually exclusive, as contradictory: Creation meaning the immediate calling out of nonexistence by divine power; Evolution, derivation from previous forms or states by inherent, self-originated or eternal laws, independent of all connexion with divine personal power. Hence, if this is correct, those who believe in Creation are theists; those who believe in Evolution are atheists. But there is no propriety in mingling in the definition two things so completely different as the power that produces an effect, and the mode in which the effect is produced. (The question then is not whether the doctrine is theistic or atheistic, whether it is moral or immoral. The only question is: Is it true or false?)

"If this statement is correct, it should put an end to all disputes not only between Evolution and religion, but between Natural Science and religion universally. (Questions involving theism lie at the foundations of religion and morality, but they lie wholly outside of Natural Science.)

"Does the Bible teach anything whatever as to the mode in which the world and its inhabitants were brought into their present state and if so—what is that teaching? (The Scriptures principally teach what man is to believe concerning God and what duty God requires of man. This does not include the principles of Natural Science in any of its branches. God is equally the Creator and Preserver, however, it may have pleased Him through His creating and preserving power, to have brought the universe into its present state.) \* \* \* If the most commonly received interpretation of the Biblical record of creation is correct, then it is certain that the Bible, implicitly yet distinctly, teaches the doctrine of Evolution. According to

this interpretation, the record contains an account of the first and only origination of plants and animals, and all that now exist or that have existed from the beginning are their descendants. If the early forms were the same as the present, then the hypothesis of Evolution or descent with modification is not true; but if they were different, then it is true. (Not the very earliest but great numbers of the earlier forms have been preserved in the earth, and an examination proves that none of the species now existing are the same as the earlier, but that these were wholly unlike those now living. If it be assumed that the so-called remains of animals and plants buried in the earth are not really remains of beings but that God just created them as we find them, it would be inconsistent with a belief in God as a God of truth.)

“As to the origin of man \* \* \* there seems to be a definite statement utterly inconsistent with the belief that man, either in body or soul, is the descendant of other beings. At first sight the statement that ‘man was formed of the dust of the ground’ seems to point out with unmistakable clearness the exact nature of the material of which man’s body was made. But further examination does not strengthen this view. \* \* \* Seeking to ascertain the meaning of ‘dust of the ground’ by examining how the same words are employed elsewhere in the narrative, the sharp definiteness which seemed at first to be so plainly visible somewhat disappears. (Several passages are cited to show that ‘dust’ does not strictly define the nature of the material.) \* \* \* As regards the soul of man which bears God’s image, and which differs so entirely not merely in degree but in kind from anything in the animals, I believe that it was immediately created, that we are here so taught; and I have not found in science any reason to believe otherwise. Just as there is no scientific basis for the belief that the doctrine of derivation or descent can bridge over any chasms which separate the nonexistent from the existent, and the inorganic from the organic, so there is no such basis for the belief that this doctrine can bridge over the chasm which separates the mere animal from the exalted being which is made after the image of God. \* \* \* So in the circumstantial account of the creation of the first woman, there are what seem to me insurmountable obstacles in the way of fully applying the doctrine of descent.”

These points were the principal ones to which objection was made, especially the admission that the body of the first man may have been descended from an animal ancestor. A large part of the address was given to an exposition of the nebular hypothesis and the geological theories of the succession of forms of vegetable and animal life.

The Report of the Board came up by appointment of the Synod on the evening of the second day. Perhaps there had never been so full a meeting of the body, one hundred and forty-eight members were present, as compared with eighty-nine in 1883. The Church was filled to its utmost capacity, reporters were present from the leading newspapers of the State, and many clergymen of other denominations attended the meetings. Dr. James Woodrow, being present, was invited to sit as a corresponding member, and was also given the privilege of the floor. Rev. J. S. Cozby presented a majority report of the Committee on the Theological Seminary, as follows:

"With regard to that part of the Report of the Board of Directors which refers to the Perkins Professorship and to which our attention has been especially directed by the Synod, your committee would recommend the adoption of the following resolution:

"*First*, That inasmuch as the hypothesis of Evolution concerning the earth, the lower animals and the body of man, as advanced by the Professor of Natural Science in connection with Revelation, is a purely scientific and extra-Scriptural hypothesis, the Church, as such, is not called upon to make any deliverance concerning its truth or falsity.

"*Second*, That in view of the deep interest experienced in this matter by all, and the fears expressed by some lest this doctrine of Evolution should become an article of Church faith, the Synod deems it expedient to say that the Church, being set for the defense of the Gospel and the promulgation of Scriptural doctrines, can never, without transcending her proper sphere, incorporate into her Confessions of Faith, any of the hypotheses, theories or systems of human science.

"*Third*, That while the presentation of the hypothesis of Evolution in its relations to Scripture falls necessarily within



the scope of the duties pertaining to the Perkins Professorship, nevertheless, neither this nor any other scientific hypothesis is or can be taught in our Theological Seminaries as an article of *Church* faith.

*“Fourth,* That in view of the above considerations, the Synod sees no sufficient reason to interfere with the present order of our Theological Seminary as determined by the Board of Directors.”

Rev. R. A. Webb, of the same committee, presented a minority report, as follows:

“The undersigned, members of the Synod’s Committee on the Theological Seminary, would respectfully report the following resolutions as a minority report:

*“Resolved, First,* That the question, whether Dr. Woodrow’s views in regard to Evolution involve heresy, is not before the Synod.

*“Second,* That the Synod is called upon to decide, not upon the question whether the said views of Dr. Woodrow contradict the Bible in its highest and absolute sense, but upon the question whether they contradict the interpretations of the Bible by the Presbyterian Church in the United States.

*“Third,* That the declaration of the Board of Directors that ‘the relations subsisting between the teachings of Scripture and the teachings of Natural Science are plainly, correctly and satisfactorily set forth in Dr. Woodrow’s address on ‘Evolution,’ was inexpedient and injudicious.

*“Fourth,* That the action of the Board of Directors, virtually approving the inculcation and defense of the unverified hypothesis of Evolution in the Theological Seminary at Columbia, is, the majority of the Synods of Georgia, Alabama and South Georgia and Florida concurring, hereby reversed; and that the inculcation and defense of the said hypothesis, even as a probable one, in the Theological Seminary, as being contrary to the interpretation of the Scriptures by our Church and to her prevailing and recognized views, is, a majority of the associated Synods concurring, hereby prohibited.

“R. A. WEBB,  
F. L. ANDERSON.”



Mr. Webb moved the adoption of the minority report. Rev. J. L. Martin moved, as a substitute, the adoption of the majority report, which was taken up and discussed at length. The discussion was carried on morning, afternoon and evening of the next day. On Saturday the debate was resumed, and continued until nearly eleven o'clock at night. On Monday, after debate in the forenoon, the business was suspended until four o'clock p. m., and Dr. Woodrow was invited to address the Synod at seven-thirty the same evening. He was heard at length on the question, and the Synod adjourned at half past twelve.

On the afternoon of Tuesday, the sixth day, Dr. Woodrow again addressed the Synod and the vote was taken by ayes and noes. The majority report was rejected by a vote of fifty-two to forty-four.

The minority report was then rejected by a vote of fifty-two to forty-four.

At the evening session, Dr. W. T. Thompson presented the following paper :

*Resolved*, That in the judgment of this Synod the teaching of Evolution in the Theological Seminary at Columbia, except in a purely expository manner, without intention of inculcating its truth, is hereby disapproved."

This was adopted by a vote of fifty to forty-five.

Dr. Junkin presented and Synod unanimously adopted by a rising vote, the following resolution :

*Resolved*, That this Synod of South Carolina hereby expresses its sincere affection for Dr. Woodrow's person, its appreciation of the purity of his Christian character, its admiration of his distinguished talents and scholarly attainments both in Theology and Science, and its high estimate of his past services."

The Committee on the Report of the Seminary then nominated for reappointment Rev. T. H. Law and W. A. Clark, Esq., whose terms had expired. Rev. R. A. Webb nominated Rev. D. E. Frierson, D.D., and Dr. H. E. Shepherd. The vote resulted in the election of Rev. T. H. Law and Rev. D. E. Frierson, D.D.

In 1885, the Synod met at Purity Church, Chester, with an enrollment of 146. The Evolution question was still an absorbing one and came up on the second day, through a communication from Dr. Woodrow, who was also present in person and invited to sit as a corresponding member. The letter was referred to the Committee on the Theological Seminary, with instructions to consider the same and report as soon as practicable. The Report on the Seminary was made on the evening of the second day. The Report of the Board, so far as it relates to the Evolution controversy, is given first:

“At the meeting of the Board on December 10th, 1884, it was made known that all four of the controlling Synods had disapproved of the teaching of Evolution in their Seminary; that three of them had disapproved of the views of Professor Woodrow (as contained in his address), and instructed the Board to prevent such views from being taught, and also to take whatever steps were necessary to do this. In the judgment of a majority of the Board this action of the Synods made Professor Woodrow ‘incompetent to the discharge of his duties’ as a professor in the Seminary belonging to these Synods, since he could no longer (unless he recanted these views) be their proper representative. Especially was this the case, because he had publicly announced that hereafter he would have to say that the doctrine of Evolution was probably true.

“The Board at first requested Professor Woodrow to resign. This he declined to do; for while in his reply, affirming that he had ‘no desire to continue to teach in the name and by the authority of the Synods which control the Seminary, since they had expressed disapprobation of his views’; while not denying that he had publicly announced that he would hereafter teach that Evolution was probably true; and while asserting that three of the four Synods had condemned, with greater or less clearness, his views as unscriptural and contrary to our standards, yet in that reply he called in question the ‘justice and rightfulness’ of the action of these Synods, as being ‘illegal in form and incorrect in fact’, and then called on the Board to determine the question by a judicial investigation or full trial.

“A resolution was then introduced removing him from his professorship. Before considering this question, another reso-

lution was adopted, inviting Professor Woodrow to appear before the Board to show cause why the resolution of removal should not be adopted; and a committee was sent to invite him. To that committee he replied that he 'did not desire to comply with the invitation' of the Board. The following paper was then adopted:

"Inasmuch as the Rev. Dr. James Woodrow, Perkins Professor, has declined to appear before the Board of Directors to show cause why he should not be removed from his professorship; and inasmuch as he has already had a full hearing in person before three of the Synods, and through his friends and advocates, before the fourth Synod; and inasmuch as these Synods have already condemned his views and teachings on the subject of Evolution; and inasmuch as in his reply to the committee appointed to wait on him, Dr. Woodrow declares his unwillingness to tender his resignation; *Therefore,*

"*Resolved*, First, That he be, and is hereby, removed from his professorship, according to the authority given this Board. (See Constitution, Sec. 2, Articles 11 and 13.)

"*Resolved*, Second, That the Secretary be directed to officially notify Dr. Woodrow of this action.'"\*

Dr. Woodrow's communication to the Synod first quotes the resolution adopted by the Synod at Greenville in 1884. He then proceeds:

"The other three Synods associated with you in the control of the Seminary adopted resolutions expressing their unwillingness that Evolution should be taught in the Seminary, and directing the Board of Directors to take whatever steps might be necessary to prevent it."

He then quotes the preamble and resolutions given above, and continues as follows:

"This action declaring me 'disqualified from remaining as a professor in their Seminary and rendered incompetent to discharge duties in which I speak in the name and by the authority of the Synods' was based, according to its terms, on the statement that 'Professor Woodrow has publicly announced

\* This second resolution does not appear in the printed Report of the Board of Directors, but is taken from Dr. Woodrow's letter to the Synod—*The Author*.

that if he continues to be their professor, he will hereafter teach as probably true the hypothesis of Evolution.'

"The Directors must have believed this statement to be true, or they would not have made it; but in point of fact, the statement was erroneous; for I never made the declaration they have attributed to me, either publicly or privately. I had indeed said that, in teaching Evolution as defined and limited by me, I would be obliged to say what I believe, that it is probably true. But I never expressed any intention to disregard or set at naught the wishes of the Synods that I should not teach on this subject. The Board of Directors never asked me or intimated any desire to know whether I would obey the wishes of the Synod or not. I, of course, recognize the right of this Synod, to which the Seminary belongs, to prescribe what subjects shall be there taught and what shall not be taught; and if I had found myself unable to comply with the directions of the Synods when communicated to me, I would have felt it my duty to withdraw from my professorship. Inasmuch then, as the Board of Directors based its request that I resign upon an erroneous statement, I respectfully request that your venerable body may withhold approval from this action."

He then proceeds to quote in full the paper adopted as above given, after his refusal to resign. Upon this action he comments:

"When I became a professor in your Seminary, I did so under a solemn covenant between the controlling Synods on the one part and myself on the other, as set forth in the Constitution of the Seminary. On my part, I solemnly subscribed the 'Confession of Faith, Catechisms, and other standards of government, discipline and worship of the Presbyterian Church in the United States, as a just summary of the doctrines contained in the Bible, and I promised and engaged not to teach, directly or indirectly, any doctrine contrary to this belief.' This promise and engagement I have faithfully kept to this day. I have neither believed nor taught, either in public or in private, anything I engaged not to teach.

"On the part of the Synods, it was covenanted that I should not be removed from my office, except for unfaithfulness to my trust or incompetence to the discharge of my duties; that

I might indeed be suspended by the Board, the Synods' agent; but only until could my case be fully tried (Const., Sec. 2, Art. 11). The action of the Board above recited attempts to remove me from my professorship without the full trial guaranteed to me in the covenant.

"In view of this attempted violation of this covenant which you entered into with me, I respectfully request that your venerable body may withhold its approval from this action also."

Besides the Report of the Board and this letter, Rev. T. H. Law and Judge T. B. Fraser tendered their resignations as Directors.

Rev. S. L. Morris presented the report of the Synod's Committee on the Theological Seminary, for the majority of the Committee as follows:\*

"After careful consideration of the whole case, your committee recommends the following action by Synod:

"1. That Synod disapprove of the action of the Board of Directors in requesting the resignation of Prof. James Woodrow, as not being justified by the action of the controlling Synods; nor by any statement made by Professor Woodrow previous to the action of the Synods.

"2. That Synod disapprove of the removal of Professor Woodrow from his professorship as unconstitutional. \* \* \*

"8. That the resignations of Rev. T. H. Law and Elder T. B. Fraser, as members of the Board of Directors, be not accepted; and that Rev. W. J. McKay and Elder James Hemphill, whose terms of office expire at this time, be reelected for three years."

Rev. D. E. Jordan presented a minority report, dissenting from the first and second recommendations and approving the Board's action.

The vote was taken by ayes and noes, the result being the adoption of the majority report by eight-two ayes to fifty-nine noes on the first, and eighty ayes and sixty-one noes on the second recommendation.

\* Only that part of the report is quoted which bears directly on the case of Dr. Woodrow.

Dr. J. B. Mack and Dr. D. E. Frierson tendered their resignations, which were accepted. Rev. S. L. Morris was elected to fill the vacancy caused by Dr. Frierson's resignation, and Mr. J. Adger Smyth to fill Dr. Mack's place. The other Directors were reelected as recommended by the majority of the committee.

In October, 1886, the Synod met at Cheraw with 130 members present. Dr. Girardeau had resigned as professor in the Seminary and his resignation had been accepted. The Report of the Board of Directors was partly as follows:

"At the first meeting of the Board held after the last meeting of the respective Synods, the Board recognized it as the result of their action that Prof. James Woodrow had not been legally removed from the Perkins chair, and he has, until this meeting of the Board, held September 15, 1886, acted as such and discharged the duties of the chair. At the said meeting he has, in consequence of the peculiar state of things in reference to his relations to his Church and chair, requested to be relieved from teaching in the Seminary until the questions involved shall be determined by the proper authorities. The Board has consented to this, and also to the proposition made by him that in the meantime, he shall not be entitled to any salary."

On the morning of the second day, Dr. Girardeau presented the following paper which was referred to the Committee on the Seminary:

"*Resolved*, That this Synod, being deeply sensible of its responsibility for the administration of the high and solemn trust reposed in its hands in connexion with the Theological Seminary, and deeming it important to the *future* welfare and efficiency of that institution that Dr. Woodrow should withdraw from relation to it, hereby requests him to signify to the Synod, at once, his willingness to tender to the Board of Directors, at an early date, his resignation of the Perkins chair, and that this action be telegraphed, by special committee, at once, to Dr. Woodrow, requesting an immediate answer."

The Committee on the Seminary recommended that this paper be adopted. Rev. J. S. White, in behalf of a minority of the Committee, proposed the following amendment:

"It is understood that this resolution is based simply upon the present deplorable condition of the Seminary, without naming any parties responsible for it; and further upon what seems to be necessary for the future welfare of that institution; and it has no connection, so far as this request is concerned, with any charges or any action heretofore taken by our Church courts, in reference to the Perkins Professor."

This amendment was lost by a vote of twenty-seven to ninety. The report of the majority was adopted by a vote of seventy-one to forty-two.

It was ordered that the action of the Synod be telegraphed at once to Dr. Woodrow, which was done, and the following answer was received: "I have just received your telegram. Under existing circumstances I respectfully decline complying with the Synod's request. James Woodrow."

Dr. Girardeau moved the following resolution, which was adopted by a vote of seventy-eight to forty-two:

*"Whereas*, The Synod adopted the following resolution (here follows the resolution offered by himself, as above); and,

*"Whereas*, Dr. Woodrow has declined to comply with this request of the Synod; *therefore*,

*"Resolved*, That the Synod of South Carolina, the other Synods concurring, does hereby instruct the Board of Directors to meet at as early a day as practicable after the meeting of the Synod of South Georgia and Florida, and renew the request to Dr. Woodrow for his resignation; and if he shall decline to accede to that request, the Board are hereby ordered to declare the Perkins Professorship vacant, and make such provision for the Department as may seem best."

After much discussion, the report which was adopted, contained the following recommendations:

"4. We recommend that the Synod disapprove the action of the Board in continuing Dr. Woodrow in his chair after their request for his resignation had been declined.

"5. We recommend that the Synod approve the action of the Board in suspending the exercises of the Seminary till third Monday in September, 1887.

"7. *Resolved*, That a committee of two from each of the Synods controlling the Seminary, the other Synods concurring;



be appointed to revise the Constitution of the Seminary and report at the meetings of the Synods in 1887 \* \* \* .”

Mr. James Hemphill had already resigned and his resignation had been accepted. Rev. T. H. Law and Rev. W. J. McKay offered their resignations, which were accepted.

Dr. Girardeau presented a resolution, which was adopted, as follows:

*“Resolved, That with profound deference for the General Assembly, this Synod begs to say to the Supreme Court that it did not deem it expedient to make its recommendation concerning Dr. Woodrow’s connexion with the Theological Seminary a ground of its action touching that matter.”*

The report on the Minutes of the General Assembly contained as its second item the following:

“Second—(Attention is called) to the deliverance of the Assembly construing our Standards touching the creation of man; and (we) recommend that the Synod approve this construction.”

The minority report recommended that Synod take no action in the matter. The majority report was adopted by a vote of eighty-one to forty-nine.

The action referred to by Dr. Girardeau in reference to Dr. Woodrow was taken in Augusta in 1886, and is as follows:

*“Resolved, That whereas the General Assembly is convinced that Rev. James Woodrow, D.D., one of the professors in Columbia Theological Seminary, holds views repugnant to the Word of God and to our Confession of Faith (reference made to his address and his statement). \* \* \* Therefore, this Assembly does hereby, in accordance with its action yesterday, in regard to the oversight of Theological Seminaries, earnestly recommend to the Synods of South Carolina, Georgia, Alabama and of South Georgia and Florida, which direct and control the said Seminary, to dismiss the said Rev. James Woodrow, D.D., as professor in the said Seminary, and to appoint another in his place, and speedily to take such other steps as in their judgment will be best adapted to restore this Seminary to the confidence of the Church.”*

Adopted by a vote of ayes sixty-five, nays twenty-seven.

The deliverance of the same Assembly on Evolution, which was approved by the Synod, was as follows:

"The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our Confession of Faith and Catechisms, teach—

"That Adam and Eve were created, body and soul, by immediate acts of Almighty power, thereby preserving a perfect race unity.

"That Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created from nothing.

"And that any doctrine at variance therewith is a dangerous error, inasmuch as, in the methods of interpreting Scripture it must demand, and in the consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith."

This was adopted by a vote of 137 ayes to 13 noes.

A minority report presented recommended that the Assembly decline making any deliverance on the subject of Evolution:

"2. Because the Word of God, as interpreted by our standards, gives the faith of the Church.

"3. Because before one of our lower courts, a concrete case is pending, involving the matter of these overtures."

This concrete case was a complaint of the Rev. Wm. Adams, D.D., *versus* the Prebytery of Augusta, to the Synod of Georgia, which met in November, 1886. Although this is not part of the history of the Synod of South Carolina, it is necessary to state briefly what was done, in order to give light upon the proceedings of the Presbyteries and the Synod of South Carolina.

Dr. Woodrow was formerly accused before Augusta Presbytery, April 17th, 1886, by Rev. William Adams, D.D., pastor of the First Presbyterian Church, Augusta, as follows:

"In the name of the Presbyterian Church in the United States, I, William Adams, a member and minister of the Augusta Presbytery, do hereby charge and accuse the Rev. James Woodrow, a member and minister of the same Presbytery, with the following offenses:

"1. Teaching and promulgating opinions and doctrines in conflict with the Sacred Scriptures as interpreted in the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly. In that the said James Woodrow, on the seventh day of May, 1884, in an address on Evolution \* \* \* did teach and promulgate that the body of Adam was probably the product of evolution from the body of some lower animal.

"2. That the same James Woodrow, in the publications and speeches referred to, did teach and promulgate opinions which are of a dangerous tendency, and which are calculated to unsettle the mind of the Church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith—

In that he did teach and promulgate the opinion that the body of Adam was probably not made or created of the dust of the ground, as is universally understood by the Church to be the declaration of the Word of God, but of organic matter preexisting in the body of a brute."

On the first charge Dr. Woodrow was acquitted by a vote of fourteen to nine; on the second charge, by a vote of seventeen to six.

Dr. Adams gave notice of "complaint or appeal or both" to the Synod of Georgia. Dr. Woodrow was thus left in the position of a man who had been acquitted by a lower court, but was awaiting the issue of an appeal against this decision of acquittal, to the next higher court, the Synod of Georgia. Dr. Girardeau had been summoned by Dr. Adams as one of the witnesses against Dr. Woodrow in the case before the Presbytery of Augusta, and had attended the trial.

The Synod met at Darlington, November, 1887, with 146 members.

The Committee on the Theological Seminary recommended as follows:

"Resolved, First, The Synod approves of the act of the Board in reopening the Seminary and expresses its gratification therein and its deep interest in the welfare of this beloved institution.

"Fourth, Inasmuch as the Board's action in removing the Rev. James Woodrow, D.D., from the Perkins chair was in

accordance with the order of the four controlling Synods, this Synod approves of and confirms that action."

A minority report was presented, disapproving of the manner in which the Board of Directors had removed Dr. Woodrow, as unconstitutional. The majority report was adopted without recording the votes, the minority report having been rejected by a vote of eighty-five to sixty.

In October, 1888, the Synod met at Greenwood with 159 members present. It was to be supposed that the Woodrow case would be ended by this time. But the matter came up again. In the Report of the Committee on the Report of the Board of Directors, it is stated:

"But in the minutes of the Board, also submitted to us, we find on the part of the Faculty, the formal expression of its will touching the case of Mr. Elwang, to the effect that, 'In view of the late action of a majority of the Synods controlling this Seminary and of what it conceives to be its subsequent duty, Mr. Elwang should abstain from attending the lectures of Professor Woodrow.\*

"We also find it recorded in the minutes, that the Board of Directors at its meeting in May—

"*Resolved*, That this Board hereby approves the Faculty's action in the case of Mr. Elwang.'

"Touching this matter, your committee recommend to Synod the adoption of the following resolutions:

"*Resolved*, First, That this Synod disapproves of the action of the Faculty in ordering Mr. W. W. Elwang to cease attending upon the lectures of the Rev. Professor Woodrow in the South Carolina University; and also of the action of the Board of Directors in sustaining and confirming this interdict.

"Second, This Synod disavows the interpretation placed on its previous orders touching the Perkins Professor upon which the Faculty and the Board claim to base their late action."

Rev. D. E. Jordan dissented from this censure on the ground that "the Faculty were virtually authorized by the Presbytery of New Orleans to act in the case. We must assume that

\* That is, the lectures of Dr. Woodrow at the South Carolina College, where he held the chair of Geology.

they acted conscientiously. Mr. Elwang's rights were not invaded, and no wrong was done to any one."

The first resolution was adopted by a vote of seventy-three to forty-four. The second resolution was also adopted, without recording the vote.

Another matter germane to this report was the action in regard to the report on the Minutes of Charleston Presbytery. The Committee on the Records of Charleston Presbytery recommended their approval, with the following exceptions:

"On page 314, the Records show that the Presbytery adopted the following paper:

"The Committee on Minutes of General Assembly call the attention of the Presbytery to the judicial case decided by the Assembly and recommended the adoption of the following resolution:

"Presbytery hereby informs its ministers, ruling elders and deacons that the General Assembly has judicially affirmed the decision of the Synod of Georgia, declaring that the belief of \* \* \* James Woodrow, D.D., *as to the origin of the body of Adam was contrary to the Word of God as interpreted in the Standards of the Church*; and therefore, that this Presbytery regards the holding of said form of evolution as contrary to the Word of God as interpreted in the Standards of the Church and forbids the public contending against the decision of the Assembly.'

"Your committee recommend for the adoption of Synod the following resolutions:

"I. This Synod condemns this action as unconstitutional, irregular and unwise for the following reasons:

"1. This action is a trespass upon the sacred and inalienable right of private judgment which belongs to every court and all the officers and members of the Church of Christ.

"2. This action imposes a restraint upon the right of freedom in the expression of opinion which is unwarranted by the law.

"3. This action assumes the infallibility of the General Assembly in the deliverance of judicial decisions, which is a doctrine foreign to the Constitution and spirit of Presbyterianism.

"II. This Synod directs the Presbytery of Charleston to

convene as soon as practicable and review and correct these proceedings, which the Synod has now condemned.”

This paper was adopted by a vote of ninety-six to fifty-eight on the first recommendation, two excused and three voting “unwise” only.

The “reasons” were then adopted by a vote of one hundred four to forty-three. Nine stated that they voted for the “reasons” while they had voted against the resolution itself, in order to preserve the reasons as revealing the grounds upon which the resolution of censure was adopted.

The second recommendation was adopted by a vote of eighty-five, a part of the report being reconsidered and the paper adopted as given above.

A protest signed by twenty-one members was adopted as follows:

“The undersigned respectfully ask to be permitted to enter our protest against the action of the Synod upon the Records of the Charleston Presbytery, for the following reasons:

“1. The Synod’s decision was reached upon the resolution passed by the Presbytery dissociated from its subsequent proceedings explanatory and defining the scope of that resolution—it is, therefore, a judgment upon a partial record and is unjust.

“2. It denies the right of a Church court to enjoin obedience to the deliverances of superior courts upon its members in so far as public contention is concerned within constitutional limits. It thus announces a principle revolutionary in its character, and subversive of ecclesiastical authority.

“3. In ignoring the expository portion of the record, it virtually charges the Presbytery with insincerity in its action, to put it in its mildest form.”\*

The Answer of the Synod to this protest was:

“I. In reply to the first statement of the Protestants, Synod answers that its judgment was reached only after having given full and careful consideration to all the various matters relat-

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\* According to the instructions of Synod, thirteen ministers and six elders of Charleston Presbytery, members of the Synod, held a meeting on October 13, 1888, and drew up a paper, returning the following answer to the demand of Synod. This paper is simply a reproduction of the former prohibition to “contend against the decision of the Assembly,” with the addition of the words “unless in a constitutional manner.”—*The Author*.

ing to said action of Charleston Presbytery. The interdict itself, the protest made against that interdict, the answer of Presbytery to that protest, and the verbal explanations made by some of the authors or advocates of said interdict and answer on the floor of Synod, in regard to the real meaning and intent of the same, were all duly taken into account by the Synod.

"II. The language of the interdict which, as Presbytery's records show—page 314—was fully discussed, and a yea and nay vote taken thereon; and despite all this discussion of opposing members, that language was left unaltered and unqualified. That interdict, in the plainest possible terms, lays a prohibition upon any and every form of public criticism of the General Assembly's deliverance at Baltimore, in the matter of the complaint of Rev. James Woodrow, D.D., against the Synod of Georgia. That interdict contains no hint that its object was to prevent only violent, factious and abusive criticisms of said deliverance. Nor is the sweeping severity of that interdict relieved by the very ambiguous and indefinite allusion to 'a constitutional manner' of criticising the said deliverance contained in said answer, especially when the verbal explanations offered by some of the authors and advocates of said interdict before this Synod plainly revealed the fact that their ideas of what is, and what is not, a constitutional mode of public contending would prohibit even respectful criticisms of said deliverance made in the newspapers. The authors and defenders of said interdict did not see fit to limit or qualify their words so as plainly to confine the prohibition to unconstitutional, factious and abusive contending, and Synod felt obliged to take the language of the interdict in its plain meaning and intent.

"III. The Protestants utterly misconceive Synod's position in saying that it denies the right of our Church courts to enjoin obedience to the injunctions of the superior courts. Synod did not condemn Charleston Presbytery for enjoining obedience to the deliverance of the Assembly, but for having made an injunction of its own, which the Assembly had not made, and which no court has a lawful right to make, under our Constitution. The Assembly did not attempt to limit free speech, but



said Presbytery did do this of its own accord. The Synod is unwilling to be regarded as favoring anything like disobedience to any lawful orders of our Church courts. Obedience to the lawful deliverances of our various ecclesiastical tribunals is one of the plainest duties of every Christian. Had said Presbytery simply forbidden an unconstitutional, factious and unreasonable contending on the part of those under its jurisdiction and there been any present need for such a prohibition in said Presbytery, this Synod would have promptly approved the same.

“IV. Synod disclaims any intention to charge insincerity upon said Presbytery. The only charge implied in Synod’s action was that the Presbytery had exceeded its lawful prerogatives, and had taken action which no court of our Church should tolerate for one moment.”

In order to unite all the matters pertaining to this “interdict” the protest against it, when it was passed by Presbytery, is given :

“We, the undersigned, beg leave to offer the following respectful protest against Presbytery’s action which ‘forbids the public contending against the decision of the Assembly,’ and would assign the following reasons :

“1. Because said action implies the uncharitable suspicion that there are persons under its jurisdiction who would ‘publicly contend against said deliverance’ in an unlawful manner.

“Such suspicions are regarded by your protestants as unkind and harsh and as having a tendency to produce dissension rather than promote the peace and harmony of the Church.

“2. Because Presbytery’s action goes beyond that of the Assembly, and adds an interdict which the Assembly declined to impose, although a paper containing a similar injunction was presented for its approval.

“Hence Presbytery’s prohibition is unwarranted by the Assembly’s action though professedly based upon it.

“3. Because Presbytery’s action is an attempt to practically seal the lips of any one under its jurisdiction against even a respectful and temperate criticism of the Assembly’s action.

“It is, therefore, in our humble judgment, an unlawful in-

vasion of our God-given liberties; unwarranted by the facts, and in violation of our Constitution.

(Signed) "W. A. CLARK,  
"NEANDER M. WOODS,  
"J. McL. SEABROOK,  
"E. C. MURRAY,  
"TOWNSEND MIKELL."

The answer of Charleston Presbytery to this protest was:

"1. The Presbytery disavows any intention to use offensive language or to impute dishonorable intentions to the Protestants and those whom they may represent, and it is gratified at learning that the protestants repudiate it as an unkind and uncharitable suspicion that they could publicly contend against the judicial deliverance of the General Assembly. The Presbytery is glad to know that the Protestants thus virtually pledge themselves to pursue an opposite course.

"2. The Assembly did not feel itself called upon to forbid resistance to its judgment rendered in a judicial case. The Constitutional law is sufficiently explicit in regard to that matter. But inasmuch as there has been, since the meeting of the Assembly, public contention against its judicial decision, within the bounds of the Presbytery, the Presbytery deemed it justifiable and necessary to forbid such a course by those belonging to it.

"3. Upon the third point, the Protestants answer themselves, when they declare that it would be unkind, uncharitable and harsh to impute to them the intention to unseal their lips in a public contention against the judicial deliverance of our Assembly. They themselves thus seal their own lips in regard to the doing of what alone the Presbytery forbade, namely, publicly contending against the said judicial deliverance of the Assembly.

"The Protestants misstate the terms of the Presbytery's action when they say that it 'seals the lips of any one under its jurisdiction against even a respectful and temperate criticism of the Assembly's action,' if they mean by such criticism that which is made in a constitutional manner.

"The Protestants recognize the judgment of the Supreme Court in a concrete judicial case to be law, touching that case.

But such a law, like any just law, necessarily limits freedom to a certain extent and obedience to this law, like obedience to all just law, is true liberty.

(Signed) "J. B. MACK,  
"JOHN L. GIRARDEAU,  
"B. F. WYMAN."

One more decision must be given—that of the Baltimore Assembly in 1888. It has been shown that Dr. Wm. Adams signified his intention to "complain or appeal or both" against the acquittal of Dr. Woodrow by the Presbytery of Augusta. The Synod of Georgia, in November, 1886, heard the complaint, after having advised the striking out of the words "appeal or both." The result was to sustain Dr. Adams' complaint, forty-nine; not to sustain, fifteen; to sustain in part, two.

Dr. Woodrow gave notice that he would complain to the General Assembly against this decision, but illness prevented him from attending the Assembly in 1887, and it was not until May, 1888, that the complaint was heard before the Assembly at Baltimore.

There was much debate, and many professors and students of the Johns Hopkins University attended the sessions during the trial. The temper of the Assembly was quiet and good, Dr. Woodrow was given full opportunity to speak and his ministerial standing was declared not to be impugned by the proceedings. The vote upon his complaint was: to sustain, thirty-four; not to sustain one hundred and nine; to sustain in part, two; excused from voting, four; absent or not answering, five.

The Assembly's judgment in the case, after a preamble, was:

"Now, therefore, it is the judgment of this General Assembly, that Adam's body was directly fashioned by Almighty God, of the dust of the ground, without any natural animal parentage of any kind. The wisdom of God prompted Him to reveal the fact while the inscrutable *mode* of His action therein He has not revealed.

"Therefore, the Church does not propose to touch, handle or conclude any question of science which belongs to God's Kingdom of Nature. She must by her divine constitution, see

that these questions are not thrust upon her to break the silence of Scripture, and supplement it by any scientific hypothesis concerning the mode of God's being or acts in creating, which are inscrutable to us. It is, therefore, ordered that his complaint in this case be not sustained, and the judgment of the Synod of Georgia be, and the same is hereby, in all things affirmed."

A protest to this was offered which lies outside the province of this History.

It has been the purpose and endeavor of the historian to give all decisions as fully and fairly as possible, showing all the phases of the controversy in this Synod, without comment or criticism upon them. The "Woodrow Controversy" stirred up a great deal of discussion in churches, Presbyteries, Synods and religious journals, not only in the Southern Presbyterian Church, but in the Northern Presbyterian Church and in other denominations. Various prophecies were made as to the effect, the spread of infidelity, the disunion of the Southern Church, the ousting of various "Woodrow men," as they were termed. Most people could not see that Dr. Woodrow's friends were opposing a method of dealing with him which they did not regard as in accord with the Constitution. His opponents laid stress on the apparent endorsement of his hypothesis, should the Church fail in some decided way, to disown and repudiate it. But Dr. Woodrow was never personally sentenced in any way by the Church, he lived to become an honored member of the Synod of South Carolina, to be elected as its moderator and to die in peace, in its bosom. The echoes of the controversy gradually died away, and now, it seems strange that so much excitement should have been caused by the question. No other man was ever accused or convicted of heresy, at least in the Synods controlling the Seminary, the teaching of the Perkins chair was distributed gradually among the duties of the other professors, and nothing corresponding to its peculiar functions in Dr. Woodrow's time seems now to exist.

## CHAPTER X

### The Presbyteries 1884-1890

Having given connected account of the proceedings in the Evolution controversy as far as the action of the Baltimore Assembly in 1888, we resume the internal history of the various Presbyteries from 1884 to 1890, inclusive.

This was a period of great growth and rapid increase in material wealth. The churches throughout a large part of the Synod were either enlarged or remodeled or altogether rebuilt.

Besides the new Presbytery of Enoree which covered the prosperous and energetic counties of Greenville, Spartanburg, Union and Laurens, the Presbytery of Pee Dee was set off from Harmony Presbytery in 1889, and organized December fourth of that year.

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CHARLESTON PRESBYTERY made gratifying progress in 1884, as stated in its *Narratives*. The evangelistic work had resulted in building up some weak churches. The entire field of the Presbytery was occupied and no church was closed. While there had been no special revival, additions had been made and there was an improvement in the spirit of liberality. In some summer resorts complaint was made of the running of Sunday excursion trains. Religious instruction for the colored people was given in only three churches.

In 1885, the *Narrative* in the spring stated that there was gratifying progress and the Sabbath School work was growing. There had been some revivals and general improvement. The increased liberality was a cause of heartfelt thanksgiving. In the fall the two committees of Domestic Missions reported a debt of \$1,600. The churches in Charleston, besides giving liberally to the cause, had expended much more for work in the city. There were two evangelists at work.

The *Narrative* for October, 1885, testified to fidelity and interest in the pastoral work, but no revivals; while there had been growth and improvement. Complaints were made of laxity of observance of the Sabbath in some localities, and of

neglect of family worship and catechetical instruction. The great storm of August 25th had been disastrous to many congregations, destroying the crops and many buildings, yet the trial had brought spiritual blessing in some cases. A paper was adopted in regard to Dr. Woodrow's teaching at the Seminary, and the Presbytery required its candidate, J. G. Wenzenburger, to withdraw from the Columbia Seminary and pursue his studies at some other theological school in connexion with our Church. Dr. G. R. Brackett and Elder J. Adger Smyth protested against this action and the protest was answered.

The Revised Directory for Worship was approved in April, 1886. The *Narrative* reported a "healthful and hopeful condition" in the churches. In October, 1886, the earthquake of August was referred to as calling the people to repentance and renewed consecration.

The Presbytery gave its cordial approbation to the action of the Assembly which had recommended to the Synods controlling Columbia Seminary, the dismissal of Dr. Woodrow. A protest was made against this action and answered by the Presbytery.

The *Narrative* was about as usual, mentioning growth but no special revivals. The *Narratives* for the spring and fall of 1887 were of the same tenor. In October, 1887, a silver-mounted gavel, made of the wood of the old Dorchester Church, organized in 1696, was presented by John H. Hamilton and the thanks of the Presbytery were returned to him.

The *Narrative* for April, 1888, stated, "To a degree without recent parallel the reports from the churches are encouraging and hopeful. Whilst the special outpouring of the Holy Spirit has been witnessed but in one portion of the boundary of the Presbytery, all the churches rejoice in additions, and in what is believed to be a higher standard of Christian living among their communicants."

The grace of giving had greatly increased. The sins of intemperance and worldly amusements seemed far less prevalent than in some former years. But little was done for the colored people who preferred their own organizations and teachers.

A paper presented by Dr. Neander M. Woods was adopted. This refers to Rules of Discipline, Chapter XV, Section 11, which requires a church member who has removed beyond the bounds of the court having jurisdiction over him to be transferred to the jurisdiction of the court into whose bounds he has moved, if he has failed to transfer himself. The Stated Clerk was to communicate with all members of this Presbytery who had, for more than a year, been residing outside of its bounds; and all ministers of other Presbyteries who had been residing for more than a year within its bounds, and inform them that Presbytery feels called upon to carry out the above provision, and they are requested to forward to the moderator before the next meeting of Presbytery their reasons for not transferring their membership.

At an adjourned meeting, held May 8th, five members of the Presbytery asked for a reconsideration of this action. Dr. Woods objected that this could not be done, but the objection was overruled and the reconsideration called for by a vote of seven to four. A committee was appointed to consider the whole matter and report in the fall. Dr. N. M. Woods presented a dissent, signed by himself and three others, on the ground that by Parliamentary Rule No. 82, a reconsideration shall not be carried at the same sessions of the court at which the decision was reached, unless by the consent of a majority of all the members who were present at the decision. The adjourned meeting the dissentients held to be the same meeting as the one preceding it, and hence the sessions now held were but a continuation of those which were held the month previous. There was not even a majority of the voters of the previous meeting present at this meeting, and this reconsideration was carried by seven votes of whom only six had been present at the previous meeting, and which was not a majority of all in the house when said action was taken.

The answer made was, that "Presbytery must express surprise that the dissentients could present such a paper, because—

"The Presbytery, at the adjourned meeting, virtually reconsidered part of its action taken at the regular meeting, in regard to the Edisto Island Church, and this virtual reconsidera-



tion was taken on the motion of one of the dissentients.\* Now all the members present at the adjourned meeting were not a majority of those present when the action concerning the Edisto Island Church was taken, which indicates that the dissentients regarded the adjourned meeting to be a different one from the regular meeting of Presbytery.

"The dissentients say, 'a reconsideration shall not be carried at the same sessions of the court at which the decision was reached unless *by the consent* of a majority of all the members who were present at the decision.'

"Now admitting that the regular and adjourned meetings were the same, it is clear that the reconsideration was taken '*by the consent* of a majority of all the members present at the decision,' for the minutes show there could not have been over twenty-one members present at the decision,\* while at least eleven of these are shown by the minutes to have expressed their consent for reconsideration, six by their votes and five others by written request."

"(Statement of the late hour at which the paper reconsidered was passed.)"

The adoption of the "interdict" has been noticed in the chapter on the Evolution question. At an adjourned meeting held in Greenwood, during the meeting of Synod, "the Stated Clerk presented a letter which he had received last evening, from a number of elders and deacons of the city of Charleston, expressing disapprobation of certain action adopted by our Presbytery at its recent meeting in Aiken. This letter, after being read, was received as information."

This letter was not spread upon the Minutes of Presbytery.

In April, 1889, the *Narrative* states that many members had been added, that the Christian department of the members of the churches was commendable and that the condition of the

\* The Minutes show that Dr. C. H. Vedder, at his own request, was relieved from serving on the commission to visit Edisto Island Church, and Rev. Dr. Brackett was appointed in his stead. Rev. A. A. Morse was appointed alternate at large in this commission. No "reconsideration" was mentioned, no other change made in the plan adopted.

\* The Minutes show present at the opening, eighteen in all; enrolled later, twelve; received into Presbytery by letter, one; making in all thirty-one. Only eight were excused from the session, leaving twenty-three in all. One other minister was added by ordination, but this was *after* the adoption of the report on the Edisto Island Church. All these members were enrolled before action was taken. Two tardy members seem to have been overlooked in this answer.—*The Author*.

membership was spiritually healthful. All funds collected amounted to \$46,520. The *Narrative* for October was also encouraging. In April, 1890, the Presbytery rejected the Revised Directory of Worship. It disapproved of the action of the General Assembly in regard to cooperation with the Northern Presbyterian Church, without having first transmitted the question to the Presbyteries of the Southern Church.

The *Narrative* was encouraging in almost every respect, there had been better attendance, additions and revivals in several churches, and increased liberality.

The Presbytery objected to the request of the Secretaries for Foreign Missions, to form societies in the churches in behalf of Foreign Missions. It also put itself on record as opposed to all societies, except such as are confined to particular congregations, and these to be kept under sessional supervision.

The Presbytery was in debt to both its evangelists, Rev. J. R. Dow and Rev. H. M. Dixon, but reappointed them and advised them to exhort the churches to fulfill their engagements in supporting the evangelistic work. Greater liberality was needed for this work.

At the fall session at Allendale, October, 1890, much time was spent upon the application of Dr. James Woodrow for a transfer from Augusta Presbytery to Charleston Presbytery. The letter from Augusta Presbytery was presented by Dr. J. Wm. Flinn, and a resolution was made that Dr. Woodrow, being present, should be examined. The examination was conducted by Rev. R. A. Webb and in writing, the whole of the case being entered on the minutes. It is necessary to give only an outline. Dr. Webb's first questions related to the evidence of conversion and of growth in grace experienced by Dr. Woodrow. The answers were: "That I have accepted the terms of salvation, that I believe on the Lord Jesus Christ and have repented of sin"; and "That I am conscious of growth in love to Jesus Christ my Saviour."

Dr. Webb then stated that it was reported that Dr. Woodrow's life was almost wholly secularized, giving a list of educational and financial positions held by him. "How do you reconcile this state of things with your ministerial vows and vocation?" The answer was, that the specifications were

mainly correct. "I am making full proof of my ministry by disseminating the Gospel for the edification of the Church through the press; that I am debarred from preaching by the condition of my throat, under the advice of a physician; and from teaching in a Theological Seminary by the action of the Synod of South Carolina, and three other Synods."

Being asked how he could teach in a university while not preaching in a pulpit, Dr. Woodrow replied that his lectures were confined to twenty-five or thirty-five students in a small room, using a conversational tone which would not be adequate in preaching. Dr. Webb then cited various articles which had appeared in the *Southern Presbyterian* criticising severely certain actions of the Charleston Presbytery, and asked whether Dr. Woodrow would disavow these offensive epithets. The answer was, "I do not remember the quotations, in their connection, so that I can neither avow nor disavow them. But so far as anything that I have ever published in that paper is concerned, I am prepared to show before any kind of tribunal where I may be charged with an offense \* \* \* that such publication was right and proper." Other quotations were read, and Dr. Woodrow was asked to retract them, to which he gave the same answer. Still others were cited to which the same answer was given. Dr. Woodrow was then asked whether he would obey the "interdict," as amended by the words added under the direction of Synod. To which Dr. Woodrow replied, "I will never in the future do anything except in a constitutional manner, as I have always endeavored not to do in the past." More quotations followed and more demands for retraction. Dr. Woodrow replied that he would at any time endeavor to defend his views when properly considered in their connection. Asked directly, "Do you still hold the views on Evolution which you have published?" He replied, "I hold firmly to all the views on Evolution which I have published in the last six and a half years," Being asked, "Do you claim the right to advocate these views as you may have occasion?" He replied, "I claim the right \* \* \*. The occasion seldom arises amongst students of Natural History, as the truth of Evolution, with certain limitations, is almost universally taken for granted as established. If the occasion should arise, I shall

exercise it, subject of course to the rightful authority of the ecclesiastical jurisdiction under which I may be."

Dr. Woodrow was cross-examined by Dr. J. Wm. Flinn, and also by the Rev. G. A. Blackburn. The Presbytery by a vote of seventeen ayes to six noes, adopted a paper offered by Rev. R. A. Webb, D.D., as follows:

"Resolved, That Dr. Woodrow's examination be declared unsatisfactory, and that his application for membership in this Presbytery be declined:

"1. Because \* \* \* his life has become so thoroughly secularized that this body, were it to receive him, \* \* \* would feel constrained to remonstrate with him, and this would involve this Presbytery in a controversy which it does not desire.

"2. Because Dr. Woodrow has so seriously reflected upon the honor, the sincerity and veracity of this body \* \* \* that the Presbytery feels bound by considerations of dignity and self-respect to deny him the fellowship which he seeks. \* \* \* Instead of disavowing these offensive epithets, he declares his ability to prove them right and proper. He himself has shut the door of this Presbytery in his own face.

"3. (About the same charge in other words)."

"4. Because Dr. Woodrow has reaffirmed his doctrinal errors on the subject of Evolution which have been condemned several times by the courts of the Church. \* \* \*

"5. Because he claims the right to advocate his views.

"6. Because the reception of Dr. Woodrow, under the circumstances, would put this Presbytery in grievous contradiction with itself, while this body is still convinced of the correctness of its past history touching the matter involved \* \* \*."

Other reasons add little to the force of the above.

Rev. F. R. Beattie, D.D., was excused from voting, and Dr. S. M. Smith also. Rev. J. W. Flinn gave notice of complaint to the Synod of South Carolina against this action; and Drs. Webb and Thompson were appointed to represent the Presbytery in the complaint.

Dr. Woodrow stated that he considered himself at liberty to advocate the views which he had advanced, in spite of the decision of the Baltimore Assembly. "The Baltimore decision affirmed the judgment of the Synod of Georgia, which annulled

the decision of the Presbytery of Augusta, which was that I was not guilty. The effect of this was to remand the whole question to that Presbytery for its action. The Presbytery declared that there was no cause for action against me, when I avowed my continued belief of my previously expressed views; the Synod of Georgia approved the record setting forth this fact; the General Assembly approved the Synod's records. Hence I concluded, both from this action, and from the entire absence of any prohibition in the Baltimore decision, that no attempt to restrain my liberty had been intended."

The *Narrative* was, on the whole, encouraging. "The grace of liberality in some churches has had a noteworthy increase."

During this Period, Charleston Presbytery licensed in 1884, Edwin Muller; in 1885, Wm. A. Caldwell and Ephraim C. Murray; in 1886, E. P. Hutson; in 1887, John G. Wenzenburger; in 1889, T. S. Clyce, R. M. Latimer and S. H. Hay; in 1890, D. J. Brimm and R. N. Abraham.

Ordinations and installations were in 1884, R. A. Lapsley, installed pastor of Ebenezer Church, Charleston; Rev. Wm. H. Taylor (received from Presbytery of East Florida), pastor of Summerville Church; Rev. Luther McKinnon, pastor First Church, Columbia; in 1885, Licentiate Edwin Muller, ordained and installed pastor of the Orangeburg Church; Licentiate W. G. Vardell, ordained and installed pastor of the John's Island Church and Wadmalaw, Wilton and New Wappetaw Churches.

In 1886, Rev. Dr. Girardeau was installed pastor of the new Second Presbyterian Church, Columbia, organized the same year. Rev. Neander M. Woods, D.D. (received from the Presbytery of Mecklenburg), installed pastor of the First Presbyterian Church, Columbia; Licentiate Thomas P. Burgess (received from Harmony Presbytery), ordained and installed pastor of Ebenezer Church, Charleston; in 1887, Rev. J. C. Oehler (received from the Presbytery of Mecklenburg), installed pastor of the Aiken Church; Rev. E. C. Murray (received from Concord Presbytery), installed pastor of the Summerville Church; Rev. G. A. Blackburn (received from Bethel Presbytery); in 1888, Rev. J. McL. Seabrook (received from South Carolina Presbytery), installed pastor of James'

Island Church; Licentiate E. P. Hutson, ordained as evangelist, afterwards called to Walterboro and installed pastor; R. A. Webb, D.D. (received from Concord Presbytery), installed pastor of Westminster Church, Charleston; Licentiate J. R. Millard (transferred from Holston Presbytery), ordained and installed pastor of Richland and Fort Motte Churches; Rev. Prof. Francis R. Beattie, D.D. (from Presbytery of Paris, Canada), received "on probation." Rev. J. Wm. Flinn, D.D., was received from New Orleans Presbytery in 1889; Licentiate H. M. Dixon (received from Mecklenburg Presbytery), was ordained as evangelist; Rev. J. L. McLees (received from Mecklenburg Presbytery), was installed pastor of the Orangeburg Church; Rev. F. R. Beattie, D.D., was enrolled; Rev. J. D. Tadlock, D.D., was received from the Presbytery of Holston, Tenn; Rev. Samuel M. Smith, D.D., was received from the Presbytery of Orange, N. C.

In 1890, Dr. Smith was installed pastor of the First Church, Columbia, and Rev. Thomas P. Hay, pastor of the Edisto Island Church.

Dissolutions and deaths occurring were: In 1884, Rev. S. H. Hay, released from the pastorate of the New Wappetaw Church, he then being appointed evangelist; Rev. A. M. Sale (received from Harmony Presbytery), was dismissed to the Presbytery of Roanoke; Licentiate W. C. Fleming died.

In 1885, the pastorate of Rev. J. L. Stevens and the John's Island and Wadmalaw Churches was dissolved and he was dismissed to Athens Presbytery. The pastoral relations of Rev. J. B. Dunwoody and the Wilton Church; of Rev. Luther McKinnon and the First Church, Columbia, were dissolved, and Mr. McKinnon was dismissed to Concord Presbytery; Licentiate E. C. Murray was dismissed to Concord Presbytery. Rev. Thomas H. Legare died.

In 1886, Rev. Samuel H. Hay died. The pastoral relation of Rev. J. B. Dunwoody and the Walterboro Church was dissolved; Licentiate W. A. Caldwell was transferred to Enoree Presbytery.

In 1887, the pastoral relations between Rev. T. P. Hay and the Aiken Church; between Rev. Wm. H. Taylor and the Summerville Church; between Rev. F. Jacobs, D.D., and the James'



Island Church; between Rev. J. S. Brockington and the Beaufort Church; between Rev. R. A. Mickle and the Edisto Island Church; between Dr. Wm. F. Junkin and the Westminster Church, Charleston, were all dissolved. Dr. F. Jacobs was dismissed to the Presbytery of Nashville; Rev. J. S. Brockington to the Presbytery of Long Island, N. Y.; Rev. R. A. Mickle was dismissed to Mecklenburg Presbytery, and Licentiate E. P. Hutson was transferred to Bethel Presbytery.

In 1888, the pastoral relations between Rev. E. Muller and the Orangeburg Church were dissolved.

In 1889, the pastoral relation between Rev. J. R. Millard and Fort Motte and Richland Churches was dissolved and he was dismissed to the Presbytery of Bethel. The pastorate of Rev. N. M. Woods with the First Church, Columbia, was dissolved, and he was dismissed to the Presbytery of Memphis. Rev. J. B. Mack, D.D., was dismissed to the Presbytery of Fayetteville.

In 1890, Licentiate S. H. Hay was transferred to Bethel Presbytery; Licentiate T. S. Clyce to the Presbytery of North Alabama, and Licentiate R. N. Abraham to the Presbytery of Atlanta.

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HARMONY PRESBYTERY during 1884-1890, inclusive, transacted chiefly routine business. The *Narrative* for April, 1884, showed a normal condition of affairs, there had been 169 additions on profession of faith and some churches had been revived. The death of the venerable W. M. Reid in his 86th year, was commemorated by a memorial service. The Presbytery was reported entirely free from debt, and the sums due from the weaker churches were cancelled and these churches were urged to be more faithful in paying their assessments in future. All churches in the Presbytery were requested to allow each fifth Sabbath to their pastors for missionary work, until the time of the next meeting of Presbytery. A committee was appointed to report at the next meeting on the marriage of a deceased wife's sister. A committee to supervise the evangelistic work of the Presbytery was appointed, consisting of three ministers and two elders. The



evangelist was not to be sent to supply vacant churches but to preach the Gospel in destitute places. Rev. H. B. Garriss was elected evangelist and an adjourned meeting was ordered to be held at Lynchburg, with a view to dissolving the pastoral relation of Mr. Garriss. The *Narrative* was cheering, additions reported in all the churches and some precious revivals in several. Presbytery decided, at its adjourned meeting, not to dismiss Mr. Garriss from Lynchburg.

In April, 1885, the report on the marriage of a deceased wife's sister was presented by the committee appointed, the report was commended and ordered published. Rev. W. C. Smith was elected evangelist.

The *Narrative* showed nine churches without regular preaching. There had been a considerable increase in membership. There was decided improvement in contributions, while the amounts given had not come up to the obligations of the membership. The question of permitting the marriage of a deceased wife's sister was answered in the affirmative.

In September, 1885, Elon Church was, at its own request, dissolved and its members were transferred to the Williamsburg Church. Rev. W. C. Smith was reported as accepting the work of an evangelist for one-fourth of his time, and this arrangement was made provisionally. He was continued by the Presbytery and Rev. John G. Richards was elected evangelist for his whole time.

The *Narrative* was encouraging in the main, 174 additions to the churches were reported, and yet the growth of the Church and the increase in contributions were not commensurate with the ability of our members.

The Revised Directory of Worship was approved, as a whole, while some suggestions were made as to changes.

An overture in regard to elder-moderators was answered in the negative. The *Narrative* for October, 1886, reported 230 additions to twenty-four churches.

In reporting on the Minutes of the General Assembly, a majority report was adopted which dissented from the action of the Assembly because it made certain statements in relation to the creation of Adam's body, "which are to be found neither in the Word of God nor in our standards." It also dissented

from the extent of power claimed by the Assembly over the Theological Seminary, and all other like corporations, and also over all schemes for religious work, "because said claim transcends the limit of power conferred by the Constitution upon the Assembly, and violates the rights guaranteed to the other courts of the Church." It also dissented from the Assembly's action in condemning without judicial process, one of its members as guilty of holding views repugnant to the Word of God and our Confession of Faith. Also from the Assembly's action "in elevating the opinions current in the Church at any time into the place of the Scriptures as the rule of faith, and into the position of the Standards as to the test of orthodoxy, as shown in the condemnation of a minister for holding views contrary to the current convictions of the Church." A protest was offered on the ground that "such action is not justifiable by the facts of the case and has a tendency to weaken the authority and power of the deliverances of the supreme court of the Church."

At an adjourned meeting held during Synod at Cheraw, a memorial in relation to the death of the Rev. John Leighton Wilson, D.D., was adopted. [He was the first Foreign Missionary sent out from the Synod of South Carolina and he went to the West Coast of Africa in 1833. He remained there for twenty years, and then served the Church as Secretary of Foreign Missions till the disruption in 1861. He was present at the organization of the Presbyterian Church in the United States, and "his practical wisdom had a decided moulding influence in giving shape to all its agencies for the general work of evangelization both in the home and in the foreign field." He was at once made the Secretary of Foreign Missions of the Southern Church and held this office till 1885. In that year on account of his age and increasing bodily infirmities, he resigned, and was made Secretary Emeritus. He died in July, 1886. To him, perhaps more than to any other man, the zeal of the Synod in the cause of Foreign Missions is due.—W. H. M.]

The following overture to the General Assembly was adopted:

"The Presbytery of Harmony would very respectfully over-

ture the General Assembly, met at St. Louis, Mo., May 1887, for definite information upon the following points:

"1. Are we to infer from the action of the last Assembly that it is now the settled doctrine of our Church that the General Assembly possesses original jurisdiction, or supervisory jurisdiction (no case having been brought before it on appeal or complaint), over all Theological Seminaries and like corporations, and also over all schemes for religious work within her pale to this extent, viz.: That the Assembly has authority either to 'direct' or 'earnestly recommend' who shall or shall not be the instructors, trustees, or agents, employed for carrying on such institutions, corporations, or schemes for religious work? (Minutes General Assembly, 1886, page 43.)

"2. Are we to infer from the action of the last General Assembly that it is now the settled doctrine of our Church that the General Assembly possesses original jurisdiction or supervisory jurisdiction (no case having been brought before it on appeal or complaint), over the office-bearers of the Church to this extent, namely, that the Assembly can assume to directly charge any one of them with holding views repugnant to the Word of God and our Confession of Faith and can thereupon either 'direct or earnestly recommend' that said office-bearer be dismissed from any ecclesiastical position or office which he may be holding at the time, and that, too, without showing or even stating wherein his views are in conflict with the Word or our Standards?\*"

The *Narrative* noted that some churches were vacant, others having services once or twice a month. A lack of interest in the welfare of our own Church, lack of aggressiveness in our work, a neglect of family worship and of due observance of the Sabbath are reported and there has been a falling off of contributions. Yet there had been no serious offenses, the

\* This identical paper was also adopted by the Presbytery of South Carolina in April, 1887, with the following additions:

"3. Must it now be regarded as positively settled by our Church that beyond the possibility of a doubt, the Creator did employ, in the creation of Adam, that material and no other, which we commonly understand by the words 'dust of the ground'? And is it also settled by our Church that Adam and Eve were created, body and soul, by *immediate* acts of Almighty power, there being involved no time whatever in those processes? (Minutes, 1886, p. 18.)

"4. Is it to be regarded as positively determined that any view of the creation of our first parents, at variance with the foregoing, is a 'dangerous error', and must 'lead to the denial of doctrines fundamental to the faith?'"—*The Author*.

Sabbath School work was gaining in interest and large accessions had been reported by several churches. It was recommended that plans for holding joint protracted meetings should be made by the pastors.

A special committee was sent to visit our aged brother, Rev. J. L. Bartlett, and convey to him the affectionate interest of the Presbytery.

A report on the Minutes of Synod expressed disapproval of that body's instructing the Board of Directors of the Seminary to remove Dr. Woodrow by declaring his chair vacant in case he should refuse to resign, without proving or even stating any offense of which he had been guilty. "As the case now stands, the said chair has been declared vacant, and Dr. Woodrow has been cast aside as unfit for his former position, and yet there is no official mention either by the Board or by the Synod of any offense committed."

This paper was passed by a vote of twenty-four to nine.

In relation to the appointment by the General Assembly of a committee to visit the Northern Presbyterian Church, the Presbytery resolved:

"*Whereas*, The appointment of that committee seems to be an entering wedge towards organic union; and, *whereas*, we believe that organic union means the absorption of the Southern Presbyterian Church and will perpetuate alienation and strife—therefore we disapprove of the said action of the Assembly in the appointment of said committee."

The *Narrative* was about as usual, there had been about one hundred accessions reported, with some revivals in several churches. While some churches had increased their contributions, others were lamentably lacking in the grace of liberality.

The Foreign Mission Committee reported that: "It is a matter of profound sorrow and of wonder, that there are a number of our churches which have given nothing for this cause \* \* \* and we believe that none came up to the full measure of their duty." Pastors were required to preach more frequently on this subject and give prominence to it. The Presbytery having heard with deep interest of the work which the Presbytery of North and South Carolina (colored) is doing

among the colored people "do hereby express our hearty sympathy with these brethren in their arduous labors.

"That this Presbytery does now pledge to these brethren our moral support and such pecuniary support as God shall enable us to give them, in their efforts to extend the Kingdom of Christ among their people."

The following overture was adopted :

"In view of the wide-spread destitution among the colored people within our bounds, and of the fact that they now seem to be more accessible to us—

"The Presbytery of Harmony would respectfully overture the Synod of South Carolina to seriously consider the question whether the time has not come in which it is the duty of Synod to take more active measures for the evangelization of this people."\*

The *Narrative* for April, 1888, shows no change in the general state of the churches under the care of the Presbytery. A long report was presented on the evil of unpaid salaries. The churches were counselled to provide themselves with earnest, active, capable elders and deacons ; to review the records of the Deacon's proceedings once a year, to remind the churches that the salary promised was a binding obligation, and that while caution should be exercised in making such a pledge, it should be faithfully complied with, when accepted. The Presbytery was pledged also to investigate most carefully the conditions of each call given, and inform itself of the circumstances of each case. That if a church should fail for two years to pay its pastor's salary, the church should be cited to show cause, at the next meeting of Presbytery, why it has failed in this duty, and why Presbytery should not order the pastorate to be dissolved.

The Committee on Statistics made a discouraging report on the contributions, or rather lack of contributions of the churches.

The Presbytery voted against the proposed Elder-moderator amendment to the Book of Church Order.

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\* This matter was put into the hands of an *ad interim* committee to report to the next meeting of Synod. The matter was postponed until 1891 and will be noticed in the next period.

Upon the proposal to allow a two-thirds vote of the Presbyteries in reference to organic union with other Churches, the Presbytery voted in the negative. One reason given was, "The propriety of a Church providing a method for the extinction of its distinct existence is, at least, somewhat doubtful."

In September, 1888, the Presbytery "Heartily approved of the late action of our General Assembly, in declining to enter into closer relations with the Northern Church. In the judgment of your committee, we are wide apart on some questions of vital interest, and therefore the peace, purity and prosperity of our beloved Church imperatively demand the perpetuation of our independent existence." \*

The *Narrative* was encouraging. Twenty-one churches reported 130 additions, those churches reporting the largest additions attributing them to the blessing of God upon special meetings held for several days. The Sabbath schools had also furnished a good number of communicants.

April, 1889, the *Narrative* noted a normal and healthful condition. A marked advance had been made in the grace of giving, especially in the cause of Foreign Missions. A number of additions had been made. In October, 1889, the Presbytery adopted a resolution that "It is the judgment of Harmony Presbytery that it ought to be divided into two Presbyteries. That the dividing line should be Lynch's River, from the northern boundary of our territory to the point at which that stream enters the Pee Dee River, and the Pee Dee thence to our Southern boundary. That the new Presbytery should be known as Pee Dee Presbytery." An overture to the Synod of South Carolina asking that this division of the Presbytery be made was adopted.

The *Narrative* was encouraging, there was steady growth, the additions being largely from the young people.

During the meeting of Synod in Sumter, November, 1889, the Presbytery met in accordance with the injunction of Synod

\* Rev. W. S. Bean was allowed to place on record his exception to this action: "In voting to adopt the report of the Committee on the Minutes of the General Assembly, I do not accept the statement that we are separated from the Northern Presbyterian Church by any questions of vital interest. The causes of separation I believe to be expedient, and not matters of vital principle, since both Churches stand on the basis of the Westminster Standards."



to arrange some matters in connection with the recent division of the Presbytery, the proposed division having been made by the Synod. The pastorates of Rev. R. Bradley and Pisgah church, of Rev. J. M. Plowden and Lynchburg and Beulah churches were dissolved. A new treasurer was elected and rules were drawn up for his action. The Presbytery of Harmony overtured the Presbytery of Pee Dee, proposing to unite in employing the Rev. J. G. Richards as evangelist for the year 1890. Each Presbytery to pay one-half the salary of \$900.00, and to claim one-half the evangelist's time. Besides some business arrangements as to funds to be divided, Harmony Presbytery adopted these warm, fraternal resolutions.

"That in view of the division of the Presbytery, ordered by Synod, the Presbytery of Harmony in this last meeting with its brethren—soon to be organized into a separate body—desires to express its warm personal attachment to those with whom it has been so long and so intimately associated in the work of the Master, and we hereby invoke God's rich blessing upon them in their new Presbyterial relations."

April, 1890, the first meeting of the diminished Presbytery was held at Salem (Black River) church. Eleven ministers were present and elders representing nineteen churches. Rev. James McDowell was elected moderator. Rev. W. A. Gregg resigned as Stated Clerk and received the thanks of Presbytery for his faithful service. Rev. W. W. Mills was elected to succeed him. The Presbytery favored the formation of Ladies' Missionary Societies, but disapproved the formation of Presbyterial Unions, such as have been proposed.

The report of the Committee on the Tithe was taken from the docket. The Presbytery tendered its thanks for the "able and elaborate report presented," and requested the author to have it published. The Stated Clerk was directed to return to the overture of the Assembly on this subject, the following answer:

"The Presbytery of Harmony is not prepared with the light now before it, to adopt the view that the law of the tithe as a standard and rule of duty in the matter of Christian benevolence, is now binding upon the Church, and in its judgment it



would not be wise at the present stage of the discussion, to commit the Church to that position."

The *Narrative* reported one-third of the churches vacant, and only one-fifth supplied regularly every Sabbath. Reports showed a low state of piety in many churches.

The Revised Directory for Worship was not adopted.

In October 1890, Presbytery met with eight ministers and eighteen elders. The *Narrative* reported an unusually large number of vacant churches. In some of these, the elders did not seem to realize their responsibilities in watching over the flock and the contributions from these churches were not taken up. Some of the churches were very liberal but others had made meager offerings. About 100 additions were reported. Rev. J. G. Richards was elected evangelist for one-half his time.

Licensures during the period were in 1884, J. C. Williams and W. H. McCullough; in 1885, T. P. Burgess, J. M. Plowden,

Ministers received, ordained and installed were in 1884, Licentiate T. C. Whaling (received from Charleston Presbytery) ordained and installed pastor of the Cheraw church; Rev. W. W. Mills (received from Bethel Presbytery) installed pastor of the Camden church; Rev. W. S. Bean, (received from Augusta Presbytery) installed pastor of the Florence church; in 1885, Rev. D. K. LaFar was received from the former "Charleston Union Presbytery;" H. B. Garriss, (after the dissolution of his pastoral relation with Fairhope, Lynchburg and Beulah churches) was installed pastor of Tirzah, Wedgefield, and Summerton churches. In 1886, Licentiates S. E. Bishop and J. M. Plowden, were ordained and the former was installed pastor of Midway and Bethel churches. In 1887, Licentiate W. F. Boggs, was received from the Presbytery of South Carolina, and ordained. Licentiate W. H. Workman was ordained and later installed pastor of Richmond, Brewington and Corinth churches, Mr. Boggs was later installed pastor of Liberty Hill and Beaver Creek churches. In 1888, Rev. W. S. Bean was installed pastor of Mt. Zion church, (after the dissolution of his pastoral relation with Florence church) and Rev. W. C. Smith, was installed pastor of the Mayesville church. In 1899, Rev. J. H. Dixon, (re-

ceived from Athens Presbytery) was installed pastor of the Florence church; Rev. A. M. Sale was received from Knoxville Presbytery.

Dissolutions, dismissals and deaths, besides those noticed were, in 1884, the pastoral relation was dissolved between Rev. C. E. Chichester and the Florence church and he was selected pastor of the Mariners' church, Charleston; Rev. William Moultrie Reid, died.

In 1885, Rev. C. E. Chichester was dismissed to Charleston Presbytery, three licentiates were dismissed, J. F. Lloyd, to Memphis Presbytery, J. C. Williams to Ouachita Presbytery, and W. H. McCullough to Paris Presbytery. In 1886, the pastoral relation of Rev. J. E. Cozby with Mt. Zion church was dissolved, and that between Rev. J. L. McLin and Center Point and Turkey Creek churches, and he was dismissed to Bethel Presbytery. The Rev. John Leighton Wilson, D.D., died.

In 1887, the pastoral relations between Rev. W. C. Smith and the Williamsburg and Union churches were dissolved, also those between Rev. J. G. Richards and the Liberty Hill and Beaver Creek churches. Licentiate B. F. Wilson was transferred to Enoree Presbytery. Rev. J. L. Bartlett died. In 1888, the pastoral relation between Rev. W. A. Gregg and Hephzibah church was dissolved, and henceforth he gave his whole time to the Bishopville church. The pastoral relation between Rev. T. F. Boozer and the New Harmony church was dissolved. In 1889, Rev. H. G. Gilland was dismissed to Concord Presbytery, and Rev. R. D. Perry to Mecklenburg Presbytery. The pastoral relation between Rev. H. G. Gilland and the Indiantown church and that between Rev. D. S. McAllister and Red Bluff church were dissolved. In 1890, the pastoral relation between Rev. W. L. Boggs and Liberty Hill and Beaver Creek churches was dissolved; also that between Rev. S. E. Bishop and Midway and Bethel churches. Rev. W. L. Boggs was dismissed to Enoree Presbytery. One candidate died in 1889, and one, W. A. Wilkinson, in 1890.

The new churches organized in this period were Richmond in 1885 with 40 members, its formation leading to the dissolution of Elon. Little Rock was organized in 1886, Corinth

and Central in 1887. Jefferson church was organized in 1888, Orange Hill, Chesterfield, and Hopewell (West Wateree) in 1889. A new church was organized at DuBose's Cross-roads in 1890.

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SOUTH CAROLINA PRESBYTERY was considerably reduced in numbers after the formation of Enoree Presbytery, in 1878. The Presbytery had in the spring of 1884, 17 ministers, two licentiates and two candidates; 44 churches and 2,412 communicants. Seven churches had a membership of over one hundred, none had two hundred members. Eleven were vacant, fifteen had pastors. Fourteen churches had less than thirty communicants. Hence the work of the Presbytery was very largely the oversight of the home mission field, the strengthening of the weaker churches and the advancement of mission work. In the spring of 1890, there were sixteen ministers, one licentiate, six candidates and fifty-two churches with a membership of 3,109. Anderson church had grown to a membership of 241, and there were eight churches with over 100 members. Sixteen churches were vacant and twelve depended on stated supplies. There were now fifteen churches with less than thirty members but there was an increase of eight in the number of churches. In April, 1884, the *Narrative* was not encouraging, there was little manifestation of spirituality and not enough aggressiveness. The Presbytery decided that "those who ride on railroad cars on the Sabbath day, except in cases of necessity or mercy, are proper subjects for discipline." The vote on striking out the prohibition against marriage with a deceased wife's sister was favorable to the change. The Presbytery also expressed itself in favor of conducting all communication with the Northern Presbyterian Church by letter only. In October, 1884, the Presbytery overtured the General Assembly, protesting against the action of the Publication Committee in issuing a "mutilated edition of the Confession of Faith," that is one which omitted the Larger Catechism. The *Narrative* of October, 1884, was more hopeful, one old church building was being renovated, one new church had been built and another was nearly completed, while a fourth had been materially re-

paired. There had been improvement in grouping the churches and in reaching mission points adjacent. The Presbytery was suffering from a scarcity of ministers, but two hundred members had been received in the previous summer. There were encouraging signs of progress in the interest taken in the work of Foreign Missions. But only one-half of the \$400.00 asked for Education had been raised.

In April, 1885, the centennial anniversary of the Presbytery was celebrated. Rev. D. E. Frierson, D.D., delivered the Historical Centennial Address on the Ruling Elder. The *Narratives* for this year were of the usual tenor, while in the Spring of 1886, complaint was made of the low tone of spiritual life, Church members seemed to be satisfied with hearing the word preached without making any effort to perform the doing thereof.

In October, 1886, the action of the Augusta Assembly in reference to Dr. Woodrow, was disapproved. The Presbytery thought that the Assembly "had asserted a new and dangerous centralizing tendency, in claiming supervisory control over the Church in its persons, institutions and operations alike, and especially over all office bearers, which endangers, as we believe, our whole system of Church government." "The Assembly has direct and original control of nothing whatsoever within the bounds of any Synod."

"2. The Assembly violated our Discipline. Original jurisdiction over a minister belongs only to his Presbytery. But our highest court, usurping a power withheld from it by our Constitution, has condemned a minister by name as a heretic. \* \* \* Our Book nowhere allows the Assembly to censure a minister administratively.

"3. (Has reference to the Constitution of the Seminary.)

"4. We must express our disapproval of the Assembly's undertaking to explain the inscrutable and unrevealed mode of the creation of Adam and Eve, by affirming that it was done by *immediate acts* of Almighty power.

"5. Finally, we must object to the Assembly's declaring that any denial of this, their doctrine of the creation of our first parents—so manifestly an unscriptural one—is dangerous error, leading necessarily to fundamental heresy. It is a fearful

thing for any fallible ecclesiastical body to decree that its unwarranted additions to the Bible shall bind our conscience, and that to vary from them must lead to fatal error." \* \* \*

This paper was adopted by a vote of 31 to 17, with some changes in votes on the various items. Rev. J. Lowrie Wilson entered a protest for himself and others, signed by thirteen, reaffirming their loyalty to the Augusta Assembly and their hearty endorsement of the actions complained of by the Presbytery. No reply was made and the Minutes of the Presbytery were approved in Synod at Darlington, November, 1887, without exception.

The church building at Abbeville was burned in the Fall of 1887, and the Presbytery expressed its sympathy with the congregation in this loss. An Overture on Evolution was adopted which has been given in the account of the proceedings of Harmony Presbytery, at this time. The overture was adopted by a vote of 39 to 18, and a protest was presented on the grounds:

"1. Because it anticipates the action of the Assembly on a case of complaint involving the matter of the overture.

2. Because it confuses the judicial and advisory action of that body.

3. Because it virtually charges upon the Assembly at Augusta the injustice of deciding judicially a minister to be in error, when that Assembly only advised the Synods to remove a *professor* from a position of instructor in a Seminary.

4. Because it represents that Assembly as passing ecclesiastical decrees on doctrine instead of a merely interpretative deliverance on the Confession of Faith."

This action was also "Approved in Synod" without exception.

The Presbytery gave its approval to the overture of the Assembly on the Elder-moderator question. The ladies of the Presbyterian Church were to be requested to organize societies for each church, in the interest of Foreign Missions.

The *Narrative* was more cheering, there had been about 160 additions, and only two churches were vacant. The smaller churches were gaining strength. Contributions to Foreign Missions had been greater than at any time, and this was due to

the formation of the Ladies' Societies and the interest of the Sabbath schools in this cause.

In April, 1888, the *Narrative* was encouraging; out of fifty-one churches only two were not supplied. There had been no special revival but a steady growth and an increase in contributions.

Still another overture was presented and adopted by a vote of 38 to 13 with one excused. After stating its deep interest in the welfare of the Columbia Seminary, the Presbytery overtured the Board of Directors touching the conduct of the Faculty in the following points which seem to us to demand serious consideration, lest this cherished institution lose much of the love and respect of an influential part of its present constituency.

"It has been alleged through the public prints, that the Faculty has in effect, rescinded in whole or in part, the published permit that students of the Seminary should be free to attend the lectures of the Professors in the South Carolina College.

"Touching this point, this Presbytery would ask the Board to decide, whether this be not a violation of a pledge on the part of the Faculty, and an unfair advantage of students that had been attracted to the Seminary?

"2. It is alleged, and believed to be true, that this prohibitory act of the Faculty, although bearing immediately on the students, was designed to reach one and only one of the Professors of South Carolina College—the Rev. James Woodrow, D.D., a minister in good and regular standing in the Presbyterian Church.

"This Presbytery would hereby ask the honorable Board to decide whether this singling out of this Professor from his associates, and forbidding students to attend upon his lectures, be not in effect, condemning him without trial, before God's Church and the world, as a corrupter of good morals, and an unfit teacher of Christian youth; and if this be so, is it not a great abuse of official position on the part of the Faculty, a disregard of the obligations of Christian charity, and a gross violation of the sacred rights guaranteed by our Presbyterian Government to every one professing its creed, and submitting to its authority?



"3. Will not this prohibitory policy of the Faculty, restraining students in the Seminary from hearing lectures on scientific subjects by a professor of acknowledged competency, be justly regarded as estopping their free research after truth, and such an unwarrantable fettering of Christian liberty, that many who would naturally prefer to pursue their studies at Columbia Seminary, will go elsewhere rather than wear such shackles? \* \* \*" Approved in Synod, October, 1888.

The Assembly's overture touching an amendment for effecting organic union with other bodies only after receiving the approval of two-thirds of all our Presbyteries was adopted. A proposal for the adoption of "Children's Day" was rejected.

In the autumn of 1888, a proposal was made to readjust the boundaries of the existing Presbyteries so as to increase their number. This was put into the hands of a special Committee to report at the next Synod. The matter was finally dropped in Synod in 1891, as not yet expedient. The plan in somewhat altered shape, has been finally carried out in 1914.

The *Narrative* reported some revivals and additions, but there had been deaths in the ministry and eldership, and losses by storms and floods. The running of trains on Sunday was a disturbance in some places, and intemperance was yet a sin too much indulged in. In April, 1889, the Presbytery expressed its "hearty approval of the action of the Synod in its condemnation of the action of Charleston Presbytery, in laying an interdict on the ministers, elders and deacons under its care, respecting the deliverance of the Baltimore Assembly on the Woodrow case."

In September, 1889, the Presbytery dissented from the policy of the Assembly in recommending cooperation between the Northern and Southern Presbyterian Churches, without submitting the question to the Presbyteries. The *Narrative* was encouraging.

In April, 1890, a report on the Tithe was adopted which is as follows:

"That it would be inexpedient to revive the Tithe law for the following reasons:

1. It did not descend from the Old to the New dispensation. Every one of the ritual or moral-positives form of the Old that



did descend bears some mark of the transition. The Sabbath from the seventh to the first day of the week. Sprinkling lost its blood, the Lord's Supper its typical lamb, the tithe its arithmetical quality.

2. There is no recognition of its positive quality in the New Testament. When Jesus counsels, 'these ought ye to have done,' the Old Church was in full running order. He fulfilled it to the letter.

The new Church opened at Pentecost. Throughout the New Testament the moral part is recognized, the positive ignored.

3. It contradicts the spirit of the New Testament which everywhere aims to raise up our liberality rather than break down our reluctance. \* \* \*

4. A tithe would not meet the exigencies of the Church. \* \* \*

5. It would salary the ministers but its insidious influence would in no long time, relax the earnestness and devotion of a profession which in its very nature, subsists on laboriousness. \* \* \*

6. The minister is a husbandman to whose thrift and wisdom the Master has committed His success. \* \* \*

As to Missionary Societies, the Presbytery resolved that, "Any organizations coordinate with Presbyteries, Synods, etc., would involve the following difficulties:

A gradation of Societies Presbyterial, Synodical, etc., silently impeaches the efficiency of our courts.

In the case of female organizations, it would involve the necessity of public delegates, with formal reports unbecoming the sex. It would withdraw woman from her appointed sphere.

Parochial female organizations are under the immediate supervision of the primary court of our Church, the Session, there can be no objection to female organizations thus limited."

The Revised Directory for Worship was not adopted.

Rev. G. L. Cook was elected evangelist for the Presbytery and a pastoral letter was sent out to the churches. This was caused by complaints in the narratives from the churches as to the neglect of family worship, the profanation of the Sabbath and the prevalence of intemperance.

In the autumn of 1890, the *Narrative* mentions "visible manifestations of the presence of the Holy Spirit and an encouraging number added to the churches. The Sabbath school had been maintained in most of the churches and great good had been accomplished. A large part of the territory of the Presbytery was without the regular ministrations of the word, and it was a cause of regret that the churches were not coming up to a liberal support of the word."

The churches organized within this period were, in 1884, Pelzer; in 1885, Troy, Tugaloo and Warrenton; in 1886, Mt. Carmel and Easley; in 1887, Slabtown and Morris Chapel; in 1888, none; in 1889, Flat Rock, in 1890, Dean's.

Licenses were in 1885, John L. McLees, (dismissed to Mecklenburg Presbytery); in 1886, W. L. Boggs, S. R. Riley and R. L. Fulton; in 1887, W. K. Boggs, (as an extraordinary case).

Ordinations and installations were, in 1884, Rev. T. C. Ligon, installed pastor of Roberts and Nazareth churches, Rev. J. McL. Seabrook, was received from the Presbytery of Lexington; in 1885, Rev. A. M. Hassell, (received from Augusta Presbytery) installed pastor of Smyrna and Mt. Bethel churches, Rev. W. T. Matthews, (received from Bethel Presbytery) installed pastor of Greenwood and Rock churches, Rev. J. O. Lindsay, installed pastor of Hopewell, Willington and Lebanon churches; Rev. J. R. Riley, D.D., installed pastor of Carmel, Pickens and Mt. Pleasant churches. M. C. Britt was received from Macon Presbytery. In 1886, Rev. J. Lowrie Wilson, D.D., (received from Bethel Presbytery) installed pastor of Abbeville church, Rev. R. M. Kirkpatrick, (received from East Alabama Presbytery) installed pastor of Retreat and Westminster churches, Rev. J. E. Fogartie, (received from Mecklenburg Presbytery) installed pastor of Walhalla church and the Rev. A. P. Nicholson was received from the Presbytery of Mecklenburg. Rev. J. McL. Seabrook was installed pastor of Seneca church.

In 1887, Rev. J. S. Cozby was received from Harmony Presbytery and installed pastor of Aveleigh church; Licentiate S. R. Riley was ordained and installed pastor of the Cokesbury church. In 1888, the Presbytery received Rev. T. B. Craig

from Enoree Presbytery and installed him pastor of the Ninety Six church, and received Rev. J. W. McClure from Eastern Texas Presbytery.

In 1889, Mr. McClure was installed pastor of Smyrna and Mt. Bethel churches, and Rev. H. C. Fennell was installed pastor of Varennes church. In 1890, Rev. George L. Cook was received from the Presbytery of Bethel and elected evangelist, Rev. J. M. Plowden was received from Pee Dee Presbytery and installed pastor of Edgefield church.

Losses by dismissals and deaths were in 1884, Rev. E. F. Hyde and Rev. Wm. McWhorter died; Rev. J. P. Marion dismissed to Bethel Presbytery; Rev. E. P. Davis, to Presbytery of Mecklenburg, after dissolving his pastoral relation with the churches of Hopewell and Willington. The pastoral relation between Rev. J. L. Martin and the Abbeville church was dissolved.

Licentiate L. A. Simpson, was dismissed to the care of Athens Presbytery; Licentiate T. F. Boozer, to the care of Mecklenburg Presbytery. In 1885, Rev. J. L. Martin was dismissed to the Presbytery of Memphis, after dissolving his pastoral relation with the Abbeville church. The Rev. R. A. Fair, was dismissed to Enoree Presbytery after dissolving his pastoral relation with the Aveleigh church. The pastoral relation between Rev. W. G. Neville and the churches of Cokesburg and Ninety Six was dissolved. Rev. Hugh Strong died.

In 1886, Rev. W. G. Neville was dismissed to Bethel Presbytery, Licentiate R. L. Fulton, was dismissed to the Presbytery of New Orleans. In 1887, Licentiate W. L. Boggs, was dismissed to Harmony Presbytery. In 1888, Rev. R. M. Kirkpatrick died. Rev. J. McL. Seabrook was dismissed to Charleston Presbytery, after dissolving his pastoral relation with the Seneca Church; Rev. A. M. Hassell, was dismissed to Enoree Presbytery after dissolving his pastoral relation with Smyrna and Mt. Bethel. Rev. S. R. Riley was dismissed to the Presbytery of Bethel, after dissolving his pastoral relation with the Cokesburg church.

In 1889, Rev. F. P. Mullally was dismissed to the Presbytery of Southern Dakota.

In 1890, the Rev. A. P. Nicholson died. Rev. S. L. Morris, was dismissed to Macon Presbytery, after the dissolution of his pastoral relation with the Edgefield church; Rev. J. E. Fogartie was dismissed to the Presbytery of Orange, after dissolving his pastoral relation with the Walhalla church. The pastoral relation of Rev. J. O. Lindsay and the Willington church was dissolved.

BETHEL PRESBYTERY in 1884 reported twenty-four ministers and forty-one churches, with 3,838 communicants. Bethel church had over 300 members, Bethesda nearly 300. Eighteen others had very nearly 100 or more members. The pastors' salaries paid were nearly \$12,000.00. There were only a few unimportant vacancies. The *Narrative* for the Spring of 1884, was optimistic, two churches reported seasons of special interest. In the autumn of 1884, the Presbytery transferred Shiloh church at its own request, to Mecklenburg Presbytery, N. C., "because the house of worship and the bulk of the congregation are within the bounds of that Presbytery, and because of the hearty acquiescence of said church in the proposed transfer." But a similar request from Tirzah church was not granted. Rev. J. C. McMullen was elected evangelist and his church having earnestly opposed his removal, the matter was decided by Presbytery in favor of dissolving the relation and appointing him evangelist.

Rev. R. A. Webb offered the following Overture to Synod: "It having come to our knowledge that the doctrine of the probable evolution of man's body from the lower animals has been or is to be not only maintained but taught in the Columbia Theological Seminary, and that the Board of Directors at a recent meeting, without recognizing this fact and expressing its nonconcurrence in the doctrine, took no steps looking to the prevention of such instructions;

Bethel Presbytery does hereby respectfully overture the Synod of South Carolina, as one of the Synods associated in the control of the Columbia Seminary, to take such steps as shall prevent the teaching of this hypothesis; not only because it is as yet but a hypothesis, and because many view with great alarm the teaching and prevalence of an idea, which, even under careful definitions and much limitation, is regarded by

them as tending to undermine the foundations of our precious faith, but specially because its teaching in our beloved Seminary is its practical endorsement by the entire Church sustaining that institution, and especially by the Synods controlling it."

This paper was made a special order of the day and when the hour came, a motion was made to lay it on the table. This was lost by a vote of 18 ayes to 25 noes. But no motion was made to adopt the paper.

The *Narrative* stated that all the churches had been supplied in the past summer by the assistance of our seminary students. Several, and some of these important churches, remained vacant. Large accessions had been reported in several churches. There was little complaint of intemperance, Sabbath desecration or worldly amusements. But family worship was too much neglected. After several failures the Presbytery had finally put an evangelist into the field.

In April, 1885, the Presbytery consented to strike out the clause in the Confession of Faith forbidding marriage with a deceased wife's sister. The Presbytery overtured the Assembly to direct the Executive Committee to employ evangelists for special work among the colored people in the South, and especially to consider the propriety of directing the Committee to appoint an evangelist as a general superintendent of this work. At the Fall meeting, it was reported that in answer to this overture, the Assembly had adopted plans for carrying out that work as soon as practicable.

The *Narrative* for September, 1885, was decidedly unfavorable. "We search almost in vain for a single refreshing sign of progress during the past year, and we have to front the prospect of a still lower depression in the future, unless the God of all grace visit us."

Complaint was made of the sad neglect of family religion, the report of anything like special revival from only one of forty-one churches, the absence of members and whole families from religious services, the evil of intemperance was reported as increasing in some churches.

The *Narrative* for the Spring of 1886, was more encouraging. Several formerly vacant churches had secured pastors.

and others were soon to be occupied. The pastors were reported faithful, although the salaries of several had not been paid. The temperance work of the churches was improving, some were free from intemperance, others had disciplined those guilty of it with beneficial results. Worldliness was not so prevalent and sentiment against it was growing. But there had been no special revival and very little growth by additions on profession. The Presbytery directed that a special record of the centennial services held at Waxhaw, April 12, 1885, should be made. The sermon "abundantly adapted to the occasion and full of the Spirit and power of the Gospel" was delivered by Dr. James H. Thornwell, D.D., text Luke 5:7. It was a feast of fat things to the large and intelligent audience there assembled.

The Sacrament of the Lord's Supper was administered by Rev. M. R. Kirkpatrick, W. G. White and W. W. Ratchford. After recess, Rev. J. H. Saye, Presbytery's historian for the occasion being absent, services were conducted by Rev. M. R. Kirkpatrick, Rev. W. G. White and elder J. L. Harris of Chester also taking part.

For systematic beneficence had been contributed, for Sustentation \$439.00, for the Evangelistic Fund \$572.00; for the Invalid Fund \$234.00, for Foreign Missions \$1,938.00; for Education \$307.00; for Publication \$144.00, for Tuscaloosa Institute \$54.00, in all \$3,688.00. The Evangelist had been paid \$1,200.00 a year, fully and promptly.

The *Narrative* for September, 1886, showed that all churches had been supplied with preaching, more or less regularly, and 25 out of 41 had pastors. Salaries had been fully paid, ministers and elders had been earnest and faithful. The spiritual condition of the churches was fairly good, some growth had taken place, and revivals of religion had refreshed several churches.

The report on the Minutes of the General Assembly (held in Augusta) was as follows:

"While there is an acknowledged difference of opinion in this Presbytery, amounting to conscientious convictions, respecting the deliverances of the last General Assembly at Augusta, touching the subject of evolution and the Columbia



Seminary, we recommend that this Presbytery take no action in regard to them, as these matters are under investigation in the proper courts of our Church, where we sincerely hope they will be finally settled."

April, 1887, Rev. J. C. McMullen, who had labored faithfully and successfully as evangelist of the Presbytery resigned, on account of his health. His resignation was accepted with regret and an expression of the high appreciation of his self-denying and valuable work.

The *Narrative* was distinctly encouraging, the churches had been revived and spiritually strengthened by protracted meetings, conducted by the pastors with the aid of the Presbytery's evangelist and the neighboring ministers. "In no case were the services of a professional evangelist deemed necessary." An adjourned meeting was held at Bethesda church, May 6, 1887, when the following preamble and resolutions were adopted by a rising vote:

"Whereas, Rev. James H. Saye, the oldest member of this body has been preaching the gospel fifty years. \* \* \*

And whereas, such a long service as this is a privilege and blessing enjoyed by very few ministers, we deem it appropriate to make a record of the fact, and to express our feelings in the following resolutions:

1. That we congratulate our venerable father, the Rev. J. H. Saye, on reaching his semicentennial in the ministry of our Lord and Saviour Jesus Christ.

2. We give thanks to God for his life and valuable labors, the fruits of which are abundant and precious.

3. We request him, if his strength should be sufficient, to deliver at our next regular meeting, a discourse on his personal reminiscences in connection with the history of this Presbytery.

4. Appreciating, as we do, his presence with us, and his wise counsel in the work of the Church, we pray that he may be spared to us a while longer, and that his declining days may be sweet and peaceful in the assurance of that blessed hope, the glorious appearance of God our Saviour, with a crown of glory for his faithful servant."



Mr. Saye did not deliver the address asked for, but sent the manuscript of his "Reminiscences" to the Fall meeting of Presbytery in 1887, and received the thanks of the Presbytery for it.

The Presbytery placed itself on record as "not seeing the way clear to organic union (with the Northern Presbyterian Church) nor to closer relations of any kind."

The *Narrative* was the most cheering for years. About one-half the churches reported special, gracious revivals with numerous additions to their membership; the members seemed to be growing in grace, the Sabbath was properly observed and there was improvement in the liberality of the people. Sunday schools were increasing and harmony prevailed among the congregations. The succeeding *Narrative* was also of an encouraging tone, except for the usual complaint of the neglect of family worship. The *Narrative* for the Fall of 1888, was also good and reported a great improvement in contributions to Foreign Missions. There were two evangelists in the field, giving half their time to the work, and the entire field was soon to be placed under the care of evangelists, so that no destitution should exist.

At the Spring meeting in 1889, Rev. T. R. English, by appointment of the Presbytery, preached a sermon on "Family Religion," which was warmly commended by the Presbytery and was ordered printed for distribution. The *Narrative* in the Spring of 1889, was good, 134 members had been added on confession of faith, and there were encouraging signs of steady improvement in the grace of giving.

In the Spring of 1890, the Revised Directory for Worship was not adopted. The majority of the Committee on the Tithe reported as follows: "It is the sense of this Presbytery—1st, That the Tithe law, or laws contained in the Old Testament Scriptures are not now, *by right*, a part of the organic law of the Church.

2nd. That the tithe law is of great present value for the instructing of people as to both the duty and the measure of duty in the matter of systematic beneficence."

A minority report was offered as a substitute which, as amended, was adopted, as follows:

"It is the opinion of this Presbytery that the law of the tithe ceased with the Jewish dispensation and that the Church now has no right to demand the giving of any numerical proportion of our income."

As to Voluntary Societies, the Presbytery considered the organization of local societies by the Sessions of the various churches and subject to their control, simply as a matter of expediency, to be decided by each Session for itself. "The organization of Presbyterial, Synodical and general Societies—  
\* \* \* is unwise and ought not to be encouraged."

The Executive Committee closed a long report by stating that "the last year had been a year of success and blessing to our churches. We believe that our people are doing more now than ever before in lengthening the cords and strengthening the stakes of Christ's beloved Zion. The future is full of promise and encouragement."

The *Narrative* for April, 1890, was also optimistic. Some churches had received large accessions, the tone of spiritual life seemed more healthful, the churches seemed to be looking more carefully, in many instances, after the religious instruction of the children.

The progress of Bethel Presbytery during this period was very marked. The Presbytery had a number of efficient and consecrated presbyters, it spent much time on the internal mission work of its territory and exercised a constant and careful episcopal authority over its churches. Long and minute reports were made by its Executive Committee, these reports were carefully considered, and the affairs of each church on the roll needing investigation were brought to the attention of the Presbytery. When it is considered how very small and scattered a Presbytery it was, just at the close of the civil war, and how its strength has increased with the rapid development of its growing field of labor, it is evident that the methods of Bethel are worthy of approval and imitation in many ways.

Licensures for this period were in 1885, S. R. Hope; in 1886, J. A. Wilson; in 1887, J. H. Lumpkin; in 1888, Edward Mack; in 1889, Wm. B. McIlwaine and J. T. Wade; in 1890, W. B. White.

Churches organized were in 1884, Richburg and Beulah; in 1885, Calvary, in York county; in 1886, Fort Lawn and Salem; in 1889, Uriel, Chester county, Woodlawn, York County, and Union, Fairfield County; in 1890, Heath Springs; and Smyrna church was dissolved.

Those received, ordained and installed were in 1884, Licentiate W. B. Jennings received from Harmony Presbytery, ordained and installed pastor of Rock Hill church; Rev. George Summey, received from the Presbytery of Orange, installed pastor of Purity church Chester; Rev. W. G. White, installed pastor of Douglass church, Rev. W. W. Ratchford, installed pastor of Ramah church. In 1885, Rev. J. P. Marion was received from South Carolina Presbytery and installed pastor of Lebanon and Horeb churches; Rev. L. R. McCormick was received from Mecklenburg Presbytery and installed pastor of Zion church.

In 1886, Rev. Roger Martin was received from Fayetteville Presbytery, and installed pastor of Allison Creek and Beth Shiloh churches, Rev. W. G. Neville was received from South Carolina Presbytery and installed pastor of Concord church; Rev. J. L. McLin was received from Harmony Presbytery, and installed pastor of Catholic and Pleasant Grove churches; Licentiate J. A. Wilson was ordained and installed pastor of Aimwell and Longtown churches; Licentiate G. A. Blackburn was received from the Presbytery of North Alabama and ordained and installed pastor of Olivet church; and Candidate J. H. Lumpkin was received from the care of the Presbytery of Cherokee. In 1887, Rev. H. B. Garriss was received from Harmony Presbytery, and installed pastor of Lebanon and Salem churches; Rev. C. R. Birnbach was received from the First Presbytery of the Associate Reformed Synod; Licentiate B. Palmer Reid, was ordained and installed pastor of Bethesda church, Licentiate J. H. Lumpkin, was ordained and installed pastor of Richburg church; Licentiate E. P. Hutson was received from Charleston Presbytery and assigned work with a group of churches in Lancaster county. In 1888, Rev. C. W. Humphreys was received from Palmyra Presbytery, Rev. G. S. Robinson from Mecklenburg Presbytery, and Licentiate W. M. Anderson was received from the Presbytery of Western

District, ordained and installed pastor of Rock Hill church. Rev. M. R. Kirkpatrick was installed pastor of Beersheba church, Rev. James Douglas, pastor of Mt. Olivet church and Rev. G. S. Robinson, pastor of Bethel church. In 1889, Rev. G. L. Cook and Rev. J. M. McLain were received from Mecklenburg Presbytery, Rev. S. R. Riley from the South Carolina Presbytery, and installed pastor of Zion church; Rev. R. P. Smith from Enoree Presbytery, and installed pastor of Bullock's Creek and Mt. Pleasant churches; Rev. J. R. Millard from Charleston Presbytery and Rev. Chalmers Fraser, received from Cherokee Presbytery, and installed pastor of Olivet church. Licentiate W. B. McIlwaine, was ordained as a Foreign Evangelist, Rev. C. W. Humphreys was installed pastor of Douglass and Lancaster churches. In 1890, Rev. W. J. Anderson was received from the Presbytery of North Mississippi, Licentiate S. H. Hay from Charleston Presbytery, ordained and installed pastor of Uriel church, Candidate W. B. White was received from the Presbytery of Nashville, licensed, ordained and installed as pastor of Union church.

Rev. J. M. McLain, was installed pastor of Allison Creek church and Rev. J. R. Millard as pastor of Tirzah church.

Deaths, dismissions and dissolutions were in 1884, Rev. L. R. McCormick, released from the pastoral care of Beersheba and Allison's Creek and dismissed to Mecklenburg Presbytery, R. F. Taylor, released from the pastoral care of Beth Shiloh and dismissed to Cherokee Presbytery; Rev. J. W. Query, released from Douglass church and dismissed to Enoree Presbytery; Rev. W. W. Mills, pastoral relations dissolved with Lebanon and Salem and he was dismissed to Harmony Presbytery. Rev. J. C. McMullen, released from the pastoral care of Concord church and elected evangelist of the Presbytery; Licentiate J. P. Miller was dismissed to the care of Cherokee Presbytery.

In 1885, the pastoral relations of Rev. W. T. Matthews with Zion and Olivet churches were dissolved and he was dismissed to South Carolina Presbytery; Rev. J. R. McAlpine was released from the pastoral care of Aimwell and Longtown churches, and installed pastor of Bullock's Creek and Beer-

sheba. Rev. C. R. Hemphill, D.D., was dismissed to Louisville Presbytery, and Rev. L. H. Robinson, died.

In 1886, Rev. J. Lowrie Wilson was released from the pastoral care of Bethesda church and dismissed to South Carolina Presbytery. Rev. J. P. Marion was released from the care of Lebanon and Horeb churches and installed pastor of Lancaster church, the Rev. H. B. Pratt, who preceded him, having been released from the pastorate of Lancaster. The pastoral relation of Rev. McAlpine with Beersheba was dissolved.

In 1887, Rev. L. R. McCormick died. The pastoral relation was dissolved between Rev. J. H. Lumpkin and Richburg church, between Rev. L. R. McCormick and Zion church, between Rev. R. A. Webb and Bethel church, between Rev. W. B. Jennings and Rock Hill church, and between Rev. Roger Martin and Beth Shiloh church. Rev. George A. Blackburn was released from the pastorate of Olivet church and dismissed to Charleston Presbytery. In 1888, Rev. R. A. Webb was dismissed to the Concord Presbytery, Rev. C. R. Birnbach to the Presbytery of Cedar Rapids; Rev. J. H. Lumpkin to the Presbytery of North Mississippi, Rev. J. C. McMullen to Wilmington Presbytery, Rev. Roger Martin to Mecklenburg Presbytery, Rev. W. B. Jennings to Macon Presbytery, Licentiate E. P. Hutson to the care of Charleston Presbytery. The pastoral relation of Rev. J. R. McAlpine with Bullock's Creek church was dissolved and he was dismissed to Mecklenburg Presbytery.

In 1889, the pastoral relations were dissolved between Rev. W. G. White and Tirzah church, and between Rev. W. W. Ratchford and Harmony church. The name of J. W. Spratt, was stricken from the roll as he had joined the Baptist denomination.

In 1890, Rev. W. G. Neville was released from Concord church, and dismissed to Louisville Presbytery, Rev. G. L. Cook to South Carolina Presbytery, and Rev. J. P. Marion to Concord Presbytery.

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ENOREE PRESBYTERY from 1884 to 1890, inclusive, licensed W. H. White, R. P. Smith and B. Palmer Reid in 1885; Nickels J. Holmes (extraordinary case) in 1888, and ordained

him as an evangelist; in 1889 licensed J. A. Bryan and dismissed him to North Alabama Presbytery; in 1890 licensed, J. F. Jacobs.

It organized Wellford and Center Point churches in 1884; Waterloo and Dorroh churches in 1886; Reedy River church and Harmony (Laurens county) in 1887; Jonesville (Union county) in 1888; Fountain Inn, Clifton and Duncan's in 1889 and O'neal and Rockbridge in 1890.

Ministers received, ordained and installed were in 1884, Rev. J. W. Query from Bethel Presbytery; Rev. A. A. James installed pastor of Glenn Springs; in 1886, Rev. J. M. Rose from Wilmington Presbytery, installed pastor of Washington Street church, Greenville, Rev. Thos. B. Craig, installed pastor of Liberty Springs and Lisbon; Rev. M. C. Britt, installed pastor of Fairview church (received 1885, from Macon Presbytery): Rev. A. A. James, installed pastor of Mount Calvary church. In 1887, Licentiate W. A. Caldwell was received from Charleston Presbytery, ordained and installed pastor of the Union (ville) church; R. P. Smith, was ordained as evangelist, Licentiate B. F. Wilson was received from Harmony Presbytery, ordained and installed pastor of the Spartanburg church; Rev. E. O. Frierson was received from the Presbytery of East Hanover and installed pastor of the Laurens church; Rev. R. W. Milner was received from Atlanta Presbytery and Rev. Luther Link from Savannah Presbytery.

In 1888, S. P. Fulton was ordained as a Foreign Evangelist, and the Presbytery assumed his support as missionary to Japan; Rev. A. M. Hassell was received from South Carolina Presbytery. In 1889, Mr. Hassell, was installed pastor of Liberty Springs, Lisbon and Old Fields churches. Licentiate S. R. Hope was received from Bethel Presbytery, ordained and installed pastor of Union (ville) church; Rev. W. G. F. Wallace was received from Athens Presbytery.

In 1890, Rev. A. G. Wardlaw was received from Atlanta Presbytery and installed pastor of Laurens church; Rev. J. M. Rawlings, D.D., was received from the Presbytery of West Hanover and installed pastor of Spartanburg church; Rev. W. L. Boggs was received from Harmony Presbytery, and installed pastor of Antioch, Mt. Tabor (G) Center Point and

Woodruff churches; Rev. A. M. Hassell, was installed pastor of Bethany church. Rev. R. E. Henderlite was received from Mecklenburg Presbytery.

Deaths, Dismissals and Dissolutions of pastoral relations were in 1884, Rev. C. B. Stewart, released from pastoral care of Fairview church; Licentiate J. H. Dixon, dismissed to Louisville Presbytery; Rev. J. S. Bailey died. In 1885, Rev. Zelotes L. Holmes died.

In 1886, Licentiate B. P. Reid was dismissed to Bethel Presbytery. The pastoral relation of Rev. J. W. Fair with the Laurens church was dissolved and he was dismissed to Mecklenburg Presbytery; the pastoral relation of Rev. R. H. Nall and the Washington Street (Greenville) church was dissolved and he was dismissed to Dallas Presbytery.

In 1887, the pastoral relations of Rev. T. B. Craig with Liberty Springs and Lisbon, and of Rev. T. H. Law, D.D., with the Spartanburg church were dissolved.

In 1888, Rev. R. P. Smith was dismissed to Bethel Presbytery; Rev. William A. Caldwell died. In 1889, Rev. R. W. Milner and Rev. E. O. Frierson died. The pastoral relation of Rev. M. C. Britt and the Fairview church was dissolved and he was dismissed to Augusta Presbytery.

In 1890, Rev. C. B. Stewart died, Rev. B. F. Wilson was released from the pastoral care of the Spartanburg church, and Rev. W. G. F. Wallace was dismissed to Lexington Presbytery.



## CHAPTER XI

### The Synod 1884-1890

Much of the attention of the Synod through this time was given to the Theological Seminary, during the controversy as to Evolution, and its official proceedings have been given in the chapter on that subject.

In 1884, a Report was adopted for a celebration of the centennial of the formation of the Synod of South Carolina, at the meeting in 1885, in Purity Church, Chester.

Synod requested those in charge of the South Carolina exhibit in the World's Exposition at New Orleans to cooperate with the Sunday League of Louisiana in efforts to have the Exposition closed on the Sabbath day. Rev. W. P. Jacobs, D.D., was appointed Historian of the Synod. In 1885, the Synod met in Purity church, Chester, and again spent much time on the Seminary discussion. The Synod was led in prayer by Rev. Dr. Girardeau in behalf of Rev. R. E. McAlpine who expected to sail soon for Japan to assist in opening a mission there for our Church. The moderator expressed the parting salutations of the body to Mr. McAlpine. On Saturday, October 24, the Centennial exercises were held, at 10:30 a. m. The opening prayer was made by the Rev. J. B. Adger, D.D., part of a Commemorative Ode by Rev. Charles S. Vedder, D.D., was sung. Historical addresses were delivered by Rev. W. T. Thompson, D.D., on the Scotch, or First Presbyterian church, Charleston; on Purity Church, Chester, by Rev. G. H. Summey pastor. For lack of time, a historical sketch of Waxhaw church by Rev. J. H. Saye was omitted. Delegates from Orange Presbytery, N. C., the mother Presbytery of the Synod, were received, viz.: Rev. F. H. Johnston, D.D., Major Robert Bingham and the Rev. James C. Alexander. They expressed to the Synod the cordial interest of Orange Presbytery and delivered its fraternal salutations. Dr. John L. Girardeau then delivered the Address of the occasion. The interesting meeting closed with the Doxology

and the benediction. The addresses were published in full. During the exercises, a letter from Rev. George T. Goetchius of Augusta, Ga., was read and a silver-mounted gavel presented to the Synod; the gavel being made from a limb of the historic poplar tree in Washington, Ga., under which the Rev. John Springer had been ordained by the Presbytery of South Carolina, July 2, 1790. Mr. Springer was set apart as an evangelist, he and Rev. John Newton of Lexington, Ga., being the only Presbyterian ministers in Georgia above Savannah, at that time. The letter and gavel were sent through the Rev. W. S. Bean who had himself been ordained as pastor of the Washington and Lexington churches, Ga., in 1873. The Synod returned its thanks to Mr. Goetchius for the Gavel.\*

In 1886, the Synod met at Cheraw. The Synod discussed the Woodrow case very fully. The Synod expressed its profound sympathy with the people of Charleston and the surrounding country in view of the sufferings occasioned by the late dreadful shocks of earthquake.

Rev. Dr. Girardeau and Rev. George Summey were appointed a committee on behalf of the Synod to revise the Constitution of the Theological Seminary. Two venerable ministers of the Synod having died during the past year, Dr. John Leighton Wilson, D.D., and Rev. Samuel H. Hay, suitable memorials were read and also one of Rev. L. H. Robinson who died at the age of thirty.

In 1887, the Synod met at Darlington. Besides the Seminary business, a good deal of time was given to hearing a complaint of Dr. W. T. Russel, an elder of the Spartanburg church against the Presbytery of Enoree. The complaint was not sustained. There had been division in the church and a commission sent by Enoree Presbytery to try to bring about harmony had advised the elders to resign, which they did, though reluctantly. Dr. Russell who had been a very active

\* John Newton was ordained by the South Carolina Presbytery in 1788, at its meeting in Duncan's Creek church, Laurens County, S. C., as pastor of Beth Salem Church in Oglethorpe County, Ga. This was probably the same as the Lexington Church afterward, as Mr. Newton lived in Lexington and was buried there. He gathered the first theological class in his own home, which was continued after his death by the Rev. Thomas Goulding. In December, 1828, the Synod resolved to put the Seminary into immediate operation and elected Rev. Thomas Goulding, with liberty to remain in the pastorship of the church at Lexington, Ga., where he resided, during the year. Dr. Howe's "History of the Presbyterian Church in S. C.," Vol. II, page 420.—*The Author.*

elder, considered himself as forced to resign by the commission, but the Presbytery convinced the Synod that no authority except that of fraternal counsel had been employed. Another complaint of Mr. James Downey against the Enoree Presbytery was remanded to the complainant and the Presbytery. The death of Rev. J. L. Bartlett, one of the oldest members of the Synod, was commemorated.

The following Minute as to the proposed removal of the Seminary from Columbia was adopted;

*Whereas*, it is known to this Synod, through the official report of the Proceedings of Athens Presbytery, that it has overtured the Synod of Georgia to inaugurate measures looking to the removal of the Theological Seminary from Columbia to Atlanta, Ga.; therefore be it resolved.

1st. That this Synod, by way of anticipating this contemplated removal and with a view to forestalling any serious contentions that might arise about this matter between the controlling Synods, does hereby declare that it deprecates the agitation of this matter, as it is opposed to the removal of the Seminary from Columbia as proposed; and it respectfully requests the other Synods not to agitate this question."

Rev. S. P. Fulton, a member of the Synod under appointment as missionary to Japan addressed the Synod, and the Synod expressed its gratitude for the high honor put upon it by the Great Head of the Church in calling still another of its members to this service.

The Synod met at Spartanburg in October, 1889. An overture from Rev. H. C. DuBose in reference to the study of the English Bible in the Seminary was referred to the Committee on that institution, and upon their recommendation, was referred to the Board of Directors.

It was announced that the Seminary had reopened its doors on September 16th, with four professors and twenty-two students. The Faculty consisted of Rev. J. D. Tadlock, D.D., Professor of Church Government and History; J. L. Girardeau, D.D., Professor of Didactic and Polemic Theology; F. R. Beattie, Ph.D., D.D., Perkins Professor of Natural Science in connection with Revelation and Christian Apologetics; W.

M. McPheeters, D.D., Professor of Biblical Literature and Scripture Exegesis.

Dr. J. B. Shearer of the Synod of North Carolina was heard in advocacy of a plan for Christian Education which was referred to a special committee to report in 1890.

The Committee on Minutes of the General Assembly reported that the Assembly had "disapproved the action of the Synod of South Carolina, together with the reasons assigned therefor," in condemning Charleston Presbytery, "forbidding the public contending against the decision of the Assembly," in the Woodrow case.

"But inasmuch as Charleston Presbytery has declared in its records that it has already obeyed Synod's order to 'review and correct its proceeding which Synod has condemned,' we deem it unnecessary to do more than to reaffirm the doctrine that every minister, ruling elder, deacon and private member has the constitutional right to contend publicly, through the press or otherwise, against the decisions of all our courts from the lowest to the highest."

A minority report was presented as follows:

"Resolved, That the Synod expresses its acquiescence in the decision of the General Assembly, and its entire satisfaction with its judgment, inasmuch as its action was not intended to limit either the liberty of private judgment or the constitutional right of proper discussion." These reports were docketed and when they came up, were both laid on the table, as well as a Resolution as follows:

"Resolved, That we see nothing in the Minutes of the General Assembly requiring special action on the part of this Synod."

"Resolved, That the Minutes be received simply as information on the ground that the highest court of the Church having spoken, the lower courts should acquiesce. This course is recommended not only in accordance with law, but as conducive to the peace and harmony of the Church."

The Synod set off Pee Dee Presbytery from a portion of Harmony Presbytery at this meeting, in response to an overture from Harmony Presbytery, asking for this division. The action of the two separated bodies has already been given.

The College at Clinton was commended to all Presbyterians, that as many as feel inclined to do so, may give it their sympathy and support.

In answer to a communication from the American Sabbath Union, the Synod expressed "its profound interest in the object proposed by the Union, and its gratitude to God for its determination to do something to correct the evils of Sabbath desecration.

"That the Synod in adopting this resolution, is not to be understood as committing itself to any action of the American Sabbath Union relating to the civil aspect of the subject under consideration, however much it is to be desired that Christian men as good citizens exert themselves to secure the best legislation, and the efficient enforcement of existing laws, so as to secure a better observance of the working man's rest day."

A permanent committee on the Sabbath of three was appointed, Rev. A. A. James, Rev. G. A. Blackburn and elder I. N. Withers.

The Synod met in October, 1890, at Darlington. Rev. H. C. DuBose, D.D., our missionary to China was elected moderator by a rising vote. Pee Dee Presbytery reported that it had been organized in Darlington church, December 4th, 1889. It consisted of ten ministers and twenty-two churches. The new Presbytery was enrolled.

Dr. J. B. Shearer was present in the interest of the proposed University to be established by the Synods of North Carolina, South Carolina, Georgia and South Georgia and Florida. Quite a long paper was reported by the Synodical Commission providing for the establishment of such a school, common to the four Synods. Each Synod was to appoint three regents so that one should pass out of office each year. The Plan of Union to be in force when ratified by three Synods. The action of the Synod on the Complaint of Dr. J. W. Flinn against Charleston Presbytery, for that body's refusal to receive Dr. James Woodrow has been noticed.

The Synod adopted a report of the permanent committee on the Sabbath which recommended that a memorial should be sent to the National Commissioners of the Columbus Exposition, to be held at Chicago. This was a respectful request

that the Exposition should not be opened on the Sabbath, and that no labor should be performed on that day in the preparation of the buildings or grounds, giving a number of reasons for the request.

A report on Synodical Evangelization was presented, urging that the Synod appoint an Executive Committee on Evangelistic work with a view to developing plans for evangelistic work in the Synod in cooperation with the Presbyteries. A minority report was adopted, taking the ground that the evangelistic work belongs properly to, and can be best prosecuted by, the several Presbyteries; and that as each one of the Presbyteries had one or more evangelists in the field, and this work had been greatly blessed; that the Synod should commend the efforts made by the Presbyteries in this work and urge them to increased diligence; and that churches and people be exhorted to contribute liberally to the evangelistic work in this State.

The Revised Constitution of the Theological Seminary was presented and adopted. The Synod by a rising vote, extended its sympathy to the venerable Dr. John B. Adger in the loss of his wife; and the same message of sympathy was sent to Rev. Wm. A. Gregg who had recently suffered the same loss.

The Synod now consisted of six Presbyteries, with 114 ministers, 8 licentiate and 39 candidates. There were 225 churches, with a membership of 16,112. The increase in wealth, in the value of church property and in contributions had been large.

## CHAPTER XII

### The Presbyteries

1891-1900

#### Charleston Presbytery

During this decade the time of the Presbytery was given chiefly to routine business. The evangelistic work was pressed vigorously, the Sunday schools were developed and members were added yearly from their ranks. The *Narratives* for the year 1891, were encouraging, reporting a healthful spiritual state, with no special revivals.

The same is true of the *Narratives* of 1892, more additions being reported from a number of churches. A decided improvement in liberality is noted in them. The Presbytery also expressed its gratification in the prospect of an enlargement of the Faculty of the Seminary by the election of an additional professor of Biblical Literature, and of one for the chair of Pastoral Theology and Homiletics, with which was combined the study of the English Bible.

The death of Mr. Alfred R. Stillman, an elder of the Second Presbyterian church in Charleston, and for twenty-six years treasurer of the Presbytery, was suitably commemorated.

In April, 1893, a judicial case was brought before the Presbytery which excited much discussion and was carried through the courts of the Church up to the General Assembly. The Record is as follows:

Ainsley H. Monteith and Emma M. Monteith, Complainants,

*versus*

The Session of the Second Presbyterian Church of Columbia, South Carolina.—COMPLAINT.

The Complainants above named, complaining of the Respondent, herein allege:

1. That the said Ainsley H. Monteith and Emma M. Monteith, his wife, are communing members of the Second Presbyterian Church of Columbia, South Carolina, and that at the time hereinafter mentioned Sadie M. Means, a sister of the



said Emma M. Monteith, was also a communing member of said Church.

2. That on or about the 23rd day of March, 1893, the said Sadie M. Means was orally summoned by the Rev. G. A. Blackburn, pastor of said Church, to appear before the Session of said Church at a meeting thereof to be held on said 23rd day of March, 1893.

3. That in response to the said summons the said Sadie M. Means appeared before the Session of the Second Presbyterian Church and in response to certain questions from the pastor, touching her occupation and especially as it required her to work on the Sabbath day, she stated to said Session that she was then employed as an operator in the Telephone Exchange in the city of Columbia, and that as such employe worked in the office on Sundays, from the hour of nine o'clock to the hour of one o'clock.

4. That the said Session, through its Moderator, urged said Sadie M. Means to relinquish said employment as sinful and violative of the Fourth Commandment, but that said Sadie M. Means, who is a poor girl, dependent upon her own labor for her living declined so to do, whereupon said Session suspended her from the communion of said Church.

5. Further your Complainants show that no formal charges of any offence were ever tabled or otherwise preferred against said Sadie M. Means. Nor was process of any kind ever issued against her. That the action of the Session in the premises was informal and based solely upon the admission of said Sadie M. Means, that in the discharge of her duties as an employe of the Telephone Exchange, she was required and did attend at the office of said Telephone Exchange from three to four hours on Sunday, as herein before stated.

6. That said Sadie M. Means lives with these Complainants, and in a large measure looks to them for protection, comfort, counsel and advice.

7. That shortly after said action of Session, to wit, on the 31st day of March, 1893, these Complainants addressed a letter to the Rev. G. A. Blackburn, Moderator of said Session, asking for a copy of the proceedings had against the said Sadie M. Means, and at the same time gave notice to the Session of their

intention to complain to the Presbytery on account of their action, stating in said notice of Complaint the reasons therefor; a copy of which said notice and reasons are hereunto attached, as Ex. "A".

8. That on or about the 5th day of April, 1893, your Complainants received from Mr. C. W. Suber, Clerk of said Session, a copy of said proceedings and upon inspecting same learned that said Session did not record "a full statement of the facts and the judgment rendered," but only their conclusions from the facts stated, thereby presenting a case unjust to the accused and prejudicial to her cause.

9. And your Complainants further show, that many other members of said Second Presbyterian Church of longer standing than said Sadie M. Means are engaged in similar employment of a public nature, whereby they are required to work on the Sabbath day and yet no notice thereof has been taken by said Session, whereby an invidious exception has been made in her case and unwarranted by any precedents in said Church.

10. That your Complainants have served upon said Session additional reasons for their complaint and have hereto attached a copy thereof marked Ex. "B."

11. And your Complainants further show that the action of said Session is contrary to the Constitution and Laws of our Church and finds no warrant or authority in the Word of God as interpreted by our standards.

Wherefore your Complainants ask that the action of said Session suspending the said Sadie M. Means, be annulled and that said Sadie M. Means be restored to full communion and fellowship in said Church.

A. H. MONTEITH,  
E. M. MONTEITH.

(*Ex. A.*)

COLUMBIA, S. C., March 31, 1893.

*Rev. G. A. Blackburn, Moderator of the Session of Second Presbyterian Church:*

Dear Sir:—We will thank you for a copy of the charge preferred or pressed against Sadie M. Means before the Session and a transcript of the proceedings in the case.

You are informed that this is necessary to have, in order that we may make complaint under Chap. 13, Sec. 4, Par. 267 and 268, of the Rules of Discipline, to the Presbytery in the matter.

You will please take notice of our intention to make complaint to the Presbytery as required by the Rules of Discipline, and our reason for so doing—on account of “Mistake or injustice in judgment.”

Respectfully,

A. H. MONTEITH,  
E. M. MONTEITH.

(*Ex. B.*)

*State of South Carolina, Charleston Presbytery:*

Ainsley H. Monteith and Emma M. Monteith, Complainants,  
*versus.*

The Session of the Second Presbyterian Church of Columbia,  
South Carolina, Respondent.

AMENDED NOTICE OF COMPLAINT AND REASONS THEREFOR.

*To the Session of the Second Presbyterian Church of Columbia, S. C.:*

Please take notice that the above named Complainants intend to complain to Charleston Presbytery against the judgment rendered against Miss Sadie M. Means, on the 23rd day of March, 1893, suspending her from the communion of the Church: and assign the following reasons therefor:

1. Because no charge of any offence was ever formally tabled against said Miss Sadie M. Means.

2. Because said Sadie M. Means had never been served with process, duly issued in a cause pending against her involving the trial of any offence as provided by our Book of Discipline.

3. Because said Session in trying the case against said Sadie M. Means, upon her own evidence, did not require “a full statement of the facts to be recorded” in the minutes of the Session.

4. Because said Sadie M. Means, who appeared before the Session at the verbal summons of the Rev. G. A. Blackburn did not state to the said Session “that she habitually violated the Sabbath by working in the Central Office of the Telephone Company in this city,” as appears recorded upon the minutes

of said Session. But on the contrary, in reply to the question from the Rev. G. A. Blackburn, Moderator of Session, "whether she was still violating the Sabbath by working on Sunday at the Telephone Exchange," admitted "that she did work a part of each Sunday at the Telephone Exchange in the discharge of her regular duties."

5. Because the offence with which said Sadie M. Means was charged and upon which judgment of indefinite suspension from the communion of the Church was rendered against her, is common to other members of said Second Presbyterian Church of Columbia, of which the said Session is well aware: and yet no process has been issued against them, whereby an invidious exception has been made in the case of the said Sadie M. Means, unwarranted by the precedents in said Church.

6. Because said judgment is contrary to the Constitution and Laws of our Church and finds no warrant or authority in the Word of God as interpreted by our Standards.

A. H. MONTEITH,

E. M. MONTEITH.

The Judicial Committee reported that the Complaint of A. H. and E. M. Monteith \* \* \* was regular and in order. The report was adopted. The Session was granted permission to file their objections, as follows:

"The respondent \* \* \* excepts to the issuing of the case by this Presbytery for the following reasons:

"1. Par. 268 of the Book of Church Order says, 'Notice of complaint shall be given in the same form and time as notice of appeal.' Par. 258 says, 'Every appellant is bound to give notice of his intention to appeal, and also to lay the reasons thereof in writing before the court appealed from, either before its rising or within ten days thereafter. If this notice or these reasons be not given to the court while in session, they shall be lodged with the Moderator or Clerk.' Notice of complaint was lodged with the Moderator, in this case on the tenth day after the decision complained against, and the reasons thereof are in the following words: 'Our reason for so doing is on account of mistake or injustice in the judgment.'

"Eighteen days after the decision complained against, and one day before the meeting of Presbytery, a new notice of

complaint with new reasons thereof was lodged with the Moderator under the title, 'Amended notice of Complaint and reasons therefor.' It is manifestly the intention of Par. 258, that the notice of complaint with all the reasons thereof should be lodged with the Moderator or Clerk, in proper and final form within ten days after the rising of the court. Nor is there any provision made in the Book of Church Order for changing or in any way amending this notice or these reasons. This amended complaint is therefore, in the judgment of the respondent, irregular and unconstitutional.

"2. Par. 189 specifies what shall constitute the 'Record of a cause' in these words: 'Minutes of the trial shall be kept by the clerk, which shall exhibit the charges, the answer, all the testimony, and all such acts, orders and decisions of the court relating to the cause, as either party may desire, and also the judgment. The Clerk shall, without delay, attach together the charges, the answer, the citations and returns thereto, and the minutes. \* \* \* These papers when so attached shall constitute the record of the cause.' The same Paragraph provides that in the case of a complaint, 'nothing which is not contained in this record 'shall be taken into consideration in the higher court.' In the amended complaint, reasons 3, 4 and 5 consist, of allegations not sustained in the 'record' nor deducible from it. This matter the Presbytery can not consider without violation of the Constitution. This however, is a part of the complaint, and as the Presbytery has no right to strike it out, the whole complaint is thereby made irregular and unconstitutional."

The case came up for consideration and the respondent objected to the amended complaint because the judicial committee, in reporting the complaint as regular and in order had stated to the Presbytery that said report only referred to the original complaint. The moderator ruled that the Record is all that comes to this court from the record of the Lower court. He also ruled that the original form, without the amendment, is all that enters into the record of the complaint. An appeal was taken and the moderator was sustained. Upon hearing the case and calling the roll, the vote stood twenty not to sustain,

six to sustain, and two to sustain in part. Two were excused from voting.

The following protest was then made and recorded :

The undersigned respectfully protests against Presbytery's action refusing to sustain the Complaint of A. H. and E. M. Monteith against the Session of the Second Church, Columbia, in the case of Miss Sadie M. Means, for the following reasons :

1. Miss Means was avowedly disciplined and indefinitely suspended from the communion of the Church by said Session, without due process of law under Par. 234, Rules of Discipline, on the ground that she appeared before Session and confessed that she habitually violated the Sabbath by working in the Central Office of the Telephone Company, in Columbia—whereas the fact was brought out in hearing the complaint, that Miss Means was informed by the pastor that her work in the Telephone Office on Sunday was an offense under our law, for which Session would be compelled to discipline her, either according to due process of law, or without process, on her confession. As the fact of her work in the Telephone Office was not denied, and as she was informed that Session had already decided that it was an offence—she had small choice in deciding whether she should be tried formally, or whether she should admit a patent fact which the Court had already decided made her guilty before the law.

2. The only action ever taken by Session in Miss Means' case was on the 23rd of March, 1893, when she was present before Session by previous agreement between her and the pastor, and on the alleged confession above described, she was indefinitely suspended from the Church communion. The penalty was unduly severe, and should have been preceded by the milder forms of discipline, even if Session's views of the offense were correct.

3. The fact was brought out in hearing the complaint that several members of the Church were, and are allowed, without censure, to engage in various kinds of work on Sunday—such as work in connection with railroads, express office, post office, newspapers, etc. Not only is Session thus partial in its dealings on this matter, but, according to the statements made to Presbytery by the pastor of the Church, the persons referred

to, are, by open agreement, allowed to continue doing what Session regards as a heinous sin and punishes as a grave offence in others.

4. It was brought out in hearing the Complaint that, while Miss Means was in good standing, she requested of the pastor, a letter of dismissal to another Church. So far as the records show there was neither any reason why this letter should not be granted, nor any trace of the presentation of the request to Session. As Miss Means had made a lawful request which was refused, her retention in the Church against her will, and contrary to legal provisions granting her a transfer when desired, the whole proceedings in her case were null and void, as she was in equity, not under the Session's jurisdiction, at the time of her trial.

5. It was not proved in Court that the work done by Miss Means was a disciplinable offence under our law.

6. Your protestant, therefore, believes that the action of Session sustained by Presbytery, was not for the edification of the Church, nor promotive of Truth and Righteousness.

Respectfully submitted,

J. WM. FLINN.

I concur in paragraphs 1, 2 and 3 of the above.

SAMUEL M. SMITH.

Rev. G. A. Blackburn was appointed to bring in an answer to the above protest. His answer was admitted to record as follows:

"The following answer is made to the protest of Rev. Prof. J. Wm. Flinn:

1. Miss Means' coming voluntarily before the Court as shown in the record, no process of law was allowable, except that contained in Par. 234, Rules of Discipline. It was also shown by personal statements that Miss Means knew that she was violating the Law of God without any information from her pastor. It was also shown that she was informed of all her privileges, and chose to voluntarily confess her guilt.

2. Par. 158, Rules of Discipline describes the circumstances under which discipline is to be administered, and the record shows that there was no repentance shown by Miss Means, but



that she persisted in her sin, no other censure, therefore, could have been selected.

3. There was no statement of any other cases of Sabbath breaking in the record of the case, nor did the respondent admit that there were any other cases in the congregation that were parallel with the case of Miss Means, nor was it until after the case had been decided that any explanation of the difference between the case of Miss Means and others in the congregation who worked on the Sabbath, was given and had there been any similar cases, the Session would be open to charge of neglect and failure in duty in them, but this case would not be affected thereby.

4. There is nothing in the record of the case to show that the request for a letter was ever presented to the Session. But subsequent events have proved that Miss Means was not in good and regular standing at the time the pastor informed her that it would be useless for her to apply for a letter. No Church Court can give a Certificate of Dismission to a person to avoid a judicial process.

5. It was shown in Court that Miss Means was habitually violating the Fourth Commandment. That the work in which she was engaged was not a work of necessity, and that there was no necessity compelling her to do it."

Within ten days after Presbytery adjourned, the Complainants lodged with the Moderator of Presbytery a Notice of Complaint to Synod, which met October 31st, at Clinton.

The Presbytery met at Stoney Creek church McPhersonville, in October, 1893. The Minutes of the last stated meeting were read and approved, with the following exceptions that;

1. "A Complaint from A. H. and E. M. Monteith against the Second Presbyterian Church of Columbia was read and referred to the Judicial Committee" be substituted for all the matter from the words, "The following, etc., on page 177, to the words E. M. Monteith," on page 183.

2. That after the words "complaint was heard" on page 200, the following be inserted:

March 23rd, 1893.

"The Session (of the Second Presbyterian Church Columbia), met at the call of the Moderator in the pastor's study.

Present, G. A. Blackburn, and Elders McCreery and Suber. Session opened with prayer by the Moderator.

Miss Sadie M. Means being present, stated that she habitually violated the Sabbath by working in the Central Office of the Telephone Company in this city. She was then exhorted to give up that employment. This she refused to do.

Mr. McCreery, after inquiring what salary she was getting, asked her if she would not rather have a place in the store. This she declined.

The pastor then stated that he had requested her to give up her place and study stenography and typewriting at his expense, but she declined this offer. She was then solemnly warned of the danger she was incurring in making her choice. She still, however, adhered to her choice. Thereupon the Session suspended her from the Church, according to Chap. 10, Sec. 5, Par. 224 of the Book of Church Order.

C. W. SUBER, Clerk.

April 4, 1893. The Session met in the Pastor's study at the call of the Moderator. The complaint of Mr. and Mrs. Monteith was received and read. The complaint is as follows: (See Letter of March 31, 1893, above.) \*

Rev. Messrs. G. A. Blackburn and F. L. Leeper were appointed to represent Presbytery in this case before the Synod at its next meeting in Clinton.

During the meeting of Synod at Clinton, the Presbytery held an adjourned meeting on November, 1893. There was moved a reconsideration of the action of Presbytery at McPhersonville on Oct. 4th, 1893, correcting the minutes of the Spring meeting anent the judicial case then considered. The motion was lost. Prof. J. Wm. Flinn then offered the following protest, which was admitted to record:

The undersigned respectfully protest against Presbytery's refusal to reconsider its action October 4th, '93 (Min's p. 228), whereby it erased certain matter (The Complaint to Presbytery and the Amended Notice of Complaint to Session of A. H. and E. M. Monteith) from the minutes of its Spring meeting.

\* The first notice of complaint was served March 31. The request for a copy of the action of Session was not complied with until April 4th, 1893, hence the delay in complaining formally against the action of March 23, taken twelve days before.

Presbytery at its Fall meeting in October, 1893, at Macphersonville, changed or corrected the minutes of its Spring meeting at Columbia in April:

1st. By striking out about six pages of matter, designated on p. 228.

2nd. By substituting some other matter therefor, designated on p. 228.

3rd. By adding certain matter given on p. 228 to be inserted on p. 200 after the words "the complaint was heard." These words are not found on p. 200 at all.

1. All these changes or corrections are made in minutes "read and approved by Presbytery, Friday, April 14th"—the day after the proceedings recorded in the minutes, at *another term of the court*—(i. e., a meeting held about six months later,) by only six ministers and five elders out of sixteen ministers and seventeen elders who were present six months before and approved those minutes the next morning as a correct record of what they had done, and of what they wished recorded. This record was made and approved while everything in it was fresh in the mind of the court.

2. One third of the members who were in the court six months before, annulled the solemn official record made by the whole body. Eleven men changed at will the record of things which thirty-three men wished preserved—after six months' interval. From the very nature of the case such a record could not be thus changed. It is the "Record of a Cause" which is made utterly unintelligible by these changes. Being the record of a cause the rights and interests of two parties are involved, hence it cannot be changed without mutual consent, whereas these changes were made in the entire absence of one party, the absence of Complainant's representative being formally noted and excused by the court.

3. Again, it is contrary to the law, Par. 189. It is contrary to usage in Presbyterian (as well as all other) Courts. In judicial cases all documents that are presented, and which are in anyway necessary to enable an Appellate Court to understand the proceedings in the case must be recorded. The matter proposed to be stricken out is interwoven with various acts

of Presbytery on which Synod must pass—hence it should be on the minutes, that Synod may act intelligently.

4. Besides all this; a few days after Presbytery adjourned, Complainants in the judicial case involved in this matter, received, after request, from the Stated Clerk of Presbytery a certified copy of the minutes of the Presbytery so far as they related to the case. The Complainants naturally supposed this copy to be what the law entitled them to have in Par. 189, viz.: The "Record of the cause" through Presbytery's Spring meeting. Being authenticated by the Clerk they accepted them as evidence in the full sense of the term according to Rules of Discipline, Par. 213.

5. With this certified copy before them their complaint to Synod was framed. Hence equity demands that the minutes should stand as approved at the Spring meeting. The documents referred to were read in the usual way and sense of that term the day after Presbytery took the action it did concerning them, viz., by referring to them in the proper place by the accepted formula—"See paper A. B. &c.," naming the characters by which they were designated. The minutes of the Spring meetings of Presbyteries are read in the Fall for information, not for correction or amendment.

As to the addition of the Session's Records, complainants of course agree that they belong properly in the Record of Presbytery. But the erasures and substitution made are unlawful and unjust.

Respectfully submitted as part of the record of the cause.

J. WM. FLINN,

Rev. G. A. Blackburn and Rev. J. L. McLees were appointed to prepare an answer to this protest which was adopted and recorded as follows:

First. The Presbytery at McPhersonville in hearing the minutes of the previous meeting, in order that they might be approved as engrossed in the permanent records of the body, discovered that the Stated Clerk had by mistake inserted a paper (Page 228 &c) which had never been considered by the Presbytery, and which had never been approved as a part of the minutes by the Presbytery at its Spring meeting; this the Presbytery ordered corrected by striking it from the minutes.

Second. The Presbytery also required the Stated Clerk to insert in its place the disposition made of the paper above mentioned, as shown by the minutes of the Temporary Clerk, approved by the Presbytery at the time.

Third. The Presbytery also found that the Stated Clerk had failed to record the "Record" of the Session in the Presbytery's minutes, as required by the constitution of our Church. This Presbytery ordered corrected, although the proper place for insertion was not correctly designated. It should have been after the words; "was then read."

1. The allegation of the Protestant that these corrections were made in minutes that had been read and approved at the Spring meeting is totally untrue. The corrections in the engrossed minutes conformed them to the minutes approved at the Spring meeting. The fact that the meeting which corrected the recorded minutes occurred some months after the minutes of the Temporary Clerk had been approved, is of no consequence; for the Presbytery had both minutes before it and could compare them as well twelve months after as one day after.

2. The allegation that the members of the Fall meeting of Presbytery annulled the solemn official record made by the whole body is equally devoid of truth. The Fall meeting, as its custom is, compared the engrossed minutes with the minutes taken daily, and corrected them, so as to make the two records agree. The corrections made by the Presbytery do not affect "the Record of the cause" in so far as the first correction is concerned, because the paper removed from the minutes not having been considered by the Presbytery does not belong to the "Record" while, to the insertion of the Session's record, the complainant has no objection.

3. But how can the Protestant consent "to annul the solemn official record made by the whole body."!! And this seems all the more strange, when the Protestant himself, requested another member of the Presbytery to join him in a call for a meeting of the Presbytery, in order that they might "annul the solemn official record made by the whole body," by inserting in the minutes the "record" of the Session.

11—P.—C.

4. The charge, that the proceedings of the Presbytery in bringing its engrossed minutes into accord with the facts in the case is contrary to the law is a mistake. Nothing is more common, than for courts thus to remove clerical errors from their minutes. And the corrections of the Presbytery instead of violating Par. 189, bring the record into harmony with it. Nor is the removed paper so interwoven with other acts as to make its presence necessary.

5. The Stated Clerk sent the Complainants not only the official "Record of the cause," but also all other papers that were in his possession, that had grown out of the cause, even though they did not belong to the "Record of the cause." The advocate for the Complainants knew as well as the Stated Clerk which of these papers belonged to the "Record of the cause" as prescribed by Par. 189. Furthermore, the Stated Clerk wrote to the Complainants at the fall meeting that only such papers belonged to the official record as were mentioned in Par. 189.

6. This rejected paper, not having been considered by the Presbytery, the complainants knew very well that no complaint could be based upon it, further than to complain against its non-consideration.

The minutes of the Temporary Clerk did not contain the "accepted formula, (See paper A. or B & C.)." But in order that the paper might be labelled the same way throughout, after the statement that a complaint was read and referred to the Judicial Committee, the letter (A) was placed. That it was not the intention of the Clerk or the Presbytery that this required the recording of the paper in the minutes is evident, for the paper was referred to Committee, found unconstitutional, and so never returned legally to the Clerk.

The minutes of this meeting were approved by the following morning, and before the report of the Judicial Committee had been made. If it had not been found out of order, it would have been necessary to record it the next day as required by the constitution, in the trial of the case; this would have necessitated its being on the record twice, which is absurd.

The view of the Protestant that the minutes of a preceding



meeting "are read as information," is so new that it requires no answer.

G. A. BLACKBURN,  
J. L. MCLEES.

Thus the whole matter was brought before the Synod at Clinton in the fall of 1893.

The case was referred to the judicial committee which reported that it was "regular and in order," and recommended that the cause be issued according to the order prescribed in our Book. The respondent, as represented by Rev. Messrs. G. A. Blackburn and F. L. Leeper, excepted to this decision on the ground that the complainants were not now members in full communion with the Presbyterian Church, as they then held letters of dismissal from the Second Presbyterian Church of Columbia. These letters did not designate any other church in our bounds to which they wished to be dismissed, and the letters were held solely for the purposes of litigation. These exceptions were not considered but the cause was heard.

The attention of Synod was called to the fact that an "amended notice of complaint," rejected by Charleston Presbytery, which was one matter of complaint to Synod, was not embraced in the "Record" furnished by the Stated Clerk of the Presbytery. This paper was recognized by the Synod as properly a part of the Record to be read in the cause. The respondents protested against the consideration of the Protests of Rev. J. Wm. Flinn and S. M. Smith with its answer, as a part of the "Record of the Cause." This however did not induce the Synod to throw out these papers. The debate was a sharp one and a good deal of feeling was elicited. The vote was taken by roll call with the result, to sustain the complaint 63; to sustain in part 6, not to sustain 40; excused one.

The committee appointed to prepare the judgment of the Synod in the case just decided, brought in the following as the sense of the Synod.

"That the Synod of South Carolina, having sustained the complaint of A. H. Monteith and Emma M. Monteith in behalf of Sadie M. Means *versus* Charleston Presbytery, Respondent, orders that the action of the said Charleston Presbytery complained against, be, and the same is hereby annulled; and it further orders the Sessions of the Second Presbyterian Church



in Columbia, S. C., to restore Sadie M. Means to all her rights and privileges as a member in full communion of said church." Notice of appeal to the General Assembly was given by Rev. G. A. Blackburn for the respondent. The Rev. J. Wm. Flinn and W. A. Clark, Esq., were appointed to represent the Synod before the Assembly in the appeal.

The Report on the Records of Charleston Presbytery as adopted was, "That the Presbytery be directed to place in its engrossed Records, the amended complaint of A. H. and E. M. Montieth."\*

In the fall of 1894, the Representatives of Charleston Presbytery in the Appeal case reported that they had presented the cause to the best of their ability, pressing principally—

1st. The legal question of the right of Synod to create for itself a "record of the cause."

2nd. The perpetual sanctity of the Sabbath.

"The Assembly refused to sustain your appeal and confirmed the judgment of the Synod."

In order to give in full the Sadie Means Case, the work of the Presbytery has been passed over. The *Narrative* of the Spring meeting 1893 records an unusual number of additions to nearly all the churches, an encouraging increase in the attendance, favorable signs of growth in grace and a steady growth in systematic beneficence.

The death of James Hibben Leland, elder of Mt. Pleasant church, was commemorated.

The Presbytery expressed its interest in the Presbyterian High School which had been established at Rock Hill.

Dr. W. R. Atkinson had offered a resolution in regard to the Sabbath, directed at certain members of a certain church. For this a substitute was adopted, as follows:

"Resolved; That in view of the growing disposition to disregard the Lord's Day, by indulging in secular pleasure or engaging in temporal pursuits, that our churches be and hereby are earnestly and affectionately urged to strict observance of

\* The whole of the "Amended Complaint" had been entered on the minutes of Charleston Presbytery, and was then "stricken out" by drawing a cross-line in pencil across each page. This line was afterwards erased, in accordance with the direction of the Synod.—*The Author*.

the Fourth Commandment, that divinely appointed safeguard of personal piety and of public worship."

At the Fall meeting, a report was made showing that the executive Committee of Home Missions for the Presbytery had not had a full meeting for nearly two years and the Presbytery directed them to meet as soon as possible. The Committee was also reorganized.

The Presbytery voted to adopt the Revised Directory for Worship, but to reject the optional forms.

The *Narrative* for the Fall of 1894 was encouraging in the main, but speaks of the disasters caused by the great storm of that year, which had destroyed much property along the coast and led to many privations. The growth in membership and in liberality was steady. The *Narrative* expressed pleasure in the establishment of a well equipped and most flourishing Presbyterian High School, conducted by one of our churches in the city of Columbia.

An adjourned meeting of the Presbytery was held in Columbia, November 16, 1894, with four ministers and one elder present. Reuben James, colored, applied to be taken under the care of the Presbytery as a candidate for the ministry. Though he had testimonials as to his Christian character he had not brought any formal certificate from the Session of his own church, and the Presbytery postponed action until a later meeting. The applicant's case was again considered at a meeting held Feb. 1, 1895, and referred to the regular Spring meeting of the Presbytery. At that meeting in April, 1895, the case came up again and Dr. S. M. Smith moved that the colored man be taken under the care of the Presbytery as a candidate for the ministry. A substitute was offered by Rev. T. P. Hay and adopted, as follows:

"1. Presbytery refuses to receive Reuben James as a candidate for the ministry for the reason that the Presbytery is dissatisfied with the policy of the Assembly's Committee on Colored Evangelization in delaying the organization of the Independent African Church.

2. The Charleston Presbytery respectfully overtures the General Assembly to order the erection of the Independent

African Presbyterian Church at once, as we believe the time has come for this organization."

Dr. S. M. Smith brought in this protest for himself and others:

"The undersigned respectfully protest against the action of Charleston Presbytery in refusing the application of Reuben James (colored) to be received under the care of the Presbytery as a candidate for the ministry.

1. Because he has appeared before the Presbytery, has been examined as to his christian character and his motives for entering the ministry and this examination has been sustained as satisfactory.

"2. In view of this fact, to reject his application upon the sole ground of his being a negro, is to repudiate the clear, settled, avowed position and polity of our Church on this matter as declared again and again in the action of our General Assembly.

"3. More than this; such action seems to contradict the whole spirit of our work for the colored people; it would render our Institute at Tualoosa a useless excrescence upon our system of Education; and finally, it seems to your protestants, utterly inconsistent with any practical effort for the evangelization of this race within our borders." Signed by S. M. Smith; G. R. Brackett, James Allan.

An answer was brought in by a committee, Rev. G. A. Blackburn, Chairman, giving the following reasons for the action of Presbytery:

"1. The meeting of the Presbytery before which Reuben James appeared was a small adjourned meeting which referred the matter to this Presbytery for adjudication, the Presbytery therefore is not to be bound by anything done relating to the case by that meeting.

"2. That the action of this Presbytery, so far from being in opposition to previous deliverances of the General Assembly, is intended to hasten the culmination of the Assembly's plan in the setting up of a separate Negro Church.

3. The Presbytery is thoroughly convinced that the setting up of a separate Church for colored people would largely in-

crease the contributions to the Tuscaloosa Institute and to evangelistic labor among the Negroes."

The Synod in 1895 took exception to this action, on the ground, "that the Presbytery refused to receive under its care, as a candidate for the ministry, an applicant simply on the ground that he was colored. "The Synod excepts to this and directs the Presbytery to review its action in this matter and correct the error as far as possible."

The answer given to Synod by the Presbytery in April, 1896, was.

"1. The Synod evidently lacked information as to our local conditions, and as to our purposes.

"2. Presbytery does not know what law it has violated, and Synod failed to specify paragraph erred against.

"3. Should Reuben James appear before the Presbytery again, and should the Assembly approve the action of Synod, the Presbytery will give the matter its most earnest consideration, and will correct any errors that may be made to appear."

Elder J. A. Enslow complained to the General Assembly against the action of Synod, and the Assembly at Memphis, sustained the action of the Synod and recorded its judgment as follows: "In refusing to sustain this complaint, the General Assembly without expressing any opinion as to the extent of the general discretionary power of a Presbytery in receiving candidates, confirms the action of the Synod solely on the ground that the reason given by the Presbytery for not receiving the applicant as a candidate, namely that he was colored, is contrary to the law and constitution of the Church."

In the Fall of 1896, upon receiving the report of the committee on the Minutes of the General Assembly, the Presbytery took exception to the action of the Assembly and adopted a long paper, covering twelve written pages, stating the reasons for the action of the Presbytery. Presbytery claimed that the Synod and Assembly had imputed to the Presbytery a reason which the last body had not given, that the action of the Presbytery was based upon administrative reasons entirely, the Presbytery wishing to hasten the organization of an independent colored Presbyterian Church. The Presbytery did not wish to recede from its time-honored opposition to the

amalgamation of whites and negroes in social and ecclesiastical relations. The Assembly manifestly erred in its interpretation of the law and the constitution, because there is nothing in them on the subject. The risk of admitting colored members into the churches, of electing colored elders and deacons and of finally being out-numbered by the colored members was held up as a dreadful prospect. The history of the Church on the subject was reviewed at length.

To this paper, Rev. Drs. S. M. Smith and J. Wm. Flinn dissented, "so far as it relates to the Assembly's conduct of the colored work, as being in its historical statements and inferences therefrom, unsustained by the history and records of the Church."

The Presbytery also excepted to the action of the Assembly in endorsing the contract entered into between the Assembly's Home and School and the city council of Fredericksburg, Va., as opposed to the Scriptural position of our Church touching the relation between Church and State; as establishing a precedent sure to issue in more serious encroachments upon our time-honored position; and as affording encouragement to religious organizations holding different convictions as to the relation of Church and State to press their convictions to their logical results and to reap whatever of benefit may be secured thereby.

At a special meeting held in July, 1896, Mr. D. S. Henderson of Aiken, offered to the Presbytery a lot in Aiken with an unfinished house, as a future home for the Evangelist of the Presbytery, the deed to be made to the trustees appointed by the Presbytery. Rev. J. C. Oehler, the pastor in Aiken, stated also that \$800.00 would finish the house and of this amount \$400.00 had been given. The Presbytery accepted the gift and returned its thanks to Mr. Henderson and to Mr. G. H. Cornelson, Sr., for his gift of the \$400.00.

The *Narratives* for 1896 were on the whole, encouraging, and it was especially stated that there had been some improvement in the privilege of family worship, the neglect of which had been so often a cause of sorrow. The death of Rev. John R. Dow, for many years the faithful evangelist of the Presbytery

and its Stated Clerk took place on December 23rd, 1895, and was suitably commemorated by the Presbytery.

In the autumn of 1896, the Presbytery issued a pastoral letter to its churches, laying stress on the upbuilding of the Sabbath school work, and of careful preparation of the children at home for their lessons in the Sabbath schools. The Presbytery was deprived by illness, growing age and death of many of its oldest and most beloved members during this period. Messages of sympathy were sent to Rev. Dr. Girardeau and Rev. J. B. Dunwoody, and memorial services were held for those who had died. Dr. Girardeau, Rev. W. G. Vardell, Rev. W. S. Wightman, Rev. C. E. Chichester and Rev. J. R. Dow, and Elder H. M. Bruns died during this decade.

The *Narratives* for 1898 were about as usual. Those for 1899 showed a normal growth and spiritual condition, with no special revival seasons but with little to disturb the development of the life and work of the members. In 1899, at the Spring meeting, a long memorial of the lamented Dr. J. L. Girardeau was adopted.

In 1900, the *Narratives* showed about the same condition, there had been little revival and only seventy had been added on examination and eighty-five on certificate. At the close of two out of bounds and only eleven pastors) thirty-three ministers (four infirm, one foreign missionary, two professors two out of bound and only eleven pastors) thirty-three churches, six being vacant; one licentiate and three candidates. The membership was 2,553, Sabbath school teachers 225, scholars 1,401. Contributions were, for Pastor's salaries nearly \$16,000.00; for Foreign Missions \$2,618.00; for Home Missions in all \$2,209.00; for Education \$1,247.00.

At an adjourned meeting held in Columbia, May, 1900, a paper was submitted to the Presbytery by Rev. D. J. Brimm, D.D., as follows:

To the Presbytery of Charleston.

Dear Brethren: I hold and have been teaching ever since my ordination, that miracles are possible and still to be expected, and that they—particularly miracles of healing—do occasionally occur nowadays, according to reliable testimony. This view has been branded as so seriously erroneous, by our As-

sembly's Committee of Foreign Missions, and by certain unauthorized parties in the Synod of South Carolina, that I have felt under the necessity of quitting the Seminary, for its own sake; and now wish to save the consistency of the Southern Presbyterian Church by asking, on this simple statement, to drop me from your roll of ministers.

I do not make this request without long deliberation and prayer, nor without keen sorrow over the necessity. I have no desire to force a heresy trial (this is much to be deprecated) nor to seek a judicial trial, as probably no good would come of it, and long delay might be caused by either method, which delay I am not prepared for. In the present circumstances there is probably no chance for getting work in our Church. The only alternatives are secularization (which I do not believe the Lord approves of) or dismissal from the Church, so that I can go my way in peace and serve the Lord as I conceive that his Word and Providence direct. This is a very serious step, but is the best I know of and, consequently, I ask it.

Yours very sincerely,

D. J. BRIMM.

Columbia, S. C., May 11, 1900.

The following is the statement:

#### STATEMENT OF MY VIEW OF MIRACULOUS HEALING

The following is a statement of the views that have been the occasion of my asking for dismissal from the Presbytery:

1. I believe that miracles belong to this whole dispensation, and not merely to the first century of it; and that they were given to sustain the truth of Christianity, and not merely to guarantee the deity of Christ and the inspiration of the canonical writers; that they are needed for their apologetic value as much now as they were in the apostolic age; that miracles of healing are a special characteristic of this dispensation, and are the special privilege of God's children; that God means and wishes to make a difference between His children and those that are not, salvation being much more a real and present possession than we ordinarily make it.

2. I believe that disease, defects and deformities are, as a whole, the consequence of sin in the world; that in particular cases they may be and often are the result of particular sins,



but are not necessarily so; that Satan sometimes visits them upon us, by God's permission, for trial; that they sometimes come as the result of the ignorant or non-ethical violation of the laws of nature and health; that they are sometimes visited directly by God, for punishment, or for chastisement, or for trial—and in any case God's knowledge and act, efficient or permissive, are involved.

3. I believe that these human ills, being part of the penalty that we suffer for sin, are involved in the atonement made by Christ, so that in a literal sense He bore our infirmities, and with His stripes we are healed; but, just as in the case of justification, we get the benefit in accordance with our faith; and so, when we come to God confessing our sin and believing His promise, that we may expect to be healed; that, just as in the case of the healing of soul-sickness, God repudiates the assistance of human works, so in the healing of the body He will not divide His honor with human medicines and devices.

4. I believe that when Satan causes our sickness, God is ever ready to frustrate Satan if we put ourselves in the right attitude towards Him; that when we are sick, by reason of ignorant violation of the laws of health, God will pity us if we come to Him in faith, and will heal us; that the Lord Jesus Christ is as powerful and compassionate now as He was when He lived on earth, and will reach forth the helping hand if we cry to Him in faith; and that the fact that God overrules sickness for the cultivation of various Christian graces, does not imply that He has efficiently ordained it for this purpose, any more than that He so ordains a crime which He may so overrule.

5. I believe that, if God permits or effects a case of sickness for chastisement, we have no right to try to frustrate His chastisement by the use of medicine, but should repent, and, trusting His mercy, draw near to Him in faith and submission; that, if it be for trial, the way to meet the trial is not by resorting to the most skillful physician and approved medicines, but to God Himself, who is righteously jealous of His honor, and will not divide it with men.

6. I believe that advancement in science and discovery, in the knowledge of *materia medica*, and in therapeutical and

surgical skill, is at once part of God's benevolent providence towards the evil and unthankful and faithless, and also part of the godless, humanly self-sufficient, material civilization; that whereas Christ did not use means for healing, we are not required to use them, and that inasmuch as He could do no miracles where there was no faith, neither can we, and now, as then, the faith makes the standard according to which anything is done.

7. I believe that there is Scripture warrant for these positions (at least, for the fundamental positions, while the others are logically deducible), and that they do not affect our getting sick, our eating and drinking proper nourishment, and using proper precautions to sustain life and preserve health, and our dying in the Lord's good time and own way, because there is no Scripture warrant for the negative of these; and, further, I deny that they subject God to every human caprice.

8. I believe in the reliability of human testimony in the case of present-day miracles as much as in the apostolic age—making allowance, of course for the factor of inspiration in the latter case, and I depreciate the rejection of this testimony—as serving to sustain Hume's position and to destroy the position of the Church as to the witness of the Gospels; and I believe that the counter-position, so widely prevalent in the Church, is lending its aid to the triumph of rationalism and anti-supernaturalistic scepticism.

9. I believe that teaching is the test of the miracle, rather than the miracle of the teaching; that Satan is to work miracles, and is now working them, and on the Church's position as to the function of miracles will deceive all but the very elect, and will cause them much trouble; and that we have a right to employ miracles to counteract these Satanic miracles of "Christian Science," of "Mental Science" and of Anti-Scriptural Spiritualism.

10. I believe that anointing by the elders, with prayer, is unqualified and explicit, and that the promise is equally so; that this is sustained by other Scriptures; that God has vindicated the interpretation beyond room for cavil; that God is more honored thus than by the employment of human skill and knowledge, even in conjunction with appeal to Him; and

that the objections sprung against miraculous healing are altogether unreasonable and due to the "evil heart of unbelief" that remains in the people of God; and that we have already run deeply into Christian pharisaism—making void the Gospel through our traditions—as evidenced by the bitter antagonism to this doctrine.

(Signed)

D. J. BRIMM.

The letter was docketed until the fall meeting of Presbytery, and the statement of views referred to a committee to report on same, consisting of Rev. Sam'l M. Smith, D.D., Rev. S. C. Byrd and Ruling Elder W. A. Clark.

At the Fall meeting in October, 1900, the report was presented and amended and adopted, as follows:

The Committee to which was referred the "Statement" of Rev. D. J. Brimm, D.D., respectfully reports to Charleston Presbytery, recommending:

(1) That the Presbytery put on record its recognition of Professor Brimm's faithful and efficient service as a teacher in the Seminary to which work he was ordained by this body.

(2) That the Presbytery express its appreciation of the course pursued by Professor Brimm in this difficult and delicate matter, bringing it himself before the Presbytery with a candor none too common, and manifesting a disposition to spare the church all discord and damage, regardless of the personal consideration of consequences to himself. Such a course and such a spirit deserve the highest commendation.

A careful examination of the "Statement" leads your Committee to the conclusion:

(1) That the view is not believed, but on the contrary condemned by the church, is made plain by the clause contained in the Book of Church Order, p. 32, which explicitly declares the conviction of the church that miraculous gifts "have long since ceased."

(2) It is inconsistent with Chapt. XIII, of our Directory for Worship—the chapter entitled "Of the Visitation of the Sick." This chapter, dealing formally with the very matter contemplated in the "Statement," not only makes no provision for the views therein contained, but on the contrary opens with a state-

ment which expressly contradicts the chief contention of Professor Brimm's paper.

In view of these facts, your Committee is of the opinion that the "Statement" of Dr. Brimm is at variance with the standards of the Presbyterian Church in the United States, and that the view of Divine Healing as set forth therein is unscriptural.

We, therefore, recommend that Dr. Brimm be informed of this deliberate judgment of Presbytery, that he be admonished against the same, and that he is hereby enjoined against teaching or promulgating it in any way.\*

SAMUEL M. SMITH,  
S. C. BYRD,  
W. A. CLARK.

The churches organized, 1891-1900 were Corinth at Round in 1891; Bamberg in 1893, Blackville in 1894, Boiling Springs in 1896, Estill in 1898. In 1899, Ebenezer changed its name to the Fourth Presbyterian church of Charleston.

Licenses were Thomas B. Trenholm and C. O. Martindale in 1892; Joseph Crockard and Malcolm MacGillivray in 1893; George H. Cornelson, Jr., O. A. White and E. C. Bailey in 1894; Tozi Takada (from Japan) in 1896; Melton Clark in 1898; Kenneth McCaskill in 1900.

Ministers or Licentiatees received, ordained and installed were, Rev. W. R. Atkinson from Mecklenburg Presbytery in 1891, Rev. F. L. Leeper from North Alabama Presbytery in 1892, and Licentiate Daniel J. Brimm was ordained, and Rev. H. G. Gilland was installed pastor of Summerville church the same year; also Rev. W. H. Taylor was installed pastor of Walterboro.

In 1893, Rev. N. Keff Smith was received from Savannah Presbytery and installed pastor of Ebenezer church; Licentiate D. A. Blackburn was received from Harmony Presbytery, ordained and installed pastor of the Westminster church, Charleston; Rev. F. L. Leeper was installed pastor of Mount Pleasant and James Island churches.

In 1894, Rev. W. S. Wightman was received from Bethel

\* Dr. Brimm's request (p. 258) to be dropped from Presbytery's roll of ministers was not complied with. He resigned as Professor of New Testament Literature and Exegesis in Columbia Theological Seminary in 1900. He is now Professor of Bible in The Presbyterian College of South Carolina at Clinton and a member of South Carolina Presbytery.—Ed.

Presbytery, and installed pastor of Ebenezer church, Rev. F. L. Leeper was installed pastor of New Wappetaw; Rev. S. S. Laws, D.D., was received from the Presbytery of New York City, and Licentiate, James MacNab was received from the Cayuga Presbytery.

In 1895, Licentiate H. R. Murchison was received from South Carolina Presbytery; Rev. A. G. Wardlaw was received from Enoree Presbytery and installed pastor of Westminster church, Charleston.

Licentiate A. L. Patterson was received from Knowville Presbytery, ordained and installed pastor of Bethel (Walterboro) church and of Corinth and Wilton churches.

In 1896, Rev. W. G. Vardell was installed pastor of James Island, John's Island and Wadmalaw churches. In 1897, Licentiate H. R. Murchison was ordained and installed pastor of Blackville and Richland churches; and Rev. W. W. Brimm was received from Macon Presbytery.

In 1898, Rev. L. H. Baldwin was received from Mecklenburg Presbytery and installed pastor of Ebenezer church; Rev. H. M. Parker was received from Asheville Presbytery and installed pastor of James Island, John's Island and Wadmalaw churches; and Rev. S. C. Byrd was received from the Presbytery of New Orleans. Rev. F. L. Leeper was installed pastor of Beech Island and Barnwell churches.

In 1899 Licentiate J. M. Harris was ordained and installed pastor of New Wappetaw church; Licentiate H. R. Rusk was received from Cherokee Presbytery and ordained as an evangelist; Rev. G. H. Cornelson, Jr., was received from Ouachita Presbytery and installed pastor of the Aiken church; Licentiate R. P. Walker was received from Enoree Presbytery and ordained as an evangelist. He was dismissed to Ouachita Presbytery but returned and was received from that Presbytery again in 1900.

Dissolutions, Dismissals and Deaths were, in 1891 the pastoral relation of Rev. E. P. Hutson and Walterboro was dissolved and he was dismissed to Pee Dee Presbytery; Rev. H. M. Dixon was dismissed to Mecklenburg Presbytery.

In 1892, Rev. E. C. Murray was released from the pastoral care of Summerville church and dismissed to the Presbytery

of Orange, N. C. Rev. T. P. Burgess was released from Ebenezer Church and dismissed to the Presbytery of Atlanta; Rev. R. A. Webb, D.D., was released from Westminster church and dismissed to the Presbytery of Nashville; Rev. J. McL. Seabrook was released from the James Island church and dismissed to the Presbytery of Orange.

In 1893, Rev. F. R. Beattie, D.D., was dismissed to West Lexington Presbytery. Licentiate C. O'N. Martindale to care of Pee Dee Presbytery. Licentiate T. B. Trenholm to care of Atlanta Presbytery and Licentiate Malcolm MacGillivray to care of Savannah Presbytery.

In 1894, Rev. A. A. Morse died. Rev. N. Keff Smith was released from Ebenezer church and dismissed to New Orleans Presbytery, Rev. W. G. Vardell was released from the pastoral care of New Wappetaw church, Rev. W. H. Taylor from Bethel church (Walterboro), Licentiate Jos. Crockard was transferred to the care of Harmony Presbytery: Licentiate James MacNab to Black Hills Presbytery, South Dakota.

In 1895, Rev. D. A. Blackburn was released from the pastoral care of Westminster church, Charleston, and dismissed to the Presbytery of New York City, Licentiate E. C. Bailey was transferred to Missouri Presbytery but returned his letter and was dismissed in 1896 to Enoree Presbytery, Licentiate C. A. White was transferred to care of Fayetteville Presbytery and the pastoral relations of Rev. F. L. Lepeer with James Island and Mount Pleasant were dissolved.

In 1896, Rev. W. S. Wightman died; Licentiate G. H. Cornelson, Jr., was transferred to the care of Ouachita Presbytery.

In 1897, Licentiate L. G. Henderson was transferred to the care of Macon Presbytery; and Licentiate James A. Dorritee to the care of Mecklenburg Presbytery.

In 1898, Licentiate Melton Clark was dismissed to Pee Dee Presbytery. The pastoral relations were dissolved between Rev. J. C. Oehler and the Aiken church and between Rev. H. R. Murchison and the Richland and Blackville churches. Dr. John L. Girardeau died.

In 1899, Rev. J. C. Oehler was dismissed to Austin Presbytery (Northern Presbyterian Church), Rev. H. G. Gilland



was released from the pastorate of the Summerville church. Rev. C. E. Chichester died.

In 1900, the pastoral relations were dissolved between Rev. A. L. Patterson and the Wilton church, between Rev. L. H. Baldwin and the Fourth Presbyterian Church (Ebenezer) of Charleston, and between the Rev. W. T. Thompson, D.D., and the First Presbyterian church of Charleston. Licentiate Tozi Takada was dismissed to the care of the Naniwa Presbytery, Japan.

The Fort Motte church was dissolved and its members were transferred to the Second Presbyterian church of Columbia.

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HARMONY PRESBYTERY. The Spring *Narrative* for 1891, was cheering. Vacancies had been reduced by a system of grouping, churches were more anxious to secure pastors and the spirit of liberality was growing. The women of the Church were devoting themselves to every good work and there was little complaint of worldliness, intemperance or Sabbath desecration.

But there had been few additions on profession of faith, and no special revivals had been reported. The autumn *Narrative* was encouraging in some statements as to the supply of all churches, the good attendance and the spiritual life of the members. But the growth had been only from the young people of our Church, and there was neglect of family religion in many churches.

It was decided that at the close of the year, evangelistic work should be suspended within the bounds of the Presbytery, as there was little work open for an evangelist.

The Sabbath schools were reported as numbering over 1,000 scholars and 140 teachers. Forty-three scholars had been admitted to the communion, and the schools had contributed to Foreign Missions and other causes, \$328.00. The *Narrative* for the Fall was about as usual.

The Presbytery sent a strong protest to the Managers of the Columbian National Exposition against opening the Exposition on Sunday.

The *Narrative* for the Fall of 1892 was about as usual giving the impression of "a quiet, orderly and fairly consistent membership, lacking, however, in warmth, zeal and aggressiveness."



The Presbytery agreed to take part in the control of the Presbyterian College of South Carolina at Clinton, in April, 1893, and appointed two trustees of that institution. The *Narrative* was of the usual tenor. The *Narrative* for October, 1893, reported revivals at Mt. Zion and Hebron churches, with twenty-one additions to the former and ten to the latter church. Ninety-two were added to all the churches. The spiritual condition of the churches was better than usual. In the spring of 1894, 127 were reported as added on profession and by certificate. Only one church reported any effort made to reach the colored people.

The Presbytery disapproved of its licentiates entering into any preaching engagements that interfered at all with their studies in the Seminary. In the Fall meeting of 1895, "the destitute and often discouraged condition of one-third of the congregations" was mentioned, as a cause for serious consideration and effort at a remedy. The *Narrative* for the Spring 1896, indicates the need of more entire consecration and greater activity in extending the saving influences of divine grace upon those outside the Church. All the churches were now provided with preaching.

In the spring of 1898, the *Narrative* states that less than 100 had been added, that there was no complaint made of worldliness or of profanation of the Sabbath and that the congregations were contributing to the various causes of the Church. The statistics showed an increase of nearly \$400.00 over the contributions of the previous year, the largest sum being given to Foreign Missions, nearly \$1,100.00.

The Presbytery did little but routine work until the close of 1900, organizing some new churches and licensing candidates. The *Narrative* for the Fall meeting of 1900 reported some revivals and an addition of seventy-six souls on profession of faith. At the close of the century there were 14 ministers, 33 churches, one licentiate, and three candidates. The communicants numbered 2,257, the pastors' salaries paid amounted to nearly \$9,000.00, and over \$1,500.00 had been contributed to Foreign Missions.

The licensures for this period were in 1892, D. A. Blackburn; in 1893, H. C. Kegley and R. O. Flinn; in 1896, W. H. Mills; in 1897, J. Ashby Dick and Howard L. Patterson.

Churches organized were, in 1898, New Hope and Georgetown; also at Pinewood, S. C.; and in 1899, Jordan church at Jordan, S. C. Ministers received, ordained and installed were, in 1891, Rev. J. E. Dunlop from Pee Dee Presbytery; in 1892, he was installed pastor of Williamsburg, Union and Indiantown churches, and Rev. W. H. Workman was installed pastor of Midway and Bethel churches. In 1893, Licentiate C. O'N. Martindale was received from Pee Dee Presbytery, ordained and installed pastor of Pinetree church; Licentiate W. F. Hollingsworth was received from Atlanta Presbytery, ordained and installed pastor of Mt. Zion church; in 1894, Rev. J. E. Dunlop was installed pastor of Central church, Licentiate Joseph Crockard (received from Charleston Presbytery) was ordained and installed pastor of Summerton, Wedgefield and Tirzah churches. In 1895, Rev. S. E. Bishop was received from Pee Dee Presbytery, and installed pastor of Midway and Bethel churches; Rev. J. E. Stevenson was installed pastor of the Mayesville church.

In 1896, Licentiate C. M. Richards was ordained and installed pastor of Hebron, Pinetree and Hephzibah Churches, Licentiate V. R. Gaston was received from Enoree Presbytery, ordained and installed pastor of Mt. Zion church; Licentiate J. C. Bailey was received from Enoree Presbytery, ordained and installed pastor of Tirzah, Wedgefield and Summerton churches; Rev. A. E. Chandler was received from Atlanta Presbytery.

In 1897, Rev. C. M. Richards was installed pastor of Turkey Creek church. In 1898, Licentiate W. H. Mills was ordained and installed pastor of Richmond, Brewington and New Harmony churches; Licentiate H. L. Patterson was ordained and installed pastor of Beulah and Lynchburg churches. In 1899, Rev. W. W. Sadler was received from Bethel Presbytery, ordained and installed pastor of Lynchburg and Beulah churches. In 1900, Licentiate F. H. Wardlaw was received from Bethel Presbytery and ordained. Rev. J. C. Bailey was installed pastor of Pinewood church.

The dissolutions of pastoral relations, dismissions and deaths were as follows: In 1891, Rev. A. M. Sale died. Licentiate George G. Mayes was dismissed to South Carolina Presbytery,

the pastoral relation was dissolved between Rev. Robert Bradley and Pinetree church.

In 1892, the pastoral relation was dissolved between Rev. W. H. Workman and the Corinth church; Rev. S. E. Bishop was dismissed to Pee Dee Presbytery.

In 1893, the pastoral relation of Rev. W. S. Bean with Mount Zion church was dissolved and he was dismissed to Enoree Presbytery; the pastoral relation was dissolved between Rev. W. C. Smith and Mayesville church; Rev. J. G. Richards was dismissed to Pee Dee Presbytery and Licentiate to Charleston Presbytery. In 1894, the pastoral relation between Rev. C. O'N. Martindale and Pinetree church was dissolved; Licentiate R. O. Flinn was dismissed to Atlanta Presbytery and Licentiate H. C. Kegley to Orange Presbytery.

In 1895, the pastoral relations were dissolved between Rev. W. H. Workman and the Midway and Bethel churches, and between Rev. W. F. Hollingsworth and Mount Zion church, Rev. W. C. Smith was dismissed to South Carolina Presbytery, and Rev. T. F. Boozer to Mecklenburg Presbytery.

In 1896, the pastoral relations of Rev. Joseph Crockard with Summerton, Wedgefield and Tirzah churches were dissolved, and he was dismissed to Mecklenburg Presbytery. Rev. C. O'N. Martindale was dismissed to South Alabama Presbytery, and Licentiate Charles Montgomery to the Savannah Presbytery.

In 1897, Rev. D. X. La Far died. Rev. W. F. Hollingsworth was dismissed to Cherokee Presbytery.

In 1898, the pastoral relations between Rev. J. E. Dunlop and Indiantown and Central churches were dissolved, and those between Rev. H. L. Patterson and the Lynchburg and Beulah churches.

In 1899, Rev. A. F. Chandler died; and Rev. H. L. Patterson was dismissed to Nashville Presbytery. In 1900, the pastoral relations of Rev. James McDowell and Manning church and of Rev. S. E. Bishop and Midway and Bethel churches were dissolved.

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**SOUTH CAROLINA PRESBYTERY.** In 1891, the Presbytery agreed to take part in the control of the Presbyterian College of South Carolina at Clinton, and appointed two directors. The

*Narrative* was encouraging, several churches having been revived and a number of additions having been made, on profession of faith. A good many churches were vacant and there was no evangelist. The *Narrative* for the autumn of 1892 was also good and mentioned the marked improvement in contributions to Foreign Missions; two churches, Abbeville and Greenwood, having each undertaken the support of a missionary. Rev. W. T. Matthews had been elected as evangelist.

In September, 1894, Dr. James Woodrow was received from the Presbytery of Augusta. Dr. J. B. Adger resigned the pastorate of the Pendleton church and the Presbytery, upon dissolving the relation, passed a resolution of sympathy and appreciation of this venerable and beloved brother and engaged in special prayer for him. A similar resolution of appreciation of Dr. D. E. Frierson upon his resigning the pastorate of the Anderson church, was also passed.

The *Narrative* for the Fall of 1894 reported nothing out of the usual line. There had however, been gracious revivals and larger accessions. The work of the evangelist, Rev. W. T. Matthews, had been greatly blessed.

In April, 1895, the committee which had been appointed to examine into the feasibility of organizing a colored Presbyterian church at Abbeville, in accordance with the request of a number of colored members of the Presbyterian Church, advised that the organization be effected. Rev. E. W. Williams, in charge of the Ferguson-Williams Academy, had withdrawn from the jurisdiction of the Northern Presbyterian Church and had been taking charge of others who had withdrawn with him. The Presbytery decided to appoint a commission to organize. This church was organized with forty-two members, two ruling elders were installed and two deacons were elected and installed. The church was given the name of the Third church, Abbeville. In the Fall of 1895 the Presbytery declined to elect thereafter Trustees or Directors of the Presbyterian College of South Carolina.

The *Narrative* for April, 1896, reported not less than three hundred as having been added to the Church. There was complaint of the lax observance of the Sabbath, in some localities. The Ladies Societies in the churches were among

the most efficient allies of Christian Work. After hearing addresses on behalf of the Chicora College at Greenville, the Presbytery expressed its pleasure in hearing of the prosperity of that institution, assured the trustees of their hearty sympathy, and cooperation and appointed visitors at the coming commencement. It also appointed visitors to the commencement of the Presbyterian College of South Carolina.

In September, 1896, the Presbytery being troubled with a large number of applications for stated supplies from vacant churches, called the attention of the Executive Committee on Home Missions to "this alarming departure from the right way" and instructed the Committee to insist that the pastoral relation be established where at all practicable.

The *Narrative* for this year was about as usual, no revivals, but an addition of over one hundred members. Improvement in family worship was noted and the spiritual state of the churches was consistent. In reference to the formation of a Colored Presbytery, it was reported that the way was clear for four colored churches in connection with Athens Presbytery to unite with our colored churches, in such a Presbytery; the Athens Presbytery having authorized their colored churches to withdraw from our jurisdiction whenever the way is clear to organize an Independent Presbytery.

Upon the request of Rev. E. W. Williams, a commission was appointed in December, 1896, "to advise and counsel with certain colored brethren who were desirous of being set apart into an Independent Presbytery." Rev. J. N. H. Summerell, Dr. J. Lowrie Wilson and Elder L. W. Perrin were appointed on the commission. This commission reported that they had met at Abbeville and the Third church of Abbeville had taken action as to uniting with the Independent Colored Presbytery of Abbeville, and the Presbytery thereupon approved the action of the Third Church, extended its cordial and fraternal greeting to the Presbytery of Abbeville and erased the names of the Third Church, Abbeville, and the Rev. E. W. Williams (colored) from the roll.

At the meeting in April, 1897, the following resolution was adopted: "Whereas, the South Carolina Presbytery has been informed that the doctrine of entire sanctification in this life

has been preached in one of our pulpits by an ordained minister of Enoree Presbytery;

Resolved, that a committee of three be appointed to bring in a report touching this matter." At the same session this committee reported as follows:

"Whereas, this Presbytery has been informed that the doctrine of entire, instantaneous sanctification in this life has been preached in one of our pulpits by Rev. S. C. Todd, an ordained minister of Enoree Presbytery; Resolved first, That this Presbytery does hereby protest against such preaching in our pulpits, as contrary to the Scriptures as interpreted in our Standards, and to the ordination vows of our ministers.

Resolved second, That the Presbytery of Enoree be informed of this matter, that it may take such steps as it may think proper to vindicate the truth of God and prevent the propagation of error." (See Section 180, Book of Church Order.)

The Committee on Colored Evangelization reported partly as follows:

"The Presbytery of South Carolina has listened with pleasure to the report of the work done in the Williams-Ferguson School in the city of Abbeville, as well as the encouraging outlook for the first Presbytery of colored people in South Carolina, showing that the whole land is before us and nothing remains for us but to go forward and possess the land for the Master.

"While the prospect is encouraging, when we consider what the colored people are doing for themselves, we must confess with shame that the white people are doing very little to help and encourage this people whom God has placed right at our doors. \* \* \* Who can recall without feelings of the most profound gratitude, the story of the loving care shown by our old slaves when our fathers and brothers were far away, fighting for their God-given rights? History records no more sublime devotion than was shown by our slaves to the mothers, wives and daughters of Southern soldiers. And shall we, can we, steel our hearts and tighten our purse strings when they appeal to us for the Bread of Life? After the most earnest appeals made by our Committee, the Presbytery of South Caro-



lina has given \$177.77, and thirty-five of our churches have given nothing."

Dr. R. P. Pell having taken charge of the Presbyterian College for Women at Columbia, was heard in its behalf and the Presbytery expressed "its appreciation of the work done there, and its gratification that the College was making an effort to furnish to the daughters of our Synod and the State the highest educational advantages."

At the meeting held in April, 1897, the Stated Clerk reported that he had received no official notice of the reception by, or notice taken of, the communication sent to Enoree Presbytery last Spring. In September, 1898, Dr. James Woodrow was appointed Historiographer of the Presbytery.

In April, 1899, it was resolved, that "The independent, self-governing Negro Church (recently formed) receive the encouragement of this Presbytery in larger contributions to this cause."

In October, 1899, the Presbytery decided to cooperate with the Synod's Committee in Home Mission work.

The *Narratives* present very little change, being an almost stereotyped repetition of the same formulas, from session to session.

The Presbytery held a Memorial service for its venerable member Dr. John B. Adger, who died in 1899, and it was in 1900 required to mourn the loss of Rev. Dr. J. O. Lindsay.

The Presbytery in April, 1891, reported 26 ministers, 63 churches, one licentiate and two candidates. There were 3,806 communicants.

The churches organized were, in 1891, Johnston's and Trenton in Edgefield county; in 1894, Roper's in Edgefield county and Fairview in Oconee county; in 1895, Coronaca, Fort Hill, and Abbeville Third (colored); in 1897, New Willington; in 1899, Oakway; in 1900, Hodges, Grove, Saluda, and Central Church, Anderson.

Licenses were, in 1895, A. R. Fowler (license revoked later); in 1896, W. W. Sadler; in 1898, Joseph T. Dendy; in 1899, J. C. Black and W. J. Wyly; in 1900, R. S. Latimer.

Ministers and Licentiates received, ordained and installed were, in 1891, Licentiate G. G. Mays from Harmony Pres-



bytery, ordained and installed pastor at Walhalla; Rev. W. K. Boggs, installed pastor of Willington church, Mt. Carmel and Bethia; Rev. T. C. Ligon, installed pastor of Richland church. In 1892, Rev. J. A. Wilson was received from Bethel Presbytery and installed pastor of Seneca church; Rev. J. T. McBryde, D.D., from Presbytery of East Texas; Licentiate Mark B. Grier from Second Presbytery, Associate Reformed Synod, ordained as evangelist for the foreign field; Licentiate Newton Smith, from Enoree Presbytery; Rev. H. C. Fennell, installed pastor of Providence church.

In 1893, Licentiate W. States Jacobs was received from Enoree Presbytery, ordained and installed pastor of Edgefield, Trenton, and Johnston churches; Licentiate Newton Smith was ordained and installed pastor of Westminster and Retreat churches.

In 1894, Rev. J. E. Fogartie was received from Orange Presbytery and installed pastor of Greenwood church; Rev. S. L. Wilson was received from Greenbrier Presbytery and installed pastor of Upper Long Cane church; Rev. J. A. Wilson was installed pastor of Varennes church and Rev. James Woodrow, D.D., was received from the Presbytery of Augusta.

In 1895, Rev. J. N. H. Summerell was received from the Presbytery of Albemarle and installed pastor of the Anderson church; Rev. R. P. Pell was received from Concord Presbytery and installed pastor of the Aveleigh church; Rev. B. P. Reid was received from Bethel Presbytery and installed pastor of the Pendleton church; Rev. E. W. Williams was received from the McClellan Presbytery and installed pastor of the Third church, Abbeville; Rev. C. L. Stewart was received from Enoree Presbytery, Rev. W. H. Workman from Harmony Presbytery, Rev. Luther Link from South Alabama Presbytery and Rev. W. C. Smith from Harmony Presbytery.

In 1896, Rev. H. C. Fennell was received from Athens Presbytery and installed pastor of Providence church and Warrenton; Rev. C. L. Stewart was installed pastor of Pelzer church, Rev. J. A. Wilson was installed pastor of Mt. Zion church; Rev. W. H. Workman was installed pastor of Liberty, Carmel and Slabtown churches, Rev. J. L. McLin was received from Bethel Presbytery and installed pastor of Willington

church, Rev. W. T. Matthews was received from the Presbytery of Florida and Licentiate W. T. Hudson was ordained pastor of Edgefield, Johnston and Trenton and Roper's churches. Rev. J. L. Williamson from Mecklenburg Presbytery and installed pastor of Aveleigh church, Licentiate J. F. McKinnon was ordained and installed pastor of Long Cane and Little Mountain churches.

In 1897, Rev. R. H. Nall was received from Dallas Presbytery and installed pastor of Greenwood church; Licentiate R. L. Rogers was received from Enoree Presbytery and ordained and installed pastor of Walhalla church.

In 1898, Rev. W. S. Hamiter was received from Cherokee Presbytery and installed pastor of Seneca and Townville churches.

In 1899, Rev. S. L. Wilson was received from Athens Presbytery and installed pastor of Westminster church; Licentiate D. J. Blackwell was ordained and installed pastor of Smyrna church.

In 1900, Rev. T. P. Burgess was received from Augusta Presbytery and installed pastor of Ninety Six and Coronaca churches; Rev. J. C. Shive was received from Montgomery Presbytery and installed pastor of Slabtown and Piedmont churches; Licentiate W. J. Wyly was ordained and installed pastor of Greenville and Hodge's churches.

The dissolutions of pastorates, dismissals and deaths were; in 1891, the pastorate of Rev. Dr. J. R. Riley with Carmel church was dissolved; also that of Rev. T. C. Ligon with Roberts and Providence churches; that of Rev. T. B. Craig with Ninety Six church and he was dismissed to Pee Dee Presbytery; Rev. W. K. Boggs was released from the pastorates of Willington, Mt. Carmel and Bethia churches and he was dismissed to Augusta Presbytery; Rev. G. L. Cook was dismissed to Atlanta Presbytery.

In 1892, the pastoral relations were dissolved between Rev. H. G. Fennell and Varennes church, between Rev. W. F. Pearson and Upper Long Cane churches, and between Rev. W. T. Matthews and Greenwood church upon his being elected evangelist of the Presbytery.

In 1893, Rev. W. F. Pearson died. The pastoral relations between Rev. J. M. Plowden and Johnston, Edgefield and Trenton churches were dissolved and he was dismissed to Augusta Presbytery. The pastoral relations were dissolved between Rev. J. W. McClure and Smyrna and Mt Bethel churches, and he was dismissed to Bethel Presbytery.

In 1894, Rev. Dr. J. S. Cozby died. The pastoral relations were dissolved between Dr. J. B. Adger and Pendleton church; between Rev. Dr. D. E. Frierson and Anderson church and between Rev. W. S. Jacobs and Edgefield, Trenton and Johnston churches, and he was dismissed to Tombeckbee Presbytery.

In 1895, the pastoral relations between Rev. H. C. Fennell and Providence, Little Mountain and Warrenton were dissolved, and he was dismissed to Athens Presbytery. The pastoral relations were dissolved between Rev. T. C. Ligon and Townville and Richland churches and he was dismissed to Bethel Presbytery. Rev. W. T. Matthews was dismissed to the Presbytery of Florida, and Rev. D. McNeill Turner, D.D., to the Presbytery of Washbourn, Ark.

In 1896, the pastoral relations were dissolved between Rev. Newton Smith and the Retreat and Westminster churches and he was dismissed to South Alabama Presbytery; the pastoral relation was dissolved between Rev. J. E. Fogartie and the Greenwood church and he was dismissed to Nashville Presbytery; that between Dr. R. P. Pell and the Aveleigh church was dissolved, also between Rev. S. L. Wilson and Upper Long Cane church.

In 1897, the pastorates were dissolved between Rev. G. G. Mayes and Walhalla church, and between Rev. J. A. Wilson and the Seneca church, Licentiate W. W. Sadler was dismissed to Bethel Presbytery, and Rev. E. W. Williams and the Third Presbyterian church of Abbeville (Colored) were transferred to the new colored Presbytery of Abbeville.

In 1898, Rev. W. C. Smith was dismissed to Enoree Presbytery; Rev. J. A. Wilson to Pee Dee Presbytery, and the Pastorate of Rev. W. H. Workman with Slabtown church was dissolved.

In 1899, Rev. W. T. Matthews was dismissed to Enoree Presbytery, Licentiate J. T. Dendy to Bethel Presbytery, and

Licentiate W. T. Hudson to Enoree Presbytery. The pastoral relations were dissolved between Rev. J. T. McBryde and Greenville church, between Rev. Dr. J. R. Riley and Pickens church, and between Rev. G. G. Mayes and the Edgefield church, and he was dismissed to Enoree Presbytery.

In 1900, Rev. J. O. Lindsay, D.D., died. The pastoral relation between Rev. J. T. McBryde, D.D., and Honea Path was dissolved and he was dismissed to Enoree Presbytery; the pastoral relation between Rev. J. N. H. Summerell and the Anderson church was dissolved and he was dismissed to Albemarle Presbytery; the pastorate of Rev. B. P. Reid and the Pendleton church and that between Rev. W. H. Workman and Liberty and Carmel churches were dissolved.

BETHEL PRESBYTERY. This body met at Rock Hill in April, 1891, when the Presbyterian High School was taken under the care of the Presbytery. The *Narrative* was encouraging, revivals were reported in several churches with a number of accessions on profession of faith. Of forty-one churches, eight had contributed to every cause of beneficence, eleven had paid the apportionments made by Presbytery, nearly all had contributed to Foreign Missions, but not so much to other causes. The Revised Directory for Worship was rejected.

In 1892, three hundred members had been added on profession of faith, and the spiritual condition of the churches was healthful. The year was one of apparent spiritual prosperity, with revivals in several churches, improvement in liberality, and much attention given to the Sabbath school work. The Presbytery was invited to appoint Trustees for the Presbyterian College of South Carolina but refused to do so. In 1893, there were reported 533 additions on profession, and 215 by certificate. The Revised Directory was adopted.

The *Narrative* for the Fall of 1893 was particularly encouraging, referring to the large number of additions and the activity in Sabbath school work, the good observance of the Sabbath and the growth in liberality. At the Fall meeting, the Women's Foreign Missionary Union was endorsed and approved. In 1894, the Rock Hill High School (Presbyterial) was reported as in an embarrassed condition financially, and the

issue of bonds was approved; and the Presbytery appointed trustees as usual. The Spring *Narrative* noted a large number of revivals, the admissions and reconsecrations amounting to 150 in one church, there was apparent growth in grace, more vigorous prosecution of Sabbath school work and commendable liberality. In the Fall, it was noted that only two Presbyteries in the Southern Church had given more to Education than Bethel Presbytery, nearly all its churches having participated in contributing the sum of \$636.00. The Fall *Narrative* was hopeful, gracious revivals had continued with precious spiritual influences, leading to 319 additions on profession. The Spring *Narrative* showed 557 additions but some of these had probably been already included. The Sabbath school work was flourishing, and there were nearly two thousand baptized noncommunicants. Rev. C. W. Humphreys, D.D., was instructing a class of fourteen colored ministers; and Concord church had a large class of colored people in the Sabbath school.

In the Spring of 1895, the Rock Hill High School reported that the number of pupils was not large enough to support the faculty; and it seemed to be necessary to sell the property to Davidson College, or some other institution, as a fitting preparatory school for college. The Presbytery deprecated any farther agitation of the question of Organic Union as injurious to the best interests of our beloved Church. In the Fall of 1895, the Foreign Mission work was reported as flourishing, the Yorkville church having undertaken the support of Miss E. Davidson and pledging the support of a second missionary the next year. Bethel had five missionaries in the foreign field.

At this time, the Williams-Ferguson Institute in Abbeville was endorsed by the Presbytery and its report was approved. The Presbytery resolved to raise \$500.00 of the \$2,000.00 required to purchase the property. The Fall *Narrative* was cheering, that for the Spring of 1896 was not so encouraging, the writer showing an analytic tendency and summing up the report as "showing a very quiet state of religion."

In 1896, the Presbytery did not like the action of the Synod as to the failure of students at the Theological Seminary to

pass their examinations there and requested the Presbyteries to require of the students a satisfactory explanation of such failure. The Presbytery thought its own examinations of the students to be the real test of fitness. A committee was appointed to visit the Catawba Indians in York county and ascertain the facts as to their religious condition and needs. It was decided to employ a teacher for these Indians, both for their secular and religious instruction, and a special committee was appointed later to investigate and arrange with the Indians as to this matter. As to the Rock Hill High School, it was reported that there was a strong probability of its purchase by Davidson College; but in the Fall of 1896, \$2,000.00 were to be raised in Presbytery and \$2,000.00 in Rock Hill, to secure for Davidson College the property for Presbyterian interests. Dr. J. H. Thornwell was appointed to raise this amount.

In the Fall of 1896, the churches were reported as in better condition, nearly all of them being supplied with regular preaching.

In the Spring of 1897, the 250th anniversary of the Westminster Assembly was commemorated, a day being given to addresses by Dr. W. T. Hall, Rev. D. S. MacAllister, Rev. C. W. Humphreys and others.

The Presbytery rejoiced in the Synod's arrangement for synodical evangelization, and in the success already attained, and promised hearty cooperation in the cause.

The Churches were reported as having increased their contribution to Foreign Missions and the Bible cause, but as having fallen behind in every other cause. The report made as to the Catawba Indians, by the special committee, was received as information, the committee was commended and discharged, and the work left in the hands of the Presbytery's executive committee. The Presbyterian High School and the College for Women, both in Columbia, were endorsed and recommended to the Presbyterian constituency.

The Presbytery took strong action against the publication and the purchase of Sunday newspapers, as a violation of the law of God.

In the Fall of 1897, Mrs. R. E. Dunlap was reported as having been laboring with good results among the Catawba Indians,



and a meeting held by the Rev. O. G. Jones had resulted in adding nine Indians to the Presbyterian Church. The *Narrative* was more statistical than sermonizing, and reported conditions better in Chesterfield county, where forty-seven had been added on profession of faith. Dr. W. M. Love of McConnellsville was appointed medical examiner of the Presbytery, in the case of applicants for the Foreign field, and he accepted the position. This was in consequence of a recommendation by the Assembly's Executive Committee of Foreign Missions. The Presbytery adopted stricter rules for the examination of candidates for licensure, requiring certain parts of the examination to be in writing. An adjourned meeting was held at Kershaw, to license Mr. W. B. Allison who was removed by death the following year.

In the Spring of 1898, Rev. E. P. Hutson, formerly one of our ministers, was present as a Methodist minister, and was invited to sit as a visiting brother. The *Narrative* was in every way encouraging although little evangelistic work was done by the churches outside of their own bounds. The work among the Catawba Indians was carried on. Carmel church was to be visited by a Commission which was instructed to summon the elders of the church before it and to ask and receive their resignations, and to take any other steps necessary to improve the condition of the church. The Presbytery, after hearing Dr. Pell concerning Converse College, expressed its interest in that institution.

In the Spring of 1898, the Presbytery expressed its interest in the welfare of the Presbyterian College of South Carolina at Clinton, and appointed as trustees, Dr. W. M. McPheeters and Rev. J. H. Thornwell, D.D.

Dr. W. M. McPheeters offered a complaint against the recent action of the Synod in reference to petitioning the Postmaster General to stop the transmission of mails and close the postoffices on Sunday. This was postponed for consideration at the Fall meeting, when it was laid on the table.

The work among the Catawba Indians was considered and it was stated that Mrs. Dunlap had a house built on land owned by the Indians, the dwelling having been built by private subscriptions, while her salary was paid for six months by the



State, and part of the time by the Presbytery. As some of the Indians were members of Hopewell church, the work among them was placed under the care of that Session.

In the Spring of 1899, the contributions to Education were very much behind. Some counties of the State being infested with Mormon missionaries, the Presbytery adopted resolutions against Mormonism, as a spreading danger, and discouraging any fellowship with its emissaries.

In September, 1899, Bethel Presbytery celebrated the seventy-fifth anniversary of its organization, at Bethesda church. A sermon was delivered by Rev. W. G. Neville; an address on "Christian Charity and its Exercise, by Presbyterians" by Rev. D. E. Jordan; a Historical Address by Dr. J. H. Thornwell, and on "The Scotch-Irish and Presbyterianism" by Rev. D. N. McLaughlin. The Presbytery approved the Constitution and By-Laws of the Woman's Foreign Missionary Union of Bethel Presbytery.

In the Spring of 1900, the Sunday school report showed the number of teachers and officers to be 449, scholars 3,082, admitted to communion 1,275, contributions for expenses \$627.00, for other causes \$631.00. There had been a better ingathering, relatively from the smaller schools. The first meeting of the Woman's Foreign Missionary Union was held at Rock Hill and was a pleasant and edifying occasion.

The Presbytery declined to enter the Student Volunteer Movement, believing that its present plans were sufficient for its own work.

In the Fall of 1900, good attendance was reported, the Sabbath schools in excellent condition; children's training somewhat neglected at home but better in the Sabbath schools, liberality only moderate. Few churches reported any spiritual revival. There was little worldly conformity, and only a few churches were attempting evangelistic work among the mill population, while only one reported any work being done for the colored people. A special sermon was ordered preached on Family Religion. There were in the Presbytery, thirty-one ministers, three licentiates, ten candidates and 5,535 communicants. Contributions to Foreign Missions in 1900 were \$3,196.00, for Home Missions \$1,957.00, for Education \$960.00, for Pastors' Salaries \$16,444.00.

## CHAPTER XIII

### The Synod 1891-1900

The Synod met in Sumter, October 1891. Rev. W. R. Atkinson, President of the South Carolina College for Women, offered the Synod \$20,000.00 worth of the stock of the joint stock company, capitalized at \$30,000.00, and leased to Dr. Atkinson for ten years at an annual rental of \$15,000.00. The company had real estate and improvements thereupon amounting to not less than \$47,000.00 in value, upon which there was an indebtedness of \$15,000.00, to pay the interest on which, a part of the rental is used. By taking two-thirds of the stock, the Synod would secure the control of the institution, with a view to developing it into a school for the education of the Presbyterian women of South Carolina, and of others. Should the Synod accept and the lease be continued, the present lessee would give to the Synod thirty-five annual scholarships at \$50.00 each amounting to \$1,750.00 to be used or assigned in such manner as directors may deem proper until the expiration of the lease; or the Synod to take charge and conduct the school, with the other stockholders, by its Directors, through salaried officers.

The Committee laid the facts before the Synod and the decision was deferred until next year. At that time the report was simply taken up as information, and the Committee discharged.

The Seminary finances were reported as having a capital of \$235,900.00 invested, yielding an income of about \$13,000.00. The Rev. George Summey had been appointed financial agent to raise the sum deficient for current expenses. All serious troubles had disappeared. It was suggested that the title of the fifth professorship should be changed to Professor of Pastoral Theology and Sacred Rhetoric and Instructor in the English Bible, the other Synods concurring.

The Synod exhorted its ministers to avail themselves of every opportunity to preach to the colored people and to use all means to establish Sabbath schools for them when possible.

A legacy left by Mr. John F. Townsend of Edisto Island, which with the interest amounted to about \$1,900.00, was reported as secured to the Synod. The Thornwell Orphanage at Clinton having been recently incorporated anew by the Legislature, asked that the Synod appoint seven trustees upon its Board of Visitors and the request was granted.

In order to enter upon some plan for Synodical evangelization, the Committee on Minutes of the Assembly reported:

“That the Synod had no right to enjoin assessments on Presbytery for the benevolent work of the Assembly.

“That if any Synod choose to do its (Home Mission) work through the Assembly’s Treasurer of Home Missions it can do so, the Assembly’s Treasurer and the Central Committee keeping the account with the Synod, as it keeps an account with a Presbytery.

“The Scriptures recognize the office of Evangelist and the Constitution of the Presbyterian Church authorizes Synod to use them. \* \* \* The Synod has power \* \* \* to appoint ministers to such work proper to their office as may fall under its own jurisdiction; to concert measures for promoting the prosperity and enlargement of the Church within its bounds. Because the Presbytery alone has power to ordain Evangelists, this does not prevent Synod using such ordained men.

“The Synod has a constitutional right authoritatively to make apportionments for Synodical Evangelists upon the Presbyteries, only with the consent of Presbytery.”

A Report on the Sabbath, which had been postponed from last year, was presented by Dr. F. R. Beattie, chairman, and Dr. S. M. Smith. In order to make as united a deliverance as possible, the Committee cited from our Standards the doctrine of our Church as to the proper keeping holy the Sabbath Day, and recommended certain Resolutions as follows:

“1. That the Synod assuming the sanctity and binding obligation of the Sabbath, hereby raises its testimony against all forms of Sabbath desecration, especially as it exists in connection with the Postoffice system, Railways, Street cars and Express companies, and by work done on the Sabbath in connection with newspapers.

2. That the Synod affectionately exhorts those under its care not to seek employment in any of those occupations which require those entering them to labor on the Sabbath. In cases where persons are thus engaged, the Synod would earnestly exhort them to use all diligence to secure employment where they shall not be required to work on the Sabbath. The Synod would further exhort all those under its care not to patronize on the sacred day, any of those institutions which are operated in violation of the Sabbath law. In all these cases, the Synod would, at the same time, recognize the fact that there may be works of necessity and mercy which are not violations of the law of the Sabbath.

3. That the Synod exhorts its ministers to preach faithfully from time to time upon the evils of Sabbath profanation, and upon the duty and privilege of carefully observing the sacred day of rest and worship. Sessions are also earnestly urged to use all possible endeavors, and adopt every lawful means to check this growing evil."

The Theological Seminary was flourishing with forty-five students. Rev. D. J. Brimm had been made Associate Professor of Biblical Literature. The Synod was asked to raise \$1,000.00 for an evangelist to the colored people. A Memorial by Dr. J. B. Adger, on the requirement of our Book for transferring members and ministers removing, was submitted by Dr. J. S. Cozby, but laid on the table. A dissent was offered. In reference to this treatment of the Memorial the following resolution was adopted:

"Resolved, That Synod expresses its profound confidence and love towards our venerable and honored brother, Rev. J. B. Adger, D. D., the Memorialist, requesting the attention of this Synod to the matter of his Memorial, and in declining to entertain the Memorial, do so with the utmost respect to the Memorialist, and remembrance of his eminent services to the Church. And that Synod now be led in prayer by the moderator for our venerable brother in his present illness."

Dr. J. S. Cozby also presented the following Resolution: "Resolved, That it is the judgment of this Synod that the present policy of our Theological Seminary, in so far as it restrains students from attending the scientific lectures of

James Woodrow, President of South Carolina College, should be repealed." This was also laid on the table by a vote of 48 ayes to 46 noes. Dr. Humphreys presented a resolution, "that in laying on the table the resolution of Dr. Cozby, touching the management of Columbia Seminary, this Synod did not intend to express any opinion on the subject of that resolution."

As funds were needed for sending out Rev. W. H. Hudson to China, the sum of \$654.00 was raised in the Synod, in connection with a fund already raised by Enoree Presbytery, to defray his travelling expenses.

In response to the request for an evangelist to the colored people the Synod expressed its deep interest in the cause of colored evangelization, but the way did not seem clear yet to appoint any one for this work. Dr. Francis R. Beattie, former Professor of the Perkins Chair in the Seminary, had been released to accept another position. Rev. Samuel S. Laws, had been elected in Dr. Beattie's place, and the election was confirmed by the Synod. Rev. T. M. Lowry, was appointed financial agent to solicit funds for covering the expenses of the Seminary.

The Thornwell orphanage announced the completion of a new Home, the Augustine Home, and a new Technical Building, costing over \$5,000.00.

In 1894, the Synod met at Greenville. Fifty-three students were reported at the Seminary but there was still an insufficient income to defray all expenses. The Board of Directors had adopted a fixed standard of scholarship for theological students, those who fell behind were to be reported to their Presbyteries and required to give excuses for their failure. A suitable Manual of Family Devotions was demanded, in view of the decline of family worship. Synodical Evangelization was postponed for more careful preparation.

The Synod approved the action of the General Assembly at Nashville in declining to appoint a Committee of Conference on Organic Union. A long and full report of the Home Mission Work of the various Presbyteries was submitted to throw light on the problem of Synodical Evangelization. Rev. B. G. Clifford was engaged in constructing a large Map of the Synod's Presbyterial boundaries and churches. For the pre-

sent, Synod appointed a Committee of three to look after the work in Chesterfield County and Horry county. Dr. James Woodrow offered a resolution expressing gratification that Education within our bounds is so nearly universally conducted under direct Christian influence, whether conducted by the Church, the State or by private persons or corporations, and we may trust that it will continue to be so and we desire to commend and encourage all who are engaged in this work.

In 1894, the Thornwell Orphanage reported 125 orphans with sixteen matrons, teachers and officers. The cost of support was nearly \$12,000.00

At Rock Hill in 1895, a resolution of the Synod of Georgia sent to the Synod of South Carolina bore on the question of the feasibility of removing the Seminary from Columbia to some more central location and inviting the brethren of the controlling Synods to transfer to the same place the Theological Department of the Southwestern Presbyterian University, Clarksville, Tenn. The Synod without expressing any view as to the removal of the Seminary appointed a committee of conference on this matter. But in 1896, it was reported that no meeting had been effected.

The Synod of 1895, expressed its approval of the effort to establish an Independent Colored Presbyterian Church.

The Rock Hill High School was still being discussed and it was hoped that local effort might continue its usefulness to the Church.

The Synod of 1896 heard from its Committee on removing the seminary that no plan had been agreed on and that no call for a meeting had been made, so the committee was discharged. The Synod did not approve the Records of Enoree Presbytery in failing to examine Licentiate S. C. Todd in Greek, Hebrew and Philosophy. The Home Mission report stated that only Charleston Presbytery had employed an evangelist for the past year. Horry County had one Presbyterian Church, Darlington three, Florence County three and Chesterfield four, Georgetown none and Kershaw three. There was much need of active work in South Carolina Presbytery. Bethel Presbytery had the smallest missionary territory and was in better condition for doing missionary work. \$4,213.00 was asked for

Home Mission work; only \$620.00 had been raised to October 27th.

The Synod took exception to the contract between the mayor and commonalty of Fredericksburg, (Va.), church and the Assembly's Home and School, as inconsistent with our views as to the relation between Church and State. The churches of Chesterfield County except Cheraw and Orange Hill, were transferred from Pee Dee to Bethel Presbytery; Liberty Hill church was transferred from Harmony to Bethel Presbytery.

Dr. W. M. McPheeters and Dr. James H. Thornwell were appointed a committee to visit the associated Synods in reference to the Columbia Theological Seminary and press the needs of the institution. Dr. W. T. Hall had been inducted into the chair of Didactic and Polemic Theology; Dr. Tadlock was re-elected for another year and Dr. S. S. Laws was elected to the Perkins Professorship. A paper on the docket in reference to the Presbyterian College of South Carolina was taken up. The Synod deemed it inadvisable to undertake the control of the college but recognized it as constituted as an institution of learning in which the Synod was "deeply interested" and it was authorized to make an annual report to Synod. The Thornwell Orphanage reported that Mrs. McCormick had given two cottages to the institution and that the academy building, a gift of the Sunday School children, had been completed.

The Home Mission Work report showed that Charleston Presbytery now had three evangelists, its debt had been reduced; Enoree Presbytery had two evangelists, Pee Dee one evangelist, Bethel Presbytery had one evangelist and had given aid in eight fields. South Carolina Presbytery was doing mission work in two counties on a cash basis.

The General Assembly had advised the Synods to expunge the age limit of Professors in the Seminary. The Synod made this change to conform to the Assembly's judgment.



## RULING ELDERS, SYNOD OF SOUTH CAROLINA, 1860

### Presbytery of South Carolina

ANDERSON C. H.—J. N. Whitner, William Harrison, A. B. Towers, A. O. Norris.

ANTIOCH—James Anderson, John Anderson.

AVELEIGH—George W. Glenn, Job Johnstone, John O. Peoples, George D. Smith, David Ewart.

BETHANY—George Byrd, Joshua Saxon, W. C. Stewart, D. C. Templeton.

BETHEL—J. D. Gaillard, A. D. Gaillard, Elam Sharpe, John Todd, S. R. McFall.

BETHESDA—Robert Talbert, W. C. Sproul.

BETHIA—Andrew McLane.

BROADWAY—G. B. Telford, W. O. Alexander, Thomas Erskine, Thomas Cox, J. H. Telford.

CARMEL—D. K. Hamilton, T. G. Boggs, William Mullikin, T. H. McCann, W. W. McKnight, T. H. Russell.

CLINTON—R. S. Phinney, R. M. McClintock, E. T. Copeland.

DUNCAN'S CREEK—Thomas Weir, M.D., James Braddock.

FAIRVIEW—Alexander Thompson, James Dunbar, A. W. Peden, Adam Stenhouse, James E. Savage, John M. Harrison.

FRIENDSHIP—J. P. Boyd, Samuel Austin, James Downey, S. D. Glenn.

GILDER'S CREEK—William Mars, J. A. Mars.

GOOD HOPE—Samuel Baker, David Sadler, J. H. Sadler, Andrew Reid, G. W. McAllister, Harrison P. Price.

GREENVILLE—James Cowan, R. A. Archer, A. Stevenson, W. W. Higgins, Joseph Dickson, Robert Brownlee, Samuel Donald, D. L. Donald.

HOPEWELL—William McCaslan, M. O. McCaslan, M. O. Talman.

HOPEWELL (Pendleton)—E. B. Benson, S. S. Cherry, Carver Randell.

LAURENS C. H.—James Davis, John McClintock, John W. Simpson, M.D., S. R. Todd, John Kyle.

LEBANON—Thomas Griffin, S. F. Gibert, J. S. Reid.

LIBERTY SPRING—Matthew Brison, James Leman, William Phillips, R. C. Austin, J. P. Watts, M.D., R. E. Campbell, M.D.

LITTLE MOUNTAIN—A. Johnson, J. W. Black, W. A. Black.

LITTLE RIVER—J. G. Williams.

LODIMONT—E. Parker, M.D., W. T. Drennan, James McKelvey, F. A. Calhoun.

MIDWAY—William C. Bailey, William B. Bailey, James Todd, James T. Todd, James Erskine.

MOUNT BETHEL—George Turnipseed, George B. Boozier.

MOUNT CALVARY—J. M. Nesbit, M. O. Miller.

MOUNT TABOR—John Smith, Nathaniel Smith, James H. Dickson.

MOUNT ZION—Jacob Belotte, Peter E. Belotte, A. L. McElroy.

NAZARETH—J. A. Gaston, M. P. Wakefield, S. N. Evins, A. Barry, J. P. Miller.

BEAVER DAM—D. M. Brice, M. M. Smith.

NEW HARMONY—David Stoddard, M. P. Evins, Roger Brown, R. R. Dorroh.

NORTH PACOLET—Foster Jackson, William Jackson.

PICKENS C. H.—James George, J. J. Norton.

PROVIDENCE—John Speer, J. H. Baskin, A. Walker, Isaac Carlile.

RETREAT—Wm. Steele, S. Dickson, L. H. Verner, E. P. Verner.

RICHLAND—R. Doyle, M. S. Stribling, M. B. Dendy.

ROBERTS—J. J. McLees, James McLees, E. S. Norris, J. W. Norris, James Gilmer, F. E. Harrison.

ROCK—James Gillam, E. R. Calhoun, M.D., John Logan, M.D., Wm. N. Blake, John McClellan.

ROCKY RIVER—A. Giles, T. T. Cunningham.

ROCKY SPRING—L. J. Duvall, William Blakely, D. J. H. Dillard, J. E. Workman, E. T. Ferguson, C. K. Rowland, D. C. Templeton.

SHADY GROVE—D. H. A. Mason, James A. Tribble.

SPARTANBURG C. H.—James Farrow, David C. Judd, John McFarland.

SMYRNA—George Bogzer, John Senn, James Senn, D. P. Piester, C. C. Teague.

TUGALOO—O. M. Doyle, David Hall, W. D. Dickson.

UPPER LONG CANE—Thomas C. Perrin, L. C. Wilson, Wm. Gordon, M. R. Cochran, Robert H. Wardlaw, J. F. Livingston, M.D., Lemuel Reed, R. A. Fair.

VARENNES—John Herron, Thos. Pennel, J. Thompson.

WARRIOR'S CREEK—Samuel Hunter, Samuel Mills.

WASHINGTON STREET (Greenville)—W. Smith, L. B. Cline, T. C. Gower, Jno. Adams, J. P. Hillhouse.

WILLIAMSTON—A. M. Hamilton, Austin Williams, Thomas F. Anderson, C. A. Blake.

WILLINGTON—Paul Rogers, N. Harris, M.D., A. A. Noble, S. R. Murrah, W. M. Rogers, H. G. Middleton, M.D.—200.

#### RULING ELDERS, PRESBYTERY OF BETHEL, 1859

ALLISON'S CREEK—A. D. Choat, James Simril, J. C. Hicklin, M.D., J. Partlow, M.D., W. B. Allison, Ezekiel Fewell.

BEERSHEBA—Eli Meek, H. McCall, John Brown, Wm. L. Brown, Amos Burns, James Caldwell.

BETHEL—James Adams, Wm. Adams, Jas. Wallace, A. A. McKenzie, J. P. D. Currence, J. J. Wilson, A. P. Campbell, M.D.

BETHESDA—John Starr, Wm. Hanna, J. C. Tipping, F. A. Erwin, J. J. Moore, F. E. Moore, J. McDowell, R. S. Hope, J. M. Moore.

BULLOCK'S CREEK—Wm. White, J. G. Davidson, A. Kirkpatrick, J. P. Hood, G. Gallaher, J. M. Sherer.

CANE CREEK—Abram McJunkin, F. H. Hobson, Stephen Johnston, R. G. Otts.

CATHOLIC—James King, Wm. Wylie, R. B. Caldwell, Wm. Marion, D. R. Stevenson, Wm. Anderson, John Douglass.

CEDAR SHOAL—D. G. Stinson, J. B. Gaston, M.D., Lemuel Davidson.

CONCORD—James Carlisle, Thomas P. Carlisle, Wm. Wilson, John McCullagh, A. Hindman, G. H. Miller.

DOUGLAS—Jos. H. Cunningham, Henry H. Gooch, Wm. J. McIlwain.

EBENEZER—Joel Barnet, Peter Garrison, Arthur Garrison, J. A. McCullough, Madison Neely, John R. Hall, Sam M. Johnston, Wm. P. Thomasson.

FAIRFOREST—T. P. Story, S. Means, M.D., Benj. Kennedy, John Wright, Alexander McDowell, J. C. McJunkin.

FISHING CREEK—James F. Wherry, G. H. Neely, E. R. Mills, R. H. Stringfellow, John Poag.

GRINDAL SHOAL—Elijah Wright.

HOPEWELL—W. J. Dunlop, A. Shillinglaw, William Cowan.

LANCASTERVILLE—L. Z. Williamson, M. P. Crawford, John Adams.

MOUNT OLIVET—A. Beaty, Dan. McCullough, J. E. Caldwell, Jas. Johnston.

PLEASANT GROVE—John Knox, M.D., Hugh White, Jos. Wylie, Wm. Wallace, R. LeRoy Miller, Jno. Torbit, Jno. S. Agnew, H. M. Banks.

PURITY—John Walker, Adam Walker, Jno. W. Walker, Alex Walker, H. C. Brawley, Robert Wylie.

SALEM—R. G. Davidson, J. S. Plexico.

SHILOH—Ezekiel Price, Jas. Hambright, L. A. Hill, M.D., Robt. Caveny.

SIX MILE CREEK—Allen Morrow, W. W. Walkup, J. J. Porter, Jas. Miller.

UNIONVILLE—C. Gage, Wm. Thompson, Wm. Perry.

UNITY—W. E. White, J. J. White, Davis Givens.

WAXHAW—John Foster, Ketchen Belk, John Neely, R. H. Crockett, R. D. M. Dunlap.

YORKVILLE—J. S. Moore, J. M. Ross, E. A. Crenshaw, M.D., F. H. Simril.

ZION—John E. Grier, J. G. Lowry, W. N. Guy—129.

RULING ELDERS, PRESBYTERY OF HARMONY, 1859.

AIMWELL—G. R. Hunter, R. H. Rosborough, A. K. Craig, J. M. Goza.

BEAVER CREEK—J. E. McClure, S. D. George, D. M. Ussery, J. E. Ussery.

BENNETTSVILLE—J. B. Jennings, M.D., W. D. Johnson.

BISHOPVILLE—J. A. Carnes, J. S. Bradley, R. Fraser, A. F. Cousar.

BREWINGTON—J. B. Bagnall, R. P. Haynesworth, E. R. Plowden, T. L. Burgess, M.D.

CAMDEN—J. K. Douglas, C. J. Shannon, John Workman, John Rosser, B. Boykin, A. M. Kennedy, Wm. Anderson.

CAROLINA—D. McLaurin, Neill McKinnon, M. L. Morrison, A. J. McQueen, M. McDonald.

CHERAW—M. Maclean, M.D., J. A. Inglis, J. F. Matheson, A. McQueen.

CLARENDON—G. Plowden, R. A. Chandler, J. S. McFaddin, J. C. Burgess.

CONCORD—H. Spann, R. R. Durant, M.D., J. J. Chandler, W. T. Brogdon, M.D.

DARLINGTON—J. DuBose, W. E. James, W. Law, A. E. Law, W. G. Charles, John T. James, A. Wilson.

ELON—Thomas China, H. Montgomery, S. J. Montgomery.

GREAT PEE DEE—D. Matheson, B. N. Rogers, George Dudley.

HEPHZIBAH—W. McCutchen, G. McCutchen.

HOPEWELL—W. T. Wilson, S. E. Gregg, D. Reese Gregg, Evander A. Gregg, James McCown, H. Cameron.

HOREB—J. Bookman, D. H. Castles, W. R. Gilbert.

INDIANTOWN—D. D. Wilson, George Barr, R. H. Wilson, Jas. McCutchen, W. C. Barr, D. D. Barr.

KINGSTON—S. Pope, J. T. Walsh.

LEBANON—David Milling, Thomas Stitt, A. M. Paul, J. G. Brice.

LIBERTY HILL—J. Summerville, John Brown, J. Barnes, J. S. Thompson, W. Dixon.

LITTLE PEE DEE—M. Carmichael, D. W. Carmichael, A. S. Bui, N. McDuffie.

LYNCHBURG—J. G. McIntosh, J. Commander.

MARION C. H.—D. J. McDonald, D. A. Campbell.

MIDWAY—S. McFaddin, N. R. Cousar, E. Epps, D. E. Evans, S. A. Burgess, W. H. McElveen.

MOUNT ZION—Hugh Wilson, E. M. Gregg, M.D., A. F. Wilson, W. W. Bradley, S. E. Wilson, W. M. Scott.

PINE HILL—Stephen Fon, J. DuPre.

PINE TREE—D. Bethune, B. McCoy, K. McKaskill, C. Perkins.

PISGAH—N. McRae, Edward Clark, A. Graham.

RED BLUFF—

REEDY CREEK—Y. B. Howell, J. L. Alford, N. R. Currie.

SALEM (B. R.)—M. E. Muldrow, W. Harris, M. P. Mayes, S. Cooper, G. W. Cooper, J. A. Mayes, M.D.

SALEM L. R.—Thomas Lauderdale, H. A. Milling, James Aiken.

SION—W. McCreight, J. W. McCreight, J. R. Aiken, S. G. Barkley, O. R. Thompson.

SUMTER—W. M. DeLorme, A. White, J. J. Knox, G. W. Lee, C. Stiles, T. D. Frierson.

TURKEY CREEK—Wiley Keely, J. R. Shaw, A. McLean, M.D.

WHITE OAK—W. J. B. Cooper, J. M. Cooper, J. M. Bradley.

WILLIAMSBURG—H. D. Shaw, John A. Gordon, J. E. Fulton, J. A. Salters, J. J. Bradley—146.

## RULING ELDERS, CHARLESTON PRESBYTERY, 1859

SECOND, CHARLESTON—W. C. Dukes, Hugh R. Banks, Jas. Dillingham, Robert C. Gilchrist.

CENTRAL, CHARLESTON—Wm. Birnie, Jas. S. Bowie, Henry M. Bruns, Wm. H. Gilliland.

GLEBE STREET, CHARLESTON—John Caldwell, James H. Caldwell, Wm. Harral, Alfred Stillman, Jos. A. Enslow, F. M. Robertson, M.D.

ZION, CHARLESTON—Archibald Campbell, Frederick D. Fanning, Robert Adger, Edward C. Jones.

FIRST, COLUMBIA—Andrew Crawford, Henry Muller, Levi Hawley, J. McFaddin Gaston, M.D., F. W. McMaster.

AIKEN—W. Perfonneau Finley, J. B. Legare.

BARNWELL—J. O. Hagood, M.D., Thomas T. Hay, M.D., Winchester Graham.

BEECH ISLAND—Samuel Clarke, John Neal.

JAMES' ISLAND—Edward Freer.

JOHN'S ISLAND and WADMALAW—Hugh Wilson, Sr., John A. Fripp, D. J. Townsend, M.D., Wm. S. Whaley, M.D.

ORANGEBURG—T. A. Elliott, M.D., V. D. V. Jamison.

STONEY CREEK—Richard W. Hutson, T. W. Hutson, M.D.

SUMMERVILLE—Arthur Fogartie.

WALTERBOROUGH—Daniel S. Henderson, Alfred J. Lemacks.

WILTON—James King, Hawkins S. King, Alfred P. Walter—45.

Whole number, 520.





HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART III

The Synod of South Carolina  
1900-1925

*By*  
*W. H. MILLS, D.D.*



**THE SYNOD OF SOUTH CAROLINA—1900-1925**

BY W. H. MILLS, D. D.

At the opening of the Twentieth Century the Synod of South Carolina consisted of the following Presbyteries: Bethel, with 31 ministers, 58 churches, 2 licentiates, and 10 candidates for the ministry; Charleston, with 25 ministers, 34 churches, 1 licentiate, and 3 candidates; Enoree, with 28 ministers, 57 churches, 4 licentiates, and 6 candidates; Harmony, with 15 ministers, 23 churches, 1 licentiate, and 3 candidates; Pee Dee, with 12 ministers, and 27 churches; South Carolina, with 24 ministers, 61 churches, 1 licentiate, and 1 candidate.

The communing members were, in Bethel 5,604; in Charleston 2,675; in Enoree 4,026; in Harmony 2,201; in Pee Dee 1,328; in South Carolina 3,854; a total of 19,688.

The Synod met in 1900 at Florence: Ruling Elder W. F. Stevenson was elected Moderator.

It ordered that its congregations cooperate in the efforts begun by the Assembly to raise \$1,000,000.00 for the educational institutions of the Church, and placed the increase of the endowment of Columbia Seminary by \$100,000.00 as of first importance. This was called the Twentieth Century Fund.

In its Home Mission work the Synod employed as evangelists, Rev. J. A. Wilson, for all of his time in the Pee Dee Presbytery; Rev. James E. Dunlop for half of his time in Harmony Presbytery; Rev. James Russell in Enoree; Rev. R. P. Walker, and Rev. Kenneth McKaskill in Charleston Presbytery; Rev. E. C. Bailey for part time in Horry County; Rev. B. P. Reid was general evangelist.

In 1901 Synod met in the Second Presbyterian Church, Charleston, S. C. Rev. James Woodrow, D.D., was elected moderator.

The Committee on the Twentieth Century Educational Fund reported that it had raised in cash and subscriptions \$6,229.58.

The reports of the Presbyteries and Evangelists on Home Missions were generally encouraging.

The Synod met the next year in the First Presbyterian Church, Columbia. Rev. D. N. McLaughlin was elected moderator.

The election of a Superintendent of Synodical Home Missions was authorized, and in view of the large cotton mill population, the Home Mission Committee was urged "to push the work" among them.

The Committee on the Twentieth Century Fund had raised \$18,438.14.

The Synod met in 1903 in Cheraw. Rev. Robt. Adams was elected Moderator.

The Committee on the Twentieth Century Fund reported the collection of \$2,922.45 during the year.

At this meeting Synod considered a plan for the combination of Southwestern Presbyterian University and Columbia Theological Seminary, and the location of the new institution in Atlanta, Ga. The Synod agreed to appoint a Committee to confer with the other Synods interested in this proposition.

The Synod's Committee of Home Missions had begun more aggressive work among the cotton mill population, and was looking out for a Superintendent of Home Missions.

The next year Synod met at Clinton, Rev. James McDowell being elected moderator.

The Committee on the Twentieth Century Fund had collected \$2,029.17 more.

The Synod, after discussing the report of the Conference Committee appointed the previous year on the removal of Columbia Theological Seminary to Atlanta, Ga., voted in favor of the removal, 96 to 52.

An overture from the Fort Hill Church at Clemson College was received, asking aid in securing a resident pastor.

In 1905, Synod met at Rock Hill. Rev. A. H. McArn was elected moderator.

To the Twentieth Century Fund \$1,838.99 had been contributed.

The work of the Home Missions Committee at various cotton mill centers was being carried on zealously.

The 1906 Session of the Synod was held at Laurens, Rev. W. T. Hall, D.D., being elected moderator.

Only \$1,268.31 had been collected during the year on the Twentieth Century Fund.

The Committee of Home Missions had as Superintendent of

Home Missions Rev. F. H. Wardlaw, and as General Evangelist Rev. R. G. McLees.

The report of the Superintendent of Home Missions that year urged upon the Synod, "(1) The splendid possibilities of the work of the woman missionary in the mill villages of our State, (2) The lumber camps of lower South Carolina as affording splendid opportunity for evangelistic effort, (3) The tide of immigration which is already turning toward our shores.

We must help Continental Europe to find the blessings of Christianity in Christian America."

The Committee was instructed to assist the Fort Hill Church at Clemson College to the amount of \$1,000.00 in securing a pastor.

The Synod met in 1907 at Anderson. The Rev. B. P. Reid was made moderator.

The report of the permanent Committee on Ministerial Education and Relief that year contains these wise words: "What is the use to quarrel with the demand for young ministers? Over half of nearly every congregation are young and want somebody in their generation. The old, more than ever, live for the young and want what the young want. Besides all this the minister's profession is different from others, in that half his work, the pastoral part, must be done through social contact. And the social principle is stronger in the young. Now if a man allows other habits to grow on him at the expense of his social habits as years advance he may expect that to have a tendency to sidetrack him in the ministry. Let him cease to quarrel with facts and set to work to keep young in heart and ways."

Interest in the Twentieth Century Fund had waned and only \$1,434.00 had been collected.

In 1908 Synod met in Sumter. Rev. H. A. White, D.D., was elected moderator.

At this session the Synod attempted to unify and centralize its Home Missions work by obliterating "all distinctions between Local, Presbyterial, and Synodical Home Missions," and designating the one cause in the Synod as Local Home Missions. It erected a committee, made up of the Chairmen of the several Presbyterian Committees, known as the Synod's

Committee on Local Home Missions, "to the end that an agency may be had by which the stronger Presbyteries may aid the weaker, and by which the unity of the work within the Synod may be preserved."

The First Presbyterian Church, Charleston, was host to the Synod in 1909. Rev. T. W. Sloan, D.D., was made moderator.

At this meeting addresses were delivered commemorating the four hundredth anniversary of the birth of John Calvin, by Rev. Drs. S. M. Smith, Jas. I. Vance, and G. B. Strickler.

Upon the request of the South Carolina Presbytery, the Synod ordered "the setting apart of the congregations and ministers of South Carolina Presbytery located in Oconee, Pickens and Anderson Counties, South Carolina, as a separate Presbytery of the Synod of South Carolina."

Synod met in 1910 at Newberry. Rev. G. G. Mayes was elected moderator.

According to the order of Synod the year before a new Presbytery had been formed, which had taken the name "Piedmont." Its representatives were present and were enrolled as members of the Synod.

Rev. W. S. Bean, Historian of the Synod, laid before it his plan for the prosecution of the writing of the history, which was adopted.

At the end of this decade the Synod consisted of the following Presbyteries: Bethel, with 30 ministers, 59 churches, and 6,464 communicants; Charleston, with 16 ministers, 33 churches, and 2,741 communicants; Enoree, with 29 ministers, 57 churches, and 5,291 communicants; Harmony, with 16 ministers, 36 churches, and 2,918 communicants; Pee Dee, with 14 ministers, 30 churches, and 2,377 communicants; Piedmont, with 15 ministers, 36 churches, and 2,733 communicants; South Carolina, with 17 ministers, 30 churches, and 2,453 communicants, a total of 24,977 communicants. This is a growth of 5,289 or 26 $\frac{1}{2}$  per cent in the decade.

The Synod met in 1911 at Clinton. "Rev. Dr. W. P. Jacobs, the venerable pastor-emeritus of this church, which he had faithfully and successfully served as pastor for forty-seven years until recently, was unanimously elected Moderator by a rising vote. But on account of his defective sight and



hearing, Dr. Jacobs declared that he was incapacitated from efficiently serving the Synod in this office and insisted on declining. Whereupon he was excused, and the Rev. D. M. Fulton was unanimously elected Moderator."

The Synod urged its Committee of Home Missions "to press its work aggressively in small villages and strategic country places," and undertook to raise \$12,000.00 for the support of this work.

The Synod arranged to celebrate the centennial of the birth of Rev. James Henly Thornwell, D.D., LL.D., as "its most illustrious son," in fitting manner at Columbia the next year.

Rev. G. G. Mayes, who had been elected superintendent of Home Missions, had prosecuted the work with vigor and success. Of the \$12,000.00 asked for this work, \$10,715.00 was contributed.

Synod met in the First Church, Columbia, in 1912. Rev. E. E. Gillespie was elected Moderator.

It heard addresses on Dr. Thornwell by Rev. Drs. Thornton Whaling, A. M. Fraser, and T. H. Law, on Dr. Thornwell as a Theologian, as an Ecclesiologist, and as a Preacher and Teacher, respectively.

An overture was presented from "certain women in Pee Dee Presbytery, touching the organization of a Woman's Synodical Union," to which Synod replied favorably by appointing a Committee on Woman's Work, consisting of Rev. H. A. Knox, Rev. C. F. Rankin, Rev. T. D. Johnston, and elder A. B. Morse.

This Synod adopted "this new policy" that "a canvass shall be made of every member in the congregation for subscriptions to the beneficent work of the church, to be paid at stated periods, weekly if possible, through duplex envelopes or some other system approved by the session.

"As this undertaking was born in a spirit of prayer and humble reliance upon the great Head of the Church, and believing that without prayer it must end in failure, it shall be our purpose in all our planning and working to give much emphasis to prayer and to the leadership of the Holy Spirit.

"We recommend that where conferences on this every-member canvass are to be held in the bounds of our Presbyteries before the last of February, 1913, that the pastors, elders, dea-

cons, and officers of societies and Sabbath Schools, and as many members of the church as possible, attend these conferences for instruction and information, that we may learn and plan together and unitedly begin to pray and work for the success of this great movement."

The greatest progress in financial matters the Church had ever known was initiated by these resolutions.

At this meeting a committee was appointed to consider the readjusting of the bounds of the Presbyteries.

Dr. W. S. Bean, Historian, reported on the progress in preparation of his history: "When I first looked upon the ancient volumes of Minutes, I confess that I shrank from the task as dry, drudging and even repellent. But the perusal of these volumes, the signatures of venerated men who have gone to their reward, the glimpses afforded of the counsels and labors of consecrated workers in the Kingdom of Christ, the gathering of the dark clouds of war, the echoes of distant battles, the plaintive stories of loss and desolation—soon roused in me a sense of interest and sympathy, which I would fain bring home to the hearts of the living generation. Were this to be accomplished merely by my own attempt to construct a flowing narrative it would seem a hopeless task. But the thoughts, the principles, the hopes and decisions of our consecrated toilers in the past come back to us in what remains of their writings; and with the help of God it may be possible to rekindle our reverence and affection for them, lest they pass away from our memory. With your interest and cooperation, my dear brethren, I can venture to take up this work, hallowed by the touch of the saintliest man I have ever known, the learned and consecrated teacher, Dr. George Howe."

The Synod adopted the report of its Committee to consider the Readjusting of Presbyterial Boundaries as follows: "(1) That the boundaries of Piedmont remain as they are. (2) That the churches located and the ministers residing in Laurens County, except New Harmony Church, now belonging to Enoree, be transferred to South Carolina Presbytery. (3) That such churches as are located and such ministers as do reside in Chesterfield County, that do now belong to Bethel, be transferred to Pee Dee Presbytery. (4) That the churches located

and the ministers residing in the Counties of Richland, Lexington, Saluda, Edgefield, Aiken, and Calhoun, now belonging to Charleston, together with such churches as are located and such ministers as reside in Kershaw County, and now belonging to Harmony, and the churches located and the ministers residing in Fairfield, except Concord Church and its pastor, belonging to Bethel, be set off into a new Presbytery to be known as the presbytery—(Name to be selected by them). (5) That these changes go into effect after the Spring meetings, 1914, of the Presbyteries affected, and that those set off into the new Presbytery meet in the Woodrow Memorial Church, City of Columbia, at 3:00 p. m., on the second Tuesday of May, 1914, to perfect the organization of said Presbytery, and the Rev. George A. Blackburn, D.D., be appointed to preside until a moderator be elected."

The Home Missions report called attention of Synod "to that large class of our people among whom our Church is doing so little—those in the back districts, in our cotton mill villages, and the tenant class everywhere." "They must be met on their own ground," continues this report, "in schoolhouses, in mission chapels, and in open-air meetings."

Rev. J. Andrew Smith was elected General Evangelist, and Rev. G. G. Mayes reelected Superintendent of Home Missions.

Synod met in 1914 at Union, and Prof. A. E. Spencer, of the Presbyterian College of South Carolina, was elected moderator.

This year a budget for benevolences was adopted as follows: Foreign Missions, \$60,231.50; Assembly's Home Missions, \$29,568.19; Christian Education and Ministerial Relief, \$15,331.66; Sabbath School Work and Publication, \$3,285.35; Bible Cause, \$1,095.12. Total, \$109,511.82.

In 1915 Synod met at Rock Hill, and Rev. W. B. Arrowood, D.D., was elected moderator.

The Synod that year recommended the following amounts as the minimum to be raised in its budget for benevolence: Foreign Missions, \$57,539.16; Assembly's Home Missions, \$28,769.58; Christian Education and Ministerial Relief, \$14,917.50; Publication and Sabbath School Extension, \$4,262.16; Bible Cause, \$1,065.00; Local Home Missions, \$15,000.00; Schools and Colleges, \$7,500.00. A total of \$129,053.94.

The Synod met in 1916 at Greenwood. Rev. W. H. Fraser, D.D., was elected moderator.

In obedience to the order of the preceding Synod a new Presbytery had been formed, which had taken "Congaree" as its name. Its representatives were present and were enrolled as members of the Synod.

The Home Missions report for the year was particularly encouraging. Great emphasis had been placed on evangelism in all the Presbyteries.

The Woman's Organization reported in these words:

"The South Carolina Synodical Auxiliary is in a prosperous condition and God has blessed its work during the past year." It had enrolled 129 societies with 3,309 members. Thirteen societies had been organized during the year.

A committee was appointed to review the manuscript (history) of Dr. W. S. Bean, the Historian of the Synod, and to accept or reject it, and if accepted to take the necessary steps to secure its publication.

In 1917, the Synod met at Seneca. Rev. M. R. Kirkpatrick was elected moderator.

That the nation had entered the World War may be gathered from these resolutions: "It was resolved that the Synod of South Carolina pledge its loyalty to the War Commission of our Church in its efforts to meet the spiritual wants of our soldiers."

"It was also resolved that the Synod approve the efforts being made to induce the conservation of food in our country."

*Resolved:* That the Synod of South Carolina, in session at Seneca, believing in the divine institution of the Sabbath, and having a profound concern for the honor of God and the moral and spiritual welfare of the young men of our nation, hereby puts itself on record as emphatically and enthusiastically opposing the opening of moving picture theatres and other places of amusement on the Sabbath in the cities and vicinities in which military camps are located; and commends *The State*, *The Ministerial Union*, and the City Council of Columbia for their opposition to such openings."

Synod had adjourned to meet in the Central Church, Anderson, November 12, 1918. But as the date drew near, an epi-

demic of influenza prevailed throughout the State, and a quarantine was resting upon many places prohibiting any assembling in churches. It was, therefore, impracticable for Synod to meet according to adjournment. A call was issued for a meeting on December 3, in the same church, but a fresh outbreak of the influenza prevented a full meeting. Only a quorum was present, and only matters of routine and necessity were given attention.

Rev. E. P. Davis was elected moderator.

The session lasted only one day, and adjourned to meet at the same church the next year.

Synod met the next year (1919) in the Central Church, Anderson. Rev. H. R. Murchison was elected moderator.

The Synod endorsed the campaign to raise \$1,000,000.00 for its schools and ordered that amounts secured in this endeavor should be appropriated: 50 per cent to the Presbyterian College of South Carolina, 25 per cent to Chicora College for Women, 12½ per cent to Columbia Seminary, and 12½ per cent to Thornwell Orphanage. The sum of \$11,991.65 had been raised for Local Home Missions; \$15,600.00 was given for schools and colleges, including the Seminary.

The Progressive Program for Benevolences showed that the sum of \$255,000.00 had been accepted as the quota for the Synod, of which amount \$240,662 had been pledged by the churches.

In 1920, the Synod met in Bennettsville, and Rev. S. C. Byrd, D.D., was elected moderator.

The Synod exhorted its ministers and elders "to use every reasonable and righteous method to secure one million dollars for the enlargement and endowment of our four educational institutions."

The pledges of the churches for Benevolences amounted to \$327,006.00, which is "\$12,006.00 in excess of our quota."

Synod met in 1921 with the First Church, Greenville, and Rev. W. H. Hudson, D.D., was elected moderator.

The Committee on the Million Dollar Campaign for Education reported that "the campaign was successful in every way. \$1,162,692.82 was subscribed. The cost of this campaign was \$87,203.02, or approximately seven per cent. Up to the pres-

ent time the Treasurer of the committee has received in payment of these notes \$238,842.54, or nearly one-fourth of the total amount subscribed."

In 1922 the Synod met in Chester, and Ruling Elder W. D. Melton was elected moderator.

Synod had at this meeting, for the first time, a report of its Summer Conference Committee, which had "in hand the holding of Summer Conferences covering every phase of the Church's activities." A Young People's Conference had been held at the Presbyterian College of South Carolina, June 9-16, followed by a General Workers' Conference, July 24-31, with good attendance at each conference.

After the great increases in gifts to Benevolences and the successful closing of the Million Dollar Campaign, it is interesting to read this next year: "It is hardly necessary for us to remind you that the past twelve months have not been days of easy money. South Carolina Presbyterians have been struggling along in a gloomy valley of financial worries and boll weevils. But our faith does not falter and we are going on though slowly." In spite of the hard times the churches gave to the schools and colleges of the Synod \$32,486.25, more than ever before.

In 1923, the Synod met at the First Church, Spartanburg, and Rev. Alexander Martin, D.D., was made moderator.

At this meeting, great interest was excited by an effort to merge Columbia Seminary with Union Seminary at Richmond. After full discussion Synod took the following action by a vote of 100 to 44: "That we recommend that the controlling Synods shall empower the Board to survey the territory within the bounds of the controlling Synods and locate the Seminary where, in its judgment, based on all the facts, the Seminary can secure a sufficient measure of financial assistance, and where it may render the largest service to the church. The Board shall be further empowered, should this seem to be the wisest step, to negotiate and complete a merger with Union Seminary, Richmond, Va., in such way as shall preserve the history of Columbia, and shall most efficiently serve the controlling Synods." The committee on the Seminary reported "that the attendance for the past year has been the largest in



the history of the institution. This increase of students has presented a serious problem in the finances of the Seminary, for the income is not sufficient to meet the expenses. Last year it lacked \$9,687.00 of doing this."

The report on the Million Dollar Educational Fund presented the following summary :

Total paid on notes.....	\$530,198.44
Probably lost through death.....	10,924.91
Past due from the Synod outside of Columbia...	226,570.21
Past due from subscribers in Columbia.....	62,659.90
Due in the future from subscribers in Columbia..	63,115.30
Due in the future from the Synod.....	268,224.06

"The committee should know that in general the interest in our institutions is well sustained. There is very little disposition on the part of subscribers to evade their responsibility in the matter of their subscriptions, and though in several thousand cases the financial condition of those who subscribed has entirely changed, many of them being reduced to the direst poverty, many of them also with large families and meager incomes to support those families, yet they all, with few exceptions, show a disposition to meet these obligations when the Lord enables them to do so."

Synod met in 1924 in the Thornwell Memorial Church, Clinton, and Rev. H. T. Graham, D.D., was elected Moderator.

The remainder of the sessions of this Synod were held in the Auditorium of the Presbyterian College of South Carolina, which was the host of the Synod.

The proposed removal of Columbia Seminary again excited keen interest. After long debate the Synod voted, 97 to 35, the following resolution: "That the Synod of South Carolina notes the action of the Board of Directors of Columbia Theological Seminary, taken in Augusta, June, 1924, and the response of the Synod of Georgia thereto. The Synod believes that the Board has fully considered the situation, and has taken this step to preserve this institution and its great service to the Southeastern States. Realizing that conditions must be met as they arise, and that we now face the necessity of some radical action to enable our Seminary to continue to serve this section



of the Church adequately, this Synod does hereby approve the action of the Board of Directors at Augusta, and the plan adopted by the Synod of Georgia and communicated to this body; and authorizes its Directors to consummate the transfer of the Columbia Seminary to Atlanta on the conditions named as soon as the Board receives official notice that the proposed campaign for \$500,000 for equipment and endowment shall have been carried to a successful conclusion, and a site acceptable to the Board has been secured 'without cost to the Seminary'."

Synod met in 1925 in the First Presbyterian Church, Rock Hill. Rev. D. M. Douglass, D.D., President of the Presbyterian College of South Carolina, was elected moderator.

Considerable interest was shown in the report on Local Home Missions. A large tent had been purchased by the committee in charge of that work and meetings had been held at Conway, Ware Shoals, Denmark, Guthriesville, and Mullins. As one result of these meetings there were 393 professions of faith. The Presbyteries gave \$9,714.00 to the cause of Local Home Missions. The Every-Member Canvass for Benevolences showed a total apportionment to the Presbyteries of \$350,000, on which was pledged \$291,028, or 81.1%. For 1926 the quota accepted was \$403,183.

The Committee on Young People's Conference reported that "more than 200 delegates were enrolled" at the Conference in 1925, at Clinton, and requested the pastors and the sessions of the churches to pay special attention to the type of young people sent as delegates, stating "that it is a school for leaders, where an opportunity is given to young people of the highest type to develop themselves in the Christian life and to train themselves for Christian leadership."

The Committee on the Million Dollar Educational Fund reported that \$684,357.00 had been paid to October 1, 1925, and that the uncollected balance was \$477,335.

The Board of Directors of Columbia Theological Seminary reported that the Synod of Mississippi had accepted the invitation to unite in the ownership and control of the Seminary. This board also announced the appointment of a committee to

arrange for the celebration of the Centennial of the Seminary in 1928.

At the end of this first quarter of the Twentieth Century the Synod of South Carolina consisted of 171 ministers, 292 churches, with 37,527 communicants. It contributed to all benevolent causes in the year ending March 31, 1925, the sum of \$323,233 and for its own congregational and pastoral purposes the sum of \$773,006, an average per capita of \$29.21.

Its Sunday School enrollment was 29,494.

Its Young People's Societies numbered 182 and a membership of 4,809.

The Woman's Synodical Auxiliary reported that it had 213 organizations with 9,309 members, and that its contributions totaled \$94,693, of which \$22,558 was given to Foreign Missions.

The relative strength of the Presbyteries is shown as follows:

<i>Presbytery</i>	<i>Ministers</i>	<i>Churches</i>	<i>Communicants</i>
1. Bethel .....	27	46	7,607
2. Charleston .....	17	27	2,538
3. Congaree .....	18	30	4,111
4. Enoree .....	34	43	6,280
5. Harmony .....	16	32	3,839
6. Pee Dee .....	22	39	4,469
7. Piedmont .....	15	32	3,564
8. South Carolina	22	43	5,119

The growth in membership from 19,688 to 37,527 represented a gain of 17,839 or 90.1 per cent.

**NECROLOGY OF THE SYNOD OF SOUTH  
CAROLINA—1850-1925**

<i>Ministers</i>	<i>Presbytery</i>
	1850
	None
	1851
	None
	1852
Zabdiel Rogers.....	Charleston-Union
J. J. DuBose.....	Harmony
R. B. Walker.....	Bethel
	1853
Hugh Dickson.....	South Carolina
Joseph Wallace.....	Charleston-Union
Wm. L. Hughes.....	Charleston
	1854
P. H. Folker.....	South Carolina
I. N. Cowan.....	South Carolina
	1855
Wm. B. Davies.....	Bethel
Joseph Hillhouse.....	South Carolina
	1856
	None
	1857
A. Bui.....	Harmony
	1858
Reuben Post.....	Charleston

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<i>Ministers</i>		<i>Presbytery</i>
	1859	
Pierpont E. Bishop.....		Harmony
	1860	
John Harrington.....		Harmony
Joseph Brown.....		Harmony
John LeRoy Davies.....		Bethel
	1861	
George Cooper Gregg.....		Harmony
A. W. Ross.....		South Carolina
	1862	
James McE. Hall Adams.....		Bethel
James Henly Thornwell.....		Charleston
	1863	
Thomas Livingston McBryde.....		South Carolina
	1867	
R. L. Douglass.....		Bethel
R. Y. Russell.....		Bethel
J. A. Davis.....		Bethel
	1869	
Christopher H. Strong (Licen.).....		Bethel
W. C. Sutton.....		Harmony
S. E. Chandler.....		Harmony
	1870	
Thomas R. English.....		Harmony
David Humphreys.....		South Carolina
	1872	
A. W. Leland.....		Charleston
G. W. Boggs.....		Harmony
Sam J. Price.....		Bethel

312 THE PRESBYTERIAN CHURCH IN SOUTH CAROLINA

<i>Ministers</i>	<i>Presbytery</i>
	1873
	None
	1874
Thomas Smyth.....	Charleston
Philip Pierson.....	Harmony
	1875
William Banks.....	Bethel
I. S. K. Legare.....	Charleston
Gilbert Morgan.....	Harmony
	1876
William States Lee.....	Charleston
	1877
	None
	1878
John L. Kennedy.....	South Carolina
E. T. Buist.....	South Carolina
	1879
	None
	1880
Donald McQueen, D.D.....	Harmony
Thomas H. Cunningham.....	Charleston
Wm. H. Adams.....	Charleston
	1881
Wm. S. Plumer, D.D., LL.D.....	Harmony
William Carlile.....	South Carolina
	1882
Edward Palmer.....	Charleston
Wm. Brearley.....	Harmony

<i>Ministers</i>	<i>Presbytery</i>
J. A. Cousar .....	Harmony
E. H. Buist .....	Harmony
John McLees .....	South Carolina

## 1883

S. L. Watson .....	Bethel
George Howe, D.D., LL.D. ....	Charleston
J. F. Gibert .....	South Carolina
T. E. Davis .....	South Carolina

## 1884

James S. Bailey .....	Enoree
Wm. M. Reid .....	Harmony
Wm. McWhorter .....	South Carolina
E. F. Hyde .....	South Carolina

## 1885

L. H. Robinson .....	Bethel
Z. L. Holmes .....	Enoree
T. H. Legare .....	Charleston
Hugh Strong .....	South Carolina

## 1886

John Leighton Wilson, D.D. ....	Harmony
S. H. Hay .....	Charleston

## 1887

J. L. Bartlett .....	Harmony
L. R. McCormick .....	Bethel

## 1888

W. A. Caldwell .....	Enoree
R. M. Kirkpatrick .....	South Carolina

## 1889

R. W. Milner .....	Enoree
E. O. Frierson .....	Enoree

314 THE PRESBYTERIAN CHURCH IN SOUTH CAROLINA

*Ministers*

*Presbytery*

1890

Clark B. Stewart.....Enoree  
A. P. Nicholson.....South Carolina

1891

James Spratt White.....Bethel  
Samuel R. Riley.....Bethel  
A. M. Sale.....Harmony

1892

H. B. S. Garris.....Bethel

1893

James H. Saye.....Bethel  
W. F. Pearson.....South Carolina

1894

W. G. White.....Bethel  
A. A. Morse, D.D.....Charleston  
W. B. Corbett, M.D.....Pee Dee  
J. S. Cozby, D.D.....South Carolina

1895

L. W. Curtis.....Bethel

1896

John R. Dow.....Charleston  
W. S. Wightman.....Charleston  
D. E. Frierson.....South Carolina

1897

W. B. White.....Bethel

1898

W. G. Vardell.....Charleston  
John L. Girardeau, D.D., LL.D.....Charleston

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<i>Ministers</i>		<i>Presbytery</i>
	1899	
C. E. Chichester.....		Charleston
A. E. Chandler.....		Harmony
John B. Adger, D.D.....		South Carolina
	1900	
Chalmers Moore.....		Bethel
R. D. Perry.....		Bethel
J. O. Lindsay, D.D.....		South Carolina
	1901	
Douglas Harrison.....		Bethel
W. R. Atkinson.....		Charleston
	1902	
D. E. Jordan.....		Bethel
James B. Dunwoody.....		Charleston
L. E. Boston.....		Enoree
David A. Todd.....		Enoree
	1903	
G. R. Brackett.....		Charleston
H. G. Gilland.....		Charleston
	1904	
James Douglass.....		Bethel
John G. Hall.....		Bethel
J. E. Dunlop.....		Harmony
	1905	
W. W. Mills.....		Harmony
Duncan McDuffie.....		Pee Dee
S. E. Bishop.....		Pee Dee
R. L. Rogers.....		South Carolina
J. R. Riley.....		South Carolina
	1906	
T. C. Potter.....		Enoree
Robert Bradley.....		Harmony
R. C. Ligon.....		South Carolina

316 THE PRESBYTERIAN CHURCH IN SOUTH CAROLINA

*Ministers*

*Presbytery*

1907

W. G. Neville.....	Bethel
Robert H. Reid.....	Enoree
N. W. Edmunds.....	Harmony
James Woodrow.....	South Carolina
J. L. Williamson.....	South Carolina

1908

J. P. Marion.....	Bethel
J. A. McMurray.....	Bethel
J. H. Thornwell.....	Bethel
J. Wm. Flinn.....	Charleston
C. A. B. Jennings.....	Enoree
H. T. Darnall.....	Harmony
H. M. Brearley.....	Pee Dee

1909

J. Lowrie Wilson.....	South Carolina
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1910

Samuel M. Smith.....	Charleston
B. G. Clifford.....	Enoree
A. A. James.....	Enoree
Hampden C. DuBose.....	Pee Dee
Hugh McLees.....	Piedmont

1911

W. T. Hall.....	Bethel
W. J. Wyly.....	Bethel
W. A. Gregg.....	Harmony

1912

T. B. Trenholm.....	Harmony
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1913

R. G. Pearson.....	Enoree
James McDowell.....	Harmony

<i>Ministers</i>	<i>Presbytery</i>
1914	
Wm. Howle Taylor.....	Charleston
J. W. Query.....	Enoree
B. P. Reid.....	Enoree
1915	
S. L. Wilson.....	Enoree
M. B. McLaughlin.....	Pee Dee
1916	
John G. Law.....	Piedmont
1917	
T. B. Craig.....	Bethel
C. S. Vedder.....	Charleston
M. B. Grier.....	South Carolina
W. P. Jacobs.....	South Carolina
1918	
E. E. Ervin.....	Charleston
G. O. Griffin.....	Enoree
1919	
W. B. Arrowood.....	Bethel
F. D. Vaughan.....	Congaree
1920	
J. A. Wilson.....	Congaree
Robert N. Marion.....	Congaree
J. G. Henderson.....	South Carolina
W. S. Bean.....	South Carolina
1921	
S. C. Caldwell.....	Charleston
W. J. McKay.....	Harmony
1922	
W. W. Ratchford.....	Bethel
C. L. Stewart.....	Piedmont
James L. Martin.....	South Carolina
W. F. Strickland.....	South Carolina

318 THE PRESBYTERIAN CHURCH IN SOUTH CAROLINA

*Ministers*

*Presbytery*

1923

S. H. Hay.....Charleston  
 Edwin N. Andrews.....Congaree

1924

James Russell.....Bethel  
 Thomas H. Law.....Enoree  
 W. L. Boggs.....Enoree  
 T. C. Ligon.....Piedmont  
 F. D. Hunt.....Piedmont

1925

A. R. Toomer.....Charleston  
 Daniel P. Junkin.....Charleston  
 J. L. McLees.....Charleston  
 J. L. McLin.....South Carolina  
 T. D. Cartledge.....Piedmont

## THE SYNOD AND HOME MISSIONS

BY GEO. G. MAYES, D.D.

The work of Home Missions did not become a Synodical interest until 1896. The Presbyteries had ever been jealous of their jurisdiction. At one time, it is true, the Assembly had been allowed to take over the work, but never had the Synod. In fact the Synod, with many, was considered more of the nature of a fifth wheel in the Presbyterian machine. That the Synod should not be charged with any interest other than the review of the activities of the Presbyteries and the conduct of the Theological Seminary was the settled policy. When this writer first became a member of the Synod he recalls being asked if he was going to Synod, as if such attendance was an optional matter. When he in turn asked "What do you do at Synod?" the reply he got was, "Oh, we meet the brethren and discuss the Seminary."

When it was first suggested that the Synod might help out by taking a hand in Home Missions two objections were raised. First, the Synod had no territory of its own, "every foot of ground being occupied by some Presbytery." Second, for the Synod to attempt anything would be "to create conflict of authority." This was said when the three Presbyteries in the lower part of the Synod could not overtake their destitution and one of them was actually losing ground while the upper tier of Presbyteries was relatively strong in numbers and resources.

Thus two ideas had to try their strength and one or the other had to win out before anything could be done. The one was, that the cause of Presbyterianism in the Synod was the affair of every Presbyterian in the Synod. The other was, we had a most excellent form of government, and the preservation of it was the major consideration of all.

These two ideas made the action of the Synod in 1896 a compromise measure. The Synod in that action but offered its services to such Presbyteries as would accept its help and do only what it was permitted to do. The next year's report

revealed that four out of the six Presbyteries had let the Synod in for "Evangelistic Work." One of the neediest and one of the strongest declined to cooperate even in this. The committee appointed by Synod said in its report, "We appointed members of the committee to appear before the Presbyteries and solicit their cooperation and we were careful to respect the rights not only of those which could not see their way clear to cooperate but also of those which did decide to do so." "While we realize that the work of Home Missions in South Carolina belongs to all the Presbyterians in the State, yet at the same time, we realize that we are living under a 'Form of Government' that is dear to all of us."

The Rev. N. J. Holmes was elected the first Evangelist under the arrangement and his duty was made to present the cause to our churches and solicit contributions from the people to get something to start with. He, like Philip of old, though charged with the business side of the proposition, nevertheless preached the Word also. He visited 64 churches in ten months and raised \$4,841.58 for the cause. He conducted several evangelistic meetings also, as a partial result of which "70 persons made public professions of faith in Christ." He also worked up a petition of eight persons for a church in Georgetown. The church was organized by Harmony Presbytery in that year "the first Presbyterian Church which ever existed in Georgetown County."

The Committee also employed Rev. W. L. Boggs for work in Enoree Presytery and Rev. J. A. Wilson for work in Pee Dee Presbytery as the funds came in. In three months, Mr. Boggs succeeded in organizing one church, resuscitating one and in establishing two mission stations. Mr. Wilson conducted six evangelistic meetings, received 14 persons into the church on profession and 10 by letter, ordained two Elders in a mission church and established two missions which soon grew into churches and besides collected some \$473.00 for church buildings at these points. It was thus the Synod began its work. Rev. W. G. Neville was the wise and courteous chairman of the Committee that piloted this beginning. He said in his report "Your Committee feels that this work should be continued for another year. We have felt greatly encouraged.

The people are very much interested in the cause and we now place it upon the heart and conscience of the Synod”.

The next year saw a curtailment. The Rev. N. J. Holmes after only two months of faithful service had to be released for lack of funds. The cry of hard times made itself heard. Mr. Boggs continued his labors in Enoree for ten and one-half months and his services had to be dispensed with. He during that time was instrumental in organizing two churches and in reviving two. He had conducted eight protracted meetings, received 32 persons into the church on profession, formed three pastoral groups and secured pastors for the same. He had preached about 150 times and paid some 400 visits in interest of the work. Mr. Wilson had continued his work in Pee Dee with headquarters in Horry County. He kept up five preaching points in that county and one in Marion. This good brother was never happy unless he had at least five churches to look after. He assisted in raising funds for five church buildings, two in Marion and three in Horry. Three of these are self-supporting churches today.

During this year, Rev. J. E. Dunlop was placed in charge of the work in Georgetown in connection with Union and Kings-tree churches in Williamsburg. In Georgetown he preached in a hall not able to accommodate comfortably all who wished to attend. The little band was forced to undertake to build, they had little money, and the Committee of Synod could only help with \$200.00. The erection of that church building makes a long story of struggle and hardship. It was begun in 1900 to cost \$2,400.00, with but \$1,600.00 on hand. It stood for more than a year incomplete but by 1902 it was occupied. In a terrific storm on the 17th of September, 1906, this church building that had cost such effort was so badly wrecked that a new building became a necessity, the building of which furnishes another chapter in this story.

By 1900 the chairmanship of the Committee had passed from Rev. W. G. Neville to Rev. Alexander Sprunt, Dr. Neville having been called to other important work in the Synod. In his passing from official connection with this work, Home Missions lost one of the most tactful hands and one of the sweetest spirits that ever served the Synod in any capacity. He was



essentially a pioneer and the Synod had other pioneer work for him to do. He really gave his life in sacrifice to lay upon the heart and conscience of his Synod the work of Christian Education.

Dr. Sprunt set to work to bring the facts before the mind of the Synod by having published a special issue of the Southern Presbyterian containing, among other things, a map that made the facts appeal to the eye. He visited the non-cooperating Presbyteries and succeeded in inducing them to come in "but with reservations" and in his report to Synod rejoiced "that we are now an undivided Synod on this subject." He rejoiced too soon, as we shall see. The wish with him was father to the thought. At this time three local evangelists were employed. The three James—Wilson, Dunlop and Russell, and Rev. B. P. Reid was employed as general manager. His special duties were pioneering and soliciting financial support. In January of this year, Rev. R. P. Walker was made a pastoral evangelist in Charleston Presbytery, and in June, the Rev. Kenneth McCaskill was also put into that Presbytery in the same capacity. Walker labored in Hampton and Barnwell counties. His labor being in the churches of Estill and Allendale and the maintenance of the churches at Crockettville, Barnwell, Boiling Spring, and Beech Island. McCaskill gave his attention to Bamberg, Denmark, Blackville, and Langley.

Rev. J. A. Wilson gave three months of his time to five appointments in Horry and nine months to nine appointments in Marion. He literally wore himself out in the care of the churches, going from place to place on a bicycle collecting funds for church buildings and visiting in the homes of the people. No man has done more hard, self-denying work than he. With this year his name drops from the list, he having the satisfaction of seeing the work of the Lord prosper in his hands.

The Rev. James Russell was in Pee Dee, Harmony and Enoree, visiting discouraged congregations and holding meetings.

The next year the force continued the same with the exception of the substitution of Rev. C. E. Robinson for J. A. Wilson in Pee Dee Presbytery. A church at Bayboro was organized with 22 members. The Committee had to come to Synod with

a debt of \$308. The Rev. B. P. Reid severed his connection at this time, and the Committee decided to take on no aggressive work. The four fields, two in Charleston, and one each in Harmony and Pee Dee Presbyteries were manned as before and the work became more of the nature of sustentation. The sum of \$5,000.00 was being asked for, and the churches were giving about \$3,000.00. The new feature added in 1903 was the effort to begin a work among the cotton mill operatives. The Rev. W. H. Mills was stationed in what is known as the Horse Creek Valley in Aiken County, Charleston Presbytery. In the four towns there was a population of 7,000, about one in eight being member of some church. There were just 27 Presbyterians to be found. Mr. Mills continued in this work until September of 1906 without being able to accomplish more than to discover the needs of the work and reveal to the Synod the conditions that have to be met in such work.

At the Synod in Cheraw, 1903, it was felt that something more must be done. Dr. Sprunt was highly commended for his untiring zeal and devotion to this work under great difficulties. The Synod elected Rev. F. H. Wardlaw Superintendent and Rev. R. G. McLees general evangelist. The monetary situation was so unpromising that a draft was made upon faith. The salary of these two young men was put at \$50 per month each and their traveling expenses. The hope was held out to them that if the financial results justified it, their salaries would be \$1,000 per annum each. They accepted the work after some months' consideration. "All the Presbyteries were again entreated to cooperate and thus rally to the aid of the Synod in its efforts to overtake the spiritual destitution in all parts of our beloved State and to raise the sum of \$5,000 for this purpose."

By 1905, Dr. Sprunt had severed his connection with the work, and F. H. Wardlaw was the chairman of the Committee. Rev. C. E. Robinson had left the Horry field in August of this year. Wm. J. Wyly had succeeded Mr. Dunlop at Georgetown. The work in the two fields in Charleston Presbytery was turned over to the Presbytery. The Committee reported, however, that seven houses of worship had been built, two churches organized and about 300 added to the membership of the

churches on profession through the Evangelistic agency. Forty churches had been aided to secure preaching. The Superintendent had begun the publication of *The Synod's Home Missionary*, a small monthly publication and at no cost to the work. He assisted the Evangelist in twenty of the meetings held, by leading the singing. He visited forty-six churches in the interest of the work. During this year, \$4,408 was contributed, being an increase of \$1,206 over the previous year. The Synod felt justified in the new step it had taken at Cheraw and declared "it to be its settled policy to maintain this agency," and to ask the churches for \$7,000 for the next year. The next year saw the same program being carried out with the same agents. Three hundred and fifty members had been added to the twenty-five churches in which the Evangelist had held meetings and a slight increase in the financial support. The one new feature was the second attempt to inaugurate a work among the cotton mill operatives. This was in the mills in and around Spartanburg with Rev. J. P. Stevenson in charge. The Rev. A. S. Doak had come in from Tennessee to the Horry field in Pee Dee Presbytery. During the next year there was an apparent retrogression. Rev. R. G. McLees continued his faithful preaching as evangelist, but his appointments being with the smaller congregations the apparent results were not so good as in former years. However, one hundred and eighty-three persons were added on profession. Rev. F. H. Wardlaw continued his faithful efforts as Superintendent but asked the Synod to release him at the end of the year that he might enter the Foreign Mission Service of the Church. The Synod went on record by special resolution in regretting to give up Mr. Wardlaw. There was a feeling of disappointment prevailing in the Synod at this time, and it was the meeting of the Synod at which the memorial of W. G. Neville, the pioneer of this work, was read.

A Committee was raised, of which G. G. Mayes became the Chairman and Treasurer, to continue such work as they could. At the same time, a special committee consisting of E. E. Gillespie, G. G. Mayes, and A. H. McArn was appointed to perfect a plan or reorganization that had been presented by Mr. Mayes and report to the next meeting of Synod. The Rev.

R. G. McLees was reelected Evangelist but the committee, after three months' service, released him for work in Florida and Oklahoma.

At the meeting of the Synod in Sumter, 1908, the Special Committee on Reorganization that had been appointed the year before, made its report. The report embodied a radical reorganization and forced a decision of several issues. The salient features of the plan as proposed are these: (1) Unity of Organization; the agencies of the Presbyteries and the Synod become one. (2) Presbyterial control; the Presbyteries to be put in absolute control of all the work and agents within their respective bounds. (3) Presbyterial cooperation through a Synod's committee, composed of the chairmen of the Presbyterial Committees and the placing of two-fifths of the funds contributed in its hands. An agency was created whereby the stronger Presbyteries could assist the weaker ones and general supervision and an evangelist could be had for all the Presbyteries. The report was earnestly debated and was adopted by an overwhelming majority.

The same committee was continued with R. G. McLees as their Evangelist until the new committee raised by the action of Synod could take charge. During the next year, fifty-five evangelistic meetings were held, thirty-eight churches were aided, three churches were organized, fourteen mission stations were maintained, and the sum of \$8,970.39 was expended in the combined work of the Synod.

The Committee's report said, "We also report that the new plan of work adopted at the last meeting of Synod has been agreed to by five of the Presbyteries, and we are assured that the other one will take similar action at its next meeting. The new plan, therefore, goes into operation from this time on. We recommend that a Superintendent and General Evangelist, as provided for, be elected at this time."

The Rev. R. G. McLees had asked to be relieved from further service as evangelist that he might enter the pastorate. In parting with him, the Synod lost an Evangelist of rare gifts. He could hold the attention of the old and the young alike. Years afterwards, as the writer has traveled the Synod, he has heard echoes of "The McLees Meetings." What Wardlaw and

McLees did for the cause of Christ and Presbyterianism can never be put in figures.

The Synod at their meeting in Charleston elected Rev. G. G. Mayes Superintendent and a minister of another Synod General Evangelist, provided the committee could procure a salary for him. The next year saw a great impetus given the cause. Mr. Mayes entered upon his duties on the 1st of January, 1910, after having set forth to the Committee in printed form what he conceived his work to be. Rev. E. E. Gillespie became the Chairman and Treasurer of the Committee. "Owing to the condition of the treasury, the Committee did not supply an Evangelist. The new plan of work has met with universal favor. The hearty cooperation of all the Presbyteries has meant success during the year just closed. There has been an average increase of over one hundred per cent in the apportionments made," to quote the report to Synod. The increase in contributions was something over \$1,000.00 and for the first time in years a balance on hand was reported. The Superintendent in the full report made revealed that he had devoted his time and energies to gathering information and giving information by word of mouth and in printed form; that he had looked after the apportionments in the Presbyteries; that he listed and kept in touch with all vacant churches. Nineteen of these he had helped by forming six new groups and inducing eight to make a substantial increase in the salaries paid; that he had kept in touch with five missions and had established a mission school in the mountains of Pickens County; that he kept up a constant correspondence to secure pastors for the vacant churches; that he had preached eighty-five times, held four evangelistic meetings, received three persons into the church on profession, and baptized six children in vacant churches. During the year, nearly a score of churches were aided and nearly \$6,000.00 was expended. The next year's report showed that sixty-two churches had been aided financially; nine mission points had been worked and much evangelistic activity in one Presbytery. The Superintendent had been engaged along the same lines as the previous year. He had met with thirty-two vacant churches; had brought into the Synod four additional pastors; had induced several churches to become self-

supporting, and had been instrumental in adding some \$2,255 to pastor's salaries in these churches.

The year 1912 saw no change in the personnel of the work. The report revealed thirty-nine mission points maintained, eight new churches organized, and forty-four evangelistic meetings. Financially, the Committee began with a deficit of \$246.00 and ended with a deficit of \$677.00. The contributions were \$8,117.00, a gain of \$667.00 over the previous year. The Superintendent had been instrumental in forming five new pastoral groups and increasing pastors' salaries by \$1,600.00.

At the meeting of Synod in Florence in the year 1913, the most important matter before it was the readjustment of the Presbyterian boundaries. While this was not the task of the Home Mission agency, it was made such by special act. The report was worked out by the Superintendent and taken by him to each Presbytery of the Synod at their spring meetings. The report provided for a change in the boundaries of every Presbytery save one, and created a new Presbytery around Columbia, which has taken the name of Congaree. At that time, Rev. J. Andrew Smith was elected Evangelist, he having served Enoree and Piedmont Presbyteries in that capacity during the previous year. Thirty pastors had conducted seventy-six meetings, sixty-one in organized churches, and fifteen at mission points. As a partial result of these meetings, one hundred fifty-six were added to the church on profession. Sixty-nine churches, grouped into twenty-eight pastorates, were aided to the amount of \$4,929. Fifty-four missions were reported, twenty-nine preaching points, twenty-five Sabbath Schools. Five churches had been organized. The financial support was the most liberal given in any one year up to this time.

The next year, the evangelistic effort of the General Evangelist and thirty-one pastors resulted in the addition of three hundred seventy-nine on profession. Twenty-three pastorates were aided to the amount of \$4,478. Thirty-six mission points were maintained. One church was organized. The Committee had to face a deficit of \$900 in its receipts.

The next year, the report of the Committee states that "notwithstanding the financial depression, from a spiritual point of view, we have had the best year in the history of our work.



On account of sickness in the family of our Superintendent we are without a detailed survey of the work. The General Evangelist reported eighteen meetings held by him. The financial deficit had grown to \$2,215. The Rev. G. G. Mayes gave notice that he would not be able to serve longer as Superintendent owing to serious and prolonged illness in his family. The duties of the Superintendent were accordingly added to those of the Evangelist.

The next year's report was one of the most disheartening. The Committee said, "The outlook at the beginning of the year was exceedingly dark. Our Superintendent declined reelection, his duties being assigned our Evangelist, and hardly had the year commenced before God, in His allwise providence, permitted serious sickness to become his portion." The financial deficit had been reduced, however, to \$1,970. At its meeting in Greenwood this year, 1916, the Synod elected a Superintendent and in case he declined, empowered the Committee to elect one. For the next two years the work was without a Superintendent.

By 1919, the Committee had succeeded in working off its deficit by reducing the force. By the time Synod met, it had a surplus of \$1,284. Dr. W. H. Miley in September of this year began as General Evangelist. By the meeting of Synod in 1920, the prospects had greatly brightened. Dr. Miley had met with wonderful success as Evangelist. He had conducted twenty-four meetings, the Rev. J. T. Hooker, a Methodist minister, assisting him in the singing. Four hundred sixty-six persons were added on profession, and two hundred by letter to the churches he had visited, and \$4,064 had come into the treasury as the result of his meetings. The *Presbyterian Progress* was started this year as a quarterly. The next year passed with Dr. Miley and Mr. Hooker conducting the Evangelistic work, which continued to be signally blessed. Four hundred had been added on profession as a partial result of their labors. Enoree had employed Rev. J. K. Roberts as Superintendent in that Presbytery and was making commendable progress within its bounds. The other Presbyteries seemed to have been merely "holding their own." The Rev. F. Ray Riddle was elected at this time General Superintendent.



The next year was one of great encouragement. Mr. Riddle had been active in supervision. Dr. Miley's meetings bore more fruit than ever. Six hundred and sixty-two additions on profession were reported as the visible results, and one hundred thirty-six letters called for. \$2,283.00 came into the treasury from these meetings. The total receipts from all sources this year was \$20,311.00, and a surplus of \$1,681 was reported. *Presbyterian Progress* had become a monthly. In June of 1923, Mr. Riddle resigned the Superintendency, and the Committee continued the year without such help. Mr. Hooker had ceased to work with Dr. Miley, and Mr. W. Furman Betts, a Baptist layman, had taken his place. The meetings of Dr. Miley continued in popularity, though no figures were given for this year. The surplus by this time had amounted to \$2,489. In August of 1924, Dr. E. E. Gillespie severed his relationship as Chairman, which he had held for fourteen years, his removal beyond the bounds of the Synod making this necessary. He was a man wise in council, practical in ideas, and courtesy itself in deportment toward his coworkers. The Synod lost a valued member and its Home Mission work a potent factor. The Rev. G. G. Mayes, who, during all of Dr. Gillespie's chairmanship, acted as Secretary of the Committee and editor of *Presbyterian Progress*, withdrew from official connection with the work.

Dr. J. M. Holladay was at this time made the Chairman and Mr. John A. Hafner was elected Superintendent. Dr. Miley by reason of failing health had ceased his labors as the Evangelist. With this, history might be said to end, and current events to begin.



HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART IV

Educational Institutions  
From the Earliest Days  
to the Present

*By*  
*F. D. JONES*



## CHAPTER I

### Early Interest and Recent Permanency

While there is only one Presbyterian institution in South Carolina whose foundation dates beyond 1850, it should not be supposed that the Presbyterian people were indifferent to education. There were many schools of all grades having Presbyterian patronage and control from the settlement of the colony to the foundation of Thornwell Orphanage in 1875. Columbia Theological Seminary, planted in Columbia in 1830, is the only one that survives to this day.

Before giving sketches of some of these earlier schools in the next chapters, it may be well to formulate the reasons for the long delay of the Presbyterians in this State in establishing Church schools within the bounds of the State. The recent development of the educational enterprises of the Synod of South Carolina can be explained in light of all the facts and history, not only of the institutions themselves but of the Synod and of the State.

The growth of our Church during the eighty years from the Revolutionary War in 1780 to the Civil War in 1860 was **restricted by the inadequacy** of an educated ministry and an unwillingness to meet new-world conditions of ecclesiastical development except by old-world methods. Consequently, many of the people, inclined by tradition and inheritance to the Presbyterianism of Huguenot, Scotch, Scotch-Irish and Irish forefathers, were drained off into other denominations that used such methods and ministers as lay easily, immediately, and quickly at hand. Presbyterians did not readily adjust their ecclesiastical procedure and ministerial qualifications to the pioneer life and post-Revolution social conditions. Hence, there was no growth proportionate to the ancestral background and natural expectations of the Presbyterian Church in South Carolina.

While the formal statistics of the General Assembly indicate only about eight thousand communicants of the Synod in 1850, yet this number represents far fewer Presbyterians than were

actually resident in the State. Aside from the Associate Reformed Presbyterian Church, there were other adherents to Presbyterian theology and polity, having a considerable membership. In 1810, Rev. W. C. Davis of the First Presbytery, pastor of Bullock's Creek Church, led away a defection on the basis of an extreme Calvinism. Some ten or twelve churches in the northern part of the State joined him in creating an Independent Presbyterian Church. This organization reunited with the Synod during the Civil War. Again, in 1838, the entire Assembly was rent in twain by the controversy between "Old School" and "New School." The membership in South Carolina was not divided as in the Church at large, but the conflict was hurtful down to the Civil War.

Still another factor accounts for the limited growth of this period. Perhaps two-fifths of the population born in South Carolina were residing outside the State. As early as 1796, even after some of the Tory element had removed to Tennessee and elsewhere due to the conflict of the Revolutionary War, a steady emigration continued on account of opposition to slavery. Some fine communities in Ohio, Indiana, and elsewhere were settled or augmented by Presbyterians as well as by Quakers from this State. The free lands of the West, after the Louisiana Purchase in 1803, after the War of 1812, and after the Creek Wars under Jackson, gave opportunity to many who felt like trying their fortunes under new conditions.

Such were the main influences that operated to restrict growth and development of the Presbyterian Church, although the last cause mentioned, that of emigration, affected all classes and Churches alike.

Another element requires some historical estimate and valuation in its bearing on educational ideas and development. We are so familiar at present with the identity in bounds between State and Church that it would be hard to realize that this is a characteristic of the Synod in very recent times only. The smallness of numbers in the Synod in 1850 should be remembered in connection with the fact that the Church scarcely had any notion of conformity to state lines or any other civil or

geographical configurations except as a matter of expediency. Convenience in travel, suitability as to numbers and needs, and practical exigency were the determining factors as to Synodical or Presbyterianial boundaries. Gradually, from the Presbytery of Orange in 1784 and partly from the Presbytery of Concord that stretched down into South Carolina for some time after 1810, there emerged the four Presbyteries of South Carolina—Harmony, Bethel, and Charleston—grouped into the Synod of South Carolina.

The two dissimilar Presbyteries called Charleston and Charleston Union had been united into one Charleston Presbytery, gaining thereby some independent congregations along the coast. As late as 1849, the Presbyteries of South Carolina and Georgia constituted one Synod, the Synod of South Carolina and Georgia. It was natural, therefore, that the Presbyteries and membership of the Church should be free from prejudice as to location and geographical lines when the Theological Seminary was founded in 1828 at Lexington, Georgia. When Davidson Collge was founded by Concord Presbytery in 1837, Bethel Presbytery was asked to unite in its care. There was no objection at all, for the churches in Bethel had been in Concord Presbytery within the twenty-five years. It was not unnatural at that time that Trustees should be appointed for this school in North Carolina. These appointments, begun in 1839, continued till 1910. Not long after Oglethorpe University was founded at Milledgeville, Ga., Rev. Ferdinand Jacobs, who had come to York, S. C., from Maryland in 1842, was appointed to the South Carolina professorship at that school, for which funds were asked and secured by the Synod of South Carolina and Georgia.

Certainly there was no Synodical consciousness nor bias as to ownership and patronage. Moreover, there were other institutions that had a strong hold upon the admiration and adherence of the Presbyterians of the State, where there was no formal tie involved. Chief among these was Princeton. The Synod of South Carolina and Georgia, gave large sums to Princeton before the Civil War. Besides large amounts given to the American Education Society, the Synod of South



Carolina and Georgia had founded a professorship in Princeton Seminary. Of the fifteen thousand dollars necessary, more than ten thousand dollars had been paid and nearly four thousand more subscribed by 1825. "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, more than \$40,000.00—between \$42,000.00 and \$43,000.00."\*

This dissipation of educational effort, and loyalty to institutions outside the bounds of the Synod may have been unwise, but it does not show any lack of esteem for education on the part of the Presbyterian Church in South Carolina in those earlier days. For one thing, as the supply of ministers was always a major motive in the care and conduct of schools at that period, these extraterritorial enterprises probably seemed sufficient to furnish that supply. In 1845 the Board of Directors reported only ten students in attendance at the Seminary in Columbia. They undertook to inquire the reason, but in their report to the Synod they did not indicate the need for a collegiate source of supply beyond what then existed.

Informal attachment to, rather than ownership and organic church control of, academies and female seminaries was the rule rather than the exception down to the Civil War. Ministerial education was a compelling motive, as it continues to be at the present time, and such education only was considered the prerogative of the Church by many leaders of this time. It was the ardent conviction that the Church was a witness to the Truth and was forbidden by its purpose and nature to engage in strictly secular instruction.

It would be difficult, and might be invidious, to say how far this high theoretical ground and doctrinal attitude had admixture of other motives. There may have been unconscious personal and practical considerations operating. The actual conditions for such considerations were present, at any rate. These are inferable from the fact that so many of those opposed to secular education by the Church were themselves engaged in that very task.

\*Howe, Vol. II, pp. 411-413.

Many finely trained men bred to the gospel ministry in the Synod or coming to the churches of the Synod had gone out to serve as instructors at other seats of learning founded by many state governments at this early period. These attachments and influences should be calculated in the account along with the ideals of non-secularity of education held by the ecclesiastical leadership of that time.

Dr. Moses Waddell was president of the University of Georgia from 1819 to 1829, Robert Wilson, after refusing a position in an academy in Augusta, Georgia, and also a proffered professorship in South Carolina College with prospect of its presidency, removed to Ohio on account of slavery and became president of the University of that state. Rev. John Brown left the pastorate of the Waxhaw Church and was professor in South Carolina College for two years. He was later president of the University of Georgia. Rev. Benjamin Ray Montgomery, who had been rector of the school at Cambridge (Ninety Six) succeeded him at the University of South Carolina. These were examples of what attachments were formed by many Presbyterian ministers, and may help to explain why the idea of ownership and organic control of education as part of the Church's work was not likely to receive great encouragement.

Perhaps not stronger than that of many others was the conviction upon this subject of Dr. Jas. Henley Thornwell, Sr. It is hardly an echo but rather an honest reverberation of his views expressed by South Carolina Presbytery as late as 1868, when it decided that the Church might not engage in secular education. Although the Presbytery at the time owned a school for women at Laurens and undertook six years later to defend its ownership at law, and although within ten years of its assumption and proprietorship of Adger College, yet this deliverance was made: "No other interests of society, however important, are committed by the Lord to His Church except such as are spiritual and ecclesiastical." This notion was then becoming obsolescent and was rather a survival of the period when the power of Dr. Thornwell and others of his way of thinking was dominant.

This great man was almost oracular in utterance and was magical in influence. He graduated from South Carolina College

in 1831 and returned as professor in 1837. After serving as a pastor he again went back to the college as president. His views on the matter of education were well known and continued practically unmodified down to the time when the Southern Presbyterian Church during the Civil War had suggested to it a conception, revived in discussion more than once later, of a sort of South Atlantic Presbyterian University.\* He, with Rev. Stephen Elliott, had previously, in 1838, during Gov. Pierce M. Butler's administration, made a report on the public free schools of the State.† His opinions on the Church and education were stated in his famous letter to Governor Manning in 1853. That letter concludes with an expression of fear that time has disproved and for which experience has furnished a less rhetorical but eloquent denial:

‡“I think, too, that the tendency of sectarian colleges to perpetuate the strife of sects, to fix whatever is heterogeneous in the elements of national character, and to alienate the citizens from each other, is a consideration not to be overlooked. There ought to be some common ground on which the members of the same State may meet together, and feel that they are brethren; some common ground on which their children may mingle without confusion or discord, and bury every narrow and selfish interest in the sublime sentiment, that they belong to the same family. Nothing is so powerful as a common education, and the thousand sweet associations which spring from it, and cluster around it, to cherish the holy brotherhood of men. Those who have walked together in the same paths of science, and taken sweet counsel in the same halls of learning; who went arm in arm to that hallowed season of life when the foundations of all excellence are laid; who have wept with the same sorrows or laughed with the same joys; who have been fired with the same ambition, lured with the same hopes, and grieved at the same disappointments: these are not the men in after years, to stir up animosities or foment intestine feuds. Their college life is a bond of union which nothing can break; a divine poetry of existence which nothing is allowed to pro-

\*Palmer: *Thornwell's Life and Letters*, p. 328.

†Snowden and Cutler: *History of South Carolina*, Vol. II, p. 605.

‡Palmer: *Thornwell's Life and Letters*, pp. 337-338.

fane. All these advantages must be lost if the sectarian scheme prevails. South Carolina will no longer be a unit; nor her citizens brothers. We shall have sect against sect, school against school, and college against college; and he knows but little of the past, who has not observed that the most formidable dangers to any State are those which spring from division in its own bosom, and that these divisions are terrible in proportion to the degree in which the religious element enters into them."

It is not astonishing that the Synod and Presbyteries delayed so long the inauguration of institutions of higher learning where non-theological instruction might be given. For, in spite of this judgment as to the prerogative and inexpedient intrusion of the church into the domain of secular education; after all the divisions and dissipations of pecuniary aid and patronage; with no great numerical strength in the Synod; there remains yet the fact that many minor schools within the Synod had arisen and rendered excellent and, indeed, incalculable service. These, however, served to postpone a concurrent endeavor.

These private schools were numerous; they gathered local and community adherence; called for church support which was sometimes given; they often furnished a livelihood to ministers when the churches paid the pastors poorly. As a result, these smaller schools with their claims, needs, and their practical hold upon many ministers, tended to defer any adequate sentiment favorable to founding a Presbyterian college for men or for women. The Presbyterian Church, along with the entire South, was yet to suffer the desolations of Civil War and the Reconstruction period. Here we find still another hindrance to such foundations. A generation passed, new conditions and new leaders had to arise before sufficient agreement and momentum could be secured to inaugurate the schools of the Synod that are now rendering such worthy service. Meanwhile, it should not be forgotten that behind the enterprises that ultimately issued in the college for men at Clinton, the one for women at Columbia and the Thornwell Orphanage, were some superior schools that sent into the world men and women of light and learning and renown.

## CHAPTER II

## Some Early Schools

The circumstances of settlement in the upper part of South Carolina were quite different from those that gave the lower or coastal section of the State its distinctive characteristics. The low country communities were peopled much earlier and were clustered mainly about Charleston, Georgetown, and Beaufort as cultural and educational centers. Except in Williamsburg and in Salem (Black River), congregations, there was probably little educational effort sustained by specifically Presbyterian care in the low country. The up-country, as it was called, was practically untouched till after 1755. At that time not more than twenty-five families were living northward of a line from the Waxhaws on the Catawba to Augusta on the Savannah River.\*

After that date, settlers poured in with great rapidity. In spite of the turbulence and the War of the Revolution, the white population of the colony increased from 38,000 to 140,000 in the quarter-century from 1765 to 1790, when the first Federal census was taken. The up-country settlements grew most rapidly and were largely Presbyterian. Only a thorough and careful research could disclose whether or not this early immigration was dominantly Presbyterian and Scotch-Irish, as has been so frequently asserted. The early Presbyterian congregations were widely scattered and were ministered to by pastors or missionaries who traveled incredible distances. These early ministers were well-educated, frequently the only regularly schooled and trained men in the communities.

"Our fore-fathers, 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 unrelenting foes, irreligion and ignorance."† It was natural that they should light the lamp of learning in the dark forests, as well as stir the flame of piety among a pioneer, hard-working people. A large proportion of these early Presbyterian pastors taught some classical school here and there while ministering to

\*Ramsey, Vol. II, p. 602.

†Howe, Vol. II, p. 757.

churches, sometimes in the crudely-built houses of worship or in their own homes.

As soon as the orderly times succeeding the Revolution gave stability to residence and opportunity for development, churches and schools were often fostered side by side by some gracious "dominie" or minister who had received much of his "humanities" or classical learning in the Old Country. Within the quarter-century from 1775 to 1800, however, facilities for training a ministry as well as means of general instruction multiplied rapidly. Schools, with no more than the personality and few books of the originator and first teacher, later grew into academies or into worthy educational institutions.

These early schools generally took the name and form of "Academy". This was a distinctively American type of school evolved from the earlier Medieval Latin Grammar School.\* After Benjamin Franklin founded the first Academy in Philadelphia in 1751 this kind of institution grew rapidly. Within a century there were more than six thousand in existence, nearly half of them in the Southern States. The characteristic features of these Academies were the semi-public control, and broadened curriculum, which in the South especially was given a rather practical turn. As these Academies gave equal opportunities to girls along with the boys, they finally led to the higher education for women. In some instances, they developed directly into Female Seminaries from about 1850 onward. They were the fore-runners also of the boys' preparatory schools and of the modern high school. To this day in South Carolina may be found public schools called "Academies" which are reminiscent as a survival of a system of instruction and type of school that had a most honorable history.

Many of the old academies were taught by Presbyterian ministers, who furnished the model, if not always the name, for courses given to boys and girls under their guidance. Sometimes the congregation as such directly gave management and patronage, very rarely a Presbytery, generally a community regardless of denominational lines. Quite often these schools were the personal enterprise of some preacher of the gospel who had a love of learning, but whose actual need for a living

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\*Cubberly, "A History of Education," p. 696.



was not sufficiently provided for out of the gifts of the church. Many a preacher had to be a teacher out of necessity, as the church has had no proper sense of ministerial support till recent times.

The meagre accounts that reach us from those early days tell a more delightful story than lies on the rugged surface. Even the bare chronicle stirs the imagination. While the men and women of common walks in life were creating that interesting society that existed for eighty years after the Revolution; while statesmen were inaugurating the government and shaping its policies as a youthful nation; while the politicians were fanning the flames of party, tariff, and slavery issues; while the first elements of industrialization were beginning to modify an agricultural system; while colonial conditions at last issued in the gentilities of "the splendid idle forties," which in turn were destroyed by the strife of the sixties; while the State everywhere ran along its historical course familiar to all, these schools and academies so largely under guidance of Presbyterian ministers were the nurseries of education and culture for no small proportion of the people.

Soon after Jean Louis Gibert settled with his colony in Abbeville County in 1764, he sent back to France for his nephew who came as the school teacher of this wonderful little community.

In 1768 the "Salem Society" of Little River Church was granted a charter by the colonial Legislature.\* This society, as well as the church, was founded by Rev. James Creswell whose honor survives not only in the history of Ninety Six and Greenwood, but in the life of worthy descendants who bear his name. It is not clear whether the school provided for in the charter was intended exclusively for the poor and orphans, nor is it certain that it was ever in actual operation. However, the traditions and memories of the locality seem to show that it was once in existence. It was located on the Laurens-Newberry County line near Little River. There were log houses, it is said, and gifts of provisions and food were furnished for its support. It may have been that the enterprise was paralyzed by the conflicts between Tory and Loyalist, as partisanship was so keen in

\*Howe, Vol. I, p. 339.



this section as to call for the visit of Drayton and Tennant on their notable tour in the early days of the Revolution.

At Waxhaw there was a school before the American Revolution which continued for some years after that event. Some young men were prepared for collegiate institutions such as existed. Perhaps a dozen were sent into the ministry. In 1778 the Catholic Society was chartered within the bounds of Salem (B. R.) Church. This society, like that of Little River Church ten years earlier, was empowered to hold property for the support of the school and the education of poor and orphan children. From the Revolution onward, there was a succession of well-qualified teachers in the Fairforest congregation. James Templeton or James Gilliland, Jr., founded the Philanthropic Society in the bounds of Nazareth congregation in Spartanburg. The latter taught the school supported by the Society. In Williamsburg was another Bethel where the Williamsburg Academy was chartered in 1795 with power to raise by lottery a sum not to exceed five thousand dollars for building purposes.

Before and after the Revolution there was a classical school in Bethel (York County) congregation taught by Robert McCulloch who sent out some competent and prominent men.

It is said that Andrew Jackson attended this school. Controversy of several kinds and degree has always gathered about President Jackson's name and history. Another may arise here in connection with the fact that the sources from which these sketches are drawn mention that he attended three of these schools. He certainly attended the school that existed at Waxhaw. Jackson was born near Waxhaw in Lancaster County, it is now generally conceded, in 1767, and here was his home till 1784. He was a youthful prisoner of the British at Camden in 1781. At one time or another after this he may have spent a brief stay at school at Bethel or Bullock's Creek or both, as alleged. He was with the Crawfords and Whites at Waxhaw after his mother's death in December, 1782. At sometime during the next two years his attendance at Bethel, Bullock Creek and Waxhaw was possible, though the school at the last named place was probably intermitted during this period. Jackson's life at this time, however, is not given in sufficient detail by his biographers to show clearly his move-

ments for several years. Parton's statement seems open to question. He says, "For a year certainly, and probably for two years after his return from Charleston, he remained in the Waxhaw County employed in teaching school or some more or less worthy occupation." But Jackson was only sixteen years of age, and was more likely engaged as a student rather than as school-master. "Waxhaw County" is sufficiently elastic to allow his presence in these schools noted. The personal recollections from which the account of these early schools come are given by those who remembered Jackson as a school-mate and render his attendance fairly a matter of certainty. The future President, however, did not attend the Bullock Creek school under Dr. Alexander, who began to teach in 1787, for Jackson had begun his study of law at Salisbury, N. C., in 1784 or 1785, and did not return to South Carolina.\*

Howe says: "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 Springs 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 Springs Academy were, John Taggart, Mr. Rainey, Matthew McDonald, Joseph F. Lee, Dr. James Mabry, J. R. Blake and J. S. Leslie."

In 1785 three colleges were chartered by the Legislature of the State in one day, Charleston College; Mt. Zion, Winnsboro; Cambridge, now called Ninety Six.

The last of these, Cambridge, continued as an academy for twenty years, and had the help of the "Friendly Cambridge Society." Rev. John Springer, who was the first Rector of the school, at the same time was pastor of the Rock Church. He served two years and emigrated to Georgia in 1788. There is no account in existence, though it is implied in the records of the case, of any successor till 1808, when we find the name of

\*See page 346 and sketch of Bullock Creek Church.

a Mr. Hooker as Rector. He was followed in 1809 by Rev. Benjamin Ray M o n t g o m e r y, who also preached at Rock Church. Dr. Montgomery was soon after chosen as professor in South Carolina College, though he had become pastor of Camden in the meantime. In 1810 the last rector is mentioned, Rev. Mr. Wheeler. After the State institution in Columbia began its brilliant career this, as well as some other schools, soon declined. The Cambridge Academy was not strictly a Presbyterian school but from its connections, the Presbyterian ministers at its head, and its patronage, it may be considered such. The Cambridge Academy was under the control of the Cambridge Association which included some of the most distinguished men of the State. This information comes to us from the minutes of the Session of the Ninety Six Presbyterian Church. These were efforts that had neither the full support of Church nor State, but were rather the expressions of the personal influence and leadership of Presbyterian ministers.

Of the thirty-four ministers ordained soon after the Revolutionary War, beginning with Robert Hall in 1785, and ending with Thomas Neely in 1806, thirteen were trained in part at Mt. Zion, Winnsboro.\* Others graduated there in the years that followed. Although Mt. Zion College was never a strictly Presbyterian institution, its affiliations and services were in some measure Presbyterian in the beginning. The Mt. Zion Society was incorporated in Charleston by the Legislature during the Revolutionary War.† Its roll of membership included the most distinguished men of the period. This Society, it seems, placed William Humphreys in charge of a school in Winnsboro, which was soon afterwards closed, possibly on account of the presence of Cornwallis in 1780. By 1784, when the war was over, the Society was ready to operate the school once more.

Davidson College was named for Gen. William Davidson, who fell at Cowan's Ford on the Catawba River. By the side of the Revolutionary hero when he fell was standing a young Presbyterian minister, Thomas Harris McCaule. While pastor of Centre Church in North Carolina he was called upon by the

\*Howe: Vol. I, pp. 667-672.

†Howe: Vol. I, p. 449.

Mt. Zion Society in 1784 to launch the school. As has been noted, it was chartered as a college in the following year, along with Charleston and Cambridge.\* “No one might be a trustee unless he professed the ‘Christian Protestant religion.’ It was restricted to no particular denomination, but it so occurred that its first teachers were Presbyterians and its influence tended to promote this branch of the church.” William C. Davis was in its first class and afterwards an instructor. His name gathers around it a notable heresy trial and the defection mentioned in the chapter preceding this. Mt. Zion College was never more than an Academy, and, like other schools of this sort, finally gave way as the South Carolina College and public high schools were developed.

In 1797, Alexandria College was chartered by the Legislature of South Carolina.† This school was named for Rev. Dr. Joseph Alexander, a graduate of Princeton, who came to Bullock’s Creek about 1770. As the preamble explains: “The Rev. Joseph Alexander having taught a grammar school near Pinckneyville in which a considerable number of students have made great proficiency in literary education and it being thought by many pious and public spirited men that great advantage would result.” While this ‘College’ never actually materialized, this charter was the enthusiastic plan and hope that represented the outcome of more than a decade of remarkable instruction by Dr. Alexander. At the centennial of Bullock’s Creek in York County, Dr. T. R. English delivered an address.

“After speaking of Presbyterians and education in general, and of Dr. Alexander’s work in ‘Queen’s Museum’ at Sugar Creek, later at Charlotte, Dr. English said:

‘But it is of Dr. Alexander’s work at Bullock Creek that we wish now more particularly to speak. The condition of affairs at the close of the war was deplorable indeed. A book was a rarity, and Mrs. Judge Nott relates how she learned her letters from Locke’s Essay, and was taught to write by forming her letters on the ground.

‘Under these circumstances, Dr. Alexander, in 1787, opened a school at his own house—not a primary school as we might have expected; but the most famous classical school that has

\*Howe, Vol. I, pp. 504-506.

†Union County, Economic and Social, University of South Carolina Bulletin, August 15, 1923.

ever existed in upper South Carolina—a school which, in the estimation of one who has specially investigated the matter, and who is competent to judge, has no equal in this section even in this enlightened century. The boys, who a century ago made these woods ring with their shouts, or to echo their Greek and Latin, have long since passed away, and none are left to tell of their school boy experiences; but from the description of a similar school of that period we may get an idea of the daily routine. “The blast of a horn at day-break was the signal to rise, perform their ablutions and dress. Another signal at sunrise summoned them to roll call and prayers, after which they went to their studies. At eight o’clock they were dismissed for breakfast; from nine to twelve they were brought together for study. After an intermission, study hours began at two and continued until five, when they were again dismissed with roll call and prayers.”

“With the exception of a school in Laurens, taught by Dr. Abner Pyles, there was probably no other grammar school at that time in upper South Carolina, and in a few months after the opening of this infant seminary, young men flocked to it from all the surrounding counties.

“The course embraced Latin, Greek, Moral Philosophy, and Mathematics. It would be interesting to note how many prominent men received here their training, either in whole or in part.\* Among them may be mentioned Andrew Jackson, afterward president of the United States; William H. Crawford of Georgia, afterward a candidate for the same office; Governor Johnson, of South Carolina, who in after years delighted to speak the praises of his old preceptor; Judge Smith, of Yorkville; Isaac Sadler, the poet; besides a long list of ministers, such as Rev. Samuel B. Wilson, a native of York County and afterward a professor in Union Theological Seminary, Va.; Dr. James McElhanev, of Virginia; Rev. R. B. Walker, pastor of Bethesda; John B. Davies, of Fishing Creek; Thomas Neely of Purity; John Hemphill, father of Hon. James Hemphill of Chester; Robert W. Cunningham; Geo. Reid, and many others.

“The school was not only academy and college, but it was a theological seminary as well, and here, under the direction of Dr. Alexander, several ministers received their theological training.

\*See page 344.

'In such esteem was his work held, that in 1797 the Legislature granted a charter for a college to be located at Pinckneyville, and to be called Alexandria College, as an acknowledgment of distinguished services, as recited in the Act granting the charter. For some reason the plan was never carried into execution, and perhaps not long afterward, by reason of increasing infirmity, Dr. Alexander gave up the school, and was succeeded in its conduct by Rev. Geo. Reid, who, after a few years, removed it elsewhere.'

While Dr. English was mistaken in saying that there was no other grammar school at that time in upper South Carolina, as there were a number not only under Presbyterian control but others besides, yet their history at that time was, perhaps, not available to him. Judge David Johnson, afterwards Governor of the State of South Carolina, was one of the most distinguished of Dr. Alexander's pupils.

No name in the history of education in the Presbyterian Church is more illustrious than that of Waddell. Those who have borne this honorable name have served the Church as ministers and teachers through four generations in Virginia, North Carolina, South Carolina, Georgia, Tennessee, and elsewhere. Of these none was greater than Moses Waddell. His school in Abbeville County was notable for its high standard and his pupils were known everywhere for their proficiency.

After finishing at "Clio's Nursery," James Hall's famous school in Iredell County, North Carolina, young Waddell graduated at Hampden-Sidney College after a stay of less than nine months. He taught school in North Carolina, South Carolina, and Georgia. At twenty-four years of age, he was ordained to the ministry. He preached in South Carolina and in Georgia for a short time. While preaching and teaching near Appling, Ga., he had occasion to preach near Hopewell Church, Abbeville County, South Carolina, where he met Catherine Calhoun, the sister of John C. Calhoun, whom he afterwards married. Patrick Calhoun sent his thirteen-year-old son, John C., to attend the young minister's school in Georgia. In 1801, Dr. Waddell opened a school at Vienna on the South Carolina side of the Savannah River. From this locality, where he had the sympathy of the French people of

New Bordeaux and of the Calhouns, he moved to Willington, where his patronage and influence increased. His school grew in popularity and his reputation increased so that in 1819 he was called to the presidency of Franklin College, afterwards called the University of Georgia. He remained there for ten years. Two of his sons continued to run the school at Willington for some years, one entering the ministry, the other going to the University of Georgia as a professor. This school of Dr. Moses Waddell had an immense reputation in its day. The discipline was severe and the classical courses most thorough. Dr. Waddell did not teach after his return to South Carolina in 1830. He died at Athens in 1840.



### CHAPTER III

#### Academies and High Schools After 1800

There were several changes or tendencies that affected church education after the country grew stabilized and settled down to the orderly ways that followed the pioneer and Revolutionary era. Professional school-masters, trained in the schools that had grown numerous, made the employment of ministers less necessary for the school-room than in earlier days. The schools were frequently community or private concerns rather than denominational enterprises. After 1830 there was great interest in the development of education for women.

However, the Presbyterian Church fostered a number of schools in all parts of the State except in the southeastern section. The records and traditions disclose the zealous engagement of ministers in educational as well as religious instruction. Some conducted schools more or less loosely controlled by the Church; others served as local school-masters as well as pastors; while still others conducted private schools while pursuing sometimes a most active and fruitful ministry.

Among these great teachers of the last century was Rev. John Leland Kennedy, the son of Rev. John B. Kennedy of Laurens County. He taught the Thalian Academy near Carmel and at Slabtown in Anderson County. He died in 1877 after a long and successful career as a minister and teacher. He had two sons who were engaged in educational work, Rev. A. R. Kennedy, who went to the college at Batesville, Ark., and Mr. John W. Kennedy, who was president of the college at Clinton. He was the grandfather of Miss Fronde Kennedy, now dean of Stonewall Jackson Institute in Virginia. Rev. David Humphrey taught in Roberts and Good Hope congregations due to the pathetic failure of his small and unpaid salary.

In Bethel Presbytery there were several great educators besides those mentioned in special connections later. Among these were Rev. William Carothers and Rev. William Banks. The latter was the father of Prof. Alexander Banks, who had great reputation and ability as an instructor of boys. He spent a life-time mainly preparing students for college. He

taught at Fort Mill, Rock Hill, Anderson and Columbia. Rev. Pierpont Bishop taught while serving as pastor of Bethesda and York churches. Still later Rev. D. Harrison served as Superintendent of Education of York County.

In Laurens Dr. J. R. Riley began his services both as an educator and as a minister of the Gospel. He taught in the Academy there two years after his graduation at South Carolina College. Soon after his ordination he became president of the Laurensville Female Seminary, which had come under the care of South Carolina Presbytery about this time.

In spite of the influences that kept the Church from launching out fully and whole-heartedly into church education, the Presbyteries not only assumed actual control of some schools but gave commendation and support to others.

It is not possible to decide upon the measure of ownership nor mode of government between South Carolina Presbytery and the Greenwood Schools, but in 1850 formal commendation was given to what seemed to be two schools, one for boys and one for girls. These were separately taught but had some common direction under an "Association". In 1854, the Board of the Presbyterian High Schools of Greenwood submitted a report to Presbytery. Here we note the change of name that began about this period, that from "Academy" to "High School." This report of the High Schools to Presbytery reads, in part: "The Board has had a great deal of trouble in disciplining the young men in school and were compelled to expel three of them." Dr. John Logan had been in charge, but at this time, 1854, it seems that Rev. S. Donelly was principal of the boys' school with forty-seven in attendance, while Rev. Robert Logan conducted the girls' school with fifty in attendance. It is said in the report, "Rev. Robert Logan had served two years as president of Greensboro Female College and came to us with highest testimonials as a teacher, a gentleman and a Christian." The school was greatly in debt. Some sort of Presbyterial control is implied by the election of R. C. Gilliam to succeed Dr. John Logan, resigned.

The same Presbytery, South Carolina, at the spring meeting in 1850 carries this record in its Minutes, the only information at hand about the matter: "Resolved, that the Presbytery is

highly pleased with the flattering condition of the schools under their care located at this place (Greenville C. H.). Their buildings are beautiful and well adapted for the purposes for which they are designed. Their Cabinet, Library, Chemical and Philosophical apparatus are valuable and useful. Their teachers are able and faithful; all the arrangements of the school are wise and judicious. We do, therefore, once more commend them to the patronage and support of our churches."

While the schools founded in the Nazareth congregation in 1857 by Rev. R. H. Reid were apparently under one direction and management, yet they had some sort of separate instruction for boys and girls as in the cases mentioned above.

A sketch of the founder of these schools will tell the story of their inauguration, continuance and spirit. This great man was fortunate in his youth to be an inmate of the home of Dr. B. M. Palmer in Columbia, by whom he was prepared for South Carolina College, where he was matriculated in 1843 by the friendly help of Dr. J. H. Thornwell. In 1853, he accepted Nazareth Church, a charge where he found a large, wealthy and cultured congregation. He was at that time the only Presbyterian minister in Spartanburg County. His suggestion in the fall of 1856 of a Presbyterian School for boys and girls was actualized by June of 1857, when a Board of Trustees was appointed. His scrap-book contains a carefully prepared statement of every step at the beginning, many other items in the years that follow, and newspaper clippings of notes about the school as well as addresses by different persons. One of these he himself delivered at the Centennial at Bullock's Creek in York County in 1872. In this he gives a brief account of the schools he had organized. His own words furnish their authentic history:

"It only remains that I should say something of the efforts of Nazareth Church in promoting the cause of education. The men who organized the Church formed a society, the object of which was to secure the best education possible for their children and for the promotion of the general interest of education throughout the State. They raised their money by fines and annual fees for membership. They met semi-annually for the examination of teachers and to hear reports of committees

and to consider what was best to be done to promote the objects of the association. It is likely that this society was formed while Dr. Alexander was their supply.\* It was afterward incorporated under the name of the Spartanburg Philanthropic Society. At the beginning of the present century, the Rev. James Galliland taught a classical school in the congregation. Rev. John L. Kennedy and Mr. Patillo Barry, and others, also had flourishing classical schools."

"The Reidville Female College and Male High School were founded in 1857. The plan of the school and their necessity were brought before Nazareth congregation at the annual business meeting. The plan was approved and a resolution was unanimously adopted to make an effort to raise the money for the buildings, and a committee appointed to select a location. In June of the same year, the subscribers were called together to select trustees and appoint a building committee, to name the school and to secure a charter. The cornerstone was laid in October of the same year. The Rev. John Landrum, of the Baptist Church, and of sainted memory, was present to invoke the divine blessings upon the new enterprise. The Rev. T. A. Hoyt, now of Philadelphia; Rev. E. T. Buist, D.D., now of Greenville; T. O. P. Vernon, a grandson of Alexander Vernon, of whom I have spoken, and J. W. Wright, of Laurens, delivered addresses. The ceremony of laying the cornerstone was performed in the presence of from twelve to fifteen hundred people by the Spartanburg Lodge of A. F. M. The institutions received a baptism of blood at their birth. Three of their first teachers were soon lost in the war. Two were killed in battle, and one died of disease. We have had pupils from Florida, Georgia, Alabama, Mississippi, North Carolina and Virginia, as well as many from the lower counties of our own State. They have done noble work in the past. They are today well officered, with a full corps of teachers. One hundred and forty-five pupils were enrolled during the last scholastic year. They were founded by farmers and have been chiefly sustained by them. They were founded in faith and prayer, and I have an abiding faith in their continued prosperity."

\*See, however, Howe, Vol. I, pp. 625-626, Note.

The Male School began in February, 1858, and the Female School one year later. The enterprise was methodically arranged and unanimately sustained. The land given was in part divided into lots near the school buildings, a village soon sprang up and the people named it Reidville. The school board consisted of thirty members originally. "Two-thirds of the members," read the charter, "must be in full communion in the Presbyterian Church in the United States of America (that is to say, in the Presbyterian Church now in connection with General Assembly, commonly known as the Old School General Assembly), or its regular successor," etc. South Carolina Presbytery grew to look upon the school as its own and commended it again and again when its formal reports were made till Enoree Presbytery was erected, which likewise maintained the same sense of interest. These schools had a great reputation from foundation till the late nineties, when the public school system and colleges began to develop. Illustrious men in the State and in the Church were glad to be called to its commencement occasions.

After Rev. R. H. Reid's infirmities of age began to tell, his son-in-law, Rev. R. P. Smith, and, later, his son, B. P. Reid, were in charge. The grounds and buildings were quite valuable and commodious. Many men and women were trained under some excellent teachers, among these teachers was Almon E. Spencer, who has served for so many years as professor in the Presbyterian College at Clinton.

The school was conducted for some years by Rev. B. P. Reid, who finally determined to convert the buildings and grounds into an institution for the care of indigent children, whether orphans or not. While sitting on the steps of the school making arrangements for such purposes, he was stricken down, and the career of the educational enterprises of his great and worthy father came to a close in 1913.

South Carolina Presbytery carries the bare line in its minutes of 1869 as part of its report on the Narrative: "There is a promising Parochial school at Abbeville."

The Ebenezer Church, near Rock Hill, maintained a school within the congregational bounds till about 1895. Mrs. M. A. Avery wrote in 1905 her recollections of the teachers there for

the L. D. Brown Chapter of the Daughters of the Confederacy. These brief memoirs are the main sources of information concerning the school and the pastors of the church. The school was founded by Randolph Withers, father of Judge Withers. He was followed by Rev. Peter Campbell, who had the reputation of a severe disciplinarian, as was the case of so many of the old school-masters. Rev. P. E. Bishop, "Father Bishop," as he was lovingly called, also taught and preached here. Mrs. Avery says, "Judge Alston filled the Academy for many years with great efficiency and satisfaction, and Rev. Monroe Anderson and Rev. Miller (probably Dr. Arnold Miller—Ed.), both of them being great and good and eloquent preachers." Besides Gen. John A. Alston are mentioned F. R. Shurley, who brought with him from the vicinity of Winnsboro his own school, Shurley Institute. Another account gives his name as Leitner Shurley. He was followed by his son, Leitner. J. B. Pankey, who had taught at Bethel, was a teacher here also. The wooden structure caught fire from the chemical laboratory and was burned. This was replaced with a brick building, afterward used as the public school in the community. The last principal was Rev. Joseph Wilson, brother of Dr. Lowrie Wilson, who was a teacher till late in life when he entered the ministry. This school gave way as the public school system and the Catawba Academy were developed nearby.

Not far from Ebenezer, Bethel Church continued to be one of the largest churches in the Synod. Here had been a school from the settlement of the community. Here were trained a number of men who became ministers. Rev. Samuel Williamson, who graduated with honor at South Carolina College in 1818, taught there. Afterward he preached as well as conducted an Academy in Sharon, Mecklenburg County, North Carolina, became professor in Davidson College in 1838 and afterward President of Davidson College till 1854.

The Bethel school had been in existence before the opening of the century. The other schools mentioned in this chapter began later. All of these and other schools were entering upon a period of great prosperity when the Civil War began. From 1830 to 1860 the Presbyterian Church had entered upon a number of educational enterprises that were flourishing. There

was appreciation of the value of education which the people never lacked but not of the cost of education which the people never felt. A few schools continued their desperate efforts during the Civil War. With few exceptions, none survived. These were mainly schools for girls. The history of these is given in the next chapter.



## CHAPTER IV

### Some Female Seminaries

"Female Seminary" was the very proper title of a school for girls a generation ago and it was the style that came into being about 1830 when "female education" first received its differentiating and enthusiastic impulse. The Presbyterians of South Carolina gave more attention to the education of women for fifty years after that date than has been shown at any time since, if the number of schools and number of girls in attendance may be taken as a measure. The enrollment of girls in Presbyterian schools of the Synod in the fifties, and even in the sixties and seventies, was greater than at the present time.

Laurensville Female Seminary was not originally organized under church management. From references in Presbyterial records and as a result of investigation by Hon. F. P. McGowan of Laurens, it appears that John McClintock deeded one acre of land to several residents of Laurens in 1831. This was a year before the Presbyterian congregation was organized there by Rev. (once Major) Samuel B. Lewers, yet all of the trustees except one to whom the conveyance was made were Presbyterians. Subscriptions were taken all over the county for the purpose of erecting a building.

The school was first taught by two Misses Young, daughters of Abner Young. These ladies were trained at the Moravian College at Salem, N. C. Miss Dorothy Young married Thomas Edward Herbert, who was the father of Hon. Hilary A. Herbert of Alabama, once a member of President Cleveland's Cabinet, Secretary of the Navy.

The school continued as an undenominational enterprise till 1856. At the fall meeting of South Carolina Presbytery the request that had come up from Laurens was favorably reported by a committee to whom had been given the duty of investigating and planning. The Presbytery committed the active management and responsibility to a board of twenty-four trustees, "sixteen of whom must be members of the Presbyterian Church." At the same time, while it was resolved that "No pecuniary responsibility at any time or under any circumstances

to be incurred by this body (i. e., the Presbytery)", yet the Presbytery undertook to defend its rights at law at a later date.

It seems that the school, called both "Academy" and "Seminary" before 1856, by the change in charter was called Laurensville Female College and reported as such to the Presbytery for thirty years.

In 1857 a new building was opened. Dr. David Wills had erected a brick building as a boarding house, presumably for girls in attendance. This was on the property of the college and was to be sold to the college at cost in case of his removal. After the Civil War this was purchased by the college in conformity to this agreement.

In 1858 an attendance of ninety was reported to the Presbytery. In 1869 the Presbytery notes the fact that the school was in its most flourishing condition since the war. Dr. E. T. Buist, Dr. J. R. Riley and Dr. Ferdinand Jacobs, Sr., were in charge till the early seventies.

Some differences arose and there was indebtedness which involved a lawsuit about 1875. In 1886 an attempt was made to revive the school and Mr. W. M. McCaslin took charge, but the college was soon finally discontinued, and the property sold and the debts paid from the proceeds. The Baptist and Presbyterian congregations each purchased a lot upon which stand their present houses of worship.

The course of the Yorkville Female Seminary was similar. In 1852 Bethel Presbytery resolved to establish a school for girls. Subscriptions to the capital stock were solicited and a constitution for management was adopted in 1853. It was first called Bethel Female Institute. The financial support was to be furnished by a joint stock company and trustees of equal number were to be elected by the stock company and the Presbytery. Differences between the two elements of the board were irreconcilable at the very first. The Presbytery determined to launch the school itself, called for subscriptions and opened the school in November, 1853. Rev. J. M. Anderson was in charge. The first board of trustees consisted of four ministers and eight elders and deacons of the Presbyterian Church. The school prospered till 1861 and there were more

pupils than the financial conditions could provide for. In 1855 the Associate Reformed Synod of the South was invited to take part in the management and accepted.

The school was closed during the Civil War. The building was rented to refugees who had fled from the lower part of the State and by 1866 was in need of repair. Effort was made to reopen. The Associate Reformed Church did not re-elect trustees. By 1867 the interest on the indebtedness had grown to equal the cost of the building, since nothing had been paid after 1861. There was no way to cancel the debt and continue the school except by subscriptions which were solicited by the Presbytery through Rev. J. N. Craig, who was appointed special financial agent. In the meantime Rev. R. B. Anderson had been given the building in 1867 rent free that he might continue the school. In 1869 the property was sold, but was bought in by Rev. T. W. Erwin and Mrs. N. W. Thornwell possibly for the Presbytery. The Presbytery assumed the indebtedness. At this time there were one hundred pupils in attendance, though the great drought of 1869, it is said, caused a temporary decline.

Finally the property was offered for sale to any private person who would undertake to continue the work, with the understanding that the Presbytery should redeem the property by payment of the mortgage. In January, 1870, Rev. James Douglas, father of Dr. D. M. Douglas, president of the College at Clinton, took over the institution, but tendered it back to Presbytery in 1873 in accordance with terms of the transfer. This return was accepted by the Presbytery. Mr. Douglas was asked to continue its management. Further efforts to get rid of the debt were made by offering scholarships at one thousand dollars each and by proposing to organize a joint stock company. Harmony Presbytery was asked to join in the trusteeship. For lack of \$5,500 the school was compelled to close in 1875. It should be remembered that such a sum was most difficult to raise among a people reduced to poverty by war and rendered prostrate by the Reconstruction afflictions. This section of South Carolina, as in some other cases, suffered great distress and chaos till the election of Wade Hampton in 1876.

At the time the Yorkville school was suggested a similar situation was proposed at Chesterville. This proposal was probably due to the fact that Bethel Presbytery in 1852, when the scheme for a female school was launched, offered to place it somewhere within its bounds in a community that would proffer sufficient financial support.

Sometime before 1860 there was a school for girls at Orangeburg. It was taught by Rev. I. S. Keith Legare and made regular reports to the Presbytery. No other information concerning it has been secured.

The annals of the Presbyterian Church contain no name more honorable than that of Rev. J. Leighton Wilson, born in Sumter District, S. C., in 1809. From 1834 to 1854 he was pioneer missionary to Africa, a translator and writer. He served on the Board of Foreign Missions after that date till the Church was divided in 1861, when he became the first secretary of missions in the Southern Church. At his home near Mt. Zion Church in Sumter County he began a school for girls, probably in the late sixties. It was called The Home Institute. The principal of this school was Mrs. Laura A. Brown, widow of Lieut. Horatio Brown, who was killed at the Battle of the Crater. Her nephew, Rev. Dr. A. M. Fraser of Staunton, Va., writes of her: "She had a masculine mind. She was a student of Philosophy and Theology and quite an unusual range of subjects. She had a genius for teaching. She would read deep books all day and fascinate the young people at night with the results of her reading."

Mrs. Brown and her sister, Miss Eliza Cooper, founded and developed the Sumter Institute. This was not a denominational school, but Dr. McQueen, the pastor of the Presbyterian Church in Sumter, and later Dr. N. W. Edmunds, also pastor, rendered services as lecturers and teachers. The Sumter Institute was long a flourishing institution. It owned considerable property. It came to a close about 1900.

Another school in Sumter County was Harmony College at Bradford Springs. For a while it was presided over by Rev. Rufus Bailey. He was a member of the first General Assembly and founded Augusta Female Seminary, now Mary Baldwin College at Staunton, Va. He later did pioneer educational

work in Texas. Another teacher here was Rev. Edwin Cater. Later Rev. Mr. Morgan, a scholarly gentleman, a graduate of Princeton, taught at this school, assisted by his son, Gilbert Morgan. The elder Morgan must have been named Gilbert also, as his "Memorial" appearing in the minutes of the Synod of South Carolina of 1875 says that he was born in New York State in 1791. "He was the lifelong friend of Drs. Archibald Alexander and Samuel Miller of Princeton, and many others of the leading minds of the past generation. He made South Carolina his home many years ago, and connected himself with Harmony Presbytery, of which he was a revered and honored member till the day of his death. He established a college for females at Bradford Springs, Sumter District, which for years sent forth numbers to adorn society and the domestic circle." The buildings were later burned and the school closed.

It was in connection with the Home Institute that an Italian lady taught. Her name deserves to be recorded as her memory was revered, Miss Ronzone. She became a Protestant while connected with the school and finally went back to Italy as a missionary. It is probably to her Dr. Lighton Wilson refers in his Semi-centennial address at Columbia Theological Seminary: "A fine school of fifty pupils is managed by an Italian lady, who is a member of the Southern Presbyterian Church, the spiritual results of which, by common consent, are gathered into the venerable Waddensian Church, and our people feel great pleasure in promoting in this indirect way the highest interest of that grand-old church."

To the town of Union came Rev. B. G. Clifford in 1874, from the Reidsville School. He directed the male Academy in Union at first, but he and his wife opened a school for girls in 1881, chartered as Clifford Seminary in 1884. They were engaged in religious and educational work in the community for nearly two generations. Theirs was a home and school for girls from the beginning. Clifford Seminary sent out the first graduating class in 1887. "The girls who entered Clifford Seminary," says Mrs. S. T. D. Lancaster of Spartanburg, "were made to feel themselves a part of a well-ordered home." "The classes were small and individual contact with principals and teachers was a daily affair. This school was unique in its home

atmosphere and trained for useful lives hundreds of girls from farms and small towns. There is no way of estimating the wonderful uplift and the refining influences exerted by Dr. and Mrs. Clifford upon these girls, who are scattered all over South Carolina, parts of Georgia, North Carolina, and Florida. The courses of study were well up with the times and led to degrees of A.B. and L.B.

“Both Dr. and Mrs. Clifford preached and practiced truthfulness, honesty, and righteousness.

“After Dr. Clifford’s death in 1910, Mrs. Clifford conducted the school alone for a number of years. After her death one of the most worth-while educational institutions in the State closed its doors. This was a distinct loss to the girls of the State, who needed just the educational advantages, culture, and lessons in right living that Clifford Seminary had always given.”

**CHAPTER V****Adger College**

Adger College was as flourishing an institution for men as existed in the State of South Carolina during its first five or six years. \*It was written of it in 1883: "We confidently expect to find this infant, already strong in its preparation for good, substantial literary work, soon in the foremost rank of educational institutions."

At the commencement of Newberry College in June, 1877, it is also stated, "Announcement was made of the opening of Adger College in the ensuing autumn." Thus, this Presbyterian institution slipped into the garments that had been worn by the Lutheran school for ten years.

The story is rather an interesting one. Newberry College had been founded by the Evangelical Lutheran Synod in 1856, and was located at Newberry. It was well-supported until its students went into the Confederate Army. The endowment was destroyed by the Civil War, the building had been used by Union soldiers during four months in 1866, and was considered unsafe. Offers by citizens of Walhalla secured the transfer of the institution from Newberry to Walhalla in 1868, where it remained until 1877.

When it was decided by the Lutheran Church to take Newberry College back to its original home, the people of Walhalla and surrounding county of all creeds cordially endorsed the plan of continuing the use of the property for a similar school as it had been deeded for educational purposes. Judge Joseph J. Norton, Major Stiles P. Dendy, and Rev. S. L. Morris, at that time pastor of the Walhalla Presbyterian Church, conceived the idea of making it a Presbyterian College. Success in securing funds was immediate. About forty thousand dollars was subscribed. The college opened in the fall with about as many students as Newberry had closed with the prior spring, and was considered at that time on a better financial basis than Furman or Wofford.

\*South Carolina, Resources and Population, Institutions and Industries, State Board of Agriculture, 1883. This valuable volume was largely the work of Major Harry Hammond of Beech Island, S. C.



There is no reference to this institution in "My Life and Times," by Rev. Jas. B. Adger, D.D., for whom the school was named. The lack of reference in this autobiography is suggestive. The name was given in his honor because of his wide influence and, perhaps, with hope of pecuniary aid. Dr. Adger's son-in-law, Rev. F. P. Mullaly, was placed at its head in 1881. Dissensions resulted and decline of the school set in.

The first faculty, as all the teaching force afterwards, were most capable men and educators. Dr. J. R. Riley was chairman of faculty from 1877 to 1881. Rev. Hugh Strong was professor of Modern Languages. Prof. C. W. Moore taught Latin and Roman History. W. C. Erwin was treasurer. Prof. J. O. Hicks was principal of the Academic Department. In the chair of Mathematics and Natural Science was Major Benjamin Sloan, a graduate of West Point, who afterwards became President of the University of South Carolina. On the Board of Trustees in 1879 was Gov. W. D. Simpson. Among the prominent ministers were Drs. Adger, Fair, Frierson, W. P. Jacobs, J. L. Martin, and Morris.

Among those who were students in the second year of its conduct were Wm. G. Neville, who later became president of the Presbyterian College of S. C. at Clinton; John L. McLees, who died after more than thirty years' pastorate of Orangeburg. Jas. P. Cary, R. A. Erwin and J. E. Dantzler became lawyers—the first in South Carolina, the second in Texas, and the third a Judge in Arkansas. J. C. Garlington was a prominent newspaper man. There were others who attended, more or less notable; all were given as good opportunity and academic standards as could be furnished at the time. During the second year, there were 146 in attendance. From a news note dated at Walhalla June 23, 1878, and placed in his commonplace book by Dr. Neville, while he was a student at Columbia Seminary later, we find that Dr. J. B. Adger preached the baccalaureate sermon at the first commencement.

Prof. Legare and A. M. Boozer were on the faculty at first. After Major Sloan's resignation, W. S. Moore taught mathematics. Mr. Marshall S. Stribling, of the Senior Class of 1880-1881, to whom we are indebted for much of this information, was in charge of the military feature which was dis-

continued after this date. Mr. Stribling continued to teach for two years. In 1881, Prof. J. von Fingerlin, graduate of a Swiss University, and a post-graduate of the University of Rome, Italy, taught Ancient and Modern Languages.

The College slowly declined and the building with a valuable collection of books was burned in 1889. The College thus came to an end. As in many of the earlier schools, there were no dormitories. The students boarded in town.

## CHAPTER VI

### Some Later Boys' Schools

Before the public school system was developed in South Carolina many communities maintained minor institutions designed to give some sort of finishing courses for boys and girls or to prepare them for college entrance. South Carolina had a number of "Prep" or preparatory schools, sometimes military in discipline and classical in curriculum, some under private ownership, others under church control. Nearly all of these have passed away, as the public school system has grown in support, breadth of curriculum and in efficiency of instruction.

Presbyterians in different parts of the State organized and sustained several institutions of this character during the last thirty or forty years. These were intended primarily to furnish preparation for college as well as to supplement the common school work of the time.

One of the most ambitious projects of this sort at its inauguration was the Presbyterian High School of Rock Hill. Just before the close of Dr. W. M. Anderson's pastorate of the First Presbyterian Church there in 1892, the Session of the Church undertook the beginning of the work. A building was erected and at present stands as part of the beautiful structure used as the Training School for Teachers in Winthrop College. Prof. A. R. Banks, who had great success and reputation in preparing students for college, was made headmaster. With him were associated Mr. L. W. Dick, for many years afterward honorably engaged in the public school work of this State, and Mr. R. B. Cunningham, who has long been an official in connection with Agnes Scott College. This boys' school, as in so many cases, was hampered with debt throughout its career. Bethel Presbytery was asked to assume a share in its control and appointed trustees. Dr. J. B. Shearer, president of Davidson College, lent his personal sympathy and financial assistance. The Presbytery made some canvass for funds, but interest was neither general nor hearty. After Prof. Banks retired, Mr. S. H. Edmunds of Sumter was in charge for a few years. For a while the property was rented to E. L. Barnes and

associates, who conducted it as the Catawba Military Academy. Dr. D. J. Brimm and Capt. J. D. Cozby and others continued it for a while longer. In time the grounds and buildings were sold to Winthrop College, which had been planted on the site on the opposite side of Oakland Avenue.

The following account of the Parochial School of the Arsenal Hill Church, Columbia, from the hand of Mrs. Chauncey Blackburn McDonald, daughter of Dr. Geo. A. Blackburn, is so concise and clear as to make it desirable that it should stand with only a few corrections.

"The second Presbyterian Church of Columbia, now the Arsenal Hill Church, early in its history, when the membership was far below a hundred in number, became concerned about the lack of systematic religious instruction in the homes of its members. The pastor and the three elders had such an earnest desire to have it a "teaching church" that with prayer and faith they established in 1892 a one-teacher, one-room beginners' class in the back part of the little church building. The teacher's salary was \$30 a month, raised by tuition fees. The pupils were admitted through application to the pastor. A regular period was devoted to the teaching of the Catechism.

"The next year there were two teachers and 63 pupils with 20 applicants turned away for lack of room. The church record says "catechetical instruction in the families is improving." In 1894, with the help of Elder G. C. Smith and his wife, who contributed \$1,000, and the free services of Deacon A. C. Sutherland, a contractor, a two-story building was erected. Four teachers were installed and 150 pupils enrolled.

"The school finally grew to an enrollment of 200 pupils with nine teachers, including the music teacher. It was known as the Presbyterian High School. A catalog was published regularly. Pupils graduated from the school were admitted to colleges on the same footing as the graduates of the city high school. Tuition fees were never quite adequate for the support of the school as many scholarships were given to those who could not afford to pay. Shortages were met by Mr. George Cotton Smith.

"Religious teaching was an integral part of the curriculum, graded as other subjects. Teachers were all professing Christ-

ians and were bound by the Session not to attend dances or to play cards while in the employment of the school. Chapel exercises were held every day for the whole school and visiting ministers invited often to address the children. In the primary grades, the Child's Catechism was used, supplemented by the memorizing of the Apostle's Creed, the Commandments and selected parts of Scripture. In the grammar grades the Shorter Catechism was taught. Every pupil entering the High School Department publicly recited the Catechism in contest before audience of parents. Prizes, diplomas and Bibles were awarded. In the High School a four-year Bible course was given by the pastor, Rev. G. A. Blackburn, and later by Mr. Alexander Martin, then a student at the Columbia Seminary. This course was historical, doctrinal and spiritual. The graduating essay was on a Bible theme.

"Besides surrounding the pupils with a strongly moral atmosphere by precept and example, special steps were made yearly to bring the pupils under the influence of the gospel message delivered by a minister who was gifted in preaching to young people. Dr. Lowrie Wilson was often invited for this purpose. Every spring for a week, school was suspended for an hour in the mornings while the pupils attended service at the church. Following these meetings many of them joined the Church. Although no adequate check can be made of the results of the school's religious program, there is reason to believe that many religious leaders in different communities owe their interest to the impression and training received at this Church School. Some of its pupils who became ministers are: Donald Richardson, China; Louis and Hugh Wilds, the latter a missionary to Africa; Dr. Loyola Timmons, who became a missionary to Korea; Frank Leeper; John C. Blackburn; and Benjamin Sorgee, a Baptist missionary to Cuba.

"The school was valuable to the Church, also, as a social and recreational center. In addition to the commencement exercises, and oratorical and musical programs, there were regular socials, Christmas trees, picnics and other gala affairs in which the older people participated. Baseball, football and basketball kept up a spirit of group loyalty. On the other hand, occasional difficulties arose in connection with the school discipline

that caused the loss of a member or even a whole family from the Church.

"The school became a stepping stone to further educational advantages to some who could not afford college training. At least three scholarships to business and denominational colleges were annually awarded.

"The school was closed at the end of the session in 1905, as the pastor could no longer continue to teach Bible on account of his health. After the death of Mr. G. C. Smith, the Church could not afford to make up the financial deficit. It had run long enough for only three classes to take the whole course. In the hearts of the few who were so privileged the school has an unusually warm place.

"The principals of the school were J. R. Minter (deceased), Tinsley P. Junkin, Rev. Alexander Martin, pastor of the Oakland Avenue Church, Rock Hill; Clement A. Sydnor, later president of Danville Military Academy; and Dr. Ernest Cooper, medical director of the State Sanatorium. Among the assistants were Rev. T. D. Johnston, Rev. Edgar D. Kerr, professor at Columbia Seminary; S. Macon Reed, professor at Hampden-Sidney; Lueco Gunter, formerly professor at the University of South Carolina and State Supervisor of Rural Schools."

The Presbyterian High School at Florence was organized in 1903. Rev. Melton Clark, pastor of the Florence Church, secured the cooperation of the Pee Dee Presbytery, which appointed a Board of Trustees of nine members. Prof. George Briggs was the first principal and continued the management of the school till it was displaced by the enlarged, heightened curriculum of the public school system.

The school had a gift of four acres for its site from Mr. J. W. McCown and Mr. John L. Barringer, upon which a building was erected by gifts from those who were interested in the enterprise. Later, a dormitory was erected, partly from the materials of the old Presbyterian Church building in Florence.

The patronage of the school was widely extended and its excellent work was considered most valuable by the community, to which it rendered a service in return for loyalty and

local support. Besides the courses offered by a school of such grade at the time, Bible was taught by Rev. Melton Clark and later by Rev. R. T. Gillespie, pastor of the Florence Church.

In 1910, Synod's report indicated its prosperity. "This school has a good property, has been successfully conducted, and is prospering. It is highly worthy of patronage." This school was for girls as well as boys. It came to a close in 1911.

On account of the gap between the preparation of the ordinary high school of that period and the requirements of the colleges in 1910, Rev. W. H. Fraser, pastor of the First Presbyterian Church at Anderson, felt the need of a course to supply the deficiency. He had been helping boys and girls to make up their units of college entrance. When the Sunday School building was erected by the congregation it was arranged suitably for the conduct of a fitting school during the week.

In September, 1912, the school was opened with four classes for high school standards. The faculty consisted of Dr. W. H. Fraser as principal, B. M. Parks as headmaster, and S. G. Harden. The following year two others were added, Samuel Anderson and Prof. A. R. Banks. This school prepared a number of men for college and sent out some remarkably outstanding men. Until 1917 it was under the control of the Session of the First Presbyterian Church of Anderson. After that date it was continued as a private enterprise by Prof. S. G. Hardin.



## CHAPTER VII

### Indians and Negroes

The early colonist of South Carolina at one time owned Indian as well as Negro slaves. The latter were brought in by their Barbadian masters who were among the early settlers and from Africa. The former were enslaved as a result of the Indian wars. If there were any effort to Christianize these slaves or evangelize the free resident Indians it was not general. In 1838, all the Indians, except the Catawbas in York County, near Rock Hill, were removed to the Indian Territory beyond the Mississippi. Sometime in the eighties and nineties Mrs. Bella Gibbons a Presbyterian lady, with the support of Bethel Presbytery, taught a simple learning as well as gave religious instruction, to this dwindling group of aborigines on their reservation where they were partly sustained out of the public treasury of the State. Mrs. Gibbons later become a missionary to the Indians in Oklahoma.

Almost no education was given to Negroes at any time before their emancipation, and comparatively little religious instruction, until a generation before the Civil War. However, such men of talent and influence as Charles C. Pinckney of the Episcopal Church, the elder Bishop Capers of the Methodist Church, John B. Adger and John L. Girardeau of the Presbyterian Church, represented the best of opinion and practice in favor of religious instruction for the slaves. In some cases special training for Negro men of piety and fitness was favored that they might minister in the Gospel to their own race. As a result of the example and influence of such notable men just named, the evangelization of the colored people was so general for many years before 1860 that approximately half of the membership of the Presbyterian Church in South Carolina was of that race when hostilities between the North and South began. The loving devotion of slave and master during the four years of strife was turned to utter alienation by the stupid and criminal policies of the Reconstruction era, with its attendant military regime and political corruption.

The Presbyterian Church lost almost its entire colored membership. A few remained as members of the Church, some formed separate congregations, but, naturally, joined the Northern Presbyterian Church. A small number of congregations still maintained connection with our own Presbyteries and Synod. In all the years that followed the War some faithful Sabbath Day teaching and Mission-School work was done by individuals or congregations. Occasionally some instruction in week-day school courses was timidly if not furtively offered. However, the secular education of the colored people was carried on almost exclusively by teachers from the Northern States until the benefits of the public school funds were shared with them. Along with other denominations the Presbyterian Church, North, has given considerable aid to the Negroes down to the present.

It appears that our own Church has maintained only one school for Negroes, the Ferguson-Williams School at Abbeville, S. C.

This school was offered to the General Assembly's Executive Committee of Colored Evangelization by Rev. E. W. Williams, a Negro minister of the Northern Presbyterian Church. In 1895 it was reported to the General Assembly by the same agency that they approved of the purchase of the Williams School property, provided the Church in South Carolina would undertake the payment of the debt and the expense of carrying on the school without infringing on the income of the Assembly's Executive Committee of Colored Evangelization. Rev. S. L. Wilson, of Abbeville, was secured to make a canvass. He visited churches in the Synod of South Carolina and secured promises of funds. The Synod of South Carolina offered to purchase the school and agreed to raise two thousand dollars of the whole amount needed.

Later, the General Assembly took the following action, "In view of the importance of such a college to our Church in furtherance of the education of the colored people, thereby binding them still closer to us, we recommend that the Executive Committee be authorized to raise the remaining five thousand dollars." In 1902 the property was finally transferred to the Committee and to the Synod of South Carolina. In 1910, the As-

sembly consented to the sale of the property, which consisted of forty acres of land and a house valued at \$3,000.00. A feeling of disappointment had arisen.

Rev. E. W. Williams had been in charge from the beginning. The name of the school became the Ferguson-Williams Polytechnical School. A board of trustees held and managed the school for the Presbyterian Church. Among those in the Synod who served on this board were Dr. W. H. Fraser, A. B. Morse, John R. Blake, J. Allen Smith and others.

The Committee of Home Missions of the General Assembly, with which had been merged the Assembly's Committee on Colored Evangelization, became dissatisfied with the conduct of the school. For several years the management was placed in the hands of Mrs. E. W. Williams. At last the affairs of the school and its conduct were so unsatisfactory that it was necessary to engage in vexatious litigation, to secure the Church's property and moral rights. The sum of \$6,000 was left after all costs and sales. This amount was invested in a dormitory for Negro girls at Stillman Institute in Alabama. The Ferguson-Williams School closed in 1920, after about eighteen years under the management of the Presbyterian Church. Its ownership, assumed with such high hopes, was concluded in decided disappointment.

## CHAPTER VIII

**The College for Women in Columbia and Chicora Till  
Nineteen Six**

There is romance as well as historical association connected with the College for Women in Columbia. The property now owned by Chicora was deeded by the Commissioners of the City of Columbia to Judge Thomas Waites soon after the city was founded and sold by him to Ainsley Hall, a member, perhaps an elder, in the First Presbyterian Church. It is supposed that Robert Mills, the famous architect and also an elder in the First Presbyterian Church, designed for Ainsley Hall the handsome residence which is now part of the College. Ainsley Hall also owned the central building of the Theological Seminary on the opposite side of Blanding Street.

The building and grounds were inherited by Sallie Hampton, wife of John S. Preston. Her grandfather had purchased the place in 1818 or 1819. Her grandmother, Mary Cantey, the third wife of General Wade Hampton of Revolutionary fame, had given much attention to the grounds. Flowers and shrubbery were planted and kept with great care. Hiram Powers, whose best known work, "The Greek Slave," is still to be seen in the Corcoran Art Gallery in Washington, was a protegee of the Hamptons. A fountain, designed by him, stood till recent years near the front walk as also a marble mantel in the parlor. Sallie Hampton Preston was the title holder till the Civil War.

During the decade or two before that time the mansion was the scene after scene of personal and historical interest. W. C. Preston, President of South Carolina College, once had Daniel Webster as his guest. He was also entertained by John S. Preston here at the Hampton Home. Gen. Winfield Scott and Henry Clay were guests at another time. Three Presidents at one time or another were entertained here, Millard Fillmore, Franklin Pierce and, at a later time, Woodrow Wilson.

In 1865, Gen. John A. Logan of the Federal Army had the house as his headquarters. The place at this time was known as the Hampton Home, although the home of the Confederate

General Hampton was at Millwood near Columbia. General Sherman in giving orders for its burning was overheard by a Catholic nun who informed her Mother Superior of the Ursuline Sisterhood. As this society had already unintentionally been deprived of their quarters by fire, General Sherman offered any place left standing that might be desired. The Mother Superior moved her associates to this place and thus was saved from destruction this beautiful old mansion on Blanding Street while most of Columbia was reduced to ashes. After the Reconstruction period began, the property came into the hands of Franklin J. Moses. As he was unable to pay for it, it passed through the hands of the Sinking Fund Commission into the possession of Rev. J. Stuart Dodge who sold it to the Ursuline Sisters.

In 1887, Dr. Neander M. Woods, pastor of the First Church, with W. A. Clark, Dr. George Howe and others secured a charter for a college for women under the title of the "South Carolina Presbyterian Institution, for Young Ladies." Nothing further was done till 1890, when Dr. W. R. Atkinson, a college mate of Mr. Clark, agreed to take up the plan that had been interrupted by the resignation of Dr. Woods. He, with Mr. Clark, Mr. McCrary and others purchased the Preston Mansion from the Ursuline Sisters and established the college under the name of the Presbyterian College for women. The Board of Directors consisted of nine prominent and worthy Presbyterian gentlemen of the State, W. A. Clark, W. J. Duffie, W. B. Lowrance, Dr. George Howe, W. R. Atkinson from Columbia; James Allan, Charleston; R. L. McCaughrin, Newberry; A. Hutchinson White, Rock Hill; E. R. McIver, Darlington.

Dr. Atkinson had been president of the Presbyterian girls' school in Charlotte, N. C., where he attained a great reputation as an educator. Dr. Atkinson was early to see the wide possibilities of educated women in professional and social affairs. For several years he maintained a preliminary medical course for women and secured some competent instructors from the medical profession of the City. He mentions especially the success of Miss S. C. Allan of Charleston, who has since been an ornament to her profession in this State. At the same time,

there was a department of Pharmacy as well as a Business and Industrial course. There were in addition, the usual offerings in Art, Music and Collegiate work. From the beginning there was a Preparatory department which continued until 1915.

Dr. R. P. Pell, who is now President of Converse College, Spartanburg, came to the college as successor to Dr. Atkinson whose retirement was made necessary on account of ill health. Dr. Pell's administration of six years, beginning in 1895, was most successful. He gathered about him a group of excellent teachers and drew together a student group of remarkably fine young women. Dr. Pell with his associates lent distinction and gave social elevation and charming culture during his entire stay.

The college retained a loyal patronage outside of Columbia and sent back into the homes of this and other States a large number of women whose Christianity and refinement are a most precious benediction in many directions. In the meantime, the school had kept a group of remarkably capable teachers. A resident woman physician was a regular member of the staff.

Miss Euphemia McClintock accompanied Dr. Pell from Newberry when he came to Columbia to enter upon his presidency. Miss McClintock succeeded him in that office and directed the affairs of the College for fifteen years. She was able not only to maintain a steady and high-class course of instruction by good teachers and to increase the non-resident patronage, but also to build more commodious quarters to meet enlarging needs. Four buildings were occupied and changes were made from time to time; Hampton Hall, the original residence, enlarged and improved; Preston Hall erected for college purposes; the Recitation Hall; the building used for the Preparatory department. To these were added in 1913 two new buildings, McClintock Hall and Alumnae Hall. The total number of students went beyond three hundred. The reputation and radiant influence of Miss Euphemia McClintock still lingers as a rare and gracious memory in such a way as to render the mention of her name free from anything but most happy assent. She is now engaged in educational work in Massachusetts. During Miss McClintock's presidency the name was changed to The College for Women.

The College for Women in 1915 came into the hands of the Synod. The school had been founded, fostered and maintained as a Presbyterian institution for twenty out of its twenty-five years. The property and good will were transferred to the Board of Trustees of Chicora College owned by the Synod of South Carolina, which had been conducting that school in Greenville since 1906. The two institutions were consolidated under the name of Chicora College for Women and the buildings and site in Columbia occupied in 1916. No tribute too high can be paid to the interest and earnestness of those elders of the First Presbyterian Church in Columbia and those associated with them in sustaining such an excellent school for twenty-five years

### Chicora College Till Nineteen Six

The Catalog of "Chicora College for Young Ladies" has this title for the first time in 1897, although the school was called and advertised by this name from its beginning. In 1893, "The Presbyterian Monthly" carries the church news of the First Church, Greenville, Dr. T. M. McConnell, pastor; Second Church, Rev. N. J. Holmes, pastor; Third Church, Rev. R. E. Henderlite, pastor. This little paper, evidently the news bulletin for the First Church mainly, gives a full account of the organization and early days of this school.

A committee of T. C. Gower, W. A. Hudson, O. P. Mills and J. A. Russell reported their activities to a group of men meeting in the First Presbyterian Church, Aug. 12, 1893. Arrangements were completed for the organization of a school for girls. A Board of Trustees was chosen in which changes occurred from time to time. The first elected were E. A. Smyth, President; G. A. Taylor, W. A. Hudson, O. P. Mills, W. H. Cely, G. H. Chapin, W. J. Graham, J. S. Cothran, J. A. Russell, J. F. McKinnon, N. J. Holmes, R. E. Henderlite, and T. M. McConnell. The last three were pastors of the churches in the city. Its charter at first carried the name of Greenville Female Seminary.

Professor J. F. McKinnon was secured to head the institution, the Crowell residence on West McBee Avenue was leased,



and a corps of teachers chosen. Mrs. Amelia Reaves was placed in charge of the primary department, bringing with her into the school the children who had been attending the private school she had been previously operating. McBee Hill was secured on terms suited to a subscription and promises by citizens of Greenville to the amount of \$16,500. This was a large amount for the community at the time, but the efforts of Rev. N. J. Holmes, Dr. McConnell, and Mr. Russell made the enterprise seem promising.

The first Faculty was: Professor J. F. McKinnon, President; Rev. R. E. Henderlite, Miss May Belle Holmes, Mrs. Willie Williams, Mrs. S. C. Clyde (daughter of Dr. E. T. Buist), Miss Mary Symes, J. R. Wilkinson (afterwards medical missionary to China), Professor E. Von Fingerlin, who had taught at Adger College, and at both the Baptist Colleges in Greenville.

The large residence of Col. W. J. Crosswell on McBee Avenue was obtained to accommodate the teachers and fifty pupils that were assembled on the opening day, Sept. 20, 1893. The church bulletin for October shows that the teachers elected were present except Mrs. Clyde and Miss Symes, who may have declined to accept.

The first year closed with a commencement sermon by Dr. Rose, former pastor of the First Church (then called Washington Street Church) and an address by Dr. W. W. Moore of Union Theological Seminary on "Internal Beauty."

The pioneer effort had borne fruit. In 1895, the services of Rev. S. R. Preston, an able and experienced educator, were secured. The college grew in attendance, and the fine location on McBee Terrace was occupied. The school grounds and buildings were greatly improved, the courses enlarged, standards raised and patronage increased.

Dr. McConnell and his friends originated Chicora College in difficulties. Dr. Preston maintained it with increasing success for a long while. Acknowledgment and recognition to both should be accorded, but to those worthy gentlemen of Greenville and officers of the Presbyterian Church, who lent their helpful ministrations, an equal measure of appreciation is due.

At first, Chicora did academic work of all grades as was practically universal at that period. The Bible was always taught and the school was strictly Presbyterian in ownership and direction.

After Dr. Preston assumed charge and the difficulties of inauguration and finance were partially cleared up, the college continued to increase in influence. During more than ten years of his vigorous and enthusiastic management, Chicora had built up a patronage beyond the bounds of the community that had fostered it, a high grade institution in keeping with the prevailing academic standards of the time, with excellent prospects and usefulness had been established. It had become a valuable institution at the time of its purchase and transfer to three Presbyteries in the Synod in 1906—Enoree, Bethel and South Carolina.

## CHAPTER IX

### Chicora College Today

“The Associated Schools and Colleges of the Synod of South Carolina” formulated and adopted by Bethel Presbytery in 1902 was a plan precipitated out of the changed sentiment of the Church on Christian Education. It marked a new era in educational matters in the Synod. While the particular system incorporated in this paper was never put into practice, the spirit and purpose of it was ultimately attained. This scheme contemplated the direct ownership and control of schools of higher learning for men and women and called for a systematic and concurrent support by the church through its regular appointment of trustees by the governing body of the church, Presbytery or Synod. This was partly the reflection of the sentiment that was being disclosed throughout the whole church, but special honor should be given to Rev. S. C. Byrd, who inspired and gave statement to the first united desire in the Synod for educational institutions operated under the immediate authority of the church itself. He was loyally supported from the beginning by Dr. W. M. McPheeters, Dr. W. G. Neville and others.

The church of this State at the time had two alternatives that were openly declared, either to secure the possession of the schools already operating under an indirect or local church management or to create anew such schools as seemed advisable. The former was easier to attain, partly because the institution for men at Clinton and the two for women at Greenville and Columbia were struggling with indebtedness; and partly because those who had been running these institutions had the formal commendation of the Synod and of the Presbyteries from time to time and often some pecuniary help. In harmony with charter provisions, the College at Clinton had trustees from several Presbyteries, although, like the other schools in the Synod, was locally owned and directed.

To a Committee from Bethel Presbytery the Presbyterian College for Women was offered by its Board of Directors in

1904. At the same time suggestions of the purchase of Chicora in Greenville were made. The former did not finally come into the Synod's hands till 1915, while Chicora College in Greenville became the property of the three Presbyteries in 1906.

What concluded the arrangement and established the new relationship is expressed in three resolutions of Bethel Presbytery in September, 1905. The first two of these overtured Enoree and South Carolina Presbyteries that the three joint in the purchase of Chicora College subject to an indebtedness of fifteen thousand dollars. The third resolution states, "That the Presbytery of Bethel hereby overtures the other Presbyteries of the Synod of South Carolina, (1) to unite with it in the ownership and control of colleges and schools within the bounds of the Synod under some such system as that outlined in the proposed charter of the Board of Control of the Associated Schools and Colleges of the Synod of South Carolina which has already been adopted by this Presbytery, (2) that each Presbytery agreeing to unite with this work be requested to appoint two trustees to meet with similar trustees of the other Presbyteries to perfect the plan and act under the charter when granted by the legislature."

Chicora College for Young Ladies was kept to a high level by Dr. S. R. Preston, who had been able to maintain it in the name of the Presbyterian Church for which it had been founded by Dr. T. M. McConnell in 1839, who had the friendly help of the Presbyterians and others in the City of Greenville. The institution was in good condition so far as sentiment and patronage were concerned and had a good student-body and advantageous standards and equipment. The three Presbyteries of Bethel, Enoree and South Carolina, which were later joined by the other Presbyteries in the Synod, purchased from Dr. Preston and his associates a part of the stock and real estate of the corporation for the sum of \$36,500, and received by gift from generous citizens of Greenville stock to the amount of \$3,000. The entire purchase price of \$36,500 was carried as an indebtedness, nothing having been paid in cash, and there was nothing in the treasury with which to begin the operations of the school.

When Chicora College became the property of Bethel, Enoree and South Carolina Presbyteries in 1906, a distinctly new order appeared in Presbyterian Education in South Carolina. In the meantime, the charter of the Presbyterian College at Clinton, obtained in February 1905, had eliminated the Local Board of Trustees and Dr. W. G. Neville of York had begun his presidency. Dr. Byrd's presidency at Chicora and Dr. Neville's at Clinton under the joint management of all the Presbyteries of the Synod marked the distinct initiation of a new order. Difficulties were yet to arise, discouragements amounting almost to despair were yet to come, a darker day afterwards set in; and yet these arrangements were the culmination of a movement to unite and coordinate the educational affairs of the Synod such as had never before remotely existed. After 1906 all of the Presbyteries of the Synod shared in this concurrent and organized control. Soon after 1911, the Presbyteries had ceased to appoint trustees to Davidson College. Finally, in 1918, Thornwell Orphanage came under the direct ownership of the Synod along with other Synods of Georgia and Florida as in the case of the Theological Seminary at Columbia. The system was thus complete. It was initiated in 1902 in Bethel Presbytery by Rev. S. C. Byrd and others.

The new Chicora College, as a Presbyterial institution, was chartered May 30th, 1906, and Rev. S. C. Byrd, D.D., became its first President, entering upon the duties of that office June 1st, 1906.

For nine years Dr. Byrd ran Chicora College in Greenville. As gifts and collections were not general in spite of the fact that the Synod had been trying after 1900 to secure educational funds under the call of the Twentieth Century Fund, the college continued to struggle with pecuniary difficulties. Dr. Byrd showed great executive skill, often throwing his own personal financial credit into use to secure sufficient funds to meet the expenses of the institution. He has been aided most worthily in academic and instructional matters by his wife, Mrs. Wilhelmena Cozby Byrd, as the Dean of Women and professor of Bible, and other teachers of ability and faithfulness. Mrs. Byrd has an admirable reputation as a teacher of the Bible. During its stay of nine years in Greenville the College enjoyed

the confidence of the Synod, and practically doubled its plant and equipment, and had steadily advanced in its standards and faculty.

In 1915, the College for Women in Columbia came into the possession of the Board of Trustees of Chicora College. After a year of agitation the Board purchased the property. Chicora in Greenville had outgrown its plant. A new campus at this time was being sought to meet the demands for enlargement. The two schools were consolidated and the name was changed to Chicora College for Women, and the site of the College for Women in Columbia was chosen for occupancy. Dr. Byrd was continued as president.

In Columbia the college continued to grow and for a second time its plant and equipment became inadequate to meet its pressing demands. Hence, it was again decided to remove the college from the four-acre city square on Blanding Street to another location providing a much larger campus. When the four Presbyterian institutions of the State in 1919 united in the campaign to secure a million dollars for endowment and equipment, Chicora participated in the effort and results. The Synod was aided in the enterprise by the Assembly's Executive Committee on Education. The amount was subscribed. This campaign seemed to make it possible to secure the funds for the purchase of the new location. A most beautiful and attractive site of fifty-five acres on the eastern side of Columbia and adjacent to Wales Gardens and Shandon was found and acquired in 1921. The college is at present in the process of erecting more adequate buildings and in securing new and commodious quarters.

The growth and development of the institution since its organization in 1906 as a Presbyterian College has been constant. Its assets have increased to the amount of \$720,000; its standards of entrance and graduation have been raised; its courses of instruction have been broadened and organized; and its faculty has been strengthened, so that it now merits the recognition of standardizing agencies, State Boards of Education and universities, and its graduates enter the teaching profession on equal standing with those of any institution for women in the State.

## CHAPTER X

### Thornwell Orphanage

It is easy to tell the story of Thornwell Orphanage, but it is impossible to reproduce the peculiar atmosphere that has pervaded the peaceful life on the campus for more than fifty years. The unique personality of the founder and his gentleness of spirit enveloped and was diffused through every department and detail of this home and school during his long and happy continuance as its head. There was a sort of religious romance, in part an element of mystical faith, that emanated from the presence and words of Dr. Wm. P. Jacobs that cannot be conveyed in writing, and was yet felt and reflected to some degree by all who came into close touch with the orphanage. Those who knew him will always carry the memory and spell of this remarkable characteristic down to the end of life, but no record can possibly convey an adequate impression of the quickening and wistfully charming effects of his spirit and personality.

It is difficult to decide when the young minister of the Presbyterian Church in Clinton first felt the impulse to provide a haven for orphaned children. He was consciously influenced by Immanuel Wichern of Germany and by George Muller of Bristol, England. Dr. Jacobs repeatedly in all his years of care for his charges laid the call in simplicity of prayer and faith before God and let it rest there and upon the good will of the kindhearted. He referred frequently to the definite answer of his prayers for specific sums and objects. Sometime before any action was taken he had begun to talk of his desires to open a home for orphans. While visiting in a widow's home in Friendship Congregation some stray expression of his eager hopes led a little boy to lay a fifty-cent piece in his hands. This shy lad was the first of many gracious and generous contributors, but none can be more honored than William P. Anderson of Greenville, South Carolina. He and his sons are now prosperous and honored men in the Presbyterian Church. It was not a great while after this first offering of "Willie Ander-



son" that the plan of an orphan's home began to take definite shape.

In discussing an appeal from the Palmetto Orphan House in the Session meeting of his church, September 11, 1872, Dr. Jacobs suggested the possibility of such a home in Clinton. He was instructed to draft a scheme by which it might be established. Six weeks later, October 20th, the Session adopted his plan. In January following a Board of Visitors of the Thornwell Orphanage was officially organized and held its first meeting. The church was circularized through the "Southern Presbyterian," then conducted by Dr. James Woodrow in Columbia, announcements were made. "Our Monthly," now the official publication of the Orphanage, had been running as a paper by Dr. Jacobs' brother, Ripley, as well as himself for several years. This was employed as a means of publicity. Aided by the influence and spirit of Dr. Adger as well as his own advocacy, the Synod at its meeting in Columbia endorsed the proposition and commended it to the liberality of Presbyterians.

The orphanage was called by its present name from its inception as an expression of the great devotion and veneration for Dr. James H. Thornwell whom Dr. Jacobs had so greatly loved as his friend and teacher. The first teacher of the school was Dr. Thornwell's daughter, "Miss Pattie," as she was affectionately called, remained a devoted helper for many years. Dr. Jas. H. Thornwell, Jr., was a frequent and welcome visitor, friend and speaker.

The first year's gifts were directed to the purchase of a tract of land of one hundred and twenty-five acres. Part of this is now the campus. This area was increased in 1923 by the addition of two hundred acres partly acquired through the favor of Mr. George W. Young. After the land was secured the first building was completed and ready for occupancy, October 1, 1875. The gifts and friends had so increased by this time as to gather an interested and joyous crowd on this founder's day. Provisions, furniture and equipment came in freely. After failure to secure a suitable Matron, Dr. Jacobs' wife undertook the care of the children in addition to her own family of five.

The taxing labors had been so trying as to keep Dr. Jacobs in bed on this eventful occasion, October 1, 1875, when the Home of Peace was opened. This structure housed the group of eight children that found their place as the first of more than fifteen hundred who have since come to be blessed and to go out and carry a blessing. Faith Cottage followed five years afterwards, and then in turn one after another the many fine homes and other buildings. As the orphanage family has grown and new aspects of work and life required equipment, buildings have been added.

A support fund was necessary from the first day. Provisions and clothing were welcomed. These were sent in by communities, churches or kind-hearted friends, or were solicited by that remarkable friend and factotum of the Orphanage, Thos. C. Scott. He went from place to place in a wagon in the old days and always returned with a supply for the common needs. A child's support would be undertaken by some church, or society, or Sunday School, or by some individual. The children of the Sabbath Schools were reached by some intriguing story of sentiment which Dr. Jacobs so well knew how to impart. These simple-hearted ways of securing the daily maintenance were enlarged and elaborated with the passing years till they now amount to large benefactions coming from the three states of South Carolina, Georgia and Florida. Christmas Day and especially Thanksgiving Day have become great occasions of great generosity. This method of direct approach made friends for the Orphanage by the thousands; touched the hearts of little children; reached the poor as well as the wealthy, stamped the widow's mite with heaven's acceptance; and transformed gifts or legacies of the rich into something better than cold philanthropy. These gracious sources of subsistence have kept the Orphanage as a loving and vivid concern in the hearts of friends widely scattered over the world.

The general support was not equal to the needs of the home and school at the beginning. The requirements of education, industrial training, farming, dairying and other equipment were sought in the same way by which the daily physical wants were supplied, but special methods and occasions were employed as

exigencies arose. The Children's Gift Academy was built for the early group of school children, Memorial Cottage, a Library, a Museum were the results of the varied and ready resourcefulness of Dr. Jacobs in seeing and entering an opportunity for effective appeal to sentiment or generosity.

An endowment was the settled intention in the initial announcements. This was a wise decision in face of advice to make the orphans dependent upon the daily thought of the public and the providence of the Lord. An orphanage, Dr. Jacobs foresaw, would be too complex to stand upon the precarious support of impulsive generosity, however good the impulse might be. From small sums set aside and untouched except to take the interest or profits, the endowment funds have grown to \$328,000.

By touching the succeeding decades one may gain some conception of the growth of the institution, which indicates an enlarging number of friends.

Number of Children	Current Support	Endowment
1875..... 8	\$ 1,000.00	\$ 500.00
1885..... 42	4,110.00	7,158.00
1895.....124	11,722.00	16,660.00
1905.....235	21,460.00	61,451.00
1915.....305	34,822.00	164,000.00
1925.....385	120,000.00	328,000.00

Such has been the splendid display of humanity and religion by thousands of kind-hearted people. Small sums have increased to large ones by slow increment, and large gifts have been made again and again. Mrs. Nettie F. McCormick, the second wife of Cyrus H. McCormick of Chicago, became interested in 1883. Starting with a scholarship gift, she multiplied her bounty till it amounted to \$76,500 in addition to the erection of eight buildings. Perhaps, there should be set down in grateful remembrance the names of many such friends. No complete list is possible, an incomplete one would be invidious, yet the following have a record that is on the pages of the Board's annual reports which have been published for fifty-one years.

Judge A. A. Phlegar, a great lawyer and a great Christian, who lived in Christianburg, Virginia, has to his credit in the endowment, \$4,000. The splendid granite library building was also a gift from him. He had acquaintance and business relations with Mr. Henry K. McHarg, of New York City and through his influence Mr. McHarg gave to the Orphanage \$25,000 which was placed in the endowment. Mrs. S. P. Lees of New York in addition to substantial gifts during her lifetime, provided in her will \$10,000 for the Orphanage. Mr. T. J. Harper of Columbia, who died in 1912 left, with the exception of a few thousand dollars, his entire estate of about \$500,000 which was upon the death of the last surviving of three named beneficiaries to be divided equally among three orphanages, Thornwell, Connie Maxwell and Epworth. Mr. Augustine T. Smythe of Charleston, S. C., erected the Augustine Home in 1893. At the death of Mrs. Clarissa Fairchild the Orphanage received \$2,000 which with \$1,000 more added by other friends was used to erect the Clarissa Fairchild Infirmary. Mr. John R. Silliman of Palestine, Texas, erected the Silliman Cottage in 1907. In 1910, the Hollingsworth Home was erected by Mrs. M. A. Hollingsworth of Pickens, S. C. Additional to this she provided \$1,000 as an endowment for the upkeep of the home. Riverside at Enoree was the gift of Mr. Thomas C. Scott. Mr. Scott gave the land and Rev. J. C. Allison, D.D., of Louisiana, erected the Allison Cottage for the girls. Alumni Cottage for the boys was erected by old pupils of the institution. In his will Mr. C. S. McCall of Bennettsville, S. C., provided funds for the purchase of the building on the Orphanage campus that had been the home of the Presbyterian College. This is the present High School building and bears the name McCall. Funds for the Museum at Thornwell were provided for by a legacy of Mrs. Emily Stacy, of Griffin, Ga. Mrs. Mary Lesh, a generous hearted woman of Massachusetts, gave the splendid Mary Lesh Infirmary. Since its erection in 1913, Mrs. Lesh has placed in the endowment \$8,200 and also left in her will \$15,000. From funds left through the will of Mrs. Mary

Sherard, of Richmond, Va., the Maria S. Sherard Home was erected at a cost of \$3,500. From the will of Mrs. Sarah A. Turner, of Jefferson, Ga., \$10,000 went into the commodious and substantial Turner Building, Kitchen-Dining Hall. Mr. George H. Cornelson, of Orangeburg, S. C., provided in his will \$5,000 to be placed in the Orphanage Treasury. A legacy of \$5,000 was received from the estate of Mrs. Jane Kennedy. Mr. L. C. Mandeville, of Carrollton, Ga., gave \$4,500 to the endowment. Through the will of Mr. Hugh Wilson, of Abbeville, S. C., the Orphanage received the sum of \$5,000 which went into the endowment. Mr. John J. Eagan of Atlanta contributed the sum of \$5,000 to provide a salary and pension fund for Dr. Jacobs, the President of the Orphanage. Mr. W. D. Beattie of Atlanta, Ga., has placed in the endowment as a memorial to his mother, Mrs. Mary L. Beattie, the sum of \$7,000. Through the will of Mrs. Sarah Bowie Terhune of Rome, Ga., \$7,612 was left to the Orphanage. No specifications were made as to how it should be used. Mr. M. S. Bailey was one of the original little group of church officers who pledged ten dollars a year for ten years. For fifty years he served as a member of the Board of Thornwell Orphanage. The Board has been enlarged and differently constituted, but the name of M. S. Bailey has always been on the list of Trustees. In 1922, he gave \$5,000 for the erection of the Bailey Laundry Building. In 1923, Mr. George W. Young placed \$6,000 in the endowment as a memorial to his father, R. N. S. Young, who was a devoted friend of the Orphanage and among the first board members. Mr. Newton Young and Mr. Bell cooperated with Dr. Jacobs in securing the first building. From the quarry of Mr. C. G. Young located about a mile from town came most of the granite used in all the granite buildings with the exception of the church, Silliman Cottage and the Mayes Memorial Cottage. In the Million Dollar Educational Campaign of 1920, the late Mr. C. E. Graham of Greenville gave \$100,000. The trustees of his estate designated \$20,000 of this for the Orphanage and the amount was used for drainage, sewerage and plumbing improvements and a beautiful office building. Congressman Gordon Lee, of Chickamauga, Ga., established a \$75,000 trust fund to

be administered by trustees which he appointed for the benefit of three orphanages; the Baptist Orphanage at Hapeville, Ga., the Methodist Orphanage at Decatur, Ga., and Thornwell Orphanage at Clinton, S. C. The \$25,000 intended for Thornwell Orphanage is to stand as a memorial to the wife of Mr. Lee, and is to be known as the Mrs. Olive Emily Berry Lee Memorial. Miss Kate B. Blackwood of New York provided in her will \$5,000 for Thornwell Orphanage to be known as the Blackwood Memorial Fund in honor of her parents. From Mr. John McSween and Mrs. Kate McSween Walker a gift of \$5,000 was sent to Thornwell from the estate of Mr. John McSween, Sr., of Timmons ville, S. C. Mr. Robert Mebane of Great Falls, S. C., in the Million Dollar Educational Campaign gave \$5,000 which was used to equip the new laundry. From the legacy of Mrs. Louise E. Badeau of Dunedin, Fla., the Orphanage received \$6,100. From the estate of Mrs. Epps, of Lake City, S. C., the Orphanage received \$7,000. The Georgia Home was erected by friends from Georgia and the Florida Cottage was erected by friends from Florida. The F. Louise Mayes Memorial Baby Cottage, named in honor of Mrs. F. Louise Mayes, President of the Synodical Auxiliary of South Carolina, was erected by the women of the Synodicals of South Carolina, Georgia and Florida as a Semi-Centennial gift. From the legacy of Miss Stuart, of Abington, Va., the Orphanage received \$5,000. From Mr. Wyman, of Bradenton, Florida the Orphanage received \$1,000 to be used in beautifying the campus. Several friends united their gifts in providing for a modern dairy barn in 1926. The Orphanage shares in the munificent benefaction of the foundation provided by the late J. B. Duke of North Carolina.

The financial and physical aspects of the Orphanage were always kept subordinate to the real care and welfare of the children. The spirit and manner of living have always been the matter of supreme importance. That the child should not be an impersonalized and institutionalized creature was the deliberate determination of Dr. Jacobs from the first day. He began by living with the first group. He wrote: "There was to be no reformatory discipline, no law or ordinance that my



own children could not endure." This ideal has been realized unflinchingly. He directed every feature of the discipline, work and training towards reproducing as far as possible a normal home life. Cottages were arranged for "families" of not over twenty-five boys or girls of equal age and suitable companionship. Each home had its own kitchen, dining room and living room in care of a matron. The central kitchen and dining room became a necessary convenience and economy after his death. The naturalness, wholesomeness and happiness of the Thornwell Orphanage children and the cottage home system of living were influential in giving the pattern for many such orphanages elsewhere. The success and reputation of Dr. Jacobs for this and other features of his orphans' home made his own institution a specimen and example for the kind of orphanage that has tended to displace and also rebuke the merely collected and institutionalized aggregation of unfortunate dependents on charity. The idea of charity was offensive to Dr. Jacobs and the word "inmate" was strictly forbidden. As a result, the cultural, friendly and spiritual atmosphere of the Orphanage has sent out into the world hundreds of confident, self-respecting men and women with pride in their orphan home and a secure sense of unapologizing equality with others.

Among other ideals or principles set down for constant guidance Dr. Jacobs also incorporated as his settled purpose that no child should ever be legally bound. Only a voluntary relationship should be sustained. This remains as part of the organic government. No child should ever be bound out. Of every child that comes it is required that legitimate birth and freedom from disease should be a condition of entrance. With these went also the determination not to use the children as a means of exploitation or exhibition in public outside of their own school exercises and within the confines of their familiar surroundings. A tender nurture with proper notions of the necessity of labor have been united with love, religion and education to foster a wonderful institution. It is the reflected image of a long life eminently devoted to lofty ideals.

The industry of the founder and his energy in spite of his frail appearance, was communicated to others. He worked



hard and he made his helpers work hard. He believed in teaching the hand as well as the head and heart of the child. A part of every day was given over to some sort of manual labor and part to study. The schools were kept open nearly ten months in the year. While every sort of game, except dancing, was encouraged and provided for, industry and earnestness were insisted upon. Systematic industrial activity was expected on the part of every child old enough or well enough to be engaged. All of the work, except such as required technical skill, was performed by the children. There was no such thing as a servant and only such hired labor was employed as could not be avoided. This method of training required the laundry, shoe shops, woodworking shops, sewing room and other practical and serviceable forms of instruction. The Orphanage has turned out not a few skillful printers and a number of newspaper editors trained in its well-equipped shops and schools.

A happy-hearted and religious spirit has been the almost unexceptionable experience of every resident at Thornwell Orphanage. The Bible and Shorter Catechism, and the history of the church have been a part of the regular school course. Every day has begun with worship and the Thornwell Memorial Church has the attendance of the entire group three times a week. Until 1909 the children worshiped at the Presbyterian Church in Clinton. Thornwell Memorial Church was organized at that time. Dr. Jacobs served both as pastor till 1911 when he relinquished the work at the First Presbyterian Church and devoted his remaining years to the care of the Orphanage. He was a profoundly religious man himself. He kept only persons of such disposition about him and inspired a vital spirituality in the youth that came into the circle of his influence. Many able and devoted ministers were started on their life service for God and the Orphanage is never without representatives in the colleges or seminaries of the church.

The following ministers, besides three sons of Dr. Jacobs and a son of Dr. Lynn, were brought up in this school and home: S. P. Fulton, D. M. Fulton, T. Ellyson Simpson, James B. Carpenter, John W. Carpenter, J. H. Clark, J. B. Branch, Arthur T. Taylor, L. C. LaMotte, C. E. Piephoff. The follow-

ing ministers have joined the church in Heaven: Dawson Henery, Dent Brannan, Clark A. B. Jennings, Cornwell Jennings, and Charlton Scott.

The voluntary religious worship and services as well as the appointed occasions for such have maintained an interest in the wide affairs of the Kingdom of God. Many who have taught or been pupils in Thornwell Orphanage became missionaries. The foreign missionaries who have been on the rolls of the Orphanage are: S. P. Fulton, Japan; Mrs. A. P. Anglin, and Miss Cassie Oliver, China; Bruno Schlotter, Africa; Miss Carrie Kilgore, Brazil.

Twenty-five years ago some discussion began in the church relative to special training for those who were expecting to go out as missionaries to the foreign fields. This had in mind those who would be engaged in some non-ministerial labor. This discussion finally resulted in the General Assembly's Training School for Lay Workers at Richmond. But the founder of Thornwell Orphanage was quick and forehanded. He organized a Mission Training School in connection with the Orphanage in 1893 just as he had inaugurated the Presbyterian College in the same way ten years before. This Mission Training School graduated twenty-eight ladies in ten years, among them the well-known missionary to Japan, Miss M. J. Atkinson.

Only the brevity of this chapter could justify the omission of the names of the many refined and Christian women who have been the matrons and teachers of the hundreds of Thornwell boys and girls. From the days of Mrs. Mary Dillard Jacobs and Miss Pattie Thornwell to this present time there have been a succession of patient and affectionate women who have been as sweet and affectionate mothers as men ever have. Many of these lovely ladies have been the daughters or widows of the Presbyterian Manse.

Lack of space forbids the mention of any name except that of Thomas C. Scott. He was a London born boy that came to America and was a Confederate soldier while still in his early teens. He was a painter by trade and something of a wanderer till he came to the Orphanage in 1875. "In the

Lord's Care" was a little book published by Dr. Jacobs in 1888. He tells how Mr. Scott came in the winter of 1875. "It was just before Christmas that the Lord sent Tom Scott to us. Who is Tom Scott? Not to know him argues yourself unknown. Well, Tom Scott was everything. He had even tried to teach school. He was a painter. He was a trader. He had once been born in London. He was wide awake all over. He loved the Orphanage with all his heart. He was very fond of reading history. He knew just how to collect money. He didn't care a straw for worldly pelf. He didn't expect to get married." This description was correct. He was a lover and friend not only of the children, but a helper in all sorts of good causes outside of the Orphanage. Within its grounds he found life sweet and happy and shared his means and gave his devotion to the young folks about him. He took a hand at everything except administrative duties and teaching. He was guide, friend, carpenter, religious exhorter, stone-mason, over-seer, financial agent, publicity agent—almost any helpful function was his. He survived less than a year after Dr. Jacobs had passed.

The history of Thornwell Orphanage is largely the biography of Wm. P. Jacobs. That biography may be found in "William Plumer Jacobs," a volume written by Dr. Jacobs' son, Thornwell, who was chosen as literary executor by his father. The material is largely drawn from the diary of Dr. Jacobs. He kept a journal of his experiences and observations from early youth to his closing days. The volume written by Dr. L. Ross Lynn to tell "The Story of Thornwell Orphanage" furnishes another account of the work of Dr. Jacobs. However, the record of his remarkable life runs too deep and wide to be subjected to the cramping lines of any written narrative. It is registered in the church he fostered, in the ministry he magnified, in the pages he wrote, in the useful and fruitful agencies he instituted, in the college he founded, in the orphanage he sustained. But it is best inscribed deep in the hearts of the thousands of boys and girls who are the living testimony of his power and love.

On the fiftieth Anniversary of the founding of the Orphanage the Alumni erected a monument to his memory. It bears these words that are less than an adequate expression of their veneration and love :

WILLIAM PLUMER JACOBS, D.D., LL.D.  
1842-1917

This stone, erected on the fiftieth anniversary of Thornwell Orphanage by men and women whose childhood was blessed by The founder and first President, is the grateful Testimonial of The Thornwell Orphanage Alumni

1875-1925

—  
"THE CHILD"

His heart conceived, his endeavors founded, his love sustained this institution where his presence was a benediction and where his faith, his prayers and his Christian spirit still abide as a perpetual inspiration.

The contagion of his example and ideals created homes like this elsewhere.

His manifold services for education, religion and the Church were crowned in his broad conception and substantial achievement for the orphan child.

The fostering care of the founder and father of Thornwell Orphanage did not cease from the time the first child entered until the last moment of his life. Scarcely a day, except for a brief trip to Europe, was he out of contact with the home. He concentrated his energies here as age began to abate his strength. He spent three years in preparation after 1872 before he began to realize his plans. He spent forty-five years

of multitudinous activity, but not one of his engaging affairs ever lessened his vigilant and devoted attention to the family that he felt was given him by God. He passed away September 10, 1917.

Although Dr. Jacobs' health has been declining, his death was sudden and left a distressing problem. No one connected with the Orphanage management, none of its friends knew who was fitted to assume the responsibility of carrying on the labors and directing the life of Thornwell Orphanage after the manner and spirit of its founder. That the indescribable quality that had been ordained and infused into every integral part of the institution should be preserved, was a determination of those to whom was left the choice of a new President. That was the jealous, anxious and yet united conviction of all.

The Local Board placed the management in the hands of Rev. J. F. Jacobs. He gave himself with unpaid and devoted zeal to the task till Rev. L. Ross Lynn, D.D., came on July 4, 1918. The misgivings and anxieties gradually cleared away as Dr. Lynn showed himself such an admirable successor and fine-spirited and capable executive. His eight years as President of Thornwell Orphanage have been years of progress and success. The whole church has come to know him and confide in his judgment. The cost of support of the school has greatly increased, but the expenses have been met by a church-wide response. The endowment has been still further enlarged and the whole abounding life of the Orphanage continues its happy course under the competent guardianship of the teachers and matrons on the campus, cooperating under the leadership of Dr. Lynn.

His administration has been successful in every way. The attachments for the memory of Dr. Jacobs have not been lessened and yet have been transferred to him, a tribute creditable to both, a testimony to the genuineness of devotion that has been amplified in loyalty to a new order. Dr. Lynn has been able to secure the united and permanent adhesion of all the controlling Synods and churches, retain the loyalty of the alumni, recruit new matrons, erect and rebuild and refurnish homes, enlarge the equipment, and maintain a resolute yet pleasing

progression of spiritual as well as material changes. He has the friendly cooperation of a sympathetic and competent Board of Trustees from the Synods of South Carolina, Georgia and Florida.

Thornwell Orphanage is owned and controlled by these three Synods. The Session of the Presbyterian Church in Clinton was the owning and governing body at the very first. Soon a Board of Directors was incorporated, but the Trustees of the Presbyterian Church of Clinton held the property for many years while the Board of Directors were the pastor and officers of the local Presbyterian Church. In 1888, the charter of the Orphanage was so altered as to create a corporate body of the pastors, elders and deacons of the Clinton Church, and seven others appointed from the Synod of South Carolina, five from the Synod of Georgia, three from the Synod of South Georgia and Florida, and two from any other Synod. These together were called the "Board of Visitors of Thornwell Orphanage," and to them was transferred the property and proprietorship from the Presbyterian Church in Clinton. The direction was necessarily in the care of the members of the Board living in the community. The report for 1893 says that the roll of Synodical members is complete and regrets the lack of funds to pay their expenses to the annual meeting of the Board. "We have at present, largely to depend upon correspondence to secure the views of the Synodical members." It is likely that such a large number of trustees so widely scattered made it natural and necessary that the management should ultimately fall upon those who were ready at hand for consultation and advice.

In 1895, another change of charter was made. The title *trustee* was substituted for *visitor* and the composition of the Board was to be seven trustees from the Synod of South Carolina, five from the Synod of Georgia and three from the Synod of Florida. These should add to their own number twelve members from the Town of Clinton, a total of twenty-seven members, some "Advisory Members," as they were called, might be chosen, one each from the other Synods, selected by the Board itself. This management made the Board partly self-perpetuating and gave legality to the Local Board that had been

chosen after the charter of 1888. Under this arrangement the Orphanage was controlled till after Dr. Jacobs' death.

The effect, so far, of this method was to throw the actual control into the hands of the Local Board, and this virtually and really meant the personal management by Dr. Jacobs himself. As long as he lived this was obviously the wisest course, and it was satisfactory to the public and the church.

Something should be said to justify the mode of government and guidance of the Orphanage as it was practically kept so near to the personal direction of Dr. Jacobs. Aside from the fact that it was so largely his personal enterprise; and that it was so joyously and faithfully supported by the officers of his congregation through the uncertain and trying days of the critical and meagre period following the Reconstruction; as it was watched with a paternal attachment by him and his friends; as it had grown up as the very expression of the man; and as he was the pledge of its ministrations as well as existence to hosts of friends everywhere—it was but natural that the mere legal form of government should be a matter of indifference as long as he lived. But aside from this, Dr. Jacobs must have felt doubtful of any form of regulation that would remove affairs beyond his grasp. He had both experience and observation enough to justify such an opinion, if he entertained such. It must be written down as a cold historical conclusion from actual facts that he would have received little encouragement to relinquish his institution too far under the administration of Presbytery or Synod. He had witnessed the collapse of Oglethorpe where his father had been a professor. He had seen the Female Seminaries in York and Laurens die for reasons he may have felt insufficient. He was a Trustee of Adger College that foundered on rocks soon after setting out under fair skies. He was familiar with the division of opinion, and hence of allegiance, of the churches on the matter of secular education. He had seen Columbia Seminary close its doors twice since he had graduated there. In short, his own experience was sufficient to raise a reasonable distrust of ecclesiastical management. A change in sentiment and determination in the church had come, and although he had contributed enormously to that



change, he was scarcely conscious of its thoroughness and reality. The sweeping and radical sense of responsibility for education and the ready benevolences to sustain it were not so evident even ten years ago as they are now. The writer believes this to be a proper interpretation of the case not only as it affects Thornwell Orphanage, but the church in general.

After Dr. Jacobs' death the charter of Thornwell Orphanage was again altered. This change gave the ownership of the orphanage to a Board of Trustees from the Synods of South Carolina, Georgia and Florida. What grew up as a magnificent local enterprise has become the pride and joy of a large section of the Southern Presbyterian Church.

The Board now consists of 25 members. The officers and teachers of the Orphanage number 50. There are 385 children under its blessed and safe protection. Its property and endowment amount to \$1,185,407. Here is a rich fulfillment of the dreams of long ago, the fruits of a most excellent faith.

## CHAPTER XI

### A History of the Presbyterian College of South Carolina

The existence and early continuance of the Presbyterian College of South Carolina was due to the faith, energy and influence of Rev. Wm. P. Jacobs, D.D.,LLD. Dr. Jacobs came to Clinton as a young minister in 1864, and although the town did not have as many as four hundred inhabitants as late as 1880, he had in the meantime built up a strong Presbyterian Church, founded the Orphanage which perpetuates his memory, and shaped the beginnings of the Presbyterian College of South Carolina, at Clinton.

Sometime before the Civil War the Rev. Joseph B. Hillhouse taught school in a building on the lot where the Presbyterian Church of Clinton now stands. This was probably a community or private affair. After Dr. Jacobs came to Clinton in 1864, there was an active interest taken in education. The Clinton Academy building in 1872 was offered by its owners to the Clinton High School Association organized for the purpose of furnishing better educational advantages. This organization continued to conduct a community school supported by private funds until 1880. Dr. Jacobs writes, "On a day when marshals were searching the town for their prey our people publicly met in a store in that year, 1872, and doggedly set to work to organize this High School Association, raising funds to repair the building. It was from this sad little start that in 1880 developed the Presbyterian College of South Carolina. Born in troublesome days, it has been a man-of-war fighting for the truth at immense odds from its youth up."\* In 1880, an organization was formed of the pastor and officers and some members of the First Presbyterian Church of Clinton. This group was granted a charter in July, 1882, by the Clerk of Court of Laurens County with the right to adopt its own by-laws and confer the usual college diplomas and degrees. The first catalog states

\*Dr. Jacobs was referring to the arrests made in the community by the government of the Reconstruction Period, and also implies the difficulties in keeping the College alive. He wrote these words in 1888.—Ed.

that the buildings were neat, well located and comfortable, but scarcely sufficient for the purpose for which they were intended.

The teaching force began by operating two separate and distinct schools under one management. The Primary and High School department had the benefit of the public school funds three months in the year, which were supplemented by private gifts. The public school funds, however, were soon diverted to a regular public school. The Collegiate Department was distinctly under the control and direction of the Presbyterian Church and publicly announced itself as a denominational institution. This charter provided that, "the Clinton College Association is hereby made a body incorporate and politic consisting of the pastor, elders and deacons of the Clinton Presbyterian Church and any other church or churches that may be formed from it located in the Town of Clinton and in connection with the Presbyterian Church in the United States and their successors duly appointed; of such ten other persons resident in or near the Town of Clinton as the said Association may associate with themselves; and two persons from each Presbytery in this State. The charter also said that, "the Association shall have the right to confer all degrees and diplomas usual in colleges as may be recommended by the faculty of the Presbyterian College of South Carolina and the Clinton Collegiate Institute for Young Ladies." These were in reality one and the same.

From this it appears that it was originally intended that the college should be an institution for the Presbyterians of the State. We should remember in this connection that Adger College of which Dr. Jacobs was a trustee had got into difficulties and was beginning to decline. It should also be remembered that Dr. Jacobs' father had been a professor in Oglethorpe University and that Wm. P. Jacobs knew well his father's experience in the conduct of girls' schools in Charleston and Laurens. Moreover, the courage and determination of the founder of this school appear most admirable in view of the fact that the Presbyterians in South Carolina had been unable after many efforts to maintain a school of higher learning within the bounds of the State. The influence of such men as

Dr. Thornwell, whom young Jacobs admired greatly, but who was opposed to the church's engaging in secular training, did not deter him from these aims which are now so harmonious with the spirit of the entire church. Certainly this was a vision attended with great hope and faith. The singlehanded contest of this young minister cannot be too greatly admired. Many minor changes and adjustments were made and expedients were employed necessary to accommodate the enterprise to indifference, opposition and misunderstandings.

Nevertheless, the Presbyterian College as it stands today in its widest enlargement and with the fruitage of so many good and devoted men who have given themselves to its wonderful development lay germinally complete in the dreams of its founder. The glimmering and yet radiant hopes expressed in the little catalogs of the first ten years are an illuminating and delightful record of fears, yet also of determinations to formulate and solidify a school of learning worthy of the Presbyterian Church and of the citizenship of South Carolina. The skeptical smiles over the pathetic beginnings in the feeble days have all been forgotten in the great satisfaction of recent achievements.

The college with its appendage, the preparatory school, had in 1882 Prof. W. S. Lee in charge of the college department, Rev. Z. L. Holmes assistant and in charge of the preparatory department. There was a primary department with Mrs. M. A. Lee in charge, while Miss Pattie Thornwell taught music. There were ninety pupils in attendance. The next year Prof. J. H. Colton was a teacher in the preparatory department. It seems from the records of the South Carolina Presbytery that he was a Presbyterian minister. At this time it was proposed to create the Francis Makemie Professorship in honor of the founder of the American Presbyterian Church. This effort continued several years. It does not appear what the final results were. The first graduating class had three members, among them Dr. Jacobs' daughter, Miss Florence L. Jacobs, who was followed in succeeding years by her four brothers who also graduated from this institution. At this time the entire expenses, including board and tuition, was \$100 payable in

advance. This amount was the rate for about fifteen years. Professor Lee continued to serve the College until 1889. Rev. R. P. Smith was President in 1887, and Prof. Edwin L. Barnes was a member of the faculty from 1885 to 1887. In 1884, Samuel P. Fulton graduated. His services as missionary to Japan, as well as his ability and spiritual-mindedness, will always be remembered.

In 1888, Mr. John W. Kennedy became President and served till his death two years later. Prof. W. S. Lee entered his last year of connection with the school. W. J. Martin, Jr., now President of Davidson College, taught this year. He was succeeded by R. R. Stevenson. R. K. Long of Batesville, Arkansas, was added to the faculty in January, 1910. Forty-one students were classified as belonging to the Collegiate Department. A much wider course was offered by the addition of several classes in science for which some apparatus had been secured. Psychology and Political Economy were introduced. The requirements for entrance were increased, as the preparatory department gave such preliminary training.

At this time an appeal was made for the cooperation of the Presbyteries in the affairs of the College. "Participation" is a word that better describes the relationship, for in keeping with the charter of 1882, the College Association, numbering thirty-five members of the First Presbyterian Church, appointed the Board of Directors. The Association had its charter amended in 1889 in such a way as to give appointment to nine members of the local church, two alumni and two from each Presbytery of the Synod. Later three members from each Presbytery were asked for. At this time only Enoree Presbytery seems to have appointed trustees. The Synod and the Presbyteries commended the institution to the congregations, but this was hardly more than an encouraging gesture. At the end of the first decade several changes had taken place that revealed the development and strength of the College. The title of "Presbyterian College of South Carolina" had been substituted for "Clinton College"; the courses and instruction were modeled along the lines in use in other colleges; many young men were being prepared to enter professional training in medicine, the

ministry, etc.; a number of Presbyterian ministers were now listed as alumni; and a dozen ministerial students were in attendance. However, the control as well as the ownership was local and the College had no separate campus or buildings for its exclusive use.

The next fifteen years, from 1890 to 1905, were years of difficulty. Those who stood by the institution during this period deserve the appreciation of the church for giving themselves to the discouraging and apparently forlorn struggle to preserve the school's existence until the change of time and sentiment should secure it as a part of the essential work of the Synod as a whole.

J. I. Clelland was President for three years, from 1890 to 1893. He was succeeded by Rev. E. C. Murray whose presidency lasted till 1897. D. M. Frierson, who afterwards taught so long at the Presbyterian College at Batesville, Arkansas, was Professor of Mathematics and Natural Science till 1896, when L. L. Campbell served for one year. Mr. J. B. Townsend taught English and Chemistry in 1892-1893. Dr. W. H. Young gave instruction in Physiology and Hygiene for two years before 1893. Rev. J. F. Jacobs became Professor of Biblical and Religious Literature, Ethics and Hebrew in 1890. He was also financial agent and secured the erection of the structure now called the Alumni Hall, besides a small refectory and professor's residence. Mr. Jacobs and his wife managed the dormitory and dining hall, while he taught till 1896. Dr. W. S. Bean who had come to Clinton as editor of the "Southern Presbyterian," began his connection with the College in 1892. He was a most learned and cultured gentleman. His relations with the College continued till his death in 1920. In 1896, the Martin brothers joined the faculty, S. T. Martin and A. V. Martin. The former died soon afterwards with typhoid fever. The latter, after an intermission, returned to the College and has steadfastly given himself as one of those by whom the College was kept alive and at last made illustrious.

Prof. A. E. Spencer, known and honored throughout the Southern Presbyterian Church as a great and devoted Presbyterian Elder, became President in 1896, and served as such till

1905. He came to the College from the Reidville school in 1889. He has served three times as President and taught Greek and French and other subjects in the institution for thirty-seven years. During all these years the responsibility for the institution has frequently rested upon his shoulders. His tact and temperate judgment have been as valuable as his teaching skill. No tribute or explanation could convey a proper sense of the devotion and worth of Dr. Spencer as an administrator and instructor. While engaged in the task of teaching he directed the financial and administrative affairs of the College in the midst of great difficulties. He fully merited the appreciation repeatedly expressed by the Synod of South Carolina.

Dr. Spencer was President while Rev. W. T. Matthews was Chancellor for two years, from 1898 to 1900, who was followed in the same office by Rev. J. H. Thornwell whose enthusiasm and personality did much to spread the sentiment in the church for taking over the institution by the Presbyteries. The office of Chancellor was intended to be a means of publicity and of securing financial aid.

Mr. A. W. McWhorter served the College as Professor of Latin for several years, beginning in 1897. During many years, before this and afterward, Dr. J. J. Boozer, a beloved physician of the community, furnished instruction in Physiology and Hygiene. Dr. J. W. Davis taught the same subjects several years and has remained the College Physician to the present time. Rev. M. G. Woodworth taught English two years, beginning in 1902. After an intermission of two years he came back in 1906 and continues with the College as Professor and Registrar.

When the Synod came into possession of the school in 1904, the traditional and customary features of a college had already taken on their familiar forms and interests; two literary societies had been engaging in declamation, debating, oratory and such like exercises for many years. The Eukosmian society had been founded in 1883. Another was in existence about the same time. The Philomathian society came into existence in 1894. Two Greek letter fraternities were in existence at one



time, but these were forbidden and went out of existence till permission was again given for their opening in 1916. Two College journals were issued by the students, or rather a journal under two names, "The Journal" in 1893 and the "Palladian" in 1894. Volume I, No. 1 of "The Educational Journal of South Carolina" appeared March, 1890. It was to be published monthly under the auspices of the Presbyterian College of South Carolina. D. M. Fulton was editor. Its first list of contributors were: Wm. P. Jacobs; W. M. Grier, President of Erskine College; A. Coke Smith, afterwards Methodist Bishop and brother of Senator E. D. Smith; S. Lander, founder of Lander College; Prof. H. P. Sanders; J. G. Clinkscales. A Young Men's Christian Association had more than a formal existence from the beginning. It was a very active and stimulating organization in the religious experience of the campus. The literary societies in the beginning owned a collection of books. From time to time donations from Prof. J. R. Blake, Dr. W. E. McIlwaine and others are noted. As a result a library was gradually accumulated. The college degrees offered and the quality and extent of the work required for graduation were given more serious attention as time passed. The older men who were in charge of the institution were inclined toward the older and dignified discipline of the classics with some additions of Philosophy and general science. The young men who joined the college from time to time as professors brought not only youthful spirit, fresh ideas, but new contact with the academic usages and branches from their own *Almae Materes*. The degrees of A.B., B.S., and M.A. were offered. Very early it was A.B. for young men and "A.M.," which was explained as "Mistress of Arts," for girls who might substitute French for Latin in securing it. This degree did not last long. It was later, along with the usual college degrees, offered for study conforming to the conventional and prevailing usages. Afterwards, the M.A. degree was given as honorary as was that of D.D. The College followed mainly the customary practices. Notable men in the church and State were not only glad to deliver addresses on formal occasions, but were pleased to receive these bestowments of honor.

Those who took partial or complete courses in the twenty-five years up to 1905 had become well known and influential in many cases. There were alumni filling reputable positions in all walks of life. As the school was co-educational and so continued for many years, many women received training here. The female graduates were mainly of the local patronage. All these men and women formed quite a respectable alumni showing for a school that had been so long a local and personal enterprise. Perhaps, more than a thousand altogether had been under its instruction during this first quarter of a century prior to the Synod's assumption.

In 1882, the College as well as the preparatory school had buildings in the northern part of the village. In 1886, the College department moved into a building on the Thornwell Orphanage grounds. For this the first thousand dollars was subscribed by Mr. M. S. Bailey and J. W. Copeland, Sr. This structure was purchased by the Orphanage in 1905 and named the McCall Building. Mr. Copeland also with Mr. Newton Young gave the sixteen acres of land that formed the nucleus of the present campus. Upon this was erected Alumni Hall. The funds for this were secured by Rev. J. F. Jacobs from Presbyterian congregations and members throughout the State. Here a residence also was erected. These two were used by students as dormitories as well as residence by professors. Up to this time nonresident students boarded in town. A frame dining room and kitchen stood near the Alumni Hall. These three buildings, the sixteen acres of land and the McCall building on the Thornwell Orphanage campus constituted the College property as it came into the hands of the Synod.

The corporate body that owned the College was named in the first charter in 1882. This charter was modified in 1889 so that two trustees might be appointed by each Presbytery. The local trustees were reduced to nine. The Presbyteries one after another had gradually consented to appoint trustees so that all six Presbyteries of the Synod were represented on the board in 1903, when there was a second change of charter. The Synod declined in 1896 to take ownership, but gave a most cordial endorsement. The reluctant but final consent to make

the college unequivocally Synodical in 1904, was expressed in the charter of February, 1905, which is the charter of the College at present. This constitutes a corporation and governing body composed of trustees elected by the several Presbyteries composing the Synod.

Dr. W. G. Neville took the presidency of the Presbyterian College in the fall of 1904 not only with great hopefulness and earnestness on his part, but with the formally united Church of the State in support. This support was not as complete and wholehearted as it appeared. The debate about the Church's participation in secular education had divided the whole Church down to the Civil War. The poverty of subsequent years and some allegiance to the notion of non-secularity on the part of the Church still remained, though the old championship for it had passed. Thus the arrangement by which all six Presbyteries took over the school for women at Greenville and the one for men at Clinton was the culmination and expression of a theory of Church and Christian education now universally accepted throughout the Southern Presbyterian Church and enthusiastically sustained. Dr. Neville's presidency at Clinton was its first actual expression in the Synod of South Carolina. However, there were practical obstacles and discouragements. Some of the Presbyteries continued to elect Trustees to Davidson College. That institution had a great tradition and was worthy of the patronage so widely supplied from South Carolina. The college at Clinton was only twenty-two years old. Because of its inadequate historical background and its insufficient material resources, the Presbyterian College was scarcely considered a men's college of first rank. The Presbyterians of the State were united for it professedly, but were hesitant and apologetic for it, nevertheless. It should be said for the people of Clinton that a proposal to locate the college in some other community as would make a most attractive offer did not lessen their allegiance. In spite of the irritation caused by the competitive offers encouraged by the Synod's agents, the citizens of Clinton not only secured its permanent retention, but then and afterwards made most liberal benefactions and with a warm-hearted loyalty.

Dr. Neville's task was no easy one. His incumbency was attended by a Synod-wide unity, but also with a Synod-wide ignorance of the cost of higher education. There was a fair and delightful promise of success, but a realization of the necessary financial outlay implied in the ideals of the Synod was most remote. The announcement that an endowment of one hundred thousand dollars and a building fund of fifty thousand dollars to be completed by 1908 at the present, appears naive as it now requires almost the former amount for annual expenditure. Yet, this project was a most ambitious one at that time. Within four years the campus was more than doubled in acreage; the building on the Orphanage campus sold; a remarkably well-planned Administration Building was constructed; a President's home and several residences were erected by 1909; Judd Dining Hall was finished as the result of a gift of \$5,000 by Mrs. E. A. Judd of Spartanburg and \$2,000 by the people of Clinton; Laurens Hall, a dormitory, represented the generosity of the Laurens people; Clinton citizens had already contributed \$20,000 to the building program and campus; Rev. J. C. Shive had been employed and was most successful as financial agent.

These improvements were inaugurated by Dr. Neville who did not live to see them finished. His sudden death was a severe loss, checking the confidence of the friends of the college and leaving an atmosphere of uncertainty and some discouragement for the following five years. Dr. Neville's administration was outstanding and successful. In the brief period of his incumbency he began a series of improvements that were later accomplished. He had the confidence of the whole Church as a Presbyterian and a leader. His memory continues fresh and he is revered because of his personality and efficient services for the Church as well as the College.

After Dr. Neville's death in 1907, Dr. Robert Adams was called to the presidency from his church in Laurens and served till 1910. Dr. Adams undertook the presidency at a most difficult time. The material improvements commenced by Dr. Neville were completed, but a spirit of discouragement seemed to pervade the Synod for several years. Not only were trus-

tees continued in Davidson College by most of the Presbyteries but appeals for funds were constantly made and contributions through the regular channels within the Synod for Church and Christian Education were still shared with that institution. The competitive canvass for students was also kept up till sometime after Dr. Douglas came in 1911. Thus, entire allegiance to the Synod's College was deferred till after Dr. Adams' time. Dr. Spencer was acting President for a year after Dr. Adams' resignation.

However, the College made progress during these seven years of Synod's ownership. Its equipment was increased and a genuine college spirit had begun to characterize the outlook on the campus. The rudimentary forms of intercollegiate athletics showed themselves. Gymnastic exercises had always been encouraged from the earliest days. The local Athletic Association held membership in the State Association of Colleges for Athletics; good standing was required of the members of the teams; and professionalism was emphatically forbidden. There were over two thousand volumes in the library. Membership in the literary societies was compulsory. Devotional exercises were held daily where attendance was strictly required as has been the unbroken custom. This was true also in the case of Sunday services in the local churches. While an honor system was encouraged, the Faculty enforced rules of discipline, one of which forbade the absence of a student from the campus at a distance greater than two miles without permission. The charges and fees of the College, including board, were \$140 for the whole year.

This period marked a further extension in variety of courses and standards of entrance. As the public high schools were not then fully developed, the necessary preparation for College entrance was afforded in "sub-freshman" work with lessening demand as time passed.

In 1904, Bothwell Graham, Jr., began his connection with the College with which he has remained to the present. C. T. Cunningham taught English and History one year, 1905-1906. In 1908, J. Wideman Ligon was added to the faculty. He remained two years. John C. Henry taught Mathematics and

History during the year 1909–1910. Dr. Neville taught the course in Bible, as did Dr. Robert Adams, in connection with his administrative supervision. In 1910, the important element in the curriculum, namely instruction in the Bible, came into the hands of Dr. D. J. Brimm, formerly Professor in Columbia Seminary. His gifts as a teacher and his learning in the Scriptures have made that department a special feature of this institution.

It was most courteous and fitting that Dr. Jacobs should have been elected by Enoree Presbytery as a trustee. He was made also President of the first Board of Trustees from the Presbyteries. He was succeeded by Dr. S. C. Byrd to whom no adequate tribute can be given as a moving spirit, not only in securing the College as a Synodical institution, but as an unflinching and active friend of Presbyterian education for many years. More than casual mention should be made of another President of the Board of Trustees, Dr. Alexander Martin. His staunch loyalty and sound judgment have been invaluable. He was elected trustee of Bethel Presbytery and has remained such to the present time. His influence and his counsel have been of highest consideration in the conduct of the affairs of the College. The College has been most fortunate in its Board of Trustees who have been sympathetic and interested in the work and life of both professors and students.

It was at the suggestion and persuasion of Dr. W. M. McPheeters that the Presbyterian College secured the able services of Dr. D. M. Douglas, who came to the presidency from the Maryland Avenue Presbyterian Church of Baltimore. Very soon after he entered upon his exclusively administrative duties in August, 1911, his sanity, honesty and foresight had secured not only the confidence and admiration of the Presbyterians, but the regard and interest of the general public of South Carolina. It is not considered possible for the pen of a contemporary, much less of an admirer and co-worker, to express a just evaluation of a man or movements, but the following sketch of Dr. Douglas' administration down to 1926 is an attempt to do so.\*

\*Dr. Douglas has been elected President of the University of South Carolina to succeed the late W. D. Melton, LL.D., who was an elder in the First Presbyterian Church, Columbia.



Within his first year's tenure the physical and financial resources were greatly increased. Mr. Chas. W. Leavitt of New York, a land-scape artist of national reputation, laid out a plan of grounds and buildings, "with dormitories designed to accommodate eventually a large number of students; two science halls, library, chapel, athletic field, and everything else which pertains to the equipment of a first-class college." Since then, this ambitious and courageous plan has been largely realized. Spencer Hall was built during the second year from funds raised by Dr. Douglas in Chicago and New York and from gifts received in Clinton, as well as from Col. Leroy Springs, Mr. David Carmichael and Mr. Henry McHarg. In 1915, the W. P. Jacobs Science Hall and Library was erected at a cost of something over \$40,000. In 1916, a central heating plant was built. This cost \$12,000 and was partly the gift of Mr. George Cornelson. In the catalog and announcement of 1921 is this succinct statement that both summarizes and expresses this feature of increase. "For many years the College had to make up in consecrated zeal and untiring labor and self-denial what it lacked in equipment and endowment; but after a hard struggle a bright day has dawned." In 1911, a campaign for \$200,000 (for all of Synod's schools) was conducted by Rev. A. C. Bridgeman. This campaign brought about \$100,000 to the College. Between that time and 1917 the President raised approximately \$150,000 which was spent on buildings, improvements and the endowment of the Chair of English Bible. At the meeting of the Synod in Anderson, November, 1918, the Synod definitely decided to put on a campaign to be conducted by Rev. M. E. Melvin, D.D., with one-half the amount to go to the Presbyterian College of South Carolina. This campaign was completed in December, 1920. This shows that \$750,000 has been raised in the last ten years which added to the original plant brings the present assets of the College up to about one million dollars. The General Education Board in February, 1922, promised to donate \$125,000, if the College should secure \$250,000. This condition required that the College should have no indebtedness and the amount, \$375,000, should be invested as endowment. In 1925, the assets of the College were one mil-



lion, two hundred thousand dollars and the current expenses and annual cost of running the institution was \$80,000. With the increase in these material possessions the College has multiplied its friends. Private benefactors have increased and the friendship of the private membership in the churches of the Synod has been secured. Starting with an insignificant and uncertain sum the College has come to receive through regular Church contributions of the budget system something like \$20,000 a year. Among generous donors have been the following: In the early days when all favors meant so much; Mr. George H. Cornelson, Mr. John McSween and Mr. John H. Young of Clinton. In recent years the largest contributors have been Capt. Ellison A. Smyth, Mr. John S. Kennedy of New York, Mrs. Cyrus McCormick of Chicago. Mr. C. E. Graham and Mr. John T. Woodside of Greenville have been liberal friends. Many others have given sums ranging from five to ten thousand dollars.

In 1924, Smyth Dormitory, named for Dr. Thomas Smyth of Charleston, was erected. This most complete building, housing a hundred students in the greatest comfort, had as the first donor to its funds Capt. E. A. Smyth, who gave \$25,000. Col. Leroy Springs of Lancaster erected the magnificent gymnasium that bears his name at a cost of \$100,000. It is near the athletic field and running track. Altogether this constitutes an unsurpassed outfit suited for the physical training expected in modern college life. Col. Springs has not been surpassed in his generosity to the College.

It should be noted in this connection that a system of coaching and carefully directed athletics has been a feature of Dr. Douglas's administration. Professor A. V. Martin has served not only as a veteran and valuable teacher, but has always given his energy and sometimes his means to secure efficient and high class College sports. This department has grown into a well-ordered phase of life in the Presbyterian College. As Physical Instructor and Coach, E. L. Booe came in 1913 and E. C. Theller in 1914. Walter A. Johnson, whose reputation is wide and whose services have been sought by so many other institutions, began his leadership in this department in 1915 and con-

tinues to the present with L. J. McMillan, who entered as Assistant Coach in 1924.

The singular and most gratifying development of the College in recent years has been its transformation into a high-class institution that commands ready and assured respect for its excellent academic standards. In 1911, when Dr. Douglas came there were eighty students, about half of them doing strictly College work. There were young women as well as young men. While the College has never definitely refused to receive women into its classes, the number applying for admission gradually declined and finally ceased even from local patronage. The student body has grown till there are enrolled three hundred *bona fide* College students. Entrance requirements have been elevated to demand a four-year high-school course as the least preparation that is acceptable. The Library has more than ten thousand volumes. The curriculum is designed to not only meet the needs of ordinary literary and scientific requirements, but to furnish pre-medical and other preparation for graduate work. The College keeps in mind the aim of emphatically Christian education and devotes itself to training a large number of men for the ministry and other positions in the Church. Thirty-five candidates for the ministry are now on the class rolls.

The pride of the College is the quality of its teaching and its academic work, combined with distinctly Christian ideals. Entrance requirements and standards of classroom instruction with other terms of admission had so risen by 1923, that the College was able to enter the Association of American Colleges and Universities. In 1924, admission was granted to the Southern Association of Schools and Colleges after a close inquiry as to the fitness and qualifications under their high and rigid standards. This places the Presbyterian College in such rank and position as to secure its recognition as an established institution of higher learning for men. This is not the least valuable achievement of Dr. Douglas's tact, energy and administrative skill.

To the teaching staff of recent years much of this credit is due, for the Faculty is composed of men of approved educa-

tional advantages and proven skill as teachers. In addition to the names already mentioned the following Faculty list with changes is the complete roll of professors in recent years: N. L. T. Nelson, 1912–1914; A. N. Young, 1913–1914; H. G. Cartledge, 1913–1915; J. B. Kennedy, 1913 to the present; A. R. McLaughlin, 1914–1916; C. B. Bailey, 1916–1917; Rev. E. H. Pressly, 1916–1917; L. St. Clair Hays, 1916–1918; Horatio Hughes, 1918–1919; W. E. Hoy, 1918 to the present; Rev. F. D. Jones, 1919 to the present; H. E. Sturgeon, 1919 to the present; M. W. Brown, 1925 to the present; H. E. Lilly, 1924–1926; R. L. Coe, 1924 to the present; G. W. Gigniallat, 1926. Since the establishment of the military department the following officers have served: Major F. J. DeRohan, 1919–1920; Col. E. L. Glasgow, 1921 to the present; Major C. S. McNeil, 1923–1924; Lt. D. R. Nimmocks, 1922 to the present.

The Presbyterian College has existed for forty-four years. It has a list of alumni whose names are now enrolled as part of the worthy citizenship and professional life of the State, and whose labors are fruitful and whose distinctions are creditable to the whole Presbyterian Church.

## CHAPTER XII

## Columbia Theological Seminary

The Presbyterian ministers that came over in the pioneer period, or were sent by the Presbyteries of Scotland and Ireland, were men of excellent character, gifts and education. Until after the American Revolution only one or two native-born candidates for the ministry were ordained to the ministry in South Carolina. The early ministers ordained by newly formed Presbyteries received their theological courses in connection with the colleges and academies that slowly came into existence. Joseph Alexander, Thomas McCaule and others were trained at Princeton College. Liberty Hall at Charlotte, N. C., and the schools at Bethel, Waxhaw, Bullock's Creek, Willington and Mt. Zion prepared many ministers in this State to enter immediately upon their work after examination by Presbytery. There were Professors of Theology at different American colleges, but "they seemed rather," says Howe, "to have been the spiritual teachers and pastors of the whole body of students than professional trainers for the ministry of the Gospel." Not a few preachers procured their preparation under the private instruction of some minister. Some were self-taught; for instance Dr. Brown, Professor at South Carolina College and afterwards President of the University of Georgia; also Dr. Goulding himself, the first professor of Columbia Theological Seminary. With the growth of the church and an ordered and cultured civilization the exigencies of special theological training became evident. In response to this demand\* six theological schools sprang into existence before Columbia Seminary was established in 1828.

At that date the Presbyterian Churches in South Carolina, Florida, Alabama and Georgia were embraced within the widely and somewhat indefinitely extended Synod of South Carolina and Georgia. The decision of 1924 by which this school of the prophets became the property and care of the Church from the North Carolina line westward to the

\*There were Xenia (1783); Associate Reformed in New York (1804); Andover (1806); New Brunswick (1810); Princeton (1812); Union of Virginia (1824).

Mississippi River is but the fulfillment of its original plan and scope exactly one hundred years before.

The inaugural process, however, by which the Seminary was placed in Columbia to serve this wide territory began twenty years before it was opened. In 1809, the General Assembly submitted to the constituent Presbyteries an inquiry as the best method of creating a system of theological education. Ten Presbyteries were in favor of a school in each Synod; one Presbytery favored two schools, one in the North and one in the South; six Presbyteries considered it inexpedient to found any; the other Presbyteries did not answer. In the midst of such a diversity of views, Princeton came into being in 1812, and Union Theological Seminary of Virginia opened in 1824. The Synod of North Carolina and that of South Carolina united in endowing a professorship in Princeton before either Columbia or Union were in operation. Altogether the Synod of South Carolina and Georgia paid nearly \$43,000 to Princeton Seminary before the endowment of its own institution.

In the meantime, there were two separate movements, both of Presbyterian origin, to create some sort of school for ministerial training. Hopewell Presbytery of Georgia appointed a committee in 1817 to draft a plan for a theological school. Due to the death of a member of the committee, Dr. Robert Finley, President of the University of Georgia, no report was made till 1819 when the Presbytery by a divided vote decided to locate the school at Athens, Georgia. It is surmised that the conflict over location paralyzed the enterprise in its incipiency, as it was a decision between associating with the Mt. Zion Institute at Winnsboro, South Carolina or Franklin College at Athens, Georgia. Dr. Brown and Dr. Finley, members of Hopewell Presbytery's committee, were connected with the Georgia institution. The purpose of associating the theological classes with the literary institution was two-fold; first to gain the advantage of preliminary academic training for theological students; and also to secure the tonic reaction of the religious school upon the literary institution.

The next movement to found a Seminary had both of these motives consciously in mind. In 1824, South Carolina Presby-

tery formulated and adopted a constitution of "The Classical, Scientific and Theological Seminary of the South." The Synod at its meeting in Augusta, Georgia, in November, 1824, after a conference with the trustees of the proposed school from South Carolina Presbytery accepted the offer from the trustees of South Carolina Presbytery, who reserved the condition that it should be located at Pendleton, South Carolina. The next year, 1825, the Synod adopted a constitution and created a board of trustees for the school. In the meantime, the Charleston Union Presbytery agreed to support the enterprise, provided it should be made Synodical rather than Presbyterial. A difference arose as to whether there should be a strictly theological school, or a combined school as the original title expressed, or two associated schools. The board of trustees and, later, the Synod decided to have a strictly theological school located at Pendleton. Both the Synod and Charleston Union Presbytery agreed in this. Many Presbyterians in the upper part of the State, of which South Carolina Presbytery was a large section, were desirous of securing a literary institution. South Carolina College was presided over, at the time, by Dr. Thomas Cooper, whose religious opinions were obnoxious to many. Nearly thirty thousand dollars had been subscribed for the proposed dual institution. Such persons as desired it were allowed to recall their subscriptions and part of the funds already collected were returned to those who had been interested in the scientific and literary, as well and the theological features. A little over three thousand dollars, after vexatious efforts to recover it from those to whom it had been loaned, came into the hands of the Seminary when it was finally inaugurated.

The decision to have a strictly theological school was followed by the election of Dr. Thomas Goulding as Professor of Theology in 1828. Dr. Goulding had been teaching in an academy and preaching in Lexington, Georgia, for five years. With the election of Dr. Goulding went permission to remain in his pastorate. There were five young men under his care during the following year. The Presbytery of South Carolina reluctantly yielded to the request of the Seminary Board for a release from the pledge to locate at Pendleton. Although both

Winnsboro, S. C., and Athens, Georgia, were considered; Columbia, South Carolina, was eventually selected as the site. This was confirmed by the Synod in Savannah in December, 1829.

At this meeting in Savannah, Dr. Goulding was transferred to the chair of Ecclesiastical History and Church Polity and Dr. Moses Waddell was appointed to succeed him as Professor of Theology. Dr. Waddell did not accept, but went back from Athens to Willington, South Carolina, where his two sons were teaching. At this same meeting also was received a letter from Dr. John Holt Rice, proposing the union of Virginia, North Carolina and South Carolina in the support of one institution. The Synod thought it inexpedient, and so declined. In January, 1830, Dr. Goulding came to Columbia accompanied by his family and slaves and opened his classes for theological instruction. The Presbyterian parsonage was temporarily occupied. On the seventeenth of March, 1830, Dr. Goulding was formally installed.

A good friend was found in Col. Abram Blanding, a public-spirited and far-sighted citizen who was actively interested in civic affairs and the new railway projects. He lent his energy and kindness in securing the grounds where the Seminary has had its home for nearly a century. Here began its exercises and conduct of its classes by Dr. Goulding in January, 1831. He was soon afterwards joined by a young Massachusetts minister, who continued as the power, life and ornament of the institution for fifty-two years. This was Dr. George Howe. Thus, after fourteen years of discussion and seven years of practical action, the Seminary was established in Columbia with two professors and organized classes and housed in comfortable and beautiful quarters.

The property had been purchased in trust for the Seminary by Col. Blanding for fourteen thousand dollars, of which eight thousand dollars was raised in subscriptions through his help throughout the Synod. The remainder was carried as a debt till the final payment was made to Mrs. Sarah C. Hall in 1851. Both professors and students at first roomed in the basement and third story of the mansion, leaving the middle story for



lecture rooms. Later the professors were accommodated in town. During the ninety-five years since, the same rooms that were intended for the home life, merriment and hospitality of Ainsley Hall, who died before the building was finished, have echoed to the droning or stimulating or inspiring lectures or to class-room discussions. The third story to this day serves as the precarious storage-room for the large and valuable collection of books. Simons Hall was erected in 1854 as the result of a legacy of Mrs. Eliza Lucilla Simons of Charleston to the amount of \$5,000 to which subscriptions were added to complete the dormitory. The other dormitory, Law Hall, was finished in 1855, for which Mrs. Agnes Law had made promise of \$5,000. Her husband had been treasurer of the Seminary. Her fortune and her residence were destroyed during the Civil War and she lived for a while in the building which her former wealth had made possible. These three buildings have been the main structures of the Seminary down to the present, except two or three smaller buildings used in the first years of occupancy. The legacy of \$11,000 from John Bull of Abbeville was intended for a refectory, but instead the funds were used in repairing and enlarging a building already in existence. This was in use until displaced in 1902 by the present Dining Hall and Matron's Home. The carriage house and stable, a small rectangular brick structure, was converted into a chapel. Dr. Howe's remarks at the end of fifty years' experience are still true even after another fifty years have passed; "We were comforted by remembering that our Savior was said to have been born in a stable and cradled in a manger; and so sweet have been our seasons of religious instruction and enjoyment in that place often since, that we have long forgotten that it ever was a stable at all."

It took nearly twenty-five years for the Seminary to secure a foothold and gain an established influence. After 1854, the new buildings, equipment and endowment were indications of prosperity. At that time the Seminary gained prestige through the towering personalities of Dr. Jas. H. Thornwell and Dr. B. M. Palmer, who had joined the faculty. There was every indication that the Seminary was taking its place as an institu-

tion of extraordinary rank and power when the storm of strife and battle broke in 1861. More than three hundred and fifty ministers had been sent out from its walls; four professors composed its faculty; the enrollment had increased to sixty-two by 1860; the Faculty and Alumni were widely known for their piety and scholarship.

This prosperity was brief and it was never afterwards equalled except for one or two brief periods. The reverse and ruin caused by the Civil War was pathetic. As the South turned its whole mind to the conflict even young men looking forward to the ministry as well as pastors took up arms or became army chaplains. The Professors of the Seminary remained to care for their depleted classes and witness the loss of nearly all the resources of the institution in the collapse of the Confederacy. In 1864, there were seven students in attendance, but even these had to be dismissed after the City of Columbia was burned in February, 1865. In the meantime the Seminary had been transferred in its ownership and control by the three Synods to the General Assembly. Some satisfaction with the change was expressed because it was thought that the homogeneous and harmonious Church of the South would be happier as it looked to a type of theology and sentiment more nearly in keeping with the convictions held by the conservative branch of the Presbyterian Church. This was reminiscent not only of the conflict associated with the division of the Church in 1861, but also of the Old and New School dissensions of 1838. But it was also hoped that the resources and field of service and patronage would be more easily secured by the General Assembly than was possible within the more limited area of the three Synods. When the transfer was made in 1863, only two conditions were imposed; that the institution should remain in Columbia and that the funds should be kept intact. The Board of Directors and Faculty, in spite of the hopelessness and desolations about them, continued the work and classes of the Seminary. Immediately after the close of the war the professors received into their class rooms young men who had but recently left camp and battle field. In 1867, fourteen men enrolled. The number grew in seven years to

fifty-seven. The prospects were brightening, but the resources of the Seminary had been almost wiped out by the Civil War.

In the earlier times the current expenses of the Seminary were provided out of contingent contributions, there being, of course, no permanent fund at the beginning. During the twenty years commencing with 1828, Dr. Howe states, "South Carolina contributed \$18,763 to the contingent fund, Georgia, \$2,070. Towards the building fund South Carolina contributed in the same period \$10,436 and Georgia, \$150. For the Library, South Carolina gave \$32,436; Georgia, \$18,419." Dr. Howe very properly justifies this proportion on the ground that the Seminary originated in South Carolina and was located within the State. The number of Presbyterians in South Carolina was much greater than in Georgia. It should be remembered that the two Synods were one till 1849. The Synod of Alabama was erected later and adopted the Seminary as its own in 1857. Within five years of opening the Seminary received nearly fourteen thousand dollars from the North, particularly from Boston and New York.

The total invested funds of the Seminary had grown to \$267,324 by May, 1862. Dr. Howe's own words are best in this connection; "Against this amount stood the debt on the Smyth Library (purchased in 1856) increasing alarmingly at compound interest, having reached the sum of \$18,487 in May, 1861, when \$600 was paid on the interest account. It continued, however, to increase anew until the Seminary passed, in 1863, under the care of the General Assembly before which, chiefly by the efforts of Dr. Adger the debt was paid and a small library fund created. Before the Seminary was tendered to the General Assembly, a contingent fund of \$11,000 was also collected and the professorship was increased until the endowment reached in 1864, \$262,024." By the close of the Confederate War, however, the entire endowment had shrunk to \$95,500. This was finally reduced to \$70,000 with only \$3,000 yielding an income. From the close of the Civil War to 1880, \$52,556 were added to the resources of the Seminary. Some of it was in gifts or in investments of uncertain value.

In November, 1879, the Board of Directors met and announced the likelihood of the Seminary's closing. In the fol-

lowing May resignations from the Faculty as well as insufficiency of income precipitated that result. The Board reported to the General Assembly that "Two of its most important chairs were vacant; viz, that of 'Didactic and Polemic Theology' and that of 'Ecclesiastical History and Church Polity.' These vacancies in the Faculty; the decreasing number of students; the insufficient income; the unpaid indebtedness; the solemnly expressed unwillingness of the large and liberal Synod of South Carolina to give during the coming year as during the past; and other things made the temporary closing of the Seminary a painful necessity.

"During this period of suspension the Rev. George Howe, who has fifty years been a professor here, will have charge of the buildings, grounds and library, with a salary of \$1,500 per annum. During this period the salary of Rev. James Woodrow, D.D., who has been a Professor here over twenty years and who has been performing the duties of two chairs for the past few years, without any extra compensation, will be discontinued." The Rev. W. S. Plumer, D.D., who had been Professor for over thirteen years and was nearly eighty years old, was made Professor Emeritus at a salary of one thousand dollars. Dr. Girardeau had resigned. The estimated annual expenses to continue to run the Seminary was \$8,800 while the income was only \$5,100.

This suspension awakened the interest of the Alumni and the Synods. In May, 1880, a meeting of the Alumni in Charleston proposed a Semi-Centennial celebration. This was postponed till September, 1881, while the Seminary was still closed. An Alumni Association was organized at that time and spent several happy and enthusiastic days of felicitations and discussions. Dr. Howe responded to complimentary speeches in his honor and Dr. Leighton Wilson presented a great address detailing the historical share of the Seminary in the work of Foreign Missions. This Semi-Centennial celebration and all its proceedings have been described in a volume issued by the Seminary in 1884. One of the results of this Alumni meeting, and the consequent publicity, was to stir up a sentiment sufficient to secure a reopening in the fall of 1882. Dr. J. B. Mack had

been acting as financial agent for a year and continued as such. While the Seminary was closed, the General Assembly of 1881, meeting in Staunton, Virginia, restored the Seminary to the Board of Directors of South Carolina, Georgia, Alabama. The Assembly in returning the trust and responsibility to the Synods in 1881 passed the resolution that "the said Seminary should hereafter sustain the same relation as that now sustained by Union Theological Seminary, Virginia."

It is impossible in a brief chapter to give even a passing notice of all the facts and affairs of the Seminary, but in this connection it is well to furnish at least the names of those who taught during the first half century. Dr. Goulding was originally chosen as Professor of Theology, but he really gave general instruction for the first few years. In 1830, he was transferred to the chair of Ecclesiastical History and Church Polity. He served altogether six years. In 1831, Dr. George Howe became Professor of Biblical Literature and remained till his death more than fifty years later. Dr. Howe's unselfishness, learning, and godliness, should never fade from history of the Church. Dr. Aaron W. Leland entered as Professor of Theology in 1833 and served till 1856, when he was transferred to the chair of Sacred Rhetoric and Pastoral Theology. He was with the Seminary thirty-eight years. These three men gave such eminence, spirituality and scholarship to Columbia Seminary as to attract the most talented ministers of the Church to its professorships in succeeding years.

Besides these, eleven others were connected with the Faculty during the first half century. Dr. Charles Colcock Jones was Professor of Ecclesiastical History from 1836 to 1838, and then again from 1848 to 1850. Dr. Alexander J. McGill held the same position for one year, 1852 to 1853, and then went to Princeton. Dr. B. M. Palmer was Professor of the same in 1853 and 1854 and of Didactic and Polemic Theology from 1862 to 1865. That most illustrious teacher and theologian, one of the ablest men of the American pulpit, Dr. James H. Thornwell, came from the Presidency of South Carolina College in 1856 to the chair of Didactic and Polemic Theology in the Seminary and remained till his death in 1862. Dr. J. B.

Adger, after his return as missionary to Syria, taught Ecclesiastical History and Church Polity for seventeen years, from 1857 to 1874. Dr. James Woodrow left his professorship at Oglethorpe University, Georgia, in 1861, and assumed the newly established Perkins Professorship of Natural Science in Connection with Revelation in 1861. In 1891, he became President of South Carolina College. Dr. W. S. Plumer began his service as Professor of Didactic and Polemic Theology in 1867 and continued till 1875, and then taught Pastoral, Casuistic and Historical Theology until 1880. Dr. Joseph R. Wilson, the father of President Woodrow Wilson, taught Pastoral and Evangelistic Theology and Sacred Rhetoric from 1870 to 1874. Dr. John L. Girardeau came to the chair of Didactic and Polemic Theology in 1876 and remained till 1895. Dr. William E. Boggs, before he became Chancellor of the University of Georgia, was Professor of Ecclesiastical History and Church Polity from 1882 to 1885. After being tutor in Hebrew from 1874 to 1878, Dr. Chas. R. Hemphill taught Biblical Literature from 1882 to 1885. He was afterwards Professor and President at Louisville Theological Seminary.

The Seminary reopened in 1882 with auspicious hopes, but these bright prospects were soon darkened by the so called "evolution controversy." The full and intimate account of that unhappy dissension, its real origin, and its bitterness have not been told. It need not be recounted here. The outcome for the Seminary was that it was again closed in 1886. "Be it resolved: That in view of the present incomplete equipment of the Institution, the Board does recommend that the controlling Synods authorize the Board to defer the resumption of the exercises of this Institution until the third Monday in September, 1887." The real cause was not "incomplete equipment" but was the disastrous conflict raging around Dr. Woodrow and his views.

The following year at the appointed time fourteen students were matriculated. Dr. Woodrow was no longer on the Faculty roll. The age limit, by which a professor should cease active connection with the Seminary when he reached the age of seventy, had operated before this in the case of Dr. Plumer.



The Faculty at this second reopening were; Dr. C. C. Hersman, who left after a year's teaching to join the Union Seminary staff; Dr. J. D. Tadlock, a veritable saint, took up the work in Ecclesiastical History and Church Polity and remained till his tenure was affected by the superannuating rule in 1889; and Dr. J. L. Girardeau, who stayed till infirmities of age brought his release. The Seminary was affected by this controversy over the Theory of Evolution for many years. Nearly a generation passed before its consequences ceased to be felt in some indirect or remote way. The enrollment of students was not large, ranging from twenty to thirty for many years succeeding this grievous experience. It took time to bring healing and forgetfulness. Yet this was an era of great usefulness though not one of material prosperity and large attendance. Some of the ablest and noblest men of the Presbyterian Church were teaching and some of the best members of the Southern Presbyterian Ministry were students during these quiet and uneventful years following the controversy over evolution.

The Board reported to the Synods in 1900 that two alternatives must be faced due to insufficient income; either to close the Seminary temporarily, or to raise two thousand dollars annually to meet the deficit. Within a few years there was such an improvement in the income that a surplus remained. There were two reasons for this increase. The Twentieth Century Fund was adding something to the current budget, but perhaps an agitation to change the location of the institution did more to quicken a lively concern for its affairs. In 1901 a resolution offered in the Synod by Dr. Woodrow, declining to consider removal from Columbia, was unanimously carried. At the Session of Synod in Cheraw in 1903 a formal appeal by a committee from a board of trustees that had in mind the establishment of a College in Georgia overtured with the authority of the Synod of Georgia, the Synods controlling the Seminary to consider a union of Columbia Theological Seminary and the Southwestern Presbyterian University. These were to unite as part of a Southern Presbyterian University at Atlanta, Georgia. The Synod of South Carolina appointed a committee



of conference. The following year at Clinton two directors were appointed for the proposed consolidation. The expectations with regard to the University at Atlanta failed, but interest in Columbia Seminary was greatly stimulated for the time being. Dr. W. E. McIlwaine was appointed financial agent in 1909. His duty was to solicit funds and to present the claims of the institution. Two years later saw the termination of this period of slow recuperation.

A new order set in about 1910. Until then the Seminary had never been operated under the guidance of a president. Dr. Whaling's administration of that office was distinguished for its fruitfulness and progressiveness. Before his election, the teaching staff, according to custom, chose one of its members as Chairman of the Faculty. The desire to secure friendly and familiar contact with the churches and also the need to promote the Seminary's welfare in general called for someone who should officially and authoritatively exhibit the interests of the institution abroad. This sentiment gradually developed till 1910, when the office of President was created and offered to Dr. A. M. Fraser of Staunton, Virginia. Dr. Fraser was unwilling to leave his pastorate. Dr. Thornton Whaling, who had taught at the Southwestern Presbyterian University and was pastor of the Second Presbyterian Church at Norfolk, Virginia, accepted the presidency and at the same the chair of Didactic and Polemic Theology. The number of students steadily increased, but the requirements of funds again became acute, as so often in the history of the institution. Dr. Whaling was not only successful in gaining a wide acquaintance for the Seminary, but was able in some measure also to augment its income. He was also well-known as a lecturer and as an expounder of that type of theology that had been transmitted through Dr. Thornwell and Dr. Girardeau, known as the Federal Theology. The effect of Dr. Whaling's connection with the Seminary was to bring it into prominence, to widen its popularity and to multiply its friends. He resigned in 1921 to accept the chair of Theology in the Presbyterian Seminary at Louisville, Kentucky.

The administration of Dr. John M. Wells witnessed still a different order. His term of office was characterized by the

agitation that resulted in the removal of that Seminary from Columbia. The expenditure in caring for a larger number of students had increased. The salaries of the professors had always been too small. The first stipend paid Dr. Goulding was eight hundred dollars a year. Until after 1900, no professor had received more than \$2,000. The rise in cost of living as well as a sense of propriety toward the professors led the Board of Directors and the Synods to recognize the unavoidable necessity of a much larger income. When Dr. Wells came from his pastorate of the First Presbyterian Church, Wilmington, North Carolina, he was confronted with conditions of enlargement and progress and other encouragements but he was also beset with the problem of securing funds to meet current outlay and a burdensome annual deficit. When the suggestion came in 1922 to consolidate Columbia Seminary with Union Seminary in Richmond, Virginia, or move to Atlanta, Georgia, the controlling Synods began to discuss and to entertain the proposed change with favor. It was felt that the requisite funds for a school of theology equal to the issues and requirements of the Church of the present age could not be secured without some radical change. The decision was finally made in 1924, when the Synods owning and controlling the Seminary, agreed to remove the Seminary to Decatur near Atlanta where suitable grounds and buildings were to be provided and an addition to the endowment should amount to five hundred thousand dollars. While discussion of these changes was going on, Dr. Wells offered his resignation and his term of office terminated in 1924. His presidency was marked by the crisis precipitated in 1920 before his arrival and by the anxieties, uncertainties and agitation that concluded in the decision to remove the Seminary to Atlanta. The enrollment of students reached its highest point in 1923, the second year of Dr. Well's tenure. He was Professor as well as President from 1921 to 1924.

Besides the record of facts and events as they follow in order there are two or three matters of high importance that necessarily require a place in this narrative before it is brought to a close. Of these the Library of Columbia Seminary is not of

least significance. When the Seminary first opened, the Library was an object of care and solicitation as it has since been, on account of exposure to fire, an object of solicitude. Few institutions of this sort possess such a rare and valuable collection of books. The aggregate number of volumes was 20,327 in 1880. Some purchases and many donations in later years have increased the total to great size and magnificent worth. The libraries of Rev. John Douglas, Dr. William Flinn, Dr. S. M. Smith, Dr. R. C. Reid besides others have been added from time to time. The Smyth library acquired in 1856 was the largest single acquisition. Besides the books that would appeal to a bibliophile, or volumes that might be sought by a lover of learning, there is a notable collection of Puritan religious literature.

Theologically-minded persons have a reputation of being conservative. Perhaps the imputation is not altogether deserved, for Columbia Seminary, at any rate, was ready to reorder, adapt and add to its courses as the demands of the Church indicated need for change. Only three departments were contemplated originally when Columbia Seminary followed the example of Andover and Princeton Seminaries. These three central courses, Theology, Church History and Polity, and Biblical Literature remained the essential studies till recent times. These older forms of instruction underwent transformations in such a way as to be divided and specialized. For instance, Theology in general was subdivided into Systematic, Biblical and Pastoral Theology, and each was taught by a different professor chosen as an expert in his field. Also Biblical Literature was distributed among three professors, one of Hebrew and Cognate Languages, one of New Testament Greek, and one of Old Testament Interpretation.

The Perkins Professorship was founded in 1860 by Judge John Perkins of Lowndes County, Mississippi, for the purpose of keeping pace with the progress of science and reconciling scientific thought with Scriptural interpretation. The study of the English Bible was introduced in 1898, and also special instruction in the history and needs of Foreign Mission. These courses soon became an established feature of the curriculum.

The development of the Sabbath School has called for the introduction of special courses in religious pedagogy. Professor Patterson Wardlaw of the University of South Carolina contributed of his wealth, experience and years of teaching in a series of lectures in Sunday School methods in the year 1898-1899. Other special features have been offered from time to time on themes that were considered of peculiar timeliness or importance. None of these was more quickening or notable than those of Dr. Samuel M. Smith who taught Homiletics and Pastoral Theology for one year, 1898-1899. He was afterwards elected Professor of Didactic and Polemic Theology, but died before his decision about the matter was made known.

The Smyth Lectureship has given to the Seminary some very capable speakers who were authorities in their particular lines of study. This lectureship was founded by Rev. Dr. Thomas Smyth of Charleston. The funds originally invested were allowed to accumulate with the reinvestment of the income till 1911. Beginning with Dr. F. L. Patton of Princeton Theological Seminary in that year twenty lecture-courses on as many subjects have since been delivered. Funds have been sufficient to secure annually the presence of an able and distinguished lecturer.

This chronicle should not close without naming the instructors of the later years. After mentioning the names of Dr. J. D. Tadlock, who came to the Seminary in 1885; and Dr. C. C. Hersman, who came in 1887; it may be well to give the list of all who have since been members of the Seminary Faculty, as follows: F. R. Beattie, Perkins Professor, 1888-1893; Dr. W. M. McPheeters was Professor of Biblical Literature from 1888 to 1893, and has continued as Professor of Old Testament Literature and Exegesis down to the present. Dr. D. J. Brimm was Professor of New Testament Literature and Exegesis for seven years, from 1893 to 1900. From 1893 to 1898, Dr. S. S. Laws filled the Perkins Professorship; Dr. W. T. Hall was Professor of Didactic and Polemic Theology from 1895 to 1911. Dr. R. C. Reed was Professor of Ecclesiastical History and Church Polity, 1898 to 1924; Dr. John W. Davis was Pro-

fessor of New Testament Literature and Exegesis from 1900 to 1902; Dr. S. C. Byrd was adjunct Professor of English Bible, and of Pastoral Theology and Homiletics from 1898 to 1902; Dr. H. A. White has been Professor of New Testament Literature and Exegesis from 1902 to the present; Dr. Thornton Whaling was President and Professor of Didactic and Polemic Theology from 1911 to 1921; Dr. R. G. Pearson taught English Bible from 1911 to 1913, Dr. J. O. Reavis was Professor of English Bible and Homiletics and Pastoral Theology from 1913 to 1920. Dr. E. D. Kerr has taught Greek and Hebrew Languages and, later, Hebrew and Cognate Languages from 1916 to the present. Dr. Hugh R. Murchison taught Missions and acted as Business Manager from 1920 to 1926. Dr. Melton Clark has been Professor of English Bible and Religious Education from 1920 to the present. Dr. John M. Wells was President and Professor of Practical Theology from 1921 to 1924. Dr. J. B. Green has been Professor of Didactic and Polemic Theology since 1921. Rev. G. C. McNeil was Professor of Ecclesiastical History and Church Polity, 1925-1926. Rev. W. C. Robinson was elected to the Chair of Ecclesiastical History and Church Polity in 1926. Dr. Richard T. Gillespie began his presidency in 1925. Some of these have passed away. Due honor may be ascribed to those worthy Christians and instructors by the pen of some later writer, but no question or invidiousness may occur in the mention of Dr. Tadlock and Dr. Hall for their saintliness; of Dr. Reed for his scholarliness and humanity of spirit; of Dr. Brimm for his remarkable skill as a teacher; of Dr. McPheeters for his keenness of mind and many qualities as a scholar and gentleman.

At the present time the total assets of the Seminary, including all holdings in Columbia and Decatur and also embracing all kinds, endowments and assets, amount to \$661,336. This will be greatly augmented on removal to its new site. A brilliant and useful and, it is hoped, a blessed future awaits this great school of the prophets. This hopefulness is encouraged by the tactfulness and sound judgment of President Richard T. Gillespie in whose leadership the friends of Columbia Seminary repose their entire confidence.

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The Columbia Theological Seminary will scarcely be more venerated for its traditions and spirit in the place of its new abode but it is destined to reach out to a more abounding life and energy as its youth is renewed under the leadership of Dr. Richard T. Gillespie, who came to the presidency in 1925 from the First Presbyterian Church of Louisville, Kentucky. The conditions of removal are well-nigh fulfilled. If the plans of the management are completed, the Seminary will retain its name and occupy its new building in Atlanta in September, 1927.

HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART V

History  
OF THE  
Women's Work in the Synod  
of South Carolina

*By*

*LOUISE CHEVES SMYTHE STONEY*

*and*

*MARGARET ADAMS GIST*





## CHAPTER I

### Introduction—Period of the Individualist

“And next unto him repaired Shallum, the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.” Nehemiah 3:12.

“Those women who labored with me in the Gospel.” Philipians 4:3.

In “Chapters From a Life,” Elizabeth Stuart Phelps writes of the famous Boston publisher and man of letters, James T. Fields: “A certain publishing enterprise which threatened to treat of eminent men came to his notice. He quickly said: ‘The time has gone for that! Men and women! Men and *women*’.”

This is the attitude taken by the Synod of the Presbyterian Church in South Carolina when it passed a resolution at its session at Clinton, in October, 1924, asking that a Chapter on Woman’s Work in the Presbyterian Church in the State be written for, “The History of the Presbyterian Church in South Carolina Since 1850.”

During the past four years the Synodical Historian and the eight Presbyterial assistants have been collecting what one of them aptly styles, “The human history of the women of the Church, which really means a history of the Church itself. For,” she continues, “no congregation has ever existed without the work of its women.” The data obtained has made possible the writing of this sketch, a bare outline of what has been accomplished by the Presbyterian women of the Palmetto State.

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“A woman that feareth the Lord, she shall be praised.” Prov. 31:30.

In the Colonial, Revolutionary and Ante-bellum days the work of the women in the Presbyterian Church was, with many notable exceptions, primarily in the home. Whether they were of the staunch Scots, like those of Dunlop’s Port Royal settlement; or of the Huguenots, like Judith Manigault, who

says she "experienced every kind of affliction, \* \* \* six months without tasting bread, working the ground like a slave, \* \* \* God has blessed my fate to a more happy one, Glory be to Him!", or of the women of Ulster or England with their traditions of persecution suffered for the Lord's truth, they were like those of the later days, each housewife of necessity clothed and fed all those dependent on her. These homes were like that of the Shunamite with the prophet's chamber for the man of God, who was always the honored guest at their hospitable boards. The big family Bible was the centre of the family life, and around it night and morning gathered the children and servants for family prayers, for family religion was a living thing in those days, and the father a priest in his household. The mother, herself perfect in it, taught the Shorter Catechism to children and dependents (these in the very beginning being whites, Indians and Negroes), and its stern teaching put the iron into their moral and mental backbones. And as a matter of course they supported their pastors and helped them teach the slaves in Sunday Schools, as well as assisting in other Christian activities.

In the country churches, such as Bethel and old Fairforest, the housewives were busy all Saturday, baking for the dinner to be enjoyed the following Sabbath day between the two sermons. Even the walnuts were cracked the afternoon before, for the Sabbath was, literally a day of rest from all material pursuits. And on large plantations, their many "people" were led in service in the afternoon in some convenient room, often a chapel erected for their use. These women were the dispensers of help to all in their neighborhood, functioning both as practical doctor and trained nurse. The model of a good wife and mother as described by Homer and Solomon, Penelope at her loom, the wife who looked wisely to the ways of her household, and Hannah teaching the infant Samuel, was set before them as their standard of excellence, and what children have arisen and called them blessed! They drove long distances over rough, muddy roads, with foot warmers in their carriages, to sit in the uneven temperature of inadequately stove-heated buildings, and only serious illness or sudden death justified any one's staying at home, although the early days' dan-

gers were so real that men were required to carry firearms to church. This of course passed as the settlements grew in order. In Bethel the story is still told of a mother in Israel who walked ten miles, when past her three score and ten years, to meet with the congregation on the great sacramental occasions.

Our foremothers were women of prayer. Major Joseph McJunkin, one of the heroes of King's Mountain, says that his most vivid recollections of his mother was of the times when, his father being absent fighting the Indians, his mother would gather her children around her and kneel in prayer for the safety of her husband and her country. Long before the days of organized and reported prayer bands Mrs. Catherine Elder Mobley, of Sion Church, Winnsboro, was the head of a secret prayer circle of elect women, who kept a list of names of persons for whom they regularly prayed, and the pastor bears testimony to the wonderful results in the life of the congregation. A rock in a ruined spring-house is called the Prayer Rock, because there, long ago, Margaret Hope, wife of Joseph Adams, of Bethel, prayed for those she loved. Another, Mrs. Mary White, of Rock Hill, one of the charter members of that church, taught a Sunday School before one was ever organized in her home town. She kept a list of all the widows she knew "in their distress," and prayed for them every day. In Columbia, during the War Between the States, three widows met secretly every Tuesday, to pray for their sons in battle and were blessed by their return; they were led by Mrs. Macfie. To Mrs. Martha Wardlaw Hill, Edgefield Church owes its organization. Of four members, only one was a man, who was elected elder, while Mrs. Hill acted as deacon for many years. She dreamed a church, a Sunday School, and a Manse, and all came true through her zeal.

The chief work of the women of a former day was the building of Christian character. In their opinion religion was the chief concern of mortals here below and their teaching helped to lay the firm foundations on which the Church of today stands. And when, as sometimes happens, one hears unflattering reflections upon the rigid (especially the Sabbatarian) discipline of "auld lang syne," we may make the answer of the

mother of the famous Dr. Robert Hall to a similar criticism. "When you have raised as fine sons as I have, you may complain."

On those cotton and rice plantations and in those homes of many children and servants were developed women of strong minds and rare executive ability. Men ruled the church and state, but women were paramount in the home. It is told that that intellectual giant, Dr. James H. Thornwell, used to ask his wife (Nancy Witherspoon), for pocket money, she being the business manager of the family.

So we see that in the hearts and minds of our foremothers were the germs of what their descendants have achieved. All honour to them, and may our gratitude keep their memories green.

## CHAPTER II

### The Societies

“For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:20.

During this period the women in the towns began to work through societies. Foremost among these of which we have record as definitely Presbyterian is the Ladies' Education Society of the Second Presbyterian Church of Charleston. The work was probably going on in some form in 1809 when the church was founded, but there is proof of the existence of “The Congregational and Presbyterian Female Association for Assisting in the Education of Pious Youth for the Gospel Ministry,” otherwise called “The Charleston Female Education Association” as early as 1815, and that Second Church women were part of it. This was under the pastorate of Dr. Andrew Flinn, under whose previous pastorate, in old Bethesda Church, in Camden, in 1806, missionary contributions are noted, but no society recorded. Just after his death, the women of the Congregation, Second Church, organized their own, “The Second Female Education Society.” The other continued its interdenominational work for many years. The Education Society, as it has always been called, has helped to educate one hundred candidates for the ministry, among them such men as Dr. Charles Stillman, founder of the Stillman Institute, Dr. William P. Jacobs, founder of the Thornwell Orphanage, and Dr. Hampden C. DuBose, the great missionary to China. Three of the thirteen officers that have been in charge during its long history held office for fifty years. Since its independent organization it has collected the sum of \$47,388, chiefly by means of a basket of aprons. Another of these older societies was the Female Missionary Society of Sion Church, Winnsboro, organized in 1819 as an Auxiliary (note the word) to the Foreign Mission Society of the American Board. In 1819 in the Second Church of Charleston, the “Female Missionary Society” contributed \$170 to foreign missions and the Juvenile Heathen Schools Society of the Sunday School made its second quarter's

report of contributions to Indian schools. In the same church, in 1828, the "Female Auxiliary" gifts are recorded. Another society was the Benevolent Society of the Lancasterville Church, organized in 1835-37, during the pastorate of Dr. James H. Thornwell. But few of the records of these pioneer organizations were kept, and all we know of the women of those early days is that their names are on the church rolls and on their tombstones, and their gifts are recorded in the church books, silent, hidden, yet essential factors in the planting and growth of Christ's Church.

During the War Between the States, the talents of the women on the farms and plantations and in the patriarchal households of the cities and towns were still further developed by the responsibilities which devolved upon them. In the country they directed and planted, spun, wove and dyed, and conserved food for their men in the army; in the towns they organized sewing societies and wayside hospitals, learning team work, all hearts being knit closer together by an absorbing, common interest. Among the leaders in this work were Mrs. Sarah Howe and Mrs. Sarah Peck, of the First Presbyterian Church of Columbia; Mrs. Thomas Smyth and Mrs. Isabella S. Snowden, of the Second Presbyterian Church of Charleston, and Mrs. Monroe, of Anderson. The first sewing machine brought to Liberty Hill was purchased by the Ladies' Aid and used to make clothes for the Confederate soldiers. This community war work laid the foundations for societies where there had been no previous church organization of women.

From the sixties on, down to about 1915-20, the societies waxed strong in numbers and work. It would seem from the records kept there were, in all, at least between two hundred and seventy-five and three hundred societies in the Presbyterian churches of South Carolina. Nearly every church had a Ladies' Aid. That was one organization to which no pastor was ever opposed. These societies were "local missionary agencies" in addition to their congregational work. Most of them gave to foreign missions also. The York Presbyterian Church had, between 1875 and 1920, thirteen organizations of its women, young people and children; Purity Church, Chester, had eight. The societies may be divided into two classes, La-



dies' Aid and Ladies' Foreign Missionary. Might we not call them the Marthas and Marys of the church? Mrs. G. H. O'Leary, one of the charter members of the Ladies' Aid Society of the York Church, defines thus the object of the organization: "Keeping the Manse in repair; helping with any work at the church which might fall within the province of women; and answering the call of any urgent need for charity work in the congregation." The expression, "any work which might fall within the province of women," admitted a wide interpretation. They sewed, made thousands of articles, which were sent around in "baskets" and sold. One society bore the name of "The Threadneedle." They wove thousands of yards of rag carpeting; women of Bethel Church, York County, have five hundred yards to their credit. They had apron sales, bazaars, ice cream suppers, hot suppers, turkey dinners, chrysanthemum shows. They compiled cook books, they consecrated their eggs (in fact the hens of Glenn Springs lay extra eggs on Sunday), chicken and butter money—sometimes a cotton patch, as at Keowee. No work was too menial to be done as unto the Lord by the women. They cleaned the church, even washing the windows; one woman reports, "we rang the bell for all meetings and helped collect the money." They often kept the cemetery in order with their own hands.

The money made was applied to a wonderful variety of uses. If a church, Sunday School or Manse was to be repaired or built, the women helped with that; then they helped to paint or furnish it. They seem to have bought every carpet, every pulpit Bible, every musical instrument from the day of the melodeon to the grandest pipe organ. Woodlawn women have installed three lighting plants, bought two silver communion sets and the collection plates. Women bought the hymn books, the racks; practically all communion sets were given either by individual women, often in memoriam, or by the societies. They made sets of shirts for the preacher; Dr. Henry R. Dickson, of the York Church, was presented with a dozen linen shirts and a lavender dressing gown, with slippers to match. In acknowledging the gift he said, "The ladies of my congregation have clothed me with purple and fine linen." They gave poundings and showers for the preacher and his good wife.

After attending to these material but necessary demands, the Ladies' Aid would realize, as Mrs. Oscar Lanier, of the Rocky River Church, writes: "That God had greatly blessed their efforts and they wished to pass on the blessing, so, though not overburdened with worldly goods, we try to obey the command, 'Go ye into all the world,' and there is no cause to which we do not willingly respond, trusting God to use our 'mites' for His glory."

As a rule the Ladies' Aid affiliated in the course of time with the Missionary Society, though some kept their identity until absorbed in the Woman's Auxiliary.

The Missionary Societies were more spiritual in their exercises and objects. They worked to develop an interest in and knowledge of Foreign Missions. Their contributions were voluntary, though there was sometimes an initiation fee or dues of ten cents or more monthly. In the York Society, 1875, a resolution was: "There shall be a mite box and each person shall put therein any amount she thinks proper or feels able." Sometimes there was a praise meeting, with an address by a missionary and a collection. The beginning of these societies was made timidly and with much hesitation. The majority owed their origin to those pastors, who, like their Master, loved and trusted Martha and her sister, Mary. They were not "afraid of what the women might do," as were some ultra-conservative Presbyterian ministers. Rev. W. D. Corbett, pastor of Bennettsville Church, was one of these encouragers. Miss Ida Dudley, historian of this church, describes the almost terrified feeling of the women at that initial meeting called by Dr. Corbett after morning service. Mrs. V. C. Wilson, of Smyrna, tells how the Rev. T. C. Ligon, the young pastor of this weak country church in 1879, gathered the women of his congregation around him on the church steps after service and organized their first society. Mrs. Nance, historian of Hodges' Presbyterian Church, gives a picture which is typical. "The society meetings developed a marked growth in spiritual things. The women were at first afraid of the sound of their own voices in prayer, but progressed from the custom of repeating the Lord's Prayer in concert to sentence prayers, and now sixty per cent of the members lead in prayer. The sincerity

of this spiritual growth was shown by the fact that the society gave up the custom of raising money by suppers, fairs, etc., and began pledging money to support the Lord's work."

In the early days the pastor was often the president of the society; Rev. James Spratt White organized the first woman's society of the First Presbyterian Church in Rock Hill, and was the first president. In most of the societies, the pastor always came to open the meeting. Now, Tirzah, York County, reports that every one of its women will lead in prayer.

The organ of knowledge for the Missionary Society was the monthly magazine and church papers. The visits of the returned missionaries, notably Dr. and Mrs. DuBose, Mrs. J. L. Stuart, Dr. M. H. Houston, Mrs. Ella Davidson Little (all now gone to their reward), as well as many still living, were sources of fruitful growth in organizing new societies and inspiring work in those already in existence. Their honored names were borne by many of these societies. Then came the prayer calendar and mission study classes, all developing spiritual life and a corresponding interest in missions. And how the gifts poured into the treasury! The Missionary Societies took over the canvassing for the missionary magazine. The society was as a rule the centre of missionary interest in the church and a power in the spiritual life.

Like the Ladies' Aid, the interests and gifts were manifold. They supported Bible-women in foreign lands, helped to support missionaries, hospitals, schools, mountain work—in fact they helped every department of the work. Then they helped in every worthy cause; they worked in training camps; they contributed to the Red Cross, the relief of French war orphans, to the fund for Belgian babies, to the Near East—and time fails to give all their good works.

Then besides these two, the Aid and the Missionary Societies, there were numberless others: Willing Workers, Earnest Workers, King's Daughters, the Children's Societies, the Seven Stars, the Busy Bees, the Miriams, the Sunbeams, the Covenanters, all organized and officered by the women. Many worked, young or mature, for the Thornwell Orphanage, sending boxes and supporting orphans. One of these societies, the Seven Stars, of Purity Church, Chester, deserves special men-

tion. They were seven little girls banded together in 1909 by Miss Janie Stringfellow. Through Christian service, they all developed into fine Christian women. One item in their work was the making and giving of \$600.00 for Purity's new Sunday School building. Another group of young girls in Second Church, Charleston, came together in 1907 as the Threadneedle Society to make articles of clothing, chiefly layettes, for the poor of the city and made a very fine record.

Yearly the women of our churches in South Carolina were increasing in all these activities, but there was no way by which each group could know what other groups were doing. They felt the need of the inspiration and power given by contact with their own kind. While there was strong opposition to the further organization of women's work by the ultra-conservative element, yet progress won, the wise and far-seeing pastors taking the lead in this revolution, as they had in the formation of the societies.

So, with a few exceptions, the societies have come together as Woman's Auxiliaries (note the dropping of the old term "female"), and the work has grown by leaps and bounds. As Ida M. Tarbell taught in the World War, "Our goal must be to reach the last woman." That has been done by the Auxiliary plan by which every woman in the church is automatically a member of the Auxiliary. The historian of Greenville (Shoals Junction), Mrs. A. F. Seawright, writes: "We have learned that the success of our Auxiliary is not in officers alone. Members are divided up into committees, so all are workers. And it has made the church the social center of the women's lives, Christian fellowship a reality."

There are now, in 1925, 213 Auxiliaries in the 294 churches of South Carolina.

Many of these Auxiliaries have not reported, but in 181 reports, 139 Missionary Societies, 145 Aid, and 30 children's societies are given as active in the old history of the women's work. Sixteen societies are still functioning without Auxiliary organization. 551 women are mentioned as unusually prominent in work, gifts, and leadership.

## CHAPTER III

### Presbyterial Missionary Unions

After the societies had become well established under the two principal heads of "Ladies' Aid" and "Missionary," and children's societies had been formed in many churches, women were still limited, in their organized activities, to their congregations, looking only to the Church Session and the Board of Missions for authority and depending on the *Missionary Survey* or some other publication for information or suggestions.

Women of the church were in touch with other work and recognized the advantage that federation gave to women's clubs and patriotic societies. The day of the state and national convention had come with all its enlightenment and broadening of experience and the women of the Presbyterian Church knew that they could do better work if there was closer touch between them. Already in 1892 there had been an effort made in Bethel Presbytery for permission for a woman's organization but Presbytery was not as advanced as its women, a condition that sometimes occurs, and the movement was checked. But the need for more united work became urgent and the Missionary Unions were gradually formed, the first being that of Enoree Presbytery.

THE WOMAN'S FOREIGN MISSIONARY UNION OF ENOREE PRESBYTERY was organized on one rainy day in February, 1899, following a suggestion of Dr. John S. Watkins, pastor of the Spartanburg Church, delegates from Greenville, Laurens, Union, Woodruff, Moore, Clinton, and Spartanburg met in Spartanburg and formed the Union. Others had been summoned by letters from Mrs. Watkins, but floods through the country prevented their attendance. The Spartanburg Church had just been burned and only a blackened Sunday School was open for them. But they had with them Mrs. P. F. Price and Miss Ella Davidson (later Mrs. Little), from China, that day and the blessing of God was upon them.

Mrs. G. W. Taylor, of Greenville, was their first president, with Mrs. W. A. West, of Spartanburg, the secretary. The constitution adopted was modeled on one in use in a similar union in the Presbytery of Fayetteville, N. C. "It included By-Laws and a rather creditable number of committees, being considered by some rather a setting forth of strange doctrines regarding the functions and responsibilities of woman," is one report. Also that in spite of the general deprecation of speech by women missionaries to mixed audiences, Miss Davidson made an address.

In October of the same year a well attended meeting was held in Greenville and every October for several years the delegates met, covering both Home and Foreign Missions in their deliberations.

Just as they were considering the support of a missionary, the Rev. W. M. Junkin, of China, spoke at the meeting at Greer on the need of the Mission at Haichow. The Union, then fifty-three churches strong, undertook at once the support of Mrs. Hancock, who, with her husband, opened a station in this new field. Later the Union helped to establish the Enoree Home for Missionaries in Haichow.

THE WOMAN'S FOREIGN MISSIONARY UNION OF BETHEL PRESBYTERY was organized in the First Presbyterian Church of Yorkville, September 14, 1899. An effort had been made by the missionary society of Zion Church in 1892 to establish this union, but in spite of a favorable report from its committee, Bethel Presbytery did not grant permission at that time, or until they were petitioned by these societies: Ella C. Davidson Society, of York; Purity, First Church of Rock Hill, and the Richburg Society, in the spring of 1899. Later, all pastors of Bethel Presbytery were asked by the York First Church to send delegates, and the following churches were represented: Allison Creek, Bullock's Creek, Bethel, Beth Shiloh, Hopewell, Heath Springs, Zion, Purity, Rock Hill, White Memorial, Yorkville, and twelve societies, York having two. Eighteen delegates were present. Mrs. Robert Lindsay was elected President; Miss Sallie Gibson, Rock Hill, First Vice President; Mrs. Julia Campbell, Chester, Second Vice President; Mrs. J. J. Stringfellow, Chester, Recording Secretary and Treasurer;



Mrs. Hutchison, Rock Hill, Corresponding Secretary. The Executive Committee were: Miss Ford, Mrs. J. J. Hunter, York, and Miss Perry, Lancaster. Dr. Alexander Sprunt, then of Rock Hill, was present.

After a long struggle for existence, but refusal to be discouraged, during which they established a Biblewomen's training school, called the Moore School, at Kiangyun, also a dropping of "Foreign" from the name of the Union, in spite of indifference and even, in some cases, hostility, its existence and usefulness were assured. About 1915 it changed its name and form to a Presbyterial.

THE MISSIONARY UNION OF SOUTH CAROLINA PRESBYTERY was the result of the suggestion of the Rev. B. Palmer Reid, pastor of Pendleton and Fort Hill Churches, and came into being at the First Church of Anderson, July 4, 1900, as "The Woman's Foreign Missionary Union of South Carolina Presbytery." Three churches, Anderson, Seneca, and Fort Hill, with four societies were represented by five delegates, but Pendleton was not present. Other societies soon came in and the Union undertook the support of a cot at the Elizabeth Blake Hospital in Soochow. In 1910, at the meeting at Abbeville, the Union was divided into the South Carolina and the Piedmont Unions, following the action of Presbytery. In 1912, the Union became the South Carolina Presbyterial, ready for further work.

The Missionary Union of Piedmont has the same history as that of the South Carolina Union in organization in 1900, emphasis being laid on the fact that the uniting societies and churches were all in the Piedmont Section. This was cut off by action of Presbytery in 1910, and took at once the name of Piedmont Presbyterial.

THE WOMAN'S HOME AND FOREIGN MISSIONARY UNION OF PEE DEE PRESBYTERY was organized on June 1st, 1905, at the call of Mrs. T. Fraser James, President of the Pauline DuBose Society of Darlington, and with the approval of her pastor, the Rev. D. M. Fulton. Twelve delegates from ten churches, Blenheim, Carolina, Cartersville, Hopewell of Claussen, Darlington, Dillon, Florence, Hartsville, Kentyre, and Marion, assembled and formed this Union. Seven societies were charter



members: Pauline DuBose Missionary, Carolina Ladies' Aid and Missionary, DuBose Missionary of Blenheim, Foreign Missionary of Dillon, Kentyre Missionary, Hopewell Aid and Missionary, and the Missionary Society of Cheraw, which sent a report.

Mrs. T. F. James was elected President, Mrs. J. L. Baringer, Florence, Vice President; Mrs. W. A. West, Dillon, Second Vice President; Mrs. J. L. Perkins, Marion, Third Vice President; Miss Julia G. Ervin, Darlington, Corresponding Secretary; Mrs. G. G. Palmer, Cartersville, Recording Secretary; Miss Mary DuBose, Darlington, Treasurer. The Vice Presidents were given the work of visiting neighboring churches and assisting in organizing societies, this being the special object of the Union.

The history of the Union is not clear as to the date, but it appears to have become a Presbyterial in 1910.

THE MISSIONARY UNION OF CHARLESTON PRESBYTERY was organized in First Church, Charleston, under the auspices of its pastor, Dr. Alexander Sprunt, on October 16, 1907. Only ten churches were represented, as many found it hard to accept new methods. The greater part of the present Congaree Presbyterial was then included in Charleston and so remained until 1914.

A constitution was adopted and officers elected. Mrs. Thomas D. Johnston, of Summerville, President; Mrs. Alexander Sprunt, First Church, Charleston, Vice President; Miss Amey Allan, Second Church, Charleston, Recording Secretary; Miss Elizabeth Sherfese, First Church, Charleston, Corresponding Secretary; Miss Elizabeth Adger, Second Church, Charleston, Secretary Young People's Work; Mrs. Arthur Johnson, Secretary of Literature; Mrs. T. D. Leby, Summerville, Treasurer. Executive Committee members: Mrs. J. Keir G. Fraser, Second Church; Mrs. H. J. Scott, Westminster; Mrs. D. F. Henderson, Aiken. First Church, Columbia, was represented by two visitors; eleven delegates from First Church and Second Church, Charleston; Westminster, Aiken, Stoney Creek, Walterboro, Edisto, the Church of John's Island and Wadmalaw, and Summerville, were present. At the first directors' meeting Mrs. N. G. Gonzales, of Columbia, was ap-

pointed Visitor. Later Miss Nell Sprunt held this office with that of Secretary of Literature. Earnest work was carried out through this Union and it became a Presbyterian in 1912.

THE MISSIONARY UNION OF HARMONY PRESBYTERY was organized on November 5th, 1907, at Manning, one of the old towns of that part of South Carolina, and was called "The Women's Home and Foreign Missionary Union." By invitation of Mrs. Woodson, fourteen societies from thirteen churches were represented by twenty-one delegates and among other officers there were elected a Secretary of Young People's Work, and a Secretary of Literature. Their strength lay in their interest in Foreign Missions, Dr. J. Leighton Wilson having profoundly impressed them. There were about thirty Aid Societies in the Presbytery before this organization and fifteen or more missionary societies. Some of the churches represented when the Union was organized were: Bishopville, Bethel, Concord, Camden, Indiantown, Manning, Midway, Sumter, Tirzah, Wedgefield, Williamsburg. Mt. Zion, and Summerton were also represented but did not make report. The first officers were: Mrs. A. R. Woodson, President; Mrs. J. R. Wilkinson, Vice President; Mrs. D. James Winn, Corresponding Secretary; Miss Alice Cooper, Recording Secretary; Mrs. G. H. Lenoir, Treasurer; Miss Tyson English, Secretary of Young People's Work; Miss Lilly Erwin, Secretary of Literature. Executive Committee: Mrs. Wallace Plowden, Miss Sally Burgess, Mrs. Bradley Wilson. Miss Betty Aycock was elected Secretary at the 1908 meeting, combining two offices, which she still holds. In 1913, at Mt. Zion, the Union became a Presbyterian.

### Roll of Honor

The following missionaries were born in South Carolina or married men of South Carolina's rearing. The earliest for whom a date can be given are:

Mrs. Isabella Ellison Adger Boggs, a native of Fairfield, went with her husband, Rev. George W. Boggs, from Charleston to India in 1832.

Mrs. Elizabeth Keith Adger, who went with her husband, Rev. John B. Adger, from Second Presbyterian Church, Charleston, to the Armenians near Smyrna, in 1834.

Miss Eliza Burr went from Walterboro to the Choctaw Indians "early in the nineteenth century." Miss Wright, in whom Stoney Creek Church, McPhersonville, was interested, also went at about that time to the Choctaw Indians.

Miss Christine Ronzoni, an Italian teacher residing near Bishopville in the 1850's and 60's, was there converted and returned to Italy and founded a missionary school.

Mrs. Jennie Wilson Woodrow Woodbridge, of First Church, Columbia, was for many years in China. Several of her children are now working in China.

Mrs. Charlton Wilson, of Mt. Zion, Harmony, was at one time in Indian Territory.

Mrs. Ella C. Davidson Little from Bullock's Creek and York First Church, worked long in China.

Miss Leona Blake, Greenwood, S. C., was in Dr. Guerrant's Mountain Mission.

Mrs. Charlotte Thompson, of Liberty Hill, Bethel, was in Japan before her marriage and retirement.

Miss Carrie Reaves, of New Harmony, of Harmony Presbytery, worked in the Kentucky Mountains, but died early.

Mrs. F. H. Wardlaw, now of Greer, Enoree, worked in Cuba.

Miss Mary Videau Kirk, of Aiken, Congaree, labored in Brazil.

Mrs. J. G. Hall, retired, from Cuba, Mrs. C. H. Brown, and Mrs. B. H. Franklin, are all reported by Pleasant Grove, Chester.

Mrs. Kate Austin Crouch, Egypt, during World War, Liberty Springs, S. C. Presbytery.

Mrs. Carrie Martin Arnold served in Africa, Charleston Presbytery.

Miss Dora Black, at Banner Elk, Mt. Carmel, S. C. Presbytery.

Miss Maggie Sutherland, at Banner Elk, Mt. Carmel, S. C. Presbytery.

Miss Kittie Morrah, Tennessee Mountains, Mt. Carmel, S. C. Presbytery.

Active missionary women, daughters of South Carolina or, by marriage, daughters-in-law, are included in this list; as all

churches have not reported, there may be omissions or errors here or in the foregoing list, but the Prayer Calendar has been of service. Any others supported by churches are given under carefully consulted. No effort has been made to give length their Presbyterials.

## AFRICA :

- Mrs. Mary Porter Morrison, Georgetown, Harmony.
- Miss Nina Lewis Farmer, Townville, Piedmont.
- Mrs. Josephine Boozer Manning, Newberry, S. C. Presbytery.
- Mrs. Samuel H. Wilds, daughter-in-law to Columbia, Congaree.
- Mrs. George R. Cousar, daughter-in-law to Bishopville, Harmony.

## BRAZIL :

- Mrs. Harriet Taylor Armstrong, Charleston.
- Miss Margaret M. Douglas, Chester, Bethel.
- Miss R. Caroline Kilgore, Newberry, S. C. Presbytery.
- Miss Edmonia R. Martin, Aiken, Congaree.
- Miss Edith Foster, Spartanburg, Enoree.
- Miss Genevieve Marchant, Columbia, Congaree.
- Mrs. Elizabeth Gammon Davis, Society Hill, Pee Dee.
- Mrs. George W. Taylor, daughter-in-law of Greenville, Enoree.
- Mrs. W. G. Neville, Jr., Clinton, S. C., Presbytery.
- Mrs. Ora Glenn Roberts, Rock Hill, Bethel.

## CUBA :

- Miss M. E. Craig, Blackstock, Bethel.

## CHINA :

- Miss Lina Elizabeth Bradley, Bishopville, Harmony.
- Mrs. J. W. Bradley, daughter-in-law of Bishopville, Harmony.
- Miss Mary Barnett Davis, Greenville, Enoree.
- Mrs. Elizabeth Zemp DuBose, Camden, Congaree.
- Miss Charlotte Aubrey Dunlap, Winnsboro, Congaree.
- Miss Grace Farr, Jonesville, Enoree.
- Miss Sophie Peck Graham, Charleston.
- Mrs. G. O. Griffin, Greenville, Enoree.

- Mrs. W. H. Hudson, daughter-in-law of Greenville, Enoree.
- Mrs. George Hudson, daughter-in-law of Greenville, Enoree.
- Mrs. Nell Sprunt Little, Charleston.
- Mrs. Elize Neville Lancaster, Clinton, S. C. Presbytery.
- Miss Elizabeth Irene McCain, Greenville, S. C. Presbytery.
- Miss Orene McIlwaine, Abbeville, S. C. Presbytery.
- Mrs. M. P. McCormick, daughter-in-law of Lowryville, Bethel.
- Mrs. Aurie Lancaster Montgomery, Columbia, Congaree.
- Miss Florence E. Nickles, Greenville, S. C. Presbytery.
- Dr. Henrietta Donaldson Grier, daughter-in-law of Greenville, S. C. Presbytery.
- Miss Isabel Barbara Grier, Greenville, S. C. Presbytery.
- Miss Cassie Lee Oliver, Clinton, S. C. Presbytery.
- Mrs. Essie Wilson Price, Charleston.
- Mrs. Claudia Brown Reaves, Alcolu, Harmony.
- Miss Virginia McIlwaine Richardson, Greer, Enoree.
- Mrs. H. Maxcy Smith, daughter-in-law of Reidville, Enoree.
- Miss Frances Stribling, Walhalla, Piedmont.
- Mrs. H. Ketr Taylor, daughter-in-law of Greenville, Enoree.
- Mrs. S. I. Woodbridge, daughter-in-law to Congaree Presbytery.
- Miss Rebecca Wilson, Mayesville, Harmony.
- Miss F. Lois Young, Greenville, S. C. Presbytery.
- Mrs. M. P. Young, daughter-in-law of Greenville, S. C. Presbytery.

JAPAN :

- Mrs. Nannie Ravenel Fulton, Spartanburg, Enoree.
- Miss Susan McD. Currell, Columbia, Congaree.
- Mrs. Elizabeth Simons Jenkins, Charleston.
- Mrs. Samuel P. Fulton, daughter-in-law of Darlington, Enoree.
- Mrs. L. Cheves M. Smythe, daughter-in-law of Charleston.
- Mrs. Wm. B. McIlwaine, daughter-in-law of Heath Springs, Bethel.

## KOREA :

Mrs. Laura McKnight Timmons, Blythewood.

Mrs. Netta Cooper McEachern, Wisacky, Harmony.

Mrs. John S. Nisbet, daughter-in-law of Lancaster, Bethel.

Mrs. Annis Barron Hopper, Rock Hill, Bethel.

Mrs. J. Fairman Preston, daughter-in-law of Greenville,  
Enoree.

Mrs. Constance Couper Reynolds, Spartanburg, Enoree.

Mrs. L. O. McCutchen, daughter-in-law of Bishopville,  
Harmony.

## HOME MISSIONS :

Mrs. Andrew Bramlett, President of South Carolina Synodical, is one of three women on the Assembly's Executive Committee of Home Missions.

Miss Cornelia McLaurin, Glade Valley High School, Sumter, Harmony.

Miss Minnie Wilson, Cotton Mill Work, Horse Creek Valley, Mt. Zion, Harmony.

Miss Claudia Fraser, North Carolina mill work ; Sumter, Harmony.

Mrs. Sarah Gray, Coloured, Charleston Presbyterian's Community Worker on the Sea Islands.

Miss Virginia Neville, Nacoochee ; Clinton, Bethel.

Miss Caroline Caldwell, Mountain Missions, Va. ; Clinton, Bethel.

Miss Hunter, nursing, Horse Creek Valley, Aiken County, South Carolina Presbytery.

Miss May Blackwell, Tiger Mountain, Ga. ; Greenville, S. C. Presbytery.

Miss Marie Gibert, work at Ware Shoals ; Lebanon, S. C. Presbytery.

Mrs. J. L. Gray, Roan Mt., Tenn. ; Hodges, S. C. Presbytery.

## CHAPTER IV

**Auxiliary Organization—The Presbyterials**

The formation of Auxiliaries, Congregational, Presbyterian, Synodical, centering under the Woman's Advisory Committee of the Presbyterian Church in the United States has brought many things to pass, all of them good.

The Missionary Unions marked a great advance with their effort to establish a missionary society in every church, but even this movement left the individual society still too isolated, too much to its individual direction. Independence can be very good with intelligent initiative to produce activity, but independence that only results in lack of understanding, of controlled impulse, is merely starved loneliness. The Unions ameliorated this greatly, but it remained for the auxiliary organization to do away with the necessity for this isolation.

This work, begun by Miss Jennie Hanna, of Kansas City, Missouri, and Mrs. Josiah Sibley, of Augusta, Georgia, is fully described in "*Pioneer Women*." The General Assembly approved the plan on May 20, 1912. There was great opposition and some are not yet reconciled. But the mass of the women of the South Carolina Synod have recognized that in adopting this method they have gained much and lost nothing. The two or three societies of the average congregation no longer stand apart, but work together in an elastic Auxiliary-Circle organization, capable of adaptation to young and old, active, disinterested, and shut-in. It is equally effective with a group that reports "number of women in congregation, six; number of members auxiliary, six; average attendance, six; all offices filled; give to all causes," as it is to the large city church. It has enlisted a much larger percentage of the women and girls of the Church, intelligently training and instructing them and giving constant opportunities for social contact. Instead of the museum specimens which some of the old societies had become, we have a living body with an excellent circulation, and well-nourished and effective brain. As the years have passed new secretaries have been added to direct different branches of



activity, the latest being the Christian Service Secretary who directs and reports service that does not come under the head of "Synodical-Presbyterial-Congregational" work. "Teen-age" circles bring in the young girls, so that no one need feel out of place in the Auxiliary. The effort is to reach the most uninterested woman and to convince her that she is just as responsible for the Auxiliary's welfare as the officers.

The following budget was sent out to the Presbyterial meetings in 1925 by the Synodical officers. It shows the systematic work that is carried on:

LOCAL AUXILIARY BUDGET FOR SYNODICAL AUXILIARY  
OF SOUTH CAROLINA

The following local auxiliary budget is based upon \$300.00 merely for purposes of illustration and is easily adapted to a smaller or larger amount.

A good way to decide upon the amount of an auxiliary budget is to take the total amount contributed by the auxiliary last year. Increase it if possible.

The local auxiliary budget should include every item of expenditure. Every auxiliary should keep a small part of the budget for its own use and its own benevolences; therefore the budget is divided into two main divisions, namely: "Auxiliary Fund" and "Assembly's and Synod's Benevolences."

Under "Assembly's and Synod's Benevolences" a gift should be made to every department of the church work, following given percentages of the Synod, as nearly as possible.

Under "Auxiliary Fund" the amounts for the various items should be decided upon by the auxiliary except the SYNODICAL AND PRESBYTERIAL FEE which will be given you by the Treasurer of the Presbyterial Auxiliary. YOU MAY WISH TO OMIT SOME ITEMS SUGGESTED ON THIS SIDE OF THE BUDGET OR TO INCLUDE OTHERS.

Send all money for "Assembly's and Synod's Benevolences" to your local Church Treasurer or to the Central Treasurer of the Presbytery, if there is one, or to the addresses given below.

The annual birthday offering in May for equipment is not included in the budget, but is "over and above."

A Presbyterial "Special" for any of the Assembly's Causes may be included in the percentage for that cause.

An A. T. S. Scholarship "Special" benefits the student, not the Training School, and is therefore an Auxiliary Benevolence.

**Local Auxiliary Budget \$300.00**

AUXILIARY FUND \$100.00

*Synodical and Presbyterial Fee*

*Current Expenses*

- Printing
- Literature
- Incidentals

*Auxiliary Benevolences*

- Some Special Auxiliary Object
- White Cross Supplies
- Conference Delegates :
  - (1) Montreat
  - (2) Young People's Conference
  - (3) Conference for Colored Women

*Congregational Home Missions*

*Undesignated for Emergencies*

BENEVOLENCES \$200.00

*Assembly's Causes*

Foreign Missions .....	33.3%	of \$200
Assembly's Home Missions .....	16	% of 200
Christian Education and M. R. ....	6	% of 200
Sunday School Ext. and Y. P. Work..	1.5%	of 200
Assembly's Training School .....	.6%	of 200
Bible Cause .....	.6%	of 200

*Synod's Causes*

*Synodical and Presbyterial Home Mis.	15	% of 200
†Thornwell Orphanage .....	8	% of 200
‡Schools and Colleges .....	19	% of 200

Addresses of Assembly's Causes in front of Survey:

- \* Treasurer of Home Missions in Presbytery.
- † Dr. L. Ross Lynn, Clinton, S. C.
- ‡ Dr. H. W. Pratt, Manson Bldg., Columbia, S. C.

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THE WOMAN'S AUXILIARY TO ENOREE PRESBYTERY was formed in 1909 at Laurens from the Missionary Union and has adopted the new plans as they have been suggested. In 1909, also, Mrs. W. W. Simpson, of Woodruff, suggested the County Missionary Institute plan and the Missionary Week at Montreat for Southern Presbyterian women. In 1911, the Ellen Lavine Graham Hospital of Haichow was built by Mr. and Mrs. C. E. Graham (she was a president of the Presbyterian) as a memorial to their daughter, and the Presbyterian always keeps a nurse there.

The work at the Boys' School of Mokpo, Korea, was begun through the interest of Spartanburg First Church in the work of their former pastor, Rev. J. Fairman Preston, and built by contributions from that church collected by Mrs. H. E. Ravenel. This church also did welfare work for the soldiers at Camp Wadsworth.

Enoree Presbytery consists now of forty-two churches. Of these thirty-one auxiliaries and one missionary and aid society are members of the Presbyterian. Nineteen reports have been received.

There are three groups, Spartanburg, Union, and Greenville; sixteen auxiliaries have all women of their congregation as members; twenty-five volunteers are reported; five auxiliaries help Negroes; two visit jails; nine auxiliaries are silver seals; eight blue seals; twenty-eight women are honored in these reports. Fair Forest supports Miss Grace Farr in China; Spartanburg First, Mrs. Nannie Ravenel Fulton in Japan; Glenn Springs, a Bible woman in Japan; Fairview supports three native workers in the foreign field; Greenville First has missionaries in China and Brazil; Limestone, one in China. All give to missions of every sort and to the different causes.

The following churches have reported: Fair Forest, Fairview, Greenville First, Second, Third and Fourth, Nazareth, Spartanburg First, Union First, Center Point, Antioch, Fountain Inn, Glenn Springs, Greer First, Monarch, Union, Mt. Calvary, Pacolet, and Woodruff.

THE WOMAN'S AUXILIARY OF PIEDMONT PRESBYTERY was cut off from the South Carolina Woman's Missionary Union in 1910 and took at once the name of the Woman's Auxiliary

to Piedmont Presbytery. It is just to note that the organization of the original Union was entirely due to the efforts of the women of Piedmont, the churches and societies planning the first meeting being from Fort Hill, Seneca, Pendleton, Liberty, and Anderson, the meeting taking place in Anderson. Reorganization in 1910 was effected in Abbeville.

The oldest and most historic church of this section is the Old Stone Church, then Hopewell, Keowee, in 1790. Pendleton Church is its successor. Thirty-eight women have been distinguished in reports returned from twenty-two churches; twenty auxiliaries have been founded from sixteen Aids, thirteen Missionary and five children's societies; one Aid society is reported as active. One gold circle, five silver, and four blue circle auxiliaries are listed; one visits the jail, three help Negroes; all are "Foreign Missionary Societies" and do all that they can at home. They are divided into three groups, Oconee, Pickens and Anderson. Walhalla has sent Miss Frances Stribling to China and supports a native worker in Korea. Mrs. M. A. Hollingsworth established a "Home for Farmer Boys" in memory of her three sons. Broadway, at Belton, supports a pupil in Agnes Bradley School in China. Westminster cares for a cot in Elizabeth Blake Hospital. Pelzer contributes a library fund to the same hospital. Piedmont reports twenty-five volunteers. There are thirty-five churches in the Presbytery. Those reporting are: Anderson First, Central, Broadway, Fort Hill, Easley, Honea Path, Good Hope, Liberty, Pickens, Piedmont, Pelzer, Mount Zion, Seneca, Richland, Bethel, Keowee Chapel, Retreat, Varennes, Westminster, Walhalla, Fair Play, and Townville.

THE WOMAN'S AUXILIARY OF PEE DEE PRESBYTERIAL does not give in its two histories a definite date on which the change from the Union was made; 1910 appears to be the time and the meeting place was Hopewell Church. In 1911, the Missionary Jubilee was celebrated. In 1912, this Presbyterial, through Dr. Buckner, asked Synod's permission to form a Synodical organization and elected secretaries to represent three Assembly's Committees; and in the autumn held a one-day meeting in preparation for the first meeting of the Synodical, which was held in Bennettsville. This Presbyterial has founded a scholarship in the Columbia Theological Seminary in memory of Mrs.

Margaret Prince James. They support Bible women and helpers in Chunju, Korea. They have a church and manse fund. Darlington Church was the home of Dr. Hampden C. DuBose, the great missionary pioneer in China, and helped that family. This church organized for war work in the sixties. Cheraw Churchwomen were asked in 1880 by the Session to nominate women for the office of deaconess, but the plan came to nothing. Hopewell, Pee Dee, conducts a Negro Sunday School and an Interdenominational Circle. Hamer has a Mission Sunday School and partly supports a Korean helper. Hartsville has helped a local Colored Presbyterian Church. Carolina supports an outstation in the Congo.

Out of thirty-seven churches there are twenty-four auxiliaries, of which twenty have reported. Seven of these auxiliaries have all the women of their congregation as members; seven volunteers for life work are reported; there are eleven silver seal circles and six blue. One auxiliary visits a jail. There are three districts. The Presbyterial is interested in the Inter-racial work; sixty-eight women are distinguished in the reports. Churches reporting are: Bennettsville, Blenheim, Cheraw, Hopewell of Claussen, Clio, Chesterfield, Kingston, Dillon, Florence, Hartsville, Kentyre, Hamer, Carolina, Reedy Creek, Mullins, Fair Hope, Society Hill, Timmonsville, Darlington, and Patrick.

THE AUXILIARY TO THE PRESBYTERY OF SOUTH CAROLINA was organized at the meeting of 1912. It has continued to grow in membership, in spirituality and in accomplishment. It now reports twenty-eight auxiliaries out of forty-three churches on the list of the Synod. There are five groups: Abbeville, Calhoun Falls, Greenwood, Laurens, and Newberry; eight auxiliaries have the total number of women in their congregations as members; five do definite work for Negroes; two visit jails. There are five silver circle auxiliaries and eight blue.

The special work of the Presbyterial was at one time a cot in the Elizabeth Blake Hospital; at another, the school for Negro girls in Abbeville. Miss Leona Blake, of Greenwood, a president of the Presbyterial, served in Dr. Guerrant's Mountain Mission. An "Orene McIlwaine Fund" was also estab-

lished. Mrs. Josephine Boozer Manning, of Newberry, is the latest missionary reported from this Presbyterial. Greenwood reports several missionaries, and so do Clinton and Greenville. Their names are on the roll of honor. Liberty Springs has a share in a Bible Teachers' Training School in Hangchow. Hodges supports a Bible woman. The Presbyterial has sent out several missionaries. Ware Shoals has a Mission Sunday School.

This is a very historic section of our historic State and Presbyterianism was planted early among the people. Rocky Creek Church, of Greenwood, gave to domestic and foreign missions in 1825. Little Mountain, an old church, converted its neighborhood. Forty-four women are especially honored in these reports; twenty-one Aid Societies, fourteen Missionary, one Juvenile Society are mentioned. Many of the Aid Societies worked for mission and education as well as for local needs. The work now of these women is as broad as the work of the church. Churches reporting are: Ninety Six, Smyrna, Calhoun Falls, Rocky River, Providence, Aveleigh, Laurens First, Old Fields, Mount Carmel, Lebanon, Clinton First, Greenville, Hodges, Donalds, Thornwell Memorial, Upper Long Cane, Abbeville, Greenwood, Little Mountain, Friendship, Hopewell, Smith Memorial at Ware Shoals, Owings, Warrenton, Willington, Liberty Springs, Rocky Springs, Trinity Auxiliary to the three churches of Shady Grove, Duncan Creek, and Bethany.

THE WOMAN'S AUXILIARY TO CHARLESTON PRESBYTERY was formed on October 17, 1912, and immediately entered the Synodical. This Presbyterial covers the oldest section of the Synod, Edisto Church, tradition says, was founded in 1695. The White Meeting House, the earliest Presbyterian organization, was established about 1680, but in 1730 became Congregational, which it still remains. Several others are over two hundred years old. There are now twenty-seven churches in the Presbytery, but old Willtown, Corinth and Boiling Springs give no report of independent woman's work. North Charleston Church has disbanded. Twenty have auxiliaries. Mount Pleasant still continues its Aid Society, and so does Summer-ville its Missionary and Aid. The women of Knox and Community are now in Westminster's Auxiliary. One Education

Society, in Second Church, Charleston, still maintains its active independence of more than one hundred years.

Missions to Indians and Negroes were early taken up by women's societies and later missionaries went from this district to Asia; their names may be found in the list. Societies of men, women and children are reported in Second Presbyterian Church, Charleston; Home Missions are not neglected. This early influence is felt through the Presbyterian today. In 1911 the Jubilee year was celebrated in connection with all other Protestant churches in the City of Charleston. A well educated Colored woman, Mrs. Sarah Gray, widow of a Presbyterian minister, is the Presbyterian's missionary to the Colored people of the four Sea Islands. This work is the result of the meeting at the Rockville Church in 1915, where Mrs. Motte Martin had spoken of Africa and our own Colored people. Mrs. Sprunt's account reads, "There had been a storm of wind and rain. We made the return trip to Charleston on a tug. Eighteen of us stood tightly packed, with two inches of water on the floor. Here we had prayer about the pressing need of the colored people of the Sea Islands." At first the Rev. W. A. Young, colored, was engaged for this work, but soon Mrs. Gray began her very successful community work. In 1914, Congaree Presyterial was cut off from Charleston. The work of Charleston Presbyterian has been regular. Delegates have been sent from the first to Conferences for the Colored women. Charleston city churches support two Presbyterian homes, one in Summerville. Charleston, First, supports Miss Charlotte Kemper of Brazil; Charleston, Second, Mrs. P. F. Price, one of her own members in China, having added to her equipment at times, and gives partial support to Dr. Smythe in Japan. Other missionaries from this Presbyterian may be found in the list. Eight auxiliaries have all women of the congregation as members; six have volunteered for life service. There are five silver seal auxiliaries and five blue. Four auxiliaries help Negroes. There are four groups; one hundred and fifty-seven women are especially noted.

Churches reporting: Edisto, James' Island, Willtown, John's Island and Wadmalaw, Walterboro, Charleston First, Stoney Creek, Charleston Second, Beaufort, Westminster, including



Knox and Community ; Orangeburg, Barnwell, Mount Pleasant, Rockville, Summerville, successor to old Dorchester ; Harmony, New Wappetaw, Allendale, Corinth, Bamberg, Denmark, Boiling Springs, Estill, Blackville, Williston. North Charleston reported but disbanded.

THE WOMAN'S AUXILIARY TO HARMONY PRESBYTERY was formed in 1913. The first impulse towards missions was given by Dr. J. Leighton Wilson, our pioneer missionary to Africa. His influence was very strong through the Presbytery. In 1866 or '67, in Sumter County, Dr. Wilson and his wife established a "Home Institute" for girls, where much good was done. One missionary from Harmony went from that school, Miss Christine Ronzoni, a French teacher in Harmony College, had been converted and joined the Bishopville Church. Later she taught in Dr. Wilson's school and left to go home to Italy where she established in Milan, a Protestant school. Miss Carrie Reaves, of New Harmony, worked in the Kentucky Mountains, but died early. Harmony's present report is twenty-nine auxiliaries among thirty-two churches ; one small congregation, Hephzibah, uniting with the larger one of Bishopville. Fourteen reports have been received. Two churches are without auxiliaries. Of the auxiliaries, fourteen are divided into circles ; seventeen have attained the Standard of Excellence ; one gold, eleven silver, and six blue. They are divided into three groups and each holds a conference during the year ; ten auxiliaries include all the women in their congregations ; four help with Negro work, and one has jail work. Twenty-seven women have been especially honored for their work in the Presbyterial. There are nine volunteers for life service. Indiantown supports the Jennie McCutchen cot at the Elizabeth Blake Hospital. Sumter supports Miss E. B. French. There are many active congregations.

Mayesville is the mother of two missionaries, Miss Rebecca Wilson, from Mount Zion Church, and Mrs. Essie Wilson Price, from Second Church, Charleston, both in China. Mrs. Netta Cooper McEachern of Korea is from Wisacky and Mt. Zion Church. Miss Lina E. Bradley, of China, is from Bishopville. And others from Harmony may be found in the list.

Churches reporting are: Bishopville, Mount Zion, Manning, and Wedgefield. The other ten reports sent by Secretary.

The organization of the WOMAN'S AUXILIARY OF BETHEL PRESBYTERY was effected in 1915 and the new system and better understanding of everyone concerned brought rapid increase in influence and members. Mrs. J. R. Lindsay, of York, was its first president. As the Presbyterians of Bethel have been active since 1755, it is no surprise to find them energetic now. The Presbyterial has just held its 27th anniversary meeting. Of forty-six churches in the Presbytery, thirty-six have organized auxiliaries while the others, for local reasons, have as yet not taken this step. With forty churches reporting, the record of thirty-four Ladies' Aids, or kindred societies, twenty-seven missionary societies, and sixteen young people's or children's societies is partly given. Of these eight still function without auxiliary organization, though some look forward to it in the near future.

These auxiliaries are well organized and zealous, and every report received is of importance and interest. Their work is varied and broad in its scope. The Teen Age Circle is developing well. Some auxiliaries are interested in mill work; nine, especially York First, in Negro work. York had a Sunday School for Colored children in 1855, and Miss Margaret Gist and Mrs. McNeel have a Bible class for Colored women. Interdenominational classes are used in some places. The "Every Woman" membership rule is found good by thirteen auxiliaries. All are interested in foreign missions and the honored names of many missionaries are on their roll of membership.

The three groups report interesting conferences. There are four gold circle auxiliaries, ten silver, and nine blue; three visit jail and penitentiary. There are three groups, York County, Chester County, and Kershaw-Lancaster. There are forty-one volunteers for life service. One hundred and thirty-nine women are distinguished in these reports. York, First Church, supported Ella Davidson Little for many years. It now supports six out-stations and a Bible woman in China. Rock Hill is represented by Mrs. Ora Glenn Roberts in Brazil and partially supports Miss Margaret Hopper of Korea; Olivet cares

for an out-station in Africa ; Great Falls partly supports a missionary in China ; Purity is represented by Miss Margaret Douglas, of Brazil, and Miss Orene McIlwaine, in China ; Oakland Avenue, Rock Hill, has a missionary and native workers in China, workers in Africa and a pupil in a Brazilian school. Zion is interested in Mrs. M. P. McCormick, Blackstock in Miss Craig, in Cuba. Any others will be found in the list given elsewhere. The Presbyterial also keeps up a scholarship in the Assembly's Training School. Clover has a very active congregation, but no report.

Churches reporting are: York First, Cornwell, Bowling Green, Rock Hill First, Beersheba, Woodlawn, Olivet, Liberty Hill, Unity, Catholic, Blackstock, Zion, Pleasant Grove, T'irzah of Waxhaw, N. C. ; T'irzah, Lancaster ; Uriel, Heath Springs, T'irzah, York ; Van Wyck, Salem, Ebenezer, Smith's Turn Out, Great Falls, Bethesda, Kershaw, Richburg, Fishing Creek, Beaver Creek, Douglas, Ramah, Hebron, Purity, Bullock Creek, Beth-Shiloh, Lancaster, Oakland Avenue, Rock Hill ; Bethel, Blacksburg, Fort Lawn, and Mount Pleasant.

THE WOMAN'S AUXILIARY TO CONGAREE PRESBYTERY when cut off from Charleston Presbytery, met in Columbia, April 11, 1915. At the annual meeting, 1916, it was reported that sufficient funds were in hand, and Miss Genevieve Marchant was sent to Brazil as Presbyterial Missionary. The Presbytery announced its special interest in the Negro work. The last minutes report three groups. There are thirty-one churches in the Presbytery, of which twenty-three have auxiliaries, seventeen reporting. These seventeen were organized from sixteen Aid and seven Missionary societies ; forty-five women are honored in these reports. Two churches report having been founded by one woman each, Edgefield and Rowan Chapel. Mrs. Mattie Hill acted as "deacon" in Edgefield. Sion claims the oldest organization of the women of a congregation, in 1819, an Auxiliary to the Foreign Missionary Society, which at that time cared for the Synod's missions ; and Bethesda, Camden, the first missionary subscription, in 1806, under Dr. Andrew Flinn. The Presbyterial supports Miss Genevieve Marchant in Brazil, and Hopkins Church reports one volunteer.

Columbia being a city of colleges has always personal work with students. Mrs. Jennie Wilson Woodrow Woodbridge was a student and had her home there. Other women missionaries may be found in the list. Columbia has also worked and prayed for the soldiers of two wars, as have other towns and churches. The Colored Women's Conference is held at Benedict College.

Congaree's report gives nine auxiliaries having all women of their congregations as members. There are fifteen volunteers for life service; one gold circle auxiliary, four silver, and four blue. Two auxiliaries visit jails; one helps foreigners; four care for Negroes.

Churches reporting are: Aiken, Arsenal Hill, Bethesda, Camden; Edgefield, Columbia First, Hopkins, Salem, Sion, St. Matthews, Trenton, Richland, Rowan Chapel, Woodrow Memorial, Batesburg and Leesville, Eau Claire, Rose Hill, Aimwell, Shandon, and Bethune.

Beech Island, Langley, Saluda, Fort Motte, and Longtown have no organized women's work, and it was difficult to approach them.

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The following report from the Greenwood Auxiliary gives expression to such general experience, that it must needs be included, without consulting the author, who appears to be Mrs. S. C. Hodges:

Our little old organ in Sunday School nobody wanted to play,  
When your pedal extremities were exhausted there were only groans  
to repay.

Yes, we needed a piano badly, but our church pledges had to be paid,  
"There's not a bit of money," said the brethren, "But there's the Ladies'  
Aid."

Then every Sunday morning over the carpetless floor,  
There was the print of footsteps from the platform to the door.  
The noise was simply awful—some effort had to be made—  
"I wonder if 'they' wouldn't do it?" "I mean the Ladies' Aid."

At the Manse some mantels were wanted—the pastor's study was bare,  
A church hedge others demanded, while various things needed repair.  
"That's all very true," the Session asserted, "but we are much afraid  
Nothing can be attended to unless you ask the Ladies' Aid."

Friends, you know the way to heaven is long and rough and steep,  
 With slopes of care on every side and the pathway hard to keep.  
 Don't you s'spec' if the men try to climb there alone their hearts will  
 be sorely dismayed?

I wonder if they can get there at all without the Ladies' Aid!

The total amounts and per capita statements reported by the  
 Presbyterial Auxiliaries in 1925 are given below :

PRESBYTERIAL—	NO. AUX.	PER CAPITA	TOTAL
Enoree . . . . .	32	9.	\$ 16,992.00
Piedmont . . . . .	22	14.	11,340.00
Pee Dee . . . . .	24	12.	12,688.00
South Carolina . . . . .	28	8.	9,735.12
Charleston . . . . .	20	10.	7,110.00
Harmony . . . . .	29	8.	7,664.00
Bethel . . . . .	36	13.	19,546.00
Congaree . . . . .	23	7.	9,559.00

In 1925 the division of the Synodical into eight Presbyterials exists. Bethel contains three counties, York, Chester and Lancaster, with a section of Kershaw. Charleston has eleven: Allendale, Bamberg, Barnwell, Beaufort, Berkeley, Charleston, Colleton, Dorchester, Hampton, Jasper and Orangeburg. Congaree covers almost eight: Aiken, Calhoun, Edgefield, Fairfield, Lexington, Richland, Saluda, and the larger portion of Kershaw. Enoree contains four counties: Cherokee, Greenville, Spartanburg, Union. Harmony has a small part of Florence, and the four counties of Clarendon, Georgetown, Sumter, and Williamsburg, with the greater part of Lee. Pee Dee contains six entire counties: Chesterfield, Darlington, Dillon, Horry, Marion, Marlboro, the larger part of Florence and a small section of Lee. Piedmont has Anderson, Pickens and Oconee. South Carolina is made up of Abbeville, Greenwood, Laurens, McCormick and Newberry.

## CHAPTER V

## Gifts

When our Lord was born a human child on this pitiful earth, men came bearing gifts. But women tended Him, made robes for Him, anointed His feet with precious ointment, laid Him in the tomb with spices. And through all the history of Christendom runs the tale of women and gifts. It is not proposed to treat here of any gifts to missions, only of the gifts offered to our Lord's body as we apprehend it personally, each in her own church.

As there is every divergence in the reports from which this chapter is woven, this list is fragmentary in the extreme. It must be taken as showing the spirit of the women of South Carolina and considered as the specific from which the general may be deduced. All societies were "Ladies' Aids" in the things of Martha in the beginning and all auxiliaries are still.

The first gift on record made by a South Carolina woman to her church is that of the lot of land on which the First Presbyterian Church in the Colony was built. The White Meeting House of Charles Town was built on land belonging to one Henry Simonds, who, before his death in 1695, gave the lot but made no deed to confirm the gift, the land remaining the legal property of his widow, Frances Simonds. Her deed of gift in 1704 declares that "the Dissenters have for many years since built a Meeting House on the said plot of ground," "a brick Meeting House," and her will of 1707 speaks of it as "the Presbyterian Church," and leaves in addition a silver cup marked H. S. and (if certain persons died) her house and land. These papers are in existence.

This church later grew to prefer the method called Independent or Congregational. By 1729, when the movement to establish the Scotch or First Presbyterian Church by the orthodox Presbyterians of the congregation was begun, it became definitely Congregational. But we have from Dr. Howe's history the following gifts, all to the White Meeting House, which are quoted to show the spirit of the women: In 1730, Lydia Durham bequeathed certain yearly rents; about 1760, Anne

Mathewes bequeathed five hundred pounds; in 1770, Mary Haskit left two hundred pounds; Sarah Stoutenbury in 1779, 1,905 pounds; Miss Mary Lamboll Thomas, 2,000 pounds in 1777. Mrs. Mary Ellis gave 3,000 pounds in 1780; in 1801, Mrs. Frances Legare bequeathed her house on Tradd Street; in 1807, 147 ladies subscribed to the building of the new church. Another female benefactor, Mrs. Elizabeth Huxham, gave \$1,000, the income of which was to be used for poor females who receive pecuniary relief on Sacramental occasions; and Mrs. Lucilla Simons gave \$2,000, income of which was to be used for repairs, and also gave \$5,000 to build Simons Hall at the Seminary. Mrs. Jane Keith gave a font and large sums to the organ, besides \$10,000 for the "promotion and spread of the Gospel Kingdom of Jesus Christ and the Glory of God" to Miss Sarah Stevens, and Miss Stevens bequeathed it to the pastor and deacons of the church for the spread of preaching in Charleston. Miss Rebecca Barksdale and Mrs. Dr. F. Y. Porcher were liberal donors.

As Charleston through age is entitled to and has taken precedence, the few gifts of women that have crept into the reports of old First or Scotch Church must come next. The Sewing Society admits altering the pulpit, building a lecture room, later buying land and enlarging it, recently helping to again improve. They have given new pews, organ gallery, carpets, clock, lamps, cushions, gas fixtures. Specific gifts are: A baptismal bowl, given by Mrs. Sarah J. K. Forrest; two silver plates added to the Communion service by Miss M. B. Mure; pulpit furniture from Mrs. Margaret McDougal and her brother as a memorial to their mother, Mrs. Pennal; fund by Mrs. George Brown, used for organ; two mahogany music cabinets by Miss Virginia Douglas.

Second Church, Charleston, has a so unusual fund that it must be mentioned here, although for foreign missions. Two gifts, one in 1848 of eight shares of Bank of South Carolina stock and, in 1849, three lots of land, from Mrs. Maria Moore, Colored; the income from the first to go to the African Mission, preferably to Mr. Catto (a Colored Presbyterian minister from the congregation) "as long as he labored there and maintained his Christian character." The Communion service was the



gift of Mrs. John Robinson. The "Sunday School Workers" raised \$3,000 for a building under the leadership of Mrs. Mary T. Robinson and Mrs. James Allan. A Manse fund was begun by Misses Margaret and Agnes Adger and later ensured the purchase of a Manse. Dr. Sarah C. Allan has recently given the church a copy of Howe's History and Mrs. S. G. Stoney added a set of the old Manuals and other records of the congregation. Miss Sarah A. Smyth and Mrs. Augustine T. Smythe cared for the graveyard for nearly forty years. John's Island and Wadmalaw marked all unmarked graves with marble head and foot stones, put up iron fence, new roof, organ, carpet, repairs. James' Island, society first called "Cemetery Society," organized for that purpose. In new building, auxiliary put in the organ as a memorial to Mrs. H. G. Walpole; the font was given by the Misses Lil and Julia B. Leby in memory of an infant brother; the Communion Table by Mrs. Edwards; desk by Mrs. Robert Leby as a memorial to her husband; three pulpit chairs, a memorial from the family of the Reverend W. G. Vardell. Beaufort works for a new building, Rockville has a new roof, Summerville helps church and manse, Harmony Church furnished carpet, chairs, pulpit. New Wappetaw, organ, S. S. books, helped with new church and furniture. Bamberg, bought carpets, piano and manse. Blackville heated church and played sexton. Knox helped build church. Williston helps church. Community helping to pay for building.

In Harmony Presbyterial, McDowell Church reports fence and paint for manse, carpet, pulpit furniture; Summerton's first preaching place was the carriage house given by the Misses Abbie and Eliza Dukes and moved to the church lot.

In Piedmont Presbyterial, Iva's Communion service is the gift of the Philatheas; Pickens women gave organ and chandelier; helped to build new church. Honea Path, thirty-three pews by Mrs. Malcolm Erwin, Sr.; Communion pitcher, Mrs. Mary Greer Armstrong. Bethel, Mrs. Catherine Sharp, seven acres of land for church lot; auxiliary, carpet and window shades. Liberty, carpet, paint, heaters, silver Communion service, chandeliers. Seneca helped with new church, pulpit and chairs, platform for choir, manse; Communion table, Mrs.

McCay in memory of her husband; Miriam and Woman's societies, individual Communion service. Carpet, Mrs. Livingston; carpet, Mrs. Orr Hamilton; Bible, Mrs. B. F. Sloan; lights, Mrs. J. W. Stribling.

Piedmont Church: Communion service, carpets, two organs, piano; pulpit scarf, Mrs. Rebecca Lee. Pelzer, Mrs. Ellison A. Smyth and her husband gave Communion service in memory of their son. The society has helped to build and furnish church, also to build Jane Wade Memorial Chapel and provided organ for this. Varennes, individual Communion service, Bible, collection plates, organ, etc. Fair Play, Miss Marion Compton, Communion service; society, Sunday eggs, carpets, iron fence and hedge. Richland, organ, pulpit chairs, book racks, hymn register board. Anderson First, Communion service and linen, helped build new church, added stone steps and carpets, helped with pipe organ, fenced cemetery. Fort Hill, built manse, carpeted church, partially paid for organ. Walthalla, carpet, organ, manse. Westminster, Communion service; Mrs. Harriet Peden, linen; Miriams gave individual Communion service and table; Mrs. J. J. Harrell, silver collection plates; society, lamps, carpets, pulpit furniture, choir chairs, organ. Easley gave individual Communion service, helped furnish church and build manse, heated church, gave carpet, hymn board for Sunday School, repairs, keeps yard in order.

In South Carolina Presbyterial, old Rocky Creek, now Greenwood, gave in 1823 to missions and Bible cause. Smyrna's Sewing Society met regularly with profit to the church. Calhoun Falls, bought piano, carpet, stove. Rocky River furnished church. Lowndesville supplied paint and carpet; Aveleigh, carpet; Mt. Carmel, built, improved, refurnished, bought pulpit and piano. Clinton's Ladies' Aid at one time made all the clothing of the boys in Thornwell Orphanage as part of their church congregation. Greenville King's Daughters, carpet, pulpit furniture, table, lights, organ, now raising funds for new carpet, in part with Sunday offerings. Hodges, Bible, carpet. Abbeville, handsome windows, furnishings. Friendship, painted church; table, carpet, scarf, pulpit furniture. Hopewell, working for organ. Owings helped build and furnish. Willington contributed towards new church.

In Congaree Presbyterial the First Church of Columbia (date 1774) can claim the Law Building at Columbia Seminary, the gift of Mrs. Agnes Law. The women worked for the Seminary in 1830. Mrs. William S. Plumer began and Mrs. Thomas S. Bryan worked for the fund for building the lecture room, now the Smith Memorial Chapel, also a fund to repair steeple. Mrs. Flenniken worked for the Chapel. Mrs. Felixina Baker Woodrow, wife of Dr. James Woodrow, installed and kept light in churchyard. The Woodrow Memorial Church was built by Mrs. Woodrow in 1908 as a memorial to her distinguished husband. Hopkins, Communion service. table, paint. Aiken, improvements. Salem and Sion, 1817, gave their pastor, Rev. Anthony W. Ross, life membership in American Bible Society; Sion had an Auxiliary Bible Society. Salem's Aid record says in 1893 the Session reported that the women rendered valuable service in working for new church; historian's comment, "and no doubt, they did." Richland women, Communion service, organ, chandeliers; Mrs. Joyner gave the lot. Rowan Chapel, Mrs. John L. Gettys founded the church; gave lumber from her own trees, raised fund and organized an Aid Society. St. Matthews Aid Society founded the church; raised money selling aprons. Trenton, women raised subscriptions to build church, also gave carpet, organ, pulpit furniture.

In 1771, Mrs. Smith gave \$1,000.00 to build a church in Camden, so her tombstone says. But Bethesda never received this fund. Miss Ellen Tweed planted the rose bed and put the hedge around the churchyard. The Ladies Aid has attended to repairs, the manse, sometimes the pastor's salary, carpets, pews, lights, paid part of organ; is now working for a Sunday School. Eau Claire gave Communion service, carpet, baptismal bowl, a cement walk, etc. Edgefield, Mrs. Martha Wardlaw Hill founded church and raised over \$3,000 for it. She was the first Ladies' Aid and Board of Deacons. She borrowed from a building and loan association and paid the interest. Miss Esther Rainsford, now Mrs. Bunyan Morris, gave Communion service and lot.

The gifts of Bethel Presbyterial as reported: York, First, Miss Agnes Moore gave a half interest in the manse to the church; the Ladies' Aid helped to build the church; Mrs. Willie

McCorkle Moore, Mrs. S. M. McNeel, Mrs. I. D. Witherspoon and others bought an organ for the church by publishing a cook book. Ladies' Aid also gave \$1,000.00. The McNeel Memorial Sunday School Building was erected in 1917 by Mrs. S. M. McNeel in memory of her husband. She has since added a Primary room. The Laura McGill Memorial in the Sunday School building consists of two additional rooms for the Beginners' Department, erected by Mr. and Mrs. J. R. Cannon in memory of their eldest child. Mrs. Hulda McNeel Moore, legacy of \$1,000.00 for the benefit of church organist. Mrs. Lila Peck Muller, hymn boards in memory of a former pastor, Dr. T. R. English. Woodlawn Church, two silver Communion services, linen, Bible, books, three sets of pulpit furniture, two carpets, two organs, three lighting systems, also helped with funds for manse.

Purity reports a dressing gown for the pastor. Bullocks Creek, silver Communion service from Mrs. Mary Davidson McNeel; table, Mrs. John Sherer; chair, Mrs. Andrew Hafner. Beth Shiloh, two carpets, books, etc. Lancaster, piano, general repairs. Oakland Avenue, Rock Hill, gave pipe organ, helped build church. Miss Sallie J. Gibson left substantial legacy. Mount Pleasant, Communion service, lamps, pulpit chairs, also painted church. Bethel, carpets, sold church history. Blacksburg, helped buy lot and build manse; lights and water. Bowling Green, women helped to build new church. Olivet, Ladies' Aid, Communion service; lot for church, Miss Mary M. Ashe and Miss A. Lou Ashe; Aid, pulpit furniture, carpets, lights, collection plates, organ, furnace, janitor. Also helped to remodel church.

Liberty Hill, Mrs. W. S. Perry gave Communion service, lot given by Mrs. John Brown Bell; Ladies' Aid helped build church; Auxiliary has given carpet and lights. Unity, Fort Mill, repairs and pipe organ. Blackstock, Communion service, repairs. Pleasant Grove, Communion service, pulpit desk, carpet. Tirzah, Lancaster, carpet, pulpit furniture, fenced cemetery, repairs, help with manse. Tirzah, York, Communion service, pulpit furniture, lights. Ebenezer, remodelled Sunday School, repaired church. Cornwell, lot given by Mrs. M. E.

Cornwell, Aid helped build church. Great Falls, Mrs. H. B. Mebane gave Communion service; Aid helped with new building and organ. Kershaw, Communion service, pulpit furniture, carpet, bell, electric lights, piano. Hebron, Mrs. Eliza Grafton gave Bible; Mrs. Dixon, table, collection plates, organ.

In Pee Dee Presbyterial: Darlington reports ceiling church in 1833. Clio helped to build and furnish church and manse. Mullins, helped with church, manse and Sunday School; organ given by one woman. Latta, carpet, pulpit furniture, helped remodel and paint, helped with manse. Bennettsville, Mrs. Matheson gave two silver collection plates in memory of her father, Aid planted hedge around churchyard. Cheraw, improvements. Kentyre women have given new carpet, heater, carpet sweeper, vases and book racks. Hopewell (Claussen), paint and carpet. Florence, individual Communion service, organ, carpets. Kingston, two Communion services, gave manse lot, built manse. Chesterfield, piano and furnishings. Society Hill, Communion service and table, pulpit furniture, lamps, organ, carpet, paint, helped to build manse. Hartsville, shrubbery and improvements on church grounds. Patrick women are collecting funds for a church. Carolina, individual Communion service, pulpit desk and chairs, carpet, rug.

Enoree's gifts are as follows: Fair Forest, Communion service from Mrs. Elizabeth L. Gist, with linen still in use after sixty years; Bible, Mrs. Laura Roseborough; Mrs. Henry Means and her husband gave chairs for pulpit. Jonesville Church, Mrs. Ann H. Eison gave walnut to build pulpit and Communion table; Mrs. Lindsay bought paint and turned painter and painted all the inside woodwork; Miss Anna Hames furnished part of the lumber from which the church was built. Grindal Shoals, Communion service given by Mrs. Sarah F. Gist. When these three churches combined in 1906 as Fair Forest, the Grindal Shoals service was given to Pacolet. Union, church lot given by Mrs. Louisa Gist Gage. Women gave pulpit furniture and table, also \$400 towards building. Greenville First, founded by Mrs. Stone, women helped to build it with a basket. Greenville Second, women raised first money for building. Monarch, Communion service given by the Misses McCutchen. Spartanburg First, Mrs. E. A. Judd be-

queathed \$15,000. Nazareth, individual Communion service given by Miss Rosa Gresham, collection plates by Mrs. Nannie Coan; Mrs. Jamison, \$1,000; Mrs. F. E. Anderson, \$5.00; Mrs. Rosa Wingo, \$5.00. Tradition says that twelve acres of land were given by a Mrs. Caldwell. Ladies raised \$400 for new carpet. Fairview, paint, carpet, roof, stoves, painting the manse, tent for use of cemetery.

In the words of Dr. George Howe, "The ladies of the church have zealously engaged from early times in every good work, their alms and prayers have gone up as a memorial before God."

## CHAPTER VI

### Woman's Auxiliary, 1912-1922 The Synodical

(The following section of the history of the Woman's Auxiliary to the Synod of South Carolina has been given without change as, like the "Introduction" and the section on "Societies"—in fact, like any work of Margaret Adams Gist, it conveys the necessary information ably and with absorbing interest.—L. C. S.)

April 11, 1912, should be marked with a white stone in our church calendar, for it was on that date that a long step forward was taken by the women of the Presbyterian Church in South Carolina.

Following a period of consultation, planning, and prayer, a group of the Church's most consecrated and intelligent women met in the First Presbyterian Church, Columbia, S. C., to consider the organization of a State Synodical. The names of those pioneers, to whom all honor is due, are:

Harmony Presbyterial—Mrs. A. R. Woodson, Mrs. N. Y. Alford.

Pee Dee Presbyterial—Miss Julia G. Erwin, Mrs. M. B. John.

South Carolina Presbyterial—Mrs. John Lyon, Miss Annie Blake.

Bethel Presbyterial—Miss Lesslie D. Witherspoon.

Piedmont Presbyterial—Mrs. T. E. Stribling.

Enoree Presbyterial—Mrs. W. W. Simpson.

Charleston Presbyterial—Mrs. Jas. O. Reavis, Mrs. S. L. Leiby.

The place was one to inspire to high thought and endeavor. For this was the church of Dr. George Howe, author of the "History of the Presbyterian Church in South Carolina," Dr. Thomas Smyth, Dr. John Witherspoon, Dr. B. M. Palmer, Dr. J. H. Thornwell, Dr. J. L. Girardeau, and Dr. Samuel Smith, men who were the glory, not of the State alone, but of the whole Southern Presbyterian Church. In this church the boy, Thomas Woodrow Wilson, learned his Shorter Catechism and imbibed those principles which have made him the world apos-



tle of peace and good will, and in the quiet churchyard surrounding the sacred building lies buried Ann Pamela Cunningham, who, weak in body but strong in spirit, was the preserver of our national shrine, Mt. Vernon, the home of Washington.

Representatives from each of the seven Presbyterials composed the meeting with Mrs. W. W. Simpson, of Woodruff, acting as chairman, and Mrs. John Lyon, of Greenwood, as secretary. This body of women unanimously agreed to carry back to their Presbyterials, for their adoption, an overture to Synod, asking permission to organize the Synodical. Mrs. J. O. Reavis, of Columbia, and Mrs. John Lyon were the committee which drew up the overture. During the fall of 1912 all seven Presbyterials unanimously adopted these resolutions. Dr. J. O. Reavis, then pastor of the First Presbyterian Church of Columbia, presented the overture to Synod and it was referred to Synod's Committee on Woman's Work. The members of this committee were: Rev. H. A. Knox, Chairman; Rev. C. F. Rankin, Rev. T. O. Johnston, Elder A. B. Morse. During the winter the committee notified the women of their approval and gave consent to the formation of the Synodical. Accordingly the seven Presbyterial Presidents met again in Columbia, February 16, 1913, Mrs. John Lyon, Secretary.

The Executive Committee of Charleston Presbyterial was present in a body to meet the seven Presbyterial Presidents. This meeting was held in the Ladies' Parlor of the Smith Memorial Chapel. Mrs. Bridgman, as member of the Executive Committee of Charleston Presbyterial, opened the meeting. Mrs. M. B. John, of Bennettsville, was elected Chairman; Mrs. L. D. Deschamps, of Elliott, Secretary. A provisional organization was effected with Mrs. J. O. Reavis, President; Miss Mamie Evans, Secretary; Mrs. Pearson, third member of the Executive Committee.

The first regular meeting of the Synodical of South Carolina was held in the First Presbyterian Church of Bennettsville, October 21-22, 1913. Mrs. J. O. Reavis, President; Miss Julia G. Erwin, Acting Secretary. A constitution was adopted and much planning for the future filled the two October days. Mrs. Reavis declining reelection, Mrs. S. L. Leiby, of Charleston, became President; Mrs. M. B. John, Secretary and Treas-

urer; women, able and interested, were elected to the headships of the different departments.

The first annual meeting of the Synodical of South Carolina was called to order by the President, Mrs. S. L. Leby, in Purity Church, Chester, S. C., October 6, 1914. The official family was:

President—Mrs. S. L. Leby, Charleston, S. C.

Secretary—Mrs. M. B. John, Bennettsville, S. C.

Treasurer—Mrs. C. E. Graham, Greenville, S. C.

Secretary Foreign Missions—Miss Lila Junkin, Piedmont, S. C.

Secretary A. H. Missions—Mrs. Raymond Beaty, Anderson, S. C.

Secretary L. H. Missions—Mrs. N. Y. Alford, Wisacky, S. C.

Secretary C. E. and M. R.—Mrs. A. C. Izard, Rock Hill, S. C.

Secretary S. S. and Y. P. Work—Miss Fannie McCaughrin, Newberry, S. C.

Secretary Literature—Miss Lesslie D. Witherspoon, York, S. C.

The Presbyterian Presidents present were:

Bethel—Mrs. A. P. D. Gilmour, Chester, S. C.

Charleston—Mrs. Alexander Sprunt, Charleston, S. C.

Congaree—Mrs. R. B. Grinnan, Columbia, S. C.

(Congaree was represented but did not officially join the Synodical until 1915.)

Enoree—Mrs. F. L. Mayes, Greenville, S. C.

Harmony—Mrs. N. Y. Alford, Wisacky, S. C.

Pee Dee—Mrs. T. Fraser James, Darlington, S. C.

Piedmont—Mrs. T. S. Stribling, Seneca, S. C.

South Carolina—Miss Annie Blake, Ninety Six, S. C.

The reports from the Presbyterials showed much progress. It was agreed that the one object of the Synodical should be "to aid all local societies in every way. One unbroken line of women working together for Christ." All unnecessary expense was eliminated, the Synodical striving to keep this a helpful, executive body, not an extravagant assemblage. The hospitality was delightful, but of Christian simplicity. Mrs. C. E. Graham,

of Greenville, in an address on "How We Can All Help in This Crisis," struck the keynote of the work: "If Christian women would give their very best intellect to their missionary programs, we would have the same interest in our missionary societies that exists in club work done by women."

At this Synodical meeting Mrs. Winsborough's address on "Organized Work" cleared up many problems and inspired far-reaching plans for the future. And so the new machinery was installed after much tedious work, and with prayer and self-denial on the part of the workers. The Scotch-Irish Presbyterian from the hill country and the French Huguenot from the seashore had clasped hands. It was believed that the State body would strengthen and unify the work of the seven (now eight) splendid Presbyterials. And it has—for in union there is strength, and we are "one body in Christ."

Mrs. S. L. Leiby, of Charleston, S. C., served as Synodical President from 1913 to 1916. The keywords of her administration were: First, PRAYER; second, WORK; third STUDY. "Studying to show ourselves workmen approved of God." New societies were formed, the membership increased by leaps and bounds, the number of missionary study classes and prayer bands grew. Emphasis was laid upon Home Missions. Rev. G. G. Mayes told the Synodical that the Presbyterian Church was stronger in South Carolina than in any other State in proportion to its population, so *noblesse oblige*. Mrs. Leiby was deeply interested in the work among the Negroes. The idea for the School for Negro Girls, which has just been finished at Tuscaloosa, Alabama, and which will be formally opened in September, 1922, originated in the South Carolina Synodical. It was planned to take over the "Abbeville School for Negro Girls," started by Northern philanthropists. But circumstances rendered this inadvisable, and the sum of \$2,500.00 contributed for that purpose was turned over to Mrs. Winsborough and became the nest egg of the school at Tuscaloosa. Mrs. Leiby's strong personality and deep spirituality made an indelible impress upon the life of the Synodical while it was in its initial stage.

Mrs. Andrew Bramlett, of Clemson College, succeeded Mrs. Leiby as President of the South Carolina Synodical, serving from 1916 to 1919.

Mrs. Bramlett has missionary blood in her veins, being the granddaughter of the Rev. F. E. Sheldon, a missionary on the frontier. She received her training in church work in the virile atmosphere of the Central Church, of Atlanta, Georgia. She had served as President of Piedmont Presbyterial for one year, so brought experience and familiarity with the work to the president's office. Mrs. Bramlett has a logical mind and sound judgment. Her special work was organization. She carried on Mrs. Leiby's plans along every line, until the Synodical became an established and recognized institution in the work of the Church.

Bible study classes and prayer bands were emphasized. The objectives were begun, and in 1919 the standard of excellence was reached by the eight Presbyterials, a record of which the South Carolinians were very proud when it was mentioned at the Atlanta Conference, and which was not equalled by any Synodical at that date. Mrs. Bramlett is now (1922) First Vice President. As such she is Mrs. Mayes's right hand. They both keep in touch with the work by frequent visits to Auxiliaries and Presbyterials.

In 1919 Mrs. F. Louise Mayes, of the Fourth Presbyterian Church, Greenville, S. C., became President of the Synodical. Mrs. Mayes, who was always an active church worker, brought ripe experience as an executive to the work. For four years Mrs. Mayes was State Regent of the Daughters of the American Revolution of South Carolina. During the World War she was Chairman of the Woman's Division of the State Council of Defense. She was President of Enoree Presbyterial for three terms. And she is now (1922) Chairman of the Woman's Inter-racial Committee of South Carolina. Her charming personality, added to her consecration and ability, made Mrs. Mayes an ideal head for the Synodical.

During her three years of service the Synodical has reached the standard of excellence each year, seven out of the eight Presbyterials making ten per cent gain in membership and twenty per cent in gifts. Mrs. Mayes has continued and developed all lines of work. She has emphasized the work among the young people, both in the Sunday School and in the home. She considers our relations to the work among the Negroes as one of the vital questions confronting the Church.

At the meeting of the Synodical in Hartsville, S. C., November 6-7, 1919, Mrs. Lizzie Wells, who was sent to the Tuscaloosa Conference for Colored Women by Harmony Presbyterian Auxiliary, made a splendid report of this meeting. Her testimony was sufficient to prove that these conferences are doing great things for the uplift of the Colored women.

Following a resolution offered by Miss Amey Allan, of Charleston, at that same meeting of the Synodical, the Committee on Recommendations reported the following resolution, which was adopted: "Fourth—That there be appointed a Synodical Orphanage Committee to promote interest in Thornwell Orphanage." Since that action each Presbyterian has appointed a committee which has promoted sympathetic and intelligent interest in, and giving to, the Orphanage.

In the summer of 1920 the Synodical President was represented at the Woman's Advisory Council at Montreat, N. C., by Mrs. Leslie Stribling, of Seneca, S. C. Mrs. Stribling reported that South Carolina had the largest State representation at the Summer School of Missions, showing the earnestness and enthusiasm of our women.

The Synodical takes a lively interest in the Church of the Pilgrims, Washington, D. C., and has helped Dr. Bird in every possible way.

In January, 1921, at the time of the meeting of the Laymen's Convention in Greenville, S. C., Mrs. Mayes conducted a Woman's Parallel Conference. This assemblage of women, one thousand strong, from North Carolina, Georgia, Florida and South Carolina, were among the choicest spirits of the Southern Church, and there are no standards by which its spiritual value can be estimated. One of the results is that the Presbyterian women throughout the State are organized and praying daily, but especially every Tuesday, for a state-wide revival.

The Synodical is following the program mapped out by Mrs. Winsborough, in toto, in the departmental work, the secretaries of which are all able and consecrated women.

At the eighth annual meeting of the Synodical held in Clinton, S. C., October 5-6-7, 1921, the Committee on Recommendations, Mrs. W. L. Dunovant, Chairman; Mrs. T. D. Johnson,

Mrs. Andrew Bramlett, offered the following recommendations which were adopted :

## RECOMMENDATIONS

1. In union there is not only strength but salvation. Therefore, we, the Synodical of South Carolina, in session at Clinton, overture the Synod in session at Greenville to unite with us in an earnest campaign of prayer for a revival throughout sin-sick and blood-stained South Carolina.

2. As a preparatory step we respectfully overture the Synod to urge the ministers to preach at an early date upon the sacredness of human life from God's standpoint and upon the certainty of punishment for breaking down and disregarding God's standards.

We believe if South Carolina is convicted of her sinfulness before God in her general lawlessness, bloodshed and varied crimes, the contrition of heart of our beloved commonwealth will be followed by a fleeing to the only Refuge and a great religious awakening will follow. If prayer is the power that we profess it to be, why not put it to the task of moving this mighty blot that rests upon our State?

3. That the Synodical appoint a committee from this body to cooperate with Mrs. Archibald Davis on the Continuation Committee of the Race Relationship Committee.

4. That we overture Synod to appoint a committee to cooperate with our committee, appointed by the President, to plan and develop a Young People's Conference in the State and that we jointly appropriate not less than \$200 for the expense of the Conference.

5. That the Secretary of Literature cooperate with the Secretary of S. P. and C. Home Missions in making a definite canvass in behalf of the *Monthly* published at Thornwell Orphanage.

6. That the Executive Committee consider the advisability and practicability of conducting next summer a two weeks' Bible Conference in each Presbyterial for the purpose of training much needed leaders in Bible classes.

7. That some one be selected to select and purchase the promised pair of andirons for the Winsborough Building.



8. That we consider the request of the South Carolina women assembled at Montreat the past summer to include in our budget the South Carolina Home at that place.

9. That we tender our services and cooperation to Synod at its meeting in Greenville in an intensive campaign to reclaim the waste places of our state and do our part in bringing into our Sunday Schools the thousands of children who have no affiliation.

Honorable mention must be made of Mrs. S. C. Hodges, of Greenwood, the Synodical Secretary of Literature. Mrs. Hodges is a *rara avis* among secretaries, consecrated and capable. She has dignified the office of the Secretary of Literature, and has inspired effort on the part of, and given so much practical assistance to, the local auxiliaries.

This history would not be complete without special mention of Mrs. Leslie Stribling, of Seneca, who has been the faithful Secretary of the Synodical for three years.

For the same term of service Mrs. A. B. Morse, of Abbeville, has made a most excellent treasurer.

At the first meeting of the women of the Southern Presbyterian Church for organization, which was held in the North Avenue Church, Atlanta, Ga., February 9, 1912, South Carolina was represented by Mrs. W. W. Simpson, of Woodruff, S. C., and Miss Leona Blake, of Greenwood, S. C. At the meeting in August of that same year at Montreat, N. C., when the organization was formed, the representative of South Carolina was Mrs. A. R. Woodson, President of the Harmony Presbyterial.

Another interesting fact is that the first meeting of the Woman's Advisory Council was held in the home of Mrs. C. E. Graham at Montreat, N. C.

The churches which have been hostesses to the Synodical are: The First Presbyterian Church of Bennettsville, S. C., October 21-22, 1913; Purity Church, Chester, S. C., October 6-7, 1914; Presbyterian Church of Seneca, S. C., October 6-7, 1915; First Presbyterian Church of Bishopville, S. C., October 4-5, 1916; Presbyterian Church, Abbeville, S. C., October 16-17, 1917.



The fifth annual meeting of the South Carolina Synodical Auxiliary, which was to have met at Estill, S. C., on October 10-12, 1918, was called off on account of the influenza epidemic. The officers did not consider it wise to attempt to hold another meeting, but held an executive session on February 4th and 5th in the Arsenal Hill Presbyterian Church, in Columbia.

The Presbyterian Church of Hartsville, S. C., entertained the Synodical November 6-7, 1919; Presbyterian Church of Manning, S. C., October 6, 1920; Thornwell Memorial Church, Clinton, S. C., October 4-5-6, 1921.

To Dr. E. P. Davis, Chairman of Synod's Committee of Woman's Work and pastor of the Second Presbyterian Church of Greenville, S. C., the women of the church owe a debt of gratitude for the sympathetic interest he has always shown in the Woman's Work and the splendid recognition he has given them in Synod.

Dr. James O. Reavis, Associate Field and Foreign Secretary, Nashville, Tenn., has always been most helpful and encouraging, for which we take this opportunity to thank him.

The South Carolina Synodical is ten years old—April, 1912-April, 1922. The Synodical is a shining success. To prove it are given the following parallel reports :

### Report of the Woman's Auxiliary of the Synod of South Carolina, 1914-1921

#### NUMBER OF CHURCHES IN SYNOD, 291

	1914	1921
Number Women's Societies .....	193	183*
Number members .....	5,098	6,700
Number Societies not belonging to Synodical		7
Number Societies organized during year.....	10	8
Increase in membership for year.....	205	1,018
Number members in new Societies.....	44	107
Number Young People's Societies.....	8	
Number members Young People's Societies..	34	
Number Junior Societies .....	22	
Number members Junior Societies.....	1,013	
Number Surveys taken .....	1,434	2,634
Number Mission Study Classes .....	45	292
Number Prayer Calendars .....	447	1,003
Number Prayer Bands .....	27	155
Number Bible Classes .....		98

#### CONTRIBUTIONS

	1914	1921
Foreign Missions .....	\$7,485.00	\$20,541.00
Assembly's Home Missions..	1,649.00	6,791.00
Local Home Missions:		
Synodical .....	\$2,067.00	
Presbyterial .....	2,425.00	
Congregational .....	1,333.00	3,376.00
		<hr/> 7,868.00
Christian Education and Ministerial Relief .....	872.00	9,912.00
S. S. Extension and Publication .....	134.00	1,062.00
Bible Cause .....	43.00	343.00
Orphan's Home .....	991.00	8,482.00
Local causes .....	11,549.00	
Educational Institutions ....		2,873.00
Miscellaneous .....	2,744.00	21,229.00
Contingent Fund .....		1,180.00
Total for all causes.....	\$24,388.00	\$80,214.00
Per Capita .....		11.97

Number of Societies, Membership, and Financial Report for 1914 are taken from Church Session Reports.

\* This apparent decrease is due to a change in the system of recording.

The Young People's Conference has passed into history. It was held in the Presbyterian College, at Clinton, S. C., June 9-16, 1922. A joint committee from the Synod and Synodical cooperated in planning and carrying out the Conference. They were: Rev. C. O'N. Martindale, Chairman; Drs. Davison Douglas, R. F. Kirkpatrick, A. D. P. Gilmour, L. Ross Lynn, and ruling elder, D. L. Norris, for the Synod, and Mrs. F. L. Mayes, Chairman; Mrs. Leslie Stribling, Mrs. T. C. Peden, and Mrs. I. R. Hayes for the Synodical Auxiliary.

About one hundred and sixty young people were in attendance.

#### SYNODICAL OFFICERS—1921-1922

President—Mrs. F. Louise Mayes, Greenville.

First Vice President—Mrs. Andrew Bramlett, Rock Hill.

Recording Secretary—Mrs. Leslie Stribling, Seneca.

Treasurer—Mrs. A. B. Morse, Abbeville.

Secretary of Foreign Missions—Mrs. M. V. Stribling, Greenville.

Secretary of Assembly's Home Missions—Mrs. A. D. Calhoun, Greenwood.

Secretary of Synodical, Presbyterial, and Congregational Home Missions—Mrs. P. E. Connor, Edisto Island.

Secretary of Christian Education and Ministerial Relief—Mrs. Duncan McKenzie, Timmons ville.

Secretary of Young People's Work and Sunday School Extension—Mrs. T. C. Peden, Westminster.

Secretary of Spiritual Resource—Mrs. T. D. Johnston, Woodruff.

Secretary of Literature—Mrs. George Lunz, Charleston.

(All Presbyterial Presidents are Synodical Vice Presidents.)

As we look back over the past ten years the hearts of the women of the South Carolina Synodical are filled with gratitude and praise, and as one we exclaim:

*"What hath God wrought!"*

MARGARET ADAMS GIST,

Historian of the Synodical

of South Carolina,

York, S. C.

## CHAPTER VII

**The Synodical Auxiliary for the Years 1922-1925**

The annual meeting of the Synodical for 1922 took place in Greenwood on September 26-27-28, with sixty-five delegates present, ten of these being Synodical officers, and six Presbyterian Presidents, with two alternates. Mrs. F. L. Mayes presided with her accustomed charm and efficiency; the financial report showed decrease, due in part to the general financial condition. The Synodical had the privilege through Mrs. Andrew Bramlett of editing the June number of *Presbyterian Progress*, the Synod's Home Mission paper, the first Synodical to be so honored. The work of Synodical's historian, Miss Gist, in preparing from the material collected by the eight Presbyterian historians the information needed for "Pioneer Women in the Presbyterian Church, U. S." had been completed. The Auxiliary's Birthday party had resulted in satisfactory contributions to the Carrie McMillan Home and School, Miss Dowd, Principal, Kochi, Japan, and to Montreat for a gateway and lodge. Inter-racial work was urged; it was recommended that such committees be formed in every auxiliary, that a conference for colored women be established in the Synod and that Negro Health Week be promoted. A General Workers' Conference had been held at the Presbyterian College in cooperation with Synod and 165 women took the same course of study at Montreat.

On March 16th, 1923, Mrs. Frances Louise Mayes, President of the Synodical, passed to her reward. Her strength as an executive combined with her deep spirituality made her an invaluable officer, and her death was a great blow to the women of the Southern Presbyterian Church, those of South Carolina especially. In her honor, the Synodical has built by a whirlwind campaign the cottage for babies at Thornwell Orphanage which Mrs. Mayes had herself planned, and named it the Louise Mayes Memorial Cottage.

Mrs. Andrew Bramlett, as Vice President at Large, became President of the Synodical for the second time on the death of

Mrs. Mayes, and has held that office until the recent election in Darlington at the meeting of 1925.

In her skillful hands the work suffered no loss of either inspiration or momentum. In July, at the meeting in Montreat, she was elected Chairman of the Woman's Advisory Committee, the highest office a woman may hold in the Church. The work was unusually heavy for a time because of Mrs. Winsborough's absence in South America. In October, Mrs. Bramlett was also elected a member of the Executive Committee of Assembly's Home Missions. South Carolina is justly proud of her. Under the direction of Mrs. Bramlett and Mrs. Leslie Stribling, of Seneca, Vice President, the hoped-for conference for Colored women was planned and has held two successful meetings at Benedict College, Columbia, at the end of May, 1924 and 1925, attended in 1924 by ninety-two delegates sent by sixty-two auxiliaries, and in 1925 by eighty-five delegates. These women are of all churches, although preference is given to Presbyterians. The success of these conferences is established and they function from now on under the S. P. C. or Local Home Mission department.

The Convention of 1923 was held in Rock Hill, October 8-10, and was well attended. The budget system of finance was adopted. Mrs. A. D. Calhoun, Chairman of Inter-racial Committee, reported the success of a conference for Colored women she conducted at Greenwood. Many reports showed increased interest and courage in meeting the call for help of the Negro race, and the Benedict College conference was decided on. Mrs. Bramlett reported that she had again edited the June issue of *Presbyterian Progress*. Mrs. McKenzie, Secretary of Christian Education and Ministerial Relief, reported 196 volunteers for life service, 43 being ministerial students. Miss Gist, Historian, reported that she had sent, in July, 1922, all the data she had gathered through her corps of historians to Mrs. Mary D. Irvine, Historian in Chief, who was then compiling that valuable book, "Pioneer Women of the Presbyterian Church of the United States," in which, thanks to the zeal of Miss Gist, South Carolina's history was honored with extra space. All of the reports in Miss Gist's hands, sent then and later, will, with

those that are now coming in, be used by Miss Gist in a history of the work of the Presbyterian women of South Carolina.

At the Convention of 1924, October 29-30, in the Second Presbyterian Church of Charleston, Mrs. Bramlett was elected for another term of two years. Twenty-eight group conferences had been held in the eight Presbyterials and twelve auxiliaries had attained the gold seal, or 100 per cent. All Presbyterian Presidents attended. The White Cross work, which supplies the two Ellen Lavine Graham Hospitals, one in Haichow, China, and the other in Kwangju, Korea, with surgical dressing, garments and other supplies, was launched in the Synodical in January of this year and first reported at this meeting. This work has seized upon the sympathetic imaginations of our women and is no longer an experiment. Harmony, Pee Dee, Piedmont, and South Carolina are given the responsibility of supplying Kwangju Hospital; Bethel, Charleston, Congaree, and Enoree care for Haichow Hospital, a rather heavier assignment. War conditions in China, both then and during this year of 1925, have at times delayed shipments. Two hundred and thirty-nine Mission Study Classes were reported, an increase of eighty-five over 1923, with an increase of reported membership of 1,222, making a membership of 3,932. Mrs. Leslie Stribling edited the *Presbyterian Progress* of June, 1924, and also of 1925.

In December of 1924 the Historical Commission of the Synod of South Carolina, not knowing that the women were planning a history of their own, approached the Synodical with a request for a chapter on Woman's Work for the history then in preparation. The following letter explains the action of the Synodical and the genesis of this brief historical sketch.

"Feb. 23, 1925,  
22 Keenan Apts.,  
Columbia, S. C.

To the Historical Commission, Synod of South Carolina:  
Gentlemen:

Through your editor, Dr. Dudley Jones, the request has come to the Woman's Auxiliary of the Synod of South Carolina that we appoint a historian who shall write a chapter on Woman's Work for the History of the Presbyterian Church in

South Carolina which the Synod proposes to publish within the coming year.

For the last four years, under the direction of Miss Margaret Gist, of York, S. C., Historian of the Synodical Auxiliary, our women have been compiling material for a history of Woman's Work in the Synod of South Carolina which would have been ready for publication within the next few months.

The request from your Commission, though, sincerely appreciated, has given us cause for serious consideration.

We feel a deep sense of obligation to Miss Gist and her co-workers for the work they have compiled and think the material too valuable not to be preserved in permanent form. We hesitate also to take the cream of this compilation and make one chapter of it in Synod's publication.

At the same time, our loyalty to the Synod of S. C., our feeling that no history of the Presbyterian Church of S. C. would be complete without some record of the sacrificial labor and cooperation of its women and our sincere desire to foster the cooperative spirit between Synod and Synodical, impel our compliance with your request. We realize, too, that the synchronous publication of the two histories would seriously jeopardize the circulation of both.

Therefore, the Executive Committee of the Synodical Auxiliary, in session in Columbia, S. C., February 12-13, decided as follows:

First, To request our Historian, Miss Gist, to prepare a chapter on Woman's Work for Synod's History.

Second, To defer until such time, as it may seem advisable, the publication of our own history.

Sincerely yours,

MRS. ANDREW BRAMLETT,

Pres. Woman's Synodical  
Auxiliary of S. C."

The Synodical's independent history is merely postponed. Local auxiliaries are urged to compile their histories and send to their Presbyterian Historians for use in the coming book.

At the meeting in Darlington, October 7-8, 1925, Mrs. Andrew Bramlett reported her work as President for two and a half years, with Mrs. Mayes' splendid work in founding the



Young People's Conference, which is carried on in cooperation with Synod, and her share in drafting the Synodical Constitution. The formal presentation of the Baby Cottage Memorial to Mrs. Mayes was made to Thornwell Orphanage at its Golden Jubilee in May by Mrs. Leslie Stribling, as Vice President. The President's report analyses the financial situation. Total gifts to the Synodical for 1924 were \$113,856.00, an increase of \$26,500 over the previous year, but for 1925 there was a falling pack to \$94,693.00. This is largely explained by the method of reporting, some auxiliaries having reported in 1924 gifts made to their churches or through their church treasurers. A large sum was also given to the Baby Cottage. More careful study of methods is needed. It must also be understood that the lowering of the per capita amount from \$13.00 to \$10.00 is partly explained by the more systematic plan followed by many auxiliaries which report all women of the church instead of the contributing members alone. Mrs. Bramlett urges a "constant endeavor to promote a church consciousness, a greater church loyalty, that the whole budget of the Presbyterian Church in the United States may be met and the necessity for 'specials' be eliminated."

The growth of the Auxiliary plan is steady and constant, with the result that this is one of the best organized Synodicals in the whole Woman's Auxiliary of the Assembly. Practically every woman's organization of sufficient size has come into organized relationship.

The conference for Colored women is reported as perhaps the outstanding achievement. This plan met with much disapproval and required most tactful handling and much work from Mrs. Bramlett and Mrs. Stribling. The result in winning the confidence and gratitude of these Colored women who, for the first time in many years realize that Southern White women are truly interested in their Christian welfare, cannot be overestimated. There is also the marked development of our own women, old and young, as a result of the conferences of all sorts. Many of these Mrs. Bramlett attended, among her other manifold duties. An application is reported from the women of our Colored Presbytery planning to organize a Presbyterial themselves.

With very touching and confident affection, Mrs. Bramlett tendered her resignation as President. The following resolutions were offered by Mrs. S. C. Hodges, of Greenwood, and adopted by the Synodical:

"As one who has known our honored President, Mrs. Andrew Bramlett, for a number of years, and one who has witnessed the strength of her character and loved her as a co-worker and friend, I am glad to give the value of my testimony to the value of her life and work among the Presbyterian women of South Carolina. In doing so, I feel that I speak for each of you here and for all who have been associated with her in the Lord's work.

It would be impossible for us to give full expression to our high regard for Mrs. Bramlett as an officer and executive. With a natural gift of leadership, her fine constructive ability and her capacity for work, she has made possible the splendid success of the work of this Synodical in the past ten years. With singleness of heart and purpose, she has devoted herself to the highest interest of the Woman's Auxiliary and the cause of Christ. We rejoice at the goodness of God in leading the Committee to her.

Mrs. Bramlett has other gifts which are above the ordinary. She never launches anything without a carefully worked out plan; she never does anything in a haphazard way. Both by example and suggestion she has tried to instill in her officers this systematic and orderly manner of business. She never shirks a duty though she has faced uncongenial tasks and almost insurmountable difficulties.

Mrs. Bramlett has manifested throughout her service a remarkable tact and consideration. She has grown in Christian life. It has been evident, the deepening of her interest, and broadening of her vision, the increase of her sacrifice, the sweetening of her spirit, the exalting of her Lord and Master. Wherever there is a member of this Synodical, there is a life that has felt her impress upon it.

We are indeed pained to think of giving her up as our leader. We will miss her presence and her work which have been vital to us. But she has served at a great cost of her strength

and we would not deny her now a well earned rest from her labors.

We appreciate her and all that she has meant to us. Poor indeed, in spirit, would we be if we did not press forward with greater zeal and, out of the fullness of our love and gratitude, try more earnestly to reach the standard of efficiency she has endeavored to hold up to us.

Her work is not ended, only transferred, and into whatever larger fields she may go, we want her to feel assured that our love and prayers will follow her."

Mrs. Bramlett was elected Honorary President for life. The Synodical needs her wisdom.

Miss Margaret Adams Gist also sent in her resignation, on account of ill health: Her work has shown such remarkable judgment and ability that she was elected Historian Emeritus and to her hand is left the writing of the Synodical's history.

In February of 1925, Mrs. M. S. McKinnon resigned as Synodical Secretary of Synodical, Presbyterial, and Congregational Home Missions, and Mrs. W. H. Leith, of Hodges, was appointed to fill the place.

Among the important acts of this meeting is the creation of a subcommittee of the Executive Committee formed of the Presbyterial Presidents, with power to act, to meet at the call of the President. The Vice President at Large will henceforth have charge of the Orphanage Committee. The Young People's Secretary, incoming and outgoing, have been sent to the Chattanooga Conference. Synodical maps are to be distributed, and \$300 has been appropriated to employ two Assembly Training School girls for Daily Vacation Bible Schools and for Sunday School work during the next summer, Charleston Presbytery especially to be considered.

The Synodical assured Synod of cooperation if Synod adopts the apportionment made by General Assembly.

The statistical report of the year is officially given as follows:

Churches in Synod .....	293
Members .....	34,633
Auxiliaries .....	213
Members .....	9,309

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Organizations including all women of Church.....	78
Organizations divided into circles.....	115
Prayer Bands .....	383
Members .....	3,556
Women's Bible Classes .....	268
Members .....	3,507
Family Altars .....	2,196
Tithers .....	2,149
Added to Churches on profession of faith.....	996
Stewardship Study Classes .....	90
Members .....	1,482
Stewardship reading contests .....	30
Foreign Mission Study Classes.....	235
Members.....	3,611
Auxiliaries observing Day of Prayer for Foreign Mis- sions .....	134
Auxiliaries undertaking White Cross Work.....	116
Home Mission Study Classes.....	286
Members .....	3,858
Auxiliaries observing Home Mission Day of Prayer....	126
Volunteers for Life Service .....	150
Auxiliaries observing Day of Prayer for Colleges.....	118
Total regular Mission Study Classes.....	665
Total One Day Classes.....	205
Churches having Survey Canvass .....	170
Subscribers .....	3,438
Churches having Church Paper Canvass.....	155
Subscribers .....	3,327
Copies of Prayer Calendar used.....	2,184
Auxiliaries using Year Book of Programs.....	114
Auxiliaries having Literature Table at Meetings.....	56
Auxiliaries helping Negroes .....	37
Auxiliaries helping Foreigners .....	2
Auxiliaries having jail work.....	11
Auxiliaries visiting homes for aged.....	18
Other forms of Christian Social Service listed.....	44
Group Conferences .....	22
Blue Circle Auxiliaries .....	50
Silver Circle Auxiliaries .....	60

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Gold Circle Auxiliaries .....	8
Presbyterials holding efficiency conferences .....	5

CONTRIBUTIONS

Foreign Missions .....	\$22,558.00
Assembly's Home Missions .....	7,756.00
Synodical Home Missions .....	2,002.00
Presbyterial Home Missions .....	3,014.00
Congregational Home Missions .....	1,454.00
Christian Education and Ministerial Relief.....	3,184.00
S. S. Extension and Publication.....	926.00
Educational Institutions .....	6,129.00
Auxiliary Equipment, Special (Assembly's Training School) .....	2,225.00
Bible Cause .....	549.00
Orphan's Homes .....	8,405.00
Current Expenses .....	17,991.00
Auxiliary Special Benevolences .....	7,202.00
Miscellaneous Contributions .....	8,255.00
Contingent Fund .....	3,043.00

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Grand Total .....	\$94,693.00
Amount per capita .....	10.00
Synodical contributes annually to State Inter-racial Commission, \$25.00.	

Amounts given on the Birthday of the Auxiliary for the last three years:

1923, School for Mexican Girls, Texas.....	\$2,820.06
1924, Assembly's Training School .....	1,797.85
1925, Charlotte Kemper Seminary, Lavras, Brazil	3,317.19

In 1922, the gift went to the Carrie McMillan Home and School, Miss Annie B. Dowd, Principal, Kochi, Japan, and a secondary subscription to the Montreat gateway. The figures are not in hand. As the Synodical's quota is \$2,500.00, this report is excellent.

SYNODICAL OFFICERS—1925-1926

Honorary President—Mrs. Andrew Bramlett, 22 Keenan Apts., Columbia, S. C.

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- President—Mrs. I. R. Hayes, Kershaw, S. C.  
 Vice President at Large—Mrs. Fraser James, Spartanburg, S. C.  
 Corresponding Secretary—Mrs. F. M. Hawley, Kershaw, S. C.  
 Recording Secretary—Mrs. W. T. Aycock, 2519 Divine St., Columbia, S. C.  
 Treasurer—Mrs. A. B. Morse, Abbeville, S. C.  
 Secretary of Spiritual Life—Mrs. F. H. Wardlaw, Greer, S. C.  
 Secretary of Literature—Mrs. S. C. Hodges, Greenwood, S. C.  
 Secretary of Foreign Missions—Mrs. James White, Rock Hill, S. C.  
 Secretary of Assembly's Home Missions—Mrs. J. H. Des-Champs, Bishopville, S. C.  
 Secretary of S. P. and C. Home Missions—Mrs. W. H. Leith, Hodges, S. C.  
 Secretary of Christian Education and Ministerial Relief—Mrs. J. B. Morrison, Jr., McClellanville, S. C.  
 Secretary of Young People's Work and Sunday School Extension—Mrs. J. H. Grauel, Columbia, S. C.  
 Historian Emeritus—Miss Margaret Gist, York, S. C.  
 Historian—Mrs. D. S. Matheson, Cheraw, S. C.  
 Presbyterian Presidents are Synodical Vice Presidents.  
 Bethel—Mrs. Harper Woods, Chester, S. C.  
 Congaree—Mrs. W. L. Dunovant, Edgefield, S. C.  
 Charleston—Mrs. Parker E. Connor, Edisto Island, S. C.  
 Enoree—Mrs. A. M. Hastings, Wellford, S. C.  
 Harmony—Mrs. N. Y. Alford, Wisacky, S. C.  
 Pee Dee—Miss Julia Ervin, Darlington, S. C.  
 Piedmont—Mrs. J. B. Townsend, Anderson, S. C.  
 South Carolina—Mrs. W. O. Brownlee, Due West, S. C.

The work of collecting and, in part, shaping this record should be credited in greatest measure to Miss Margaret Adams Gist, of York, now Historian Emeritus. Under her, work the Presbyterian Historians, as follows:

- Bethel—Mrs. J. J. Stringfellow, followed by Mrs. S. M. McNeel, of York.  
 Charleston—Mrs. S. G. Stoney, Charleston.

Congaree—Mrs. J. B. Zemp, followed by Mrs. W. L. Dunovant, Edgefield.

Enoree—Mrs. E. L. Hughes, Greenville, followed by Mrs. B. B. James, Union.

Harmony—Mrs. James Reaves, Alcolu.

Pee Dee—Miss Julia G. Erwin, Darlington, followed by Mrs. D. S. Matheson, Cheraw.

Piedmont—Mrs. W. H. Mills, Fort Hill, followed by Mrs. J. E. Kelley, Walhalla.

South Carolina—Mrs. T. L. Brownlee, Antreville, followed by Mrs. A. D. Calhoun, Greenwood.

On December 9, 1925, Mrs. W. C. Winsborough,, Superintendent of Woman's Work for the Presbyterian Church in the United States, presided at a meeting at the New Liberty Presbyterian Church, colored, of Dillon, S. C., at which the North and South Carolina Presbyterial Auxiliary of Colored Women was organized; Mrs. A. J. McQueen of North Carolina, President. Nine churches and one Sunday School reported. Mrs. I. R. Hayes, President of the South Carolina Synodical and Mrs. W. L. Wilson, President of the North Carolina Synodical, were present.



HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART VI

Sketches of the Congregations  
in the  
Synod of South Carolina



## BETHEL PRESBYTERY

### Allison Creek

Allison Creek Church was organized on the 4th day of February, 1854, by Rev. J. M. H. Adams, and Elders F. H. Simril and W. P. McFadden, a quorum of the committee appointed for that purpose by Bethel Presbytery at its fall session, A. D. 1853. The Rev. A. M. Watson, of Indian Presbytery, being present, was invited to sit as a corresponding member.

The following persons were enrolled as members of the new church, viz.: From Ebenezer Church, A. D. Choat and wife, Nancy, Wm. Choat, Mrs. Rachel Choat, James Simril, Mrs. Violet Simril, Joseph Douglas, Mrs. Narcissa Douglas, Ezekiel Fewell, Mrs. Jane Fewell, Hugh H. Simril, and Mrs. Nancy Simril. From Bethel Church: Wm. B. Allison, Mrs. Mary S. Allison, and James L. Wright (15).

Four ruling elders were elected, viz.: A. D. Choat, James Simril, Ezekiel Fewell, and Wm. B. Allison. Two of these, viz., A. D. Choat and James Simril, having been elders in Ebenezer Church, were installed, and Messrs. Ezekiel Fewell and W. B. Allison were ordained and installed.

Three deacons were elected, viz., James L. Wright, a deacon from Bethel, and Messrs. Hugh Simril and Wm. Choat. The two latter were ordained.

The dedication sermon, which was the first sermon preached in the new building, was preached by Rev. J. M. H. Adams, of Yorkville, S. C., from Ezekiel 6th Chapter, first clause of the 13th verse: "Even he shall build the temple"

Pastors and supplies: Rev. J. R. Baird, supply, 1854-1856; Rev. J. R. Baird, supply, 1858-1866; Rev. W. W. Carothers, supply, 1867-1868; Rev. W. W. Carothers, pastor, 1869-1870; Rev. D. Harrison, supply, 1871-1877; Rev. L. R. McCormick, pastor, 1878-1883; Rev. Roger Martin, pastor, 1885-1888; Rev. J. M. McLain, supply, 1889-1890; Rev. J. M. McLain, pastor, 1890-1900; Rev. W. A. Hafner, pastor, 1901-1908; Rev. W. J. Wyly, pastor, 1908-1911; Rev. T. P. Burgess, pas-

tor, 1913-1915; Rev. F. Ray Riddle, pastor, 1913-1915; Rev. R. A. Miller, supply, 1915-1916; Rev. J. C. Grier, pastor, 1916-1918; Rev. A. E. Spencer, pastor, 1918-1919; Rev. R. R. Brown, supply, 1919-1920; Rev. J. B. Swann, supply, 1921-1922; Rev. R. H. Viser, supply, 1923-1924; Rev. G. W. Belk, supply, 1924.

Elders: Augustine D. Choat, James Simril, Ezekiel Fewell, William B. Allison, David T. Partlow, Dr. James C. Hicklin, William Choat, Robert H. Glenn, James L. Bigger, S. D. Simril, W. J. Neely, J. A. M. L. Stewart, J. R. Cook, D. A. A. Watson, Dr. T. R. Carothers, G. L. Suggs.

Present elders: T. M. Martin, D. F. Jackson, R. E. L. Ferguson, Walter M. Bigger.

Deacons: Hugh H. Simril, William Choat, James L. Wright, John L. Watson, James L. Bigger, Edward T. Brandon, Thomas A. Douglas, G. Franklin Wallace, J. R. Cook, S. D. Simril, H. P. Allison, Perry Ferguson, G. E. M. Steele, B. R. T. Bowen, D. A. A. Watson, S. W. Alexander, W. J. Anderson, T. M. Martin, Robert A. Smith, L. R. Pierce, Wm. L. Plexico, Walter M. Bigger, J. O. D. Allison, W. W. Alexander, James B. Bigger, W. C. Faris.

Present deacons: J. A. Bigger, D. N. Watson.

Son of Allison Creek who entered the ministry: W. B. Allison, Jr., who now sleeps in Allison Creek Cemetery.

### **Beaver Creek**

Beaver Creek Church was organized in 1771 near a creek whose name it took. Hesse Summerville, Adam Thompson, James Miller, and William Russell were the first ruling elders.

For more than 50 years it was the only Presbyterian church within a day's ride on horseback. After settlements grew in various parts of the congregation and other denominations began to encroach on its territory, the mother church branched out in three other organizations within its original congregation: Liberty Hill, Tolerant, and Mount Bethel.

These three seem to have been mere chapels of Beaver Creek till after 1851. There was only one book of sessional records, and that was "Beaver Creek." The four had the same session

which would meet at first one then another of the four places of worship. Only one representative went from the four churches combined to meetings of Presbytery or Synod, and when the name of the church was given, it was always "Beaver Creek."

Liberty Hill disappears from the record after 1851, indicating that it began to keep its records separately. Tolerant and Mt. Bethel disappear after 1858, the building of Tolerant being abandoned on account of its condition and its membership going to other churches. Old Beaver Creek building was abandoned, too, on account of its condition, and the chapel formerly called "Mount Bethel" assumed the name "Beaver Creek" and continued the old organization in its own newer building six miles from the present site of Kershaw.

In July, 1890, Beaver Creek moved into Kershaw, but the move did not prove satisfactory, so in December, 1890, it moved back to its former site six miles west from Kershaw.

The church was transferred from Harmony Presbytery to Bethel in 1893, and has been supplied by Kershaw pastors ever since.

Negro slaves were members of the church, and were a continuous cause of sessional discipline. When slaves, who were members of other churches, desired to commune with the congregation of Beaver Creek, certificates of membership in "good and regular standing" in their churches had to be furnished the Session. The church had a gallery for the slaves.\* In addition, they had their own services on the plantations; and when they habitually absented themselves from these or from the services at the church of their masters, they were disciplined by the Session. In 1850, there were 111 white members and 64 colored members.

The membership roll was separated into "Whites, Male," "Whites, Female"; "Colored, Male," "Colored, Female."

No negro members were received after 1875, though a number of the older members remained in the church for years after.

Statistical reports in the early history were rare and meagre.

The Civil War was not mentioned in the records except in connection with the election of two officers to take the place of two who had volunteered for the army, and the reception by

correspondence, on profession, of an officer in the army. Services were conducted regularly through the whole war.

Ministers recorded: First record lost; oldest record at hand, 1845 with S. Donnelly, 1852; A. L. Crawford, 1852-1853; J. R. Gilland, 1855-1857; Douglas Harrison, 1858-1866; J. G. Richards, 1867-1887; W. L. Boggs, 1887-1889; T. F. Boozer, 1890-1892; Kershaw pastors afterwards, B. P. Reid, 1892-1895; J. P. Dogget, 1896-1898; J. T. Dendy, 1899-1908; R. C. Morrison, 1909-1913; James Russell, 1914-1916; J. C. Rowan, 1916-1917; D. B. Green, 1918-1922; F. M. Hawley, 1922.

Elders recorded: Hesse Summerville, 1771; Adam Thompson, 1771; James Miller, 1771; William Russell, 1771. When oldest record at hand opens, 1845, J. Barnes, J. Cunningham, T. L. Dunlap, J. B. Cureton, J. S. Thompson, Z. Perry, J. Summerville, S. Spence, from 1851 to 1858, J. Barnes, S. Spence, J. A. Lanier, J. C. Ussery and J. E. McClure (after 1856), 1858, when Mt. Bethel assumed name "Beaver Creek" J. E. McClure, 1861; D. M. Ussery, 1874; J. C. Ussery, 1861; S. D. George, 1859-1861; J. Kirkland, 1861-1874; J. R. Magill, 1861-1870; J. L. Stover, 1866-1888; C. L. Dye, 1871-1878; W. D. Ussery, 1871-1893; B. F. Jones, 1881-1886; C. C. Haile, 1886-1888; C. L. Dye, 1888; C. L. Hough, 1888-1893; R. L. Stover, 1894-1917; J. M. Croxton, 1915; J. Robt. Magill, 1918.

Deacons are not mentioned in the records till 1871 when Z. L. Robertson was ordained a deacon. The same year the Session ordered that in future a collection be taken up on every preaching day. Deacons are mentioned only four or five times, and then only that they reported to the Session for the year, till 1902 when the first regular statistical report is made to Presbytery. Deacons recorded: W. W. Croxton, 1900-1913; J. Robt. Magill, 1905-1918; J. W. Stover, 1915; C. R. Croxton, 1918.

In 1893, Mrs. Jane Knox left to the church a small fund to be used in aiding the congregation locally, especially looking to the supply of the pulpit.

Beaver Creek has only two elders, two deacons, and thirty members now; but it has an unbroken history of 155 years, has been the mother of several other churches, and has dismissed hundreds of members to unite with other churches.

Clerks of Session; T. L. Dunlap, 1845–1846; S. Spence, 1846–1856; J. E. McClure, 1856–1861; J. R. Magill, 1861–1866; D. M. Ussery, 1867–1872; W. D. Ussery, 1872–1894; C. L. Dye, 1894–1901; R. L. Stover, 1901–1917; J. M. Croxton, 1918.

### **Bethesda**

Bethesda was originally the name given to a region of country about sixteen miles square, southeast of York, the original population of which consisted of immigrants from northern Ireland, Pennsylvania, and the lower part of South Carolina, the majority of these being Presbyterians by faith.

During the year 1760, there was reared a house of worship about a mile east of the present site. This building was burned in 1780, and another church was erected a few feet south of the present building. In 1820, the church now standing was built at a cost of five thousand dollars. Repairs have been made at intervals, so that today there is a beautiful brick building, neatly plastered and painted inside, with three aisles and three galleries, so that over six hundred can be comfortably accommodated. The arch over the pulpit is considered very beautiful. Adjoining the pulpit, there is a commodious Session room. The primeval forest on every side, a large cemetery, densely populated with the dead, complete a picture fraught with beauty and sacred memories.

During pre-Civil War days and later, an annual encampment was practiced for sixty years, the worshippers from North and South Carolina and other adjoining states being accommodated in a large arbor seating two thousand.

It is thought, on good authority, that Bethesda was organized in the year 1769 by Rev. William Richardson, at that time stationed at Waxhaw Church.

Rev. Hezekiah J. Balch, a missionary sent out by the Synod of Philadelphia and New York in 1769, and Dr. Joseph Alexander were among the earliest ministerial supplies of Bethesda. In the year 1774, Rev. Jno. Simpson supplied the church until the close of the Revolutionary War, then again for a period later. Thus, for twenty-five years, the church had enjoyed the



ministrations of several men, but had never been blessed with a pastor.

Rev. Robert B. Walker, the first pastor of Bethesda, was installed in 1794, and continued in this relationship for forty years. He came to the pastorate in a dark hour of the church, the effects of the long and bloody war being yet visible among the people; but he was instrumental in lifting the church to great spiritual growth. He was eminently fitted for his task, being well versed in the Calvinistic system of theology so ably defended by our old divines.

In 1802, there began a great spiritual awakening, known as "the old revival," which lasted for nearly four years. Large masses assembled each Sabbath morning at the place of worship to transact business for the eternal world. The entire day was spent in prayer, praise, and religious instruction. During the week, wherever men assembled, the work of Grace then progressing and the salvation of the soul were the general topics of conversation, all worldly amusements and pastimes being forgotten. Having eighty members enrolled in 1802, Bethesda alone received more than three hundred members on profession of faith as the fruits of this revival.

Fifteen years later, another season of Divine grace was experienced by the church, in which over two hundred were gathered in to the fold of Bethesda.

Mr. Walker was succeeded by Rev. Cyrus Johnson, whose labors at Bethesda began in 1834 and extended to the fall of 1839. The records of the church describe his plan of systematic instruction of the young in the catechism by dividing the congregation into wards which were regularly visited by the pastor and elders, and old and young were subjected to close questioning by the pastor.

In 1840, Rev. Andrew Harper Caldwell was installed as pastor. The time covered by his pastorate may be pronounced the period of Bethesda's afflictions. Four years of continuous sickness throughout the church, causing the death of many, the severe drought of 1845, and the subsequent emigration to the west are facts indelibly impressed.

Following the removal of Mr. Caldwell to the west, Rev.

Pierpont Edward Bishop became stated supply at Bethesda in 1847. Alternating Sabbaths with the Yorkville Church, he preached at Bethesda until 1851, when he was installed pastor of Bethesda. Here he continued his labors, both preaching and teaching, with great fidelity and success until the year 1856.

In 1856, Rev. John S. Harris became pastor and continued this relationship until his death in 1863. He showed his love for Bethesda by writing a detailed history of the church.

From 1864 to 1869, the church was supplied by Rev. Joseph H. Martin and Rev. R. B. Anderson.

Rev. J. Lowrie Wilson, born in India, the son of a missionary, became pastor in 1869 and remained at Bethesda for seventeen years. Loyalty to both God and country, together with faithfulness, enabled him to meet the distressing conditions of Reconstruction Days. He is remembered as one of the most beloved pastors of Bethesda.

In 1887, Rev. Benjamin Palmer Reid began his pastorate, which continued until 1893. He was instrumental in organizing the first Woman's Aid and Missionary Society. During his pastorate, an organ was purchased, the first musical instrument to be used at Bethesda.

Rev. Joseph K. Hall became pastor in 1893 and remained for seventeen years. Smith's Church, about eight miles from Bethesda, was organized and supplied by Mr. Hall.

Rev. J. J. Harrell was pastor from 1910 to 1912.

Rev. J. A. McMurray was ordained and installed as pastor in 1912. He used without stint his young vigor for the up-building of the church. The Every-Member Canvass was introduced at Bethesda by Mr. McMurray.

Rev. F. H. Wardlaw came as pastor in 1917. The outstanding feature of his pastorate was the Daily Vacation Bible School instituted by him at Bethesda. The enrollment of this school reached four hundred, and the interest and benefits were great. Home mission work, for which Bethesda offers such wide opportunities, was faithfully and effectively accomplished by Mr. Wardlaw.

Following Rev. F. H. Wardlaw in 1924, Parks W. Wilson, then a student at Columbia Theological Seminary, supplied the

church until he was ordained and installed as pastor of Bethesda in 1925.

In the summer of 1925, Bethesda, in conjunction with Olivet Church, enjoyed the privileges of a tent meeting, during which Rev. Wade H. Boggs was the forcible preacher of the Gospel.

Rev. Parks W. Wilson resigned the pastorate of Bethesda in the fall of 1925.

Following is a list of elders of Bethesda from the beginning: John Young, Neely, Robt. Fleming, John Murphy, John Cooper, Elijah Fleming, Col. Andrew Love, Arthur Starr, Thomas Black, Elias Davidson, Andrew McCreary, Samuel Williamson, Wm. Clinton, Robt. Hanna, David Sadler, James Moore, Samuel Givens, Robt. Love, Wm. Robertson, Frank Erwin, James Black, Robt. Robertson, Allison Hope, John M. Lindsay, Samuel McNeel, J. S. Williamson, Wm. Wallace, Robt. Ashe, Samuel Moore, Mitchell Love, Dr. Geo. Campbell, John Starr, Wm. Hanna, F. A. Erwin, J. C. Tipping, J. J. Moore, F. E. Moore, J. M. McDowell, R. S. Hope, J. M. Moore, S. G. Hemphill, E. R. Mills, John J. Ashe, Dr. C. P. Sandifer, Jno. M. Moore, J. Leon Moore, John S. Bratton, Jos. P. Moore, Rufus E. Sadler, J. S. Isom, J. H. Wilson, Jno. D. McConnell, Dr. W. M. Love, J. Mc. Moore, Robt. S. Hanna, S. B. McCully, D. L. Black, R. R. Clinton, P. M. Burris, S. H. Love, R. M. Bratton, W. E. Sanders, E. A. Crawford, J. Webb Moore, C. C. Moore, Joe P. Moore, J. M. Williams, P. M. Moore.

Following is a list of deacons of Bethesda from the beginning: Col. A. S. Williamson, Jas. Ashe, F. A. Erwin, Jas. McDowell, Jas. Williamson, Wm. Burris, D. D. Moore, Jos. C. Johnson, G. A. Williams, David Crawford, Dudley Jones, Ed. A. Crawford, R. M. Lindsay, R. Sadler, S. G. Poag, T. S. Tipping, J. L. Moore, J. P. Moore, N. B. Bratton, W. B. Byers, J. L. Starr, P. W. Lindsay, F. D. Williams, H. J. Harshaw, R. R. Clinton, D. L. Black, Jos. Palmer Moore, J. Oscar Moore, Jno. S. Sandifer, J. L. Williamson, F. D. Davidson, Adger Huey, J. C. Bell, Sr., Jno. Palmer Williams, J. O. Moore, Fred Faires, J. M. Davison, J. Marion Sandifer, J. A. Harshaw.

Ministers who have gone out from Bethesda are as follows: Rev. James McElhaney, Rev. John McElhaney, D.D., Rev. Francis Porter, Rev. John Williamson, Rev. Samuel Williamson, Rev. Lawson Clinton, Rev. A. P. Silliman, Rev. C. J. Silliman, Rev. T. M. Lowry, D.D., Rev. T. D. Latimer, D.D., Rev. Samuel R. Hope (at one time missionary to Japan), Rev. Paul Moore, Rev. J. W. Isom (Methodist).

Rev. Samuel Williamson was a professor at Davidson College and later became president of that institution.

J. Marion Moore has been president of Mitchell College and of Greenbrier College.

At Davidson College there are two sons of Bethesda, Dr. Wilson McConnell and Prof. Moore McConnell.

### **Beth-Shiloh**

Beth-Shiloh Church began as a congregation in 1828, about seven miles from the old Bethel Church and five miles from York on the road to Charlotte. Rev. William C. Davis, a notable minister, began to preach in the community and continued to hold services until the summer of 1830, when the church was organized. The organization was one of a number of congregations that composed the old Independent Presbyterian church, which seceded from the Synod under the leadership of Rev. William C. Davis, but which was reunited with the Synod in 1863. After the church was organized by Rev. William C. Davis, he was succeeded in 1831 by his son-in-law, Rev. Silas J. Feemster, who continued as pastor until 1837. There were large accessions to the membership due to a revival that pervaded the churches of York County at that period. Rev. George W. Davis, a nephew of the founder of the church, was the next pastor for ten years, that is, until 1848. At this time removals to the West depleted the membership of the church. For three years Rev. Robert Y. Russell was pastor. In 1851 he was followed by Rev. J. S. Bailey, pastor for two years, and he in turn was followed by Rev. W. W. Carothers who served the church for seventeen years, until his removal to Mississippi in 1870. Again at this period there were large additions to the church, more than fifty being added in 1867.

For seven years, Rev. Douglas Harrison was supply. In 1878, Licentiate John G. Henderson, a native of Canada, began his pastorate of two years. During this pastorate, there were forty-five members added to the church. Rev. R. F. Taylor followed as stated supply and pastor until 1883. During the summer of 1884, Rev. D. Asa Blackburn supplied the church and Rev. Dr. R. A. Webb conducted a successful protracted meeting. Rev. Roger Martin was pastor for two years from November, 1885, till September, 1887. From 1888 to 1891, Rev. W. W. Ratchford was pastor and in turn, Rev. J. N. McLean, 1892-1900; Rev. W. A. Hafner, 1901-1908. During Mr. Hafner's ministrations a new house of worship was erected. After the death of Rev. W. J. Wyly in 1911, who had been pastor for three years, Rev. T. P. Burgess became the minister. He was followed by Rev. F. Ray Riddle in 1913. Rev. J. C. Grier served from 1916-1918, Rev. A. E. Spencer from 1919-1921. During Mr. Spencer's pastorate thirty-five additions were made to the membership. For a short while Rev. Frank Grier, a student in Columbia Seminary, was supply. The present pastor, Rev. H. D. Corbett, has been the minister in charge since 1922.

The congregation was greatly blessed by a revival service conducted by Rev. G. F. Robertson in 1925, the result of which was to add twenty-seven to the membership of the church.

Rev. Earl Watson has been sent out from this congregation as a minister of the Gospel.

The church building has been improved and enlarged to accommodate the necessities of a large Sunday School and is provided with conveniences and is well lighted and heated.

The following have served as elders: Robert Starnes, 1831, served thirty-seven years; he donated the land on which the church stands, Duncan McCallum, 1831, served thirty-four years; W. J. Bowen, 1867, served fifty-four years; Peter McCallum, 1840 and served thirty-one years until he went West; J. W. Jones, 1848, served thirty years; M. L. Tate, 1850, served twenty-four years; J. R. Hogue, 1850, served thirty-five years; L. Williams, 1859, served fifty-four years; J. Andy Stewart, 1872, served eighteen years; J. W. Fewell,

1872, served eighteen years; J. R. Alexander, 1878, served seven years; Wm. H. Wilson, 1878, moved away 1881, served three years; W. W. Barron, 1892, served twelve years; R. R. T. Bowen, 1892; R. F. Carroll, 1894, dismissed by letter 1912, served eighteen years; W. N. Jackson, 1894, dismissed by letter 1902, served eight years; E. M. Williams, 1903; J. M. Hughes, 1903, dismissed by letter 1912, served nine years; W. W. Alexander, 1912, until his death Feb. 4, 1924, served twelve years; S. N. Craig, 1912, dismissed in 1918; W. J. Gordon, Jr., 1918; J. J. Robinson, 1918; O. W. Love, 1923; J. S. Alexander, 1923; W. H. Chambers, 1924; E. Stacy Chambers, 1924; W. Glenn Hope, 1924.

The deacons were: J. R. Wallace, 1848; J. M. Bowen, 1848, moved West in 1858; J. A. Wilson, 1878, served until 1901; M. H. Jackson, 1878, died March 26th, 1924; Wallace Smith, 1878, died 1900; William Finley, 1868, moved West 1870; U. J. Fewell, 1869, died 1886; S. B. Carroll, 1882, moved to Rock Hill; F. H. Youngblood, 1887, died 1912; J. A. Hamel, 1887, moved to Florida 1897; J. E. Jackson, 1909; Smyth Gordon, 1909; J. E. Fewell, 1913; W. T. Youngblood, 1913; R. L. Hope, 1924; J. A. Adkins, 1924.

The Session at present is: B. R. T. Bowen, Clerk of Session; E. M. Williams, W. J. Gordon, Jr., J. J. J. Robinson, O. W. Love, J. S. Alexander, W. H. Chambers, E. Stacy Chambers, W. Glenn Hope.

### Bethel

In a quiet grove of tall oaks and hickories, about six miles east of Clover, stands Bethel Church, one of the ancient landmarks of upper South Carolina. This church was organized in 1764 by the Rev. Wm. Richardson, "of the Waxhaws," in Lancaster County, and is therefore, twelve years older than the independence of our country. No record was kept of the first communicants, but history tells us that they were Scotch-Irish immigrants who had come to America in search of religious liberty. Undoubtedly, the membership was large, for the congregation covered an area about twenty miles square.

In 1770, Rev. Hezekiah Balch became the first pastor of Bethel Church and preached there for six years. Then for



six more years the pulpit was vacant, though it had occasional supplies from the Presbytery of Orange in North Carolina. One of these was Rev. Francis Cummins, who accepted a call to the pastorate in 1782 and continued to serve until 1789. It was during his supplyship, October 7, 1780, that the battle of Kings Mountain was fought. Some of the dead are buried in Bethel Cemetery.

In 1796, Bethel united with Beersheba in calling Rev. Geo. G. McWhorter to be their pastor. This is the only time in the history of the church that it has been united in a pastorate with another organization. Olney Church had been formed largely from Bethel, and this loss had weakened the mother church considerably. Mr. McWhorter resigned in 1801, and then for ten years the pulpit was vacant. However, the congregation was strongly united, and during this period the third house of worship was built. History does not tell us when the first two were erected.

A native of Bethel, Rev. James S. Adams, next served the church. He became a stated supply in 1811, and continued to labor in this capacity for twenty-nine years. During this period, on sacramental occasions, families often came in their wagons on Friday prepared to stay until Monday. Large crowds gathered for these "camp meetings." It was during the pastorate of Mr. Adams that Center, now the flourishing church of Clover, had its origin. In 1840, on account of the infirmities of old age, Rev. Mr. Adams resigned his charge, and the same year a call was made out for Rev. Samuel L. Watson, another son of Bethel, then pastor of Steele Creek Church in Mecklenburg County, North Carolina. He accepted this call, and for forty-two years continued to labor for his Master in this field. The membership, which was between four hundred and five hundred (one-fourth or one-fifth being Negroes), at the beginning of Mr. Adams' pastorate, had decreased in 1879 to three hundred and forty-five. This was due to the fact that after the war sixty or seventy Negroes left the church, and in addition, Bethel had contributed to other churches that were being organized. Mr. Watson gives some interesting statistics relative to his long ministry. He received



eight hundred three members into the church, and baptized one thousand forty-five—nine hundred fifteen infants and one hundred thirty adults.

In September, 1882, at the advanced age of eighty-four, Mr. Watson offered his resignation, which was regretfully accepted. In December, 1882, he passed to his reward and his body was laid to rest in Bethel Graveyard near that of his uncle, Rev. James S. Adams.

During the last year of the ministry of "Father Watson," as he was affectionately called, his people sought an assistant for him, and in February, 1882, Rev. Robert A. Webb, of the Nashville Presbytery, had been called to the copastorate with Mr. Watson. Upon the resignation of the aged minister, Mr. Webb became sole pastor of the church and continued his ministry for five years. In 1883, the parsonage, which is still in good condition, was built, and two years later the chapel, about six miles east of the church, was erected and dedicated.

The people of Bethel are indebted to both Mr. Watson and Mr. Webb for the valuable written history of the church which they left to them. All present-day writers refer to the records of these two men for their information.

Rev. G. S. Robinson was the next pastor, and having been installed in 1888, continued to serve for three years. It is interesting to note that in the same year the custom of contributing through the Sunday School was begun, and in 1890 instrumental music was introduced into the worship of the church. At Bowling Green, where there is now a wide-awake and growing church, a chapel was built in 1890, and in 1895, the organization was completed. After the resignation of Mr. Robinson, Rev. D. S. McAllister, having accepted the call of the church, was installed in 1891 and continued his labors until 1899.

Rev. W. B. Arrowood, of Laurinburg, N. C., began his work as pastor of Bethel Church in 1899, and resigned in 1909. In 1902, the church began the support of Rev. L. O. McCutchen, who was then going as a missionary to Korea. He, with his wife, who is also a valuable worker on the foreign field, re-

cently sailed for Korea after having spent their furlough in the homeland.

In 1910, Rev. Robert Adams, who was then president of the Presbyterian College of South Carolina, accepted the call of the church and labored here until his resignation in 1914.

Rev. R. K. Timmons, of Lawton, Okla., was called to the pastorate of Bethel Church in 1914. He resigned in 1916 to accept the pastorate of Fort Mill Church. After a vacancy of about nineteen months, a call was given to Rev. G. W. Nickell, who was then pastor at Glade Spring, Va. He accepted and was installed in November, 1917. This ministry was brought to a close in May, 1924, when Mr. Nickells resigned to accept a call to Frankfort, W. Va.

Rev. A. Hal Key, formerly of Pelzer, S. C., began his work at Bethel August 1, 1925. May the cause of Christ here make much progress through him.

### **Blacksburg**

Calvary Presbyterian Church of Blacksburg, S. C., was organized on Oct. 27, 1884, by a commission of Bethel Presbytery, consisting of Rev. M. R. Kirkpatrick and Elder W. R. Davies.

The original members of the church were: Mesdames M. M. Brown, M. E. Deal, Martha E. Shearer, Mary L. Lipscomb, Martha B. Plaxico, and A. L. Shearer, and Messrs. J. W. Rhine, Samuel G. Brown, W. D. Shearer, Wm. B. Shearer, and James E. Plaxico. Of the eleven charter members Mrs. M. E. Shearer and Mrs. L. Lipscomb survive.

The lot for the church building was a gift of Mrs. M. F. Anderson, a member of the Episcopal Church. The church was completed in 1887 and the dedication sermon was preached by Rev. J. H. Thornwell of Fort Mill, on Aug. 24, 1889.

The following are the ministers and the dates inclusive of the years they have served the church: Rev. M. R. Kirkpatrick, stated supply, 1884-1888; Rev. G. L. Cook, stated supply, 1888-1889; Rev. W. J. Anderson, stated supply, 1890-1891; Rev. W. S. Hamiter, pastor, 1892-1894; Rev. J. E. L. Wincoff, pastor, 1896-1899; Rev. J. H. Dixon, pastor, 1899-1900; Rev.

L. O. McCutchen, stated supply, 1901–1902; Rev. W. R. Potter, stated supply, 1902–1904; Rev. J. A. McMurray, stated supply, 1907–1908; Rev. W. B. Arrowood, pastor, 1910–1919; Rev. J. L. Yandell, pastor, 1919–1920; Rev. Malcolm Williamson, minister-student, 1921–1922; Rev. John Scott Johnson, 1922–1926.

Rev. Luther O. McCutchen, who was stated supply here in 1901–1902, resigned here to take up missionary work in the field of Korea, now Chosen.

Three young men of our congregation, Lewis B. Metts, Paul Brown Fry, and Glenn Ansel Fry have given themselves for life service, and are now in college preparing for their ministerial work.

A complete list of the church officers with their dates of ordination and installation is given below:

Elders: J. W. Rhine, Davis Shearer, 1885; J. L. Davies, 1887; J. M. Caldwell, J. J. Gallagher, 1901; J. M. Guyton, 1904; R. K. Smythe, F. V. Caldwell, 1911; S. A. Hogue, S. R. Fry, 1918. Deacons: Wm. B. Shearer, 1885; W. R. Lipscomb, 1887; W. F. Moore, E. C. Davies, 1892; J. H. Maxwell, 1901; J. H. Rhine, J. H. Davies, 1904; Lawrence Shearer, N. W. Hardin, 1916; J. E. Carroll, 1918; L. A. Gossett, J. H. McMurray, 1923; Lewis B. Metts, Grady R. Hogue, 1925.

At a meeting of the Session the Sabbath School was organized on March 5, 1887.

The Ladies' Missionary Society was organized in 1887 or 1888 with Mrs. M. E. Deal as President. On July 5, 1920, this society was given the name of Woman's Auxiliary, and reached the Gold Seal Standard in its work in the year 1923–1924.

A young people's organization, The Busy Bees, under the leadership of Mrs. W. O. Metts, was organized in 1914. However, in 1921, this society was converted into a Junior Christian Endeavor Society at which time a Senior C. E. Society was also organized.

In the summer of 1922, a building lot, large enough to provide for both a church and a manse, was purchased. A manse costing more than \$4,000 has been constructed and paid for in entirety. The original church building is in use, and the enrollment of its present congregation is seventy-two members.

### Blackstock

Blackstock Presbyterian Church is located at Blackstock, S. C., and is a daughter of Concord Presbyterian Church at Woodward, S. C. In 1876, the present and only house of worship it has had, was built by the members of Concord, who lived in and around Blackstock. Services were alternated between the two churches—one Sunday at Blackstock and the next at Concord. The first pastor under this arrangement was Rev. Thos. Lowry, as stated supply.

This arrangement continued until May 2d, 1915, when the Blackstock Presbyterian Church was organized. The commission, appointed for this purpose, was composed of the following members: Rev. W. B. Arrowood, D.D., Rev. Alexander Martin, D.D., Rev. A. D. P. Gilmour, D.D., Mr. Jas. F. Reid, and Mr. Robt. B. Caldwell, Esq. This commission met April 27th, 1915, and decided to postpone the organization of Blackstock until the following Sunday afternoon. A sub-commission consisting of Rev. A. D. P. Gilmour, D.D., and Robt. B. Caldwell, Esq., were appointed to complete the task of the commission. The sub-commission met at 4:00 p. m., May 2d, 1915, and organized the Blackstock Presbyterian Church with forty-five members. Mr. Alexander Macdonald and Mr. Geo. W. Boyd were elected and installed as ruling elders. Mr. E. M. Kennedy and Mr. S. L. McDonald were elected and installed deacons.

The first pastor of the church was Rev. W. S. Hamiter, who served the church from May 9th, 1915, until December 30th, 1918. He was succeeded by Rev. J. E. Coker, who was pastor from September 28th, 1919, until July 11th, 1920. Rev. R. C. Clontz, a Seminary student, served as supply until the present pastor, Rev. A. N. Littlejohn, who entered upon this pastorate November 5th, 1921.

The following ruling elders have been elected and installed since its organization: Mr. Geo. L. Kennedy and Mr. J. D. Mobley, installed December 12th, 1915; Mr. W. S. Peden, installed November 25th, 1917; Mr. W. S. Douglass and Mr. J. E. Nichols, installed October 12th, 1919; Mr. Kirk E. McKeown, installed May 24th, 1925. The church has lost three

of its elders by death since its organization: Mr. Geo. W. Boyd died September 7th, 1915; Mr. Geo. L. Kennedy died July 8th, 1917; Mr. J. E. Nichols died June 15th, 1924. The present Session is composed of the following members: Mr. Alexander Macdonald, Mr. W. S. Douglass, Mr. W. S. Peden, Mr. J. D. Mobley, and Mr. Kirk E. McKeown. Mr. Alexander Macdonald has been the clerk of the Session since the organization of the church.

The following deacons have been elected and installed since the organization of the church: Mr. J. E. Douglass and Mr. Kirk E. McKeown, installed December 12th, 1915; Mr. J. L. Ragsdale, installed May 24th, 1925. The present board of deacons is composed of the following members: Mr. E. M. Kennedy, Mr. S. L. McDonald, Mr. J. E. Douglass, and Mr. J. L. Ragsdale.

The church is well organized, with a Sunday School, a Woman's Auxiliary and a Christian Endeavor Society.

Mr. Malcolm A. Macdonald, a member of this church, is a candidate for the ministry and will enter the Seminary this fall.

Although Blackstock Presbyterian Church is in a well-churched community, its membership has increased from forty-five at its organization to its present membership of seventy-three.

### **Bowling Green**

This church was organized in 1895 and was a daughter of the old Bethel Church in the northern part of York County. Its membership has grown from the original twenty-nine to a hundred thirty-five. At its organization, Messrs. R. M. Dulin, John H. Adams, J. A. Flanagan and G. Mack Riddle were ordained as elders. Messrs. T. J. Patrick and E. H. Adams were installed as deacons. At a later date the following elders were elected, but are now deceased:

The first supply of the church was Rev. Davison M. Douglas, now President of the Presbyterian College. He was succeeded by Rev. W. A. Hafner. Then followed the pastorates of W. J. Wyly, H. J. Mills, A. A. McLain, and A. E. Spencer. Rev. H. D. Corbett is the pastor at present.

The elders that are now serving, are: R. M. Dulin, Edison Forbes, H. C. Riddle, J. N. Wilson, W. B. Flanagan, E. N. Caldwell, N. B. Dulin and M. Q. Petty. The deacons are: T. J. Patrick, J. M. Adams, E. G. Petty, E. H. Forbes, J. H. Patrick, G. D. Flanagan, W. W. Riddle, and Giles H. Adams.

The church is well organized and conducts a lively Christain Endeavor Society and Sunday School. The house of worship is of native granite and is a beautiful and comfortable structure, a credit to the church and community. While the church is less than thirty years old it has been very fruitful at home and sent some worthy servants of God abroad. Among these have been: Rev. C. W. McCully, Rev. F. Ray Riddle, Rev. Leland Flanagan. Four students are now in preparation for the ministry; Davidson Dulin, Arthur Flanagan, Palmer Dulin, and Howard N. Wilson.

### **Bullock Creek**

Bullock Creek Church is one of the four original big B's of Bethel Presbytery. It is located in York County, sixteen miles southwest of York, between Bullock and Turkey Creeks, and near Broad River. The old sessional records having been lost, early historical data must be obtained from Howe's History, the minutes of Presbytery, the papers of Rev. R. Y. Russell, and old tradition.

Dr. Howe gives the date of organization as 1769, but Hon. S. W. Williams, son of Rev. Aaron Williams—see below—in articles published in the Christian Observer Sept. 17, and Nov. 14, 1883, gives 1765. He says that his grandmother, who was living here at the time of the organization, told him that Beer-sheba was organized one week and Bullock Creek, at first called Dan, the next in 1765, on the occasion of big protracted meetings by Evangelists Azel Roe, of New York, and John Close, of Suffolk Presbytery. In 1766, a request for ministerial supplies went up to the Synod of New York from the people of this section. Mr. Williams contends that the request was from an organized church. The first building was west of the creek on what is now known as the Morgan Horton place.

For several years the church was supplied by Richardson of Chester District and others. In 1774, Rev. (afterward Dr.)

Joseph Alexander came from Sugaw Creek, Mecklenburg County, N. C., as the first pastor. His coming introduced a glorious era for the church. He was a hard worker and a fervent evangelist. Going out into all the surrounding settlements he brought many new people into the church. Soon after he came he obtained a grant of about 800 acres of land east of the creek and erected the second building near the north gate of the old cemetery. For holding the land the church was incorporated in 1784 as Congregational or Presbyterian. The first marked grave in the cemetery is that of Mary Feemster, died 1776.

Dr. Alexander was a fearless patriot. Tradition tells us that after the fall of Charleston and the defeat of Gates at Camden in 1780, the patriots of York, Chester, and Union held a meeting at Bullock Creek. The question was, should they give up the seemingly hopeless struggle and save the pitiful remnants of their property by accepting the terms of the British, or should they fight on unto the death? Dr. Alexander was a speaker, and under his fiery appeal those hard-pressed men resolved to make another desperate attempt. The result was King's Mountain, the turning point of the war.

Dr. Alexander was an eminent educator, and in 1787 established at Bullock Creek a most famous classical school. Among his pupils may be mentioned Andrew Jackson, afterward president of the United States; Wm. H. Crawford, of Georgia, afterward a candidate for the same office; Governor Johnson, of South Carolina; Rev. R. B. Walker, of Bethesda; Rev. John B. Davies, of Fishing Creek; and Rev. Thomas Neely, of Purity.

In 1796, a section of the church, displeased at the introduction of hymn singing, withdrew, and with others from Beersheba organized Sharon, which is today a vigorous A. R. P. Church. About 1804 Salem was organized in the western bounds of Bullock Creek congregation, and the history of the two is very intimately connected.

Dr. Alexander resigned in 1801. During his pastorate he had baptized 11 adults and 753 infants! He left 85 members in the church.



In 1806, Rev. William Cummings Davis came as the second pastor. He was a brilliant man given to metaphysical speculation, and he fell into doctrinal errors. Being cited to appear before Concord Presbytery for trial and feeling that he was pre-judged he withdrew from Presbytery. A large part of the Bullock Creek congregation followed him and in 1810 organized the first unit of the Independent Presbyterian Church. They erected a building a few hundred yards west of the old church and for 54 years the two congregations, Regular and Independent, were maintained.

Save for a few years' sojourn in Tennessee Mr. Davis served as pastor of the Independents until his resignation in 1829. He was succeeded by Rev. Robert Young Russell, who entered upon the work in May, 1829, preaching also at Salem, Tabor, Yorkville, and at times at other places. His diary contains many interesting facts. The communion seasons were times for protracted meetings of three or four days, a custom which has continued to date, 1926. But of special interest were the camp meetings. Log cabins were built near the meeting house and in October the people would gather for the meeting. Sometimes there would be only a few families in camp, at other times there would be crowds. There were three or four sermons daily by the pastor or a visitor, there were prayers, there were exhortations by the pastor. As the days passed there was usually a deepening of interest with a glowing spiritual fervor. Christians rejoiced in their religion, backsliders were reclaimed, the unregenerate with deep sorrow and many tears sought their salvation. There was the anxious seat with personal instruction and pleadings. And there were many converts: 170 in 1832, 55 in 1842, 25 to 35 in 1850, 51, 52, and 60. The white people brought some of their slaves along, for Mr. Russell often speaks of baptizing or of receiving into the church certain black persons.

But not all the times were seasons of refreshing. "Today," Mr. Russell writes, "I had no liberty in preaching." In 1838, "The congregation is in a cold backslidden state." Of the Fourth Sabbath in May, 1852, he writes, "Today was a day of humiliation." Two elders were at variance and despite the pastor's efforts refused to be reconciled. Also, an infuriated

father abused him for baptizing his children at the mother's request, got the roll book from the church, and erased their names from the infant membership.

A substantial building was erected during the latter fifties and dedicated in June, 1860. That building, with some changes, we are still using. During those years the pastor's stipend was rarely as much as \$200 per year. Collections taken for Missions and for Education were small. The membership was rather large, being about 175 in 1863.

A sentiment for reunion had been growing in Bethel Presbytery and the Independent Convention, and the Bullock Creek congregation voted overwhelmingly for it—it was effected by Presbytery and Convention Dec. 11, 1863, and in this church in May, 1864.

Let us now turn back to the Regular church. Little is known of it from 1811 to 1816, but in 1817, Rev. Aaron Williams, a son of the church, came as pastor. He entered upon a difficult task: rebuilding a church torn by dissension. But so effectively did he labor that religion was revived and the church was greatly strengthened. Seventy members were received one year, and in 1828, Bullock Creek and Salem reported 180 members.

Mr. Williams resigned in 1833 and Rev. Wm. B. Davies, a son of Fishing Creek, was pastor 1835–1855. He lived near Beersheba, and due partly to his distance from the church, partly to his poor health, and partly to the splendid work of Mr. Russell here, the membership of the Regular church decreased to as low as 55. Contributions were small, and a large part of the church land was sold in 1847. Rev. John A. Davies was stated supply, 1856–1861. Under his ministry there was a slight numerical growth and a good increase in contributions. A short vacancy brings us again to the period of the reunion.

The united church reported 235 members in 1864, and had a good meeting that fall. The colored members soon withdrew, reducing the membership to about 200. Mr. Russell continued as pastor until his death, Nov. 5, 1866, preaching on alternate Sabbaths at the old and the new church.

The congregation furnished a goodly number of soldiers to the Confederate Army. Samuel K. Gill, an elder, Wm. G. Davidson, Giles Russell, son of the pastor, R. Walker Sherer, Wm. A. Youngblood, Thos. Nance, A. Meek Nelson, who lost their lives in the service, are buried in the cemetery. John M. Sherer, an elder, lost a leg in the Battle of Drury's Bluff.

During the next 25 years the membership of the church fluctuated greatly. Many were received especially by Mr. Ratchford, and many moved away. In 1881, Mt. Pleasant Church was organized in the eastern bounds of the congregation with 14 charter members from here. The manse was erected in 1885, the Session house was built, the Alexander monument erected, and the Alexander celebration held in 1890. Pastor's salary and contributions to benevolences were small. The following ministers served the church: Rev. James S. Bailey, 1867-1870; Rev. Jas. A. Douglas, 1871-1872; Rev. W. W. Ratchford, 1873-1882; Rev. R. E. McAlpine, 1884; Rev. John R. McAlpine, 1885-1887; Rev. R. P. Smith, Nov., 1888, to Nov., 1890; Rev. G. S. Robinson, 1891.

Rev. John B. Swann, the next pastor, came in May, 1892, was installed in April, 1893, and served Bullock Creek, Mt. Pleasant, and Olivet until Dec. 31, 1919. He stood out as a student, sermonizer, personal evangelist, and faithful pastor. He found 150 members in the church. He received 300, and, despite the great number dismissed, left 200 in the church. And he left very few people of the community out of the church. He found the finances in bad condition. He liquidated the debts and got the benevolences increased greatly. During the World War the service flag of the church had fifteen stars.

Rev. H. R. Overcash was pastor June, 1920, to April, 1921, during which time plans were made for remodeling the manse which was done during the next year while the church was vacant. Rev. J. W. Weathers, Jr., came as pastor July, 1922. He serves Mt. Pleasant and Salem, also.

The present membership of the church is 202. There are eleven elders and ten deacons. During the past eight years the pastor's salary and benevolences have trebled. The Sabbath School was in existence in 1860 as Mr. Russell wrote of mak-

ing an address relative to it. It has been working continuously during the memory of the oldest members of the church. There are now ten classes graded according to the late standards. There are five separate class rooms. Mr. J. B. Dickson is superintendent.

The Temperance Society addressed by Mr. Russell in 1836 is the first known society. The Ladies' Aid was organized in 1884. It enlarged to include Foreign Missions about 1893. In 1923, it became The Woman's Auxiliary, and affiliated with the Presbyterian. It is reaching most of the women of the church through the circles, it studies all the causes of the church, and it is developing the spiritual lives of the members. The Christian Endeavor Society has functioned irregularly.

The church has furnished six ministers: Revs. Aaron Williams, R. Y. Russell, W. A. Hafner, Chas. B. Ratchford, W. D. Ratchford, and W. L. Latham. Two brothers, R. Y. Russell, II and J. Lewis Russell, grandsons of the old pastor, are now ministerial students.

The pastors and supplies are given above. The following is the best available list of elders:

John Dickey, Joseph Feemster, Stewart Brown, John Smith, Henry Plaxico, Allan Dowdle, Alexander Dowdle, Charles Gilmore, John Feemster, David Leech, John King, Henry Dowdle, Robert Hayes, John Hemphill, Benjamin Dowdle, William Hamilton, James S. Hemphill, James Good, Arthur Kirkpatrick, Thomas Suggs, George Agnew, John G. Davidson, John M. Sherer, J. P. Hood, William White, Givens Gallagher, G. L. McNeel, Neely Nelson, J. L. Guy, Capt. James Jamieson, John Miller, Roberts, Nelson, Sherer, Bryant, C. O'Daniel, Ethelwin Minter, John Meek, Samuel K. Gill, William Minter, Morrison Roberts, Morrison Russell, B. E. Feemster, James G. Plaxico, S. L. Davidson, Joe C. Kirkpatrick, W. Davis Sherer, David J. Good, Arthur K. Sherer, Sam S. Plaxico, Wm. A. Hafner, †T. Ben Ratchford, R. M. Carroll, †H. J. Sherer, A. F. Plaxico, James E. McAliley, Wm. E. Good, W. Banks Good, Wm. C. Thomson, R. F. Bankhead, †W. L. Cranford, †J. N. Russell, †J. B. Dickson, †E. M. Bankhead, †Porter B. Good,

Those marked † are now serving.

†Mark H. Kirkpatrick, †Clyde B. Ratchford, †J. A. McAliley, †J. E. Robbins.

There is no record of the early deacons. None were reported to Presbytery in 1859, though there were several. Since 1870 the following have served:

Andrew Hafner, Wm. B. Sherer, S. L. Davidson, S. S. Plaxico, W. O. Guy, † Kelly Inman, Nighten Sherer, Willie E. Hafner, Robert Plaxico, W. Banks Good, Willie Y. White, James C. Ashe, Wm. S. Plaxico, Wm. E. Good, †H. D. Cranford, †G. W. Good, J. O. Robbins, W. S. McMurray, J. B. Dickson, W. T. Dowdle, John A. McAliley, †Pinkney B. Good, †W. W. Blair, †C. R. Bankhead, †Len L. Dowdle. †L. Tren Dowdle, †R. E. Trammell, †R. L. Vinson.

Special mention should be made of Elders John M. Sherer, who served for about sixty years, and T. B. Ratchford, who has served 42 years, and Deacons Andrew Hafner, who served 60 years, and Kelly Inman who has served 45 years.

### Cedar Shoals

In 1850 Cedar Shoals Church was probably vacant, but her door was never closed being fortunate enough to have her pulpit supplied by visiting ministers from other churches.

The elders at this time being D. G. Stinson, Dr. J. B. Gaston and Lemuel Davidson. In 1854, D. G. Stinson was elected delegate from Bethel Presbytery to the General Assembly which convened at Buffalo, New York. During the year 1857 Rev. William Banks gave part of his time from Catholic and Pleasant Grove Churches to Cedar Shoals. I think it was in 1859 that Rev. James H. Saye was called to the pastorate of Fishing Creek and Uriel Churches and gave part of his time to Cedar Shoals preaching regularly every three weeks. The church was greatly blessed by his ministry, gaining much in membership. In the seventies the above named elders having passed away, the following named were elected elders: John Davidson William McCorkle, John Anderson, Isaac Jamison and Thos. Peden, also R. S. Crockett in 1880. These continued to serve many years. Rev. Mr. Saye owing to declining health now felt

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Those marked † are now serving.

that he could no longer do active service in this church, so his ministry ceased. He served probably twenty-five years.

On April 23, 1885, the Session met with Elders Davidson, Anderson and Peden present. This meeting presided over by Rev. J. S. Summey of Purity Church of Chester and on this day agreed to unite with Richburg and Fort Lawn to employ Rev. Jos. Lumpkin, a student of the Columbia Seminary, to give one half of his time during the summer vacation, and upon finishing his course he was called and accepted the pastorate of this group of churches.

The following ministers served this group of churches. J. H. Lumpkin, Mr. McMullen, Jim Robinson, Spratt White, Wade Boggs, J. H. Wilson, J. J. Brown, Mr. S. H. Hope, Mr. Hartman up to 1915, W. L. Latham and R. Roy Brown to 1924. The relations between Cedar Shoals and Richburg were broken between 1915 and 1918.

When the congregation bought the land on which to build Cedar Shoals Church a good Methodist brother, Mr. William Heath, whose land joined the church property, cheerfully gave them a lot to be used as a burial ground. He, with many other Methodists and Baptists of the community always gave encouragement to this church in trials and still the fellowship and brotherly love exist to this day among the people around Cedar Shoals.

Elders of latter date were: W. A. Drennan, Clerk of Session, for twenty years, Jimmie Anderson, Robert Anderson, R. L. Hicklin, Clerk of Session for ten years, Lawrence Stone. Present officers: Frank Drennan, Clerk of Session, John Drennan, Emmett Anderson and Geo. Anderson, elders, together with Will Drennan and Richard Houze, deacons. The present membership is forty.

### Clover

The Clover Presbyterian Church was organized by Bethel Presbytery on July 29, 1881, thru a commission composed of the following: Ministers—J. L. Wilson, S. L. Watson, and T. R. English. Elders—A. P. Campbell and S. Leroy Adams. There were eighty-four charter members, nearly all of whom came from Bethel Church. The town of Clover was then but



a few years old, having begun its existence with the establishment of a postoffice on the narrow guage railroad in 1876. For many years there had been a preaching point called Centre near where the town now stands; the pastors of Bethel Church preached there once a month. Soon after the town was founded Mr. J. A. Wilson, who was teaching the public school, started a Sunday School. Rev. W. G. White, principal of the Female College in Yorkville, was engaged to preach twice a month. The congregation at Centre soon merged with that at Clover; organization followed, as has been noted, in 1881. A church building was begun at once and finished within the year.

Rev. S. L. Watson ("Father Watson") was secured as supply. The first pastor was Rev. M. R. Kirkpatrick. He was installed May 5, 1883, and served until March 1, 1891. There followed: Rev. S. H. Hay (1891-1907), Rev. H. J. Mills (1908-1913), Rev. A. A. McLean (1913-1918), Rev. J. E. Berryhill (1919-1922), Rev. J. B. Belk (1923-1924), and Rev. John R. Hay, the present pastor, who came February 1, 1925.

The following officers have served the church: Elders—A. P. Campbell, J. D. Gwin, J. J. Smith, J. A. Wilson, J. A. Boyd, J. Q. Howe, J. F. Jackson, D. T. Partlow, J. W. Smith, E. C. Jackson, J. L. Stacy, Jr., W. E. Adams, J. A. Page, W. T. Beamguard, R. L. Wylie, S. N. Stacy, L. H. Jackson, S. A. Sifford, M. B. Neil, S. J. Clinton. Deacons—J. W. Beamguard, J. W. Lawrence, J. R. Barron, J. B. Pegram, R. T. Smith, J. F. Jackson, R. A. Matthews, S. M. Faires, R. E. Jackson, E. C. Jackson, J. B. H. Jackson, J. E. Beamguard, J. M. Smith, H. L. Wright, W. N. Jackson, G. W. Knox, S. J. Clinton, R. A. Jackson, W. B. Moore, V. Q. Hambright, M. L. Smith, Hope Ford, C. N. Alexander, Marshall Barnett.

At the time of this writing the church has a membership of four hundred, and possesses a beautiful and commodious new building. All departments of the work are in fine shape.

### Concord

There is evidence that services were held as early as 1785. Rev. Robert McClintock, from Ireland, served occasionally from 1785 till 1793. In 1793 supplies were occasionally sent



by South Carolina Presbytery. Some of these were: Revs. Roseboro, McCullough, Dunlap, Cousar, Gilland, and Davies. Services were held at this time at a stand or house of worship five miles southeast of the present house of worship. But this being an inconvenient place for most of the people, a more central place was sought. So far as we can learn, the present site has been occupied since 1796, at Woodward, S. C.. The first place of worship was across the railroad from the present site under an arbor. We do not know how long they worshipped under this arbor, but afterwards it was decided to build a log house, each man agreeing to furnish a log. The first log was laid by John Cork. This house was blown down by a hurricane and another was built near the present building. The present brick building was erected in 1818. Rev. Robert B. Walker organized and enrolled Concord Church April, 1796. The first elders installed were James Arter, James Caldwell, James Hindman and Abraham Miller. During 1796, John Sterling, James Robinson, and James McKeown were added to the eldership. Rev. Walker, pastor of Bethesda Church, supplied the church for one year. From 1797 till 1800 it was occasionally supplied. Rev. Wm. G. Roseboro was the first pastor, serving from 1800 till his death in 1810. From 1810 till 1813, Rev. Francis H. Porter, of Purity, supplied occasionally. 1813, Rev. Robert McCullough, of Catholic, supplied Concord for one-fourth of the time, in 1814, for one-half; this arrangement continued until his death in 1824. The church prospered during this pastorate. Five elders were installed: Samuel Penny, Samuel Banks, Samuel McCullough, James Douglas, and Hugh Thompson. Rev. James B. Stafford was installed in 1825 and served till 1834. Concord was taken into Bethel Presbytery in 1825.

The following were installed elders during this pastorate: Robert Caldwell, John Banks, and William Wilson. The church was vacant for two years. Rev. John Douglas became pastor in 1836. During this year John McCullough, Alexander Hindman and Henry Moore were made elders. At this time the roll was sixty-four members. In 1841, it increased to 94, and in 1849 to 135. Mr. Douglas preached till 1846. 1846

and 1847, no regular supply. Rev. James Wallace preached one-half his time in 1847 and 1848. Rev. James Gillard served in 1848 till 1853. James Carlisle and George Miller were installed elders in 1849. Rev. W. J. McCormick was pastor from 1853 till 1858. In 1857, John Neil and Thomas Carlisle were installed elders. The church was vacant till 1859, Rev. G. W. Boggs served several months. Rev. T. W. Ervin became pastor in 1859 and served seventeen years. 1865, A. B. and John C. Douglas were installed elders—1870, J. M. Blain, W. W. Brice, and A. H. Dunbar. During Mr. Ervin's pastorate, the people of Blackstock built their house of worship. The first deacons were ordained in 1877: S. B. Lumpkin, John A. Stewart, E. D. Mobley, and Hugh Bruce. Mr. T. M. Lowry preached during his seminary vacation in 1877. Rev. James Douglas, during the winter. Rev. John C. McMullen labored a short while in 1878 and was made pastor in 1879, and served till 1884. Elders installed during this pastorate were: 1880, Wm. Douglas, J. E. Craig, John K. McCarley; 1883, W. Banks Thompson. Deacons: 1880, G. L. Kennedy, J. C. Mackorell, Madison Tennant. Rev. C. R. Hemphill and S. R. Hope supplied in 1885. Rev. Wm. G. Neville was next pastor, 1886 till 1890. R. G. Miller was installed elder in 1887. D. H. Stevenson and W. B. Thompson, in 1889. Deacons: In 1887, T. W. Brice; 1890, Alex Macdonald. Rev. R. P. Smith served in 1891 for three and a half years. 1894 till 1905, Rev. M. R. Kirkpatrick was pastor. Two elders, S. D. Patrick and S. G. Miller. Two deacons, J. N. Caldwell and J. H. Allen. Rev. G. G. Mayes, pastor, 1905 till 1909. 1906, elders: John R. Craig, George L. Kennedy. Deacons, 1907-1908: S. L. McDonald, G. L. Kennedy, T. W. Brice, S. B. Clowney, Jas. E. Douglas. Rev. W. S. Hamiter, 1911 till 1918. Elders: W. M. Harvey, W. T. McDonald, 1912. Deacon in 1912: E. M. Kennedy. In 1914, Will Ragsdale was elected deacon. 1915, W. S. Peden was installed elder. 1917, Robert McIlroy. Rev. J. E. Coker, 1919 till 1920. Deacon, 1919: S. M. Brice; elder, 1919, J. F. Coleman.

The present pastor, Rev. A. N. Littlejohn. The present officers are: Elders, W. T. McDonald, W. H. Harvey, J. M.

Blaine, Robert McIlroy. Deacons: S. B. Clowney, T. W. Brice, S. M. Brice, J. A. Stewart, and Will Ragsdale. The present membership is 113.

### Cornwell

Some time after 1870 between the pastorates of Rev. William Banks and Rev. J. Spratt White at Pleasant Grove Church, there was preaching near Cornwell, occasionally in the home of Mrs. Jane J. Cornwell. The venerable W. S. Plumer held services when he visited Pleasant Grove as supply. Soon after the first school house was built at Cornwell in 1889 the ministers of the vicinity began to preach in it. Rev. M. R. Kirkpatrick, pastor of Blackstock and Concord, made regular appointments once a month. During Rev. John G. Hall's pastorate at Pleasant Grove of three years, he also held services once a month. Rev. C. G. Brown continued the same practice during his stay of twelve years at Pleasant Grove. Rev. R. Roy Brown, the succeeding minister, continued these services till the organization of the church.

Other ministers earlier gave their attention at one time or another. Among them Rev. Mr. Freeman, of the Baptist Church; Rev. W. K. Boggs held an evangelistic meeting during Rev. M. R. Kirkpatrick's pastorate.

It was through the action of Rev. R. W. Boyd that the organization was finally secured. This saintly and lovable man was born in the community. He was the first president and manager of the Barium Springs Orphanage in North Carolina. When visiting relatives in the community he often conducted services in the Cornwell Schoolhouse. "He had often remarked," says Mr. H. J. McKeown, who supplies the material for this sketch, "that it was good ground for a Presbyterian Church and should be organized. But no one around was disposed to take the lead. In the spring of 1919 he was at my home on Sunday evening getting ready to go to the school house. Suddenly he called for paper and pen, and being given him he wrote the petition to Bethel Presbytery and asked the writer to be the first signer. After getting other members of my family to sign it he took it to the school house and got most of the signatures that afternoon."

The organization was completed on June 22, 1919, by a commission from Bethel Presbytery. W. C. Cunningham and T. O. McKeown were elected elders; and J. T. Boyd and G. M. Boyd chosen deacons. The church was grouped with Concord and Blackstock as a pastorate. Rev. J. E. Coker served for one year. For a brief while Rev. B. H. Franklin supplied the pulpit. Since 1921, Rev. A. N. Littlejohn has been pastor. Two other officers were chosen: J. W. Boney as elder and W. T. Castles as deacons.

As soon as the church was organized, plans were made to erect a house of worship on ground given by Mrs. Mary E. Cornwell. With the help of the Synod and Bethel Presbytery and also of Purity Presbyterian Church of Chester, the building was completed and dedicated in 1925. Throughout the whole life of the church the spirit of cooperation and unity have prevailed.

### Douglas

The earliest records of this church are not now in the possession of the officers, and this sketch has been prepared from the recollections of the oldest residents of the neighborhood, from the deeds to the land, and the Session's records since 1856.

The church was organized in 1856, during the pastorate of Reverend Douglas Harrison—some think it was named for him.

The deed shows that the land was given by Colonel Dixon Barnes (7 1/6 acres) in May, 1858. Later there was added to this tract 1 1/2 acres from the Stewart estate and 4/5 of an acre from Henry Sowell in exchange for the old Session house. Many of the names of the charter members are still represented on the rolls of this or the Lancaster Church.

In the old burial ground, originally intended to be the site of the church, the oldest marked graves are those of James Douglas, died September 25, 1805; John McCardell, died September 7th, 1825. But we have no records of organization of a church before 1856. The roll of pastors and supply includes the names of Reverend Douglas Harrison, ——— Banks, J. N. Craig, ——— Brice, J. W. Query, ——— White, C. W. Humphreys, Joseph Dendy, ——— McCord, Chalmers Fraser, Hugh R. Murchison, and R. W. Jopling.

Douglas has been variously grouped with Liberty Hill, Heath Springs, Tirzah, and now with Lancaster.

The records since 1885 show the roll to vary from 75 to 44.

Only one missionary, Reverend W. B. McIlwain, now in Japan, has gone from this church and we find no record of any candidates for the ministry.

There was once a Missionary Society, never very active. We find the Session going on record July 22, 1893, as "opposed to Women's Foreign Missionary Societies."

The first building was burned in 1891, but was immediately rebuilt. At present the church is well organized and active, though the membership is small.

There is a Sunday School, Christian Endeavor Society, Woman's Auxiliary, and services are held regularly twice a month by the pastor, Rev. R. W. Jopling.

This church has suffered, as many of our country churches have, by the removal of many of its members to the towns, but there is still a splendid group of people banded together to carry on the work begun so many years ago. The church is a large frame building, set in a beautiful old grove, and has been the scene of many notable gatherings in the name of the Lord.

The minutes show S. L. Morris invited to hold evangelistic services many years ago, and the minutes approved in Presbytery by George Summey, W. L. Lingle and other men distinguished in our church.

The church recently entertained Bethel Presbytery, and the Woman's Auxiliary will be joint hostess with Lancaster in entertaining Bethel Presbyterial in 1927.

The roll of officers since 1882 shows these names:

Elders: W. J. McIlwain installed 1882, R. L. Hicklin installed 1882, H. G. McIlwain installed 1882, J. C. McDow installed 1885, R. J. McIlwain installed 1894, M. J. Green installed 1914, J. H. Kirk installed 1894, J. R. Caskey installed 1914, L. A. Graham installed 1924, W. W. Thompson installed 1924.

The last four of these constitute the present Session.

Deacons: W. B. Twitty, H. H. Gooch, L. J. Perry, R. J. McIlwain, R. E. McIlwain, W. M. Gooch, Reece Caskey, O. R. Williams, J. Hunter Williams, William McDow, H. C. Perry,

J. T. Graham. The last five of these are the present board of deacons.

### **Ebenezer**

As nearly as can be ascertained, the Ebenezer Church was organized about 1785—possibly a little earlier, but certainly not later. Previous to that time the territory of which the church afterwards became the center belonged in common to Bethel and Bethesda. The church was organized by Rev. Francis Cummings, the pastor of Bethel. William Shaw, Robert Miller, Joseph McCorkle, and William Ambirson were ruling elders. The church was originally known as Indian Lands, being located in what was then the center of the Catawba Indian Reservation.

The church has been served by the following ministers: Francis Cummins, pastor of Bethel, supplied it as long as he remained there. R. B. Walker, pastor of Bethesda, at intervals, several terms from 1795 to 1823. Josiah Harris was ordained and installed pastor, but remained only a short time, after which S. L. Watson, of Bethel, supplied for one year. Mr. Walker, of Bethesda, from 1831 to 1833. Pierpont E. Bishop was pastor from 1833 to 1846. J. Munroe Anderson, two-thirds of his time from 1848 to 1852. James Douglas and A. W. Miller for short terms. John G. Richards was pastor from 1854 to 1858. W. T. Hall was pastor from 1859 to 1861. Henry E. Dickson from 1861 to 1867. Robert E. Cooper from 1867 to 1881. James H. Thornwell, the younger, from 1883 to 1907. J. T. Dendy from 1908 to 1915. Paul H. Moore from 1916 to 1918. John C. Bailey from 1919 to the present time.

It has been housed in at least three buildings. The first was a log meeting house and was used until 1823. This was succeeded by a frame building which was used until 1890, when the present brick building was dedicated.

A school has been conducted in proximity to the church from very early times. The Ebenezer Academy was founded in 1854, and was taught by Rev. P. E. Bishop. It continued to be a high grade school preparing for college until the opening of the Rock Hill High School in 1891, since which time it has been a public school for the grammar grades.



Two churches have been formed in whole or in part from it, viz., Allison Creek in 1853, and the Rock Hill First in 1869.

It has sent out the following ministers who were either born and reared in the church or were members at the time of ordination: John G. Hall, J. S. White, Charles M. Richards, R. T. Gillespie, John Gillespie, James Gillespie, William J. Roach.

Since 1908, services have been conducted every Sabbath. There is a flourishing Sabbath School with a total enrollment of 204, there are 236 resident communicants, total contributions to all causes \$4,112.00, together with an active Woman's Auxiliary and Christian Endeavor Society.

The manse was built in 1908 and was first occupied by Rev. J. T. Dendy.

### **Filbert**

In November of 1915, Rev. E. E. Gillespie, D.D., of York, and Rev. A. A. McLean, of Clover, held a week's evangelistic meeting at Filbert, the little town which is situated just midway between Clover and York. As a result, fifteen persons professed faith in Christ and a movement was started to organize a church, there being no church of any denomination in the place. A petition, signed by fifty-two persons, was sent up to Bethel Presbytery at its spring meeting in 1916, asking that a church be organized. Presbytery appointed the following commission to do this: E. E. Gillespie, A. A. McLean, J. M. McLain, G. H. O'Leary, and W. T. Beamguard; and at some time between the spring and fall meetings of Presbytery, the Filbert Church was duly organized.

At the time of organization the following officers were elected: Elders—J. A. Carroll, M. R. Dickson, and W. L. Pursley. Deacons—W. M. Gettys, W. M. Stowe, and L. H. Castle. Later additional deacons were added: J. H. Clark and S. G. Bankhead.

Services were held for about a year in the Junior Hall. By the end of the year a lot had been secured and a very commodious church building constructed.

The first pastor was Rev. J. L. Yandell, who served the Filbert Church in connection with Beersheba and Ramah Churches. Upon his leaving the field, Rev. J. E. Berryhill,



pastor of the Clover Church, was secured as stated supply. Since that time the successive pastors of the Clover Church have served the Filbert Church in the capacity of stated supply, preaching usually twice a month. Rev. J. B. Belk served thus in 1923-24. Rev. John R. Hay came February 1, 1925, and is serving at this writing—February, 26, 1926. Mr. and Mrs. S. B. Beamguard, of the Clover Church, have done splendid work in the Sabbath School.

The following were enrolled as charter members: Mrs. C. W. Betchler, Mrs. Lawsie Bryan, J. A. Carroll, Mrs. J. A. Carroll, W. M. Clarke, L. H. Castle, Mrs. L. H. Castle, and Clyde, Luther, May, Quay, and Allie Lee Castle, M. R. Dickson, W. M. Gettys, Mrs. W. M. Gettys, and C. E. and J. W. Gettys, Misses Lizzie and Maggie Harvey, Mrs. M. M. McCarter, and Alice and Dave McCarter, W. L. Pursley, Margaret Robinson, Leslie Robinson, W. M. Stowe, W. F. White, R. T. Whiteside, Mrs. R. T. Whiteside.

### Fishing Creek

There were two churches of this name in the earliest days, congregations that were finally united to form a single organization. Settlers were found on the west side of Catawba River as early as 1749. These were Presbyterians, mainly Scotch-Irish from Pennsylvania. These early settlers had preaching services and a congregation regularly after 1755. After 1758, Rev. Wm. Richardson held the charge in connection with the Waxhaw congregation. This was known as Lower Fishing Creek and also for a while as Richardson Church.

Further up the stream that gives the name to the church was Upper Fishing Creek. This congregation was organized about 1770, and was served by a very notable minister, Rev. John Simpson. Due to the partisan strife between Whig and Tory the other congregation, Lower Fishing Creek, was weakened. The Upper Fishing Creek congregation gradually took the ascendancy and the name. These congregations became united. After Rev. Wm. Richardson's death and during the pastorate of Rev. John Simpson there was growth till the American Revolution. The Rev. John Simpson was with General Sumter

when Col. Tarleton, the British leader, came near capturing the famous partisan leader in a battle within the bounds of Fishing Creek congregation. Rev. John Simpson served as pastor till 1789. It seems that the first elders in Upper Fishing Creek were Samuel Neely, John Latta, and Robert Lusk.

The pastors that followed were: Robert McCullough, Walker A. Brown, W. C. Davis, William Roseborough. Rev. John B. Davies served forty-one years, from 1799 to 1841. After a vacancy of one year, the congregation had James Gilland as pastor for five years. During his pastorate, seventy-nine members were added to the church, fifty-seven of them being colored. From 1848 to 1860, A. W. Miller, L. W. Curtis, B. L. Beale and William Banks were pastors. For thirty-five years, beginning in 1861, Rev. James H. Saye was the minister of this congregation. He was one of the leading ministers and Presbyters of the South Carolina Synod for many years. The pastors that followed were: S. H. Hay, 1891–1893; J. R. Millard, 1894–1900; J. H. Wilson, 1901–1906; T. B. Craig, 1907–1914; Rev. J. J. Brown has been pastor since 1916. The elders at present are: J. C. McFadden, W. W. Gaston and J. M. Saye, grandson of Rev. J. H. Saye, pastor for thirty years. The deacons are: Frank Hicklin, Harper Miller and William Carpenter.

### Fort Lawn

The church was organized about 1883 or 1884. The first pastor was Rev. J. H. Lumpkin. We have nothing definite until 1902–1903 when Rev. J. J. Brown was pastor for about one year. The church was always grouped with Cedar Shoals, we think, and probably had the same pastor as Cedar Shoals. After J. J. Brown came Mr. Joseph Wilson and Mr. W. T. Hartman, W. L. Latham from 1915–1919 when R. Roy Brown became pastor. He served till 1924.

We do not know anything as to officers. It has always been a very weak church, never more than 25 or 30 members. The present officers are: Elders, W. B. Agnew, W. L. Abernathy, Malone Youngue. Robert Gooch and Dr. T. B. Kill are deacons. They have a membership of 30, but it is in a growing condition. In fact they are in the best shape they

have ever been. Rev. G. W. Irby is the present pastor. Rev. B. A. Meeks, Seminary student, served 1925. Mr. Irby became pastor August, 1925, and is still pastor.

### Great Falls

In 1910-1911, the Republic Cotton Mill began and completed the first of their cotton mills at Great Falls; and it was during this time that several Presbyterian ministers visited the community and preached. In 1911, Rev. F. G. Hartman took charge of the Richburg group of churches, and located at Great Falls.

On January 3, 1912, a commission consisting of Rev. J. M. Holladay, Rev. C. G. Brown, Rev. Jas. Russell, with Elders W. A. Drennan and J. R. Anderson, were appointed to visit Great Falls and organize a church if the way be clear. On January 6th, the commission met, and after a sermon by Rev. Jas. Russell, the testimonials of thirty members were presented by Rev. F. G. Hartman, and these, together with their baptized children, were formally constituted a Presbyterian Church.

Until 1914, when the church building was completed, the congregation worshipped in the public school auditorium. The first service in the church building was held on February 1, 1914. On March 29, the building was dedicated. Rev. Alexander Martin, of Rock Hill, preached the dedicatory sermon.

In January of 1921, the church was destroyed by fire, and together with the Methodists, services were held in the school auditorium. Time was divided with them, and a Sabbath School under the joint direction of these two denominations was operated.

In June of 1923, the distinctive existence of the church began. A pastor, Rev. Geo. B. Thompson, was called for all of his time; the congregation withdrew from the union with the Methodist Church; and on the first Sabbath in July a Sabbath School, under the sole control of the Presbyterians, was organized. Plans were laid for the erection of a church edifice, and on May 11, 1924, the cornerstone was laid. It was not until July 19, 1925, that the new building was turned over to the congregation. The structure is Tudor Gothic in design,

equipped for aggressive church work, and possessing all approved features to be found in churches of a much larger congregation and commonly designated as "city" churches. There is seating capacity for three hundred, and the Sabbath School will take care of an enrollment of a like number. The church plant, together with the pipe organ, represents an expenditure of \$40,000.00. The present membership is 137.

The Session is composed of the following: S. W. Neal, R. S. Mebane, Morris Neal, Dr. J. B. McKeown, H. B. Mebane. The deacons are: K. H. White, Neeley Bigham, Lemuel Pitman, Asa Lee, Eugene Williams.

During the years since 1912, the following ministers have served the congregation: Rev. F. G. Hartman, Rev. R. M. Phillips, Rev. W. L. Latham, Rev. W. J. Huneycutt, and the present pastor, Rev. Geo. B. Thompson.

### Heath Springs

The commission appointed by Bethel Presbytery to organize a church at Heath Springs, S. C., met in the Baptist Church, May 31, 1890, with the following members present: W. G. Neville, J. L. McLin, and G. McC. Witherspoon. The following persons presented certificates of church membership and were enrolled: Mr. L. J. Perry, from Douglas; D. B. Sover, from Bethel; A. P. Brown, Mrs. Hannah B. Brown and J. G. Cunningham from Liberty Hill; Mrs. Carolyn Robertson, Miss Lilly Robertson, Mr. John Robertson, and Mrs. C. A. Mobley, Miss Minnie Perry and Miss Daisy Perry were examined and received into the communion of the church on profession of their faith in Christ. The church was then constituted in accordance with the Book of Church Order of the Presbyterian Church. L. J. Perry and A. P. Brown were duly elected, ordained and installed elders of the church. The congregation adopted Heath Springs as the name of the church.

The church was supplied by Rev. W. J. Anderson, from June 2, 1890 to July 30, 1892. R. S. Crockett was elected as an elder May 19, 1891. In March, 1893, a call for the pastoral services of Rev. B. P. Reid, of Guthriesville, S. C., was issued by the congregation. He was given permission by

Presbytery to hold the call in his hands and to serve the church as supply. Mr. Reid continued to serve the church in this capacity until January, 1895. The church was without a minister until June 18, 1896, at which time Rev. Chalmers Moore, who had previously been called as pastor, assumed pastoral charge of the church. Mr. W. D. Ussery was elected an elder March 18, 1894.

On September 24, 1896, Mr. J. H. Ferrill and Mr. L. M. Bell, R. B. Patterson and G. L. Robertson were elected deacons.

After the death of Rev. Chalmers Moore, which occurred the church was vacant until July 1, 1900, when Rev. S. C. Caldwell took charge as stated supply. Mr. Caldwell continued to serve the church as supply until September, 1902. During his time of service the present church building was erected. Rev. I. E. Wallace assumed pastoral charge of the church during the year 1904 and continued to serve the church in this capacity until 1908. Rev. L. B. McCord, having been called as pastor, began his services some time during the year 1909. Messrs. J. H. Stoddard and L. M. Bell were elected elders April 10, 1910. A congregational meeting was called for Jan. 1, 1911, to consider the request of Rev. L. B. McCord that the church unite with him in requesting Presbytery to dissolve the pastoral relations. Mr. G. A. Robertson was elected an elder of the church July 9, 1911, and Mr. H. A. Horton, April 28, 1912.

Rev. T. W. DeVane assumed pastoral charge of the church during the year 1912. The following officers were elected in a congregational meeting held October 5, 1919. Elders: Dr. N. S. Moore, J. W. M. Harper, Z. L. Robertson, E. L. Eargle. Deacons: A. P. Harper, William Bennett. At a congregational meeting held March 27, 1921, it was voted to extend a call to Rev. D. A. Miller to become pastor of the church, the Liberty Hill Church having taken similar action. Mr. Miller continued to serve the church until July 2, 1922, at which time he requested the church to unite with him in asking Presbytery to dissolve the pastoral relations. At a congregational meeting held February 24, 1924, Mr. C. C. Maynard was elected elder and Mr. William Reagor and J. C. Haile deacons. The church was supplied by seminary students from the time of Mr. Miller's

resignation until August, 1924, when Rev. F. A. Drennan of Mount Holly, N. C., assumed charge as stated supply. Mr. Drennan supplied the church until March 7, 1926, at which time he gave consent to the session of the church to call a congregational meeting for the purpose of considering the issuing of a call to him as pastor.

This church now has four elders, three deacons, seventy-two members, and a Sunday School enrollment of fifty-seven.

### Kershaw

On May 24, 1891, a commission of Bethel Presbytery met in the hall above the Ashe store (now Threatt-Carson Co.), in the town of Kershaw, S. C., to organize a church. The commission was composed of Rev. J. H. Thornwell, D.D., Rev. W. M. Anderson, D.D., a ruling elder from Rock Hill and one from Ebenezer, with Rev. H. B. Garris, of Columbia, by invitation.

Charter members: Jno. A. Ashe, Dr. J. E. W. Haile, H. F. Haile, Jno. A. McCaskill, Mrs. J. E. Pearce, Prof. Geo. W. Peters, Mrs. G. W. Peters, F. M. Stephenson, Mrs. F. M. Stephenson, Miss Laura E. Trantham, Mrs. Amanda E. Truesdale, Mrs. Almetta C. Welsh, Miss Ella M. Welsh, J. S. Wilson, R. M. Wilson, W. H. Wilson.

Jno. A. McCaskill was elected a ruling elder. Jno. A. Ashe, Dr. J. E. W. Haile, Prof. Geo. W. Peters were elected deacons.

Rev. H. B. Garris, who had been preaching monthly in the village for some time, was designated regular pulpit supply.

Before Mr. Garris came, occasional services had been conducted by Rev. J. G. Richards, Rev. W. L. Boggs, Dr. J. H. Thornwell and others. These three brethren had been on a commission to organize a church several years before; but on visiting the village they became convinced that conditions were not favorable.

In the meantime, Beaver Creek, in July, 1890, voted to move into the village and become the village church. This did not prove satisfactory to the people of the village, as the old name was to be retained. The people in the country did not care to come into the village, and the congregation did not care to change the name of the church; so in December, 1890, Beaver Creek moved back to the old church, some six miles away. The



half-dozen people who had joined the church while it sojourned in the village were granted certificates to unite with Kershaw Church at its organization.

After the death of Rev. H. B. Garris, in 1892, Rev. B. P. Reid was called as the first regular pastor, and came in the spring of 1893. During this year the old Baptist Church building was bought and moved to the corner of Matson and Marion streets. The manse was built for Rev. J. T. Dendy, in 1900, was enlarged and improved for Dr. F. M. Hawley, in 1922. The old church building was sold to the Baptists of the mill section while Rev. J. C. Rowan was supply, in 1917, and for nearly two and a half years the congregation worshipped in the Methodist Church or in the public school building. The present brick church, corner of Richland and Cleveland streets, was completed while Rev. D. B. Green was pastor, in 1920. A modern Sunday School building, to be joined to and harmonize with the church, has been authorized by the congregation in 1926.

The following ministers have been regular supplies or pastors:

H. B. Garris, 1891–1892; B. P. Reid, 1893–1895; J. P. Dogget, 1896–1898; J. T. Dendy, 1899–1908; R. C. Morrison, 1909–1913; J. C. Rowan, 1913–1917; D. B. Green, 1918–1922; F. M. Hawley, 1922.

The following have served as ruling elders: J. A. McCaskill, 1891—; I. R. Hayes, 1893—; S. S. Plexico, 1893–1895; L. C. Hough, 1894–1911; J. B. Magill, 1896–1915; J. W. Haseltine, 1900–1906; A. R. Banks, 1902–1904; R. M. Perry, 1912—; T. B. Clyburn, 1920—; C. O. Floyd, 1920—.

The following have served as deacons: J. A. Ashe, 1891–1896; J. E. W. Haile, 1891–1908; G. W. Peters, 1891–1896; J. W. Truesdale, 1893–1902; B. A. Hilton, 1895–1916; K. T. Estridge, 1898–1901; D. K. Hough, 1899—; T. C. Stover, 1899—; H. E. Reese, 1903–1911; T. B. Clyburn, 1911–1920; J. M. Lowry, 1911—; D. P. Dye, 1920—; H. E. Estridge, 1920—; H. D. McCaskill, 1920—.

J. A. McCaskill was the first Clerk of Session; and during the first year, Mr. F. M. Stephenson acted for him. I. R. Hayes has been clerk since 1893.



The church has received an average of more than 10 members per year, has contributed an average of more than \$2,000.00 per year, and has dismissed to unite with other churches more than three times its present membership. The largest number ever added in a single year was 46 in 1895.

The records for the first year, kept by F. M. Stephenson for Clerk J. A. McCaskill, were lost in a fire; and Mr. Stephenson died soon after. The record of organization and first year, therefore, is given as furnished the writer from memory by J. A. McCaskill, a ruling elder from the organization, and Mrs. D. K. Hough (who was Miss Ella M. Welsh) the only other charter member now living in the congregation. Date of organization was fixed more definitely by reference to the sessional records of Beaver Creek Church.

The church now has 5 elders, 6 deacons, 106 resident members, Sabbath School, Woman's Auxiliary, Men-of-the-Church organization, and Christian Endeavor societies. Per capita contributions during the last four years have run from \$39.00 to \$51.00 for all causes.

### Lancaster

Under a commission of the Presbytery of Bethel, of which Rev. J. B. Davies was chairman, the Lancasterville Presbyterian Church was organized, May 5, 1835, with eighteen members.

In 1889, the Session overtured Presbytery to change the name of the Church to "Lancaster", thereby conforming to the name of the municipality, which has been successively Lancasterville, Lancaster Court House, and Lancaster.

The original members were: Annie Crawford, Thomas L. Dunlap, George W. Dunlap, Mary Dunlap, Cathrine A. Dunlap, Elizabeth J. Dunlap, Mary Gill, widow of R. W.; Mary Gill, wife of Lewis; Eliza S. Gill, Seth Hotchkiss, Olivia Hotchkiss, Eliza J. Jones, Elizabeth Sadler, James B. Simrill, James H. Witherspoon, Sr., Nancy W. Witherspoon, James H. Witherspoon, Jr., Mary E. Witherspoon.

In the list of ministers we make no distinction between those who were regularly installed, and those who were only sup-

plying us. All who had a regular engagement with the church are listed in the proper order :

James H. Thornwell, 1835-1838; J. R. Gilland, 1840-1842; Wm. Patillo Harrison, 1844-1847; Edward Palmer, 1849-1851; James Douglass, 1853-1855; ——— Irvin, 1856-1856; J. O. Lindsay, 1857-1857; ——— Walker, 1858-1858; W. T. Hall, 1858-1858; J. N. Craig, 1859-1870; Samuel Price, 1870-1871; J. W. Query, 1873-1881; J. P. Marion, 1882-1882; H. B. Pratt, 1882-1886; J. P. Marion, 1886-1888; C. W. Humphreys, 1888-1898; R. D. Perry, 1898-1898; Chamers Fraser, 1899-1911; H. R. Murchison, 1912-1920.

In July, 1925, the church is being served by Rev. R. W. Jopling, who has been with it since 1920. Prior to his coming the church was not vacant a single Sabbath. Mr. Murchison assisted us in securing a successor to himself, and Mr. Jopling was in the pulpit the Sabbath after Mr. Murchison left.

Rev. Samuel Price was the only pastor we have had to die.

Rev. J. P. Marion was with us just before Mr. Pratt, and again just after him.

The ruling elders, with their years of service, are as follows :

Thomas Latta Dunlap, 1835-1840; George W. Dunlap, 1835-1841; L. Z. Williamson, 1837-1862; Martin P. Crawford, 1849-1862; John Adams, 1849-1871; Robert L. Crawford, 1862-1863; Geo. McC. Witherspoon, 1863-1898; S. L. Strait, 1867-1885; Jas. H. W. Stevens, 1871-1900; Jas. H. Witherspoon, 1871-1905; John M. Beaty, 1882-1893; Judson W. Hasseltine, 1882-1900; W. B. Drennan, 1887-1890; J. P. C. Caskey, 1887-1900; W. J. Cunningham, 1887-1920; John C. Foster, 1889-1910; Chas. H. Ragsdale, 1890-1891; J. Freeling Nisbet, 1901-1925; John T. Green, 1916-1923.

The Session, as constituted July, 1925, is as follows :

Robt. T. Beaty, since 1894; R. Evans Wylie, since 1901; Paul Moore, since 1916; Eugene C. Secrest, since 1916; Geo. J. Derrick, since 1924; Herbert A. Horton, since 1924; Rev. R. W. Jopling has been moderator since 1920.

No deacon was elected in this church until 1859. Their names and years of service follow :

S. Buckner Massey, 1859-1866; S. L. Strait, 1859-1867; Jas. H. W. Stevens, 1867-1871; Jas. H. Witherspoon, 1867-1871; J. W. Hasseltine, 1869-1882; J. L. Williamson, 1871-1879; John M. Beaty, 1877-1882; J. S. Cureton, 1877-1884; Robert T. Beaty, 1882-1894; J. P. Allison, 1885-1918; J. N. Crockett, 1887-1914; W. W. Perry, 1887-1896; A. C. Williamson, 1887-1921; T. H. Spence, 1890-1892; J. F. Nisbet, 1897-1901; W. McD. Brown, 1901-1916; John T. Mackey, 1901-1904; John T. Green, 1905-1916; E. C. Secrest, 1913-1916; John Crawford, 1913-1916; R. Thos. Beaty, 1916-1920; E. Curtis Mackey, 1916-1919; M. S. Witherspoon, 1916-1916; Walter K. Beaty, 1919-1924; Gilmore L. Nisbet, 1922-1924.

The Board of Deacons, as constituted July, 1925, is as follows:

Thomas H. Davis, since 1882; J. Leonard Poag, since 1897; O. B. Bartlett, since 1916; W. P. Davis, since 1916; Dr. R. C. Brown, since 1916; John H. Poag, since 1916; Jas. S. Wilson, since 1916; Rolin B. McDow, since 1919; R. N. Walkup, since 1919; H. K. Williamson, since 1919; Jos. W. Knight, since 1922; E. Lee McDow, since 1922; P. M. Simpson, since 1922; John D. Wylie, since 1922.

Three of our deacons have entered the ministry, to wit: J. L. Williamson, T. H. Spence, Walter K. Beaty.

In addition to these, the following ministers have been connected with our church at some time in their lives:

Paul B. Winn, J. H. Thornwell, the younger; D. B. Green, J. P. Marion, M. R. Williamson.

There are now two candidates for the ministry who are, or have been, connected with our church: Ernest A. Beaty, John T. Taylor.

At this time, July, 1925, there are 266 communing members.

Our church building stands upon a lot of ground deeded January 28, 1835, by one Mrs. Gill to George W. Dunlap, James H. Witherspoon, and W. L. Dunlap, Trustees, the consideration being \$599.67. It is described as that "whereon the Presbyterian Church is built," and contains one acre and eighteen poles. Mr. George McC. Witherspoon and associates later gave the church a strip of land adjoining, in order to

enlarge the burying ground. This burying ground was used by all the community and the surrounding country. The deed from Mrs. Gill is dated several months before the organization of the church. The original building was of wood, with galleries around part of three sides. These galleries were for the slaves of the members, and for other colored persons.

In 1860 it was determined to build another house, the old one being in bad repair. This was done, and the new building was dedicated to the worship of Almighty God March 29, 1862. This building was of brick. A high-arched open vestibule was at the front entrance, with outside doors on either side leading to the galleries for the colored people. In Mr. Pratt's time, the spire, a tall graceful one, was taken down. During Mr. Fraser's pastorate the open vestibule was closed, as were also the outside doors to the galleries. The church had no manse until Mr. Pratt's ministry. Mr. N. G. B. Chaffee, a member of the Episcopal Church, had given us a lot in East End for a manse, but it was not built upon. After Mr. Pratt's coming, this lot was sold, and another closer in was bought. Here, on the corner of French and Elm Streets, our manse was built. In Mr. Murchison's time this was sold, and a lot and building bought on Main Street. This lot runs through to White Street. In 1925 this building was turned to face White Street, and moved back thereto, while on the lot facing Main Street we are now building an up-to-date church. This building will cost about seventy-five thousand dollars when complete.

### Liberty Hill

"The Church's one foundation is Jesus Christ our Lord, 'for other foundations can no man lay than that is laid, which is Jesus Christ.'"

The early records of the Liberty Hill Church were believed to be destroyed by fire, so this history is necessarily very meager; having from 1850 to 1871, only what could be culled from the minutes of Presbytery furnished by Rev. W. H. Workman S. Clerk and gleanings from the memories of the older members of this church.

Liberty Hill Church is proud of her record and justly so. She has often been without a pastor, but her doors have not been closed for 51 years, excepting during the epidemic of flu in 1918. Divine Services are held twice and often three times a Sabbath and are attended regularly and fully. They are conducted by the elders of the church. We record this from no spirit of boastfulness but from a righteous pride in the work of our church, made possible by the faithfulness and consecrated efforts of its officers. Many of these have long since gone to their reward, but "being dead yet speak" in the lives of those who follow in their footsteps. We have a priceless heritage in the lives of those saints whose works do follow them. Liberty Hill can reverently and truthfully say, "Thou hast given me the heritage of those who bear Thy name."

Some time in the early '40s that portion of Beaver Creek Church at and near Liberty Hill decided to organize a church at Liberty Hill. Previous to this, some of the Liberty Hill people were members of the Old Tolerance Church, about five miles northeast of Liberty Hill.

At a meeting of Harmony Presbytery, held at Winnsboro, S. C., October, 1850, a petition was presented, requesting permission to organize a church at Liberty Hill.

Beaver Creek Church protested, and the question was submitted to Synod for final determination. The result of this was, a commission was appointed to organize the church consisting of Rev. S. Davis., D. D., Rev. M. D. Frazer and J. K. Douglass. This commission to report to Presbytery April, 1851.

The commission reported at the meeting of Presbytery held at Bishopville, April, 1851, that it had failed to discharge the duty assigned it; no reason was given. This commission was continued with the addition of Rev. S. H. Hay.

The people of Liberty Hill grew restive at this delay. They realized the great importance of a more central place of worship. They were an agricultural people and felt the responsibility of giving the Gospel to their slaves.

They did not wait for the commission to report or for the enrollment of the church by action of Presbytery, but at a called meeting of Presbytery July 11, 1851, they presented a

call from the people of Liberty Hill for the pastoral services of Rev. T. A. Hoyt.

This call was placed in Mr. Hoyt's hands by Presbytery and permission given him to retain same until the regular meeting of Presbytery in October.

At this meeting he accepted the call and the commission reported it had organized the church. Liberty Hill Church was then officially declared and enrolled a member of Harmony Presbytery October, 1851. Liberty Hill was elected as the name, and the following members were enrolled: Mr. R. J. Cunningham, Mr. and Mrs. W. M. Dixon, Mr. and Mrs. John Brown, Mr. and Mrs. R. B. Cunningham, Mr. and Mrs. James Thompson, Mr. and Mrs. Wylie Patterson, Mrs. Wyatt Patterson, Mr. and Mrs. J. Somerville, Mr. J. Montgomery, Mr. and Mrs. John Barnes, Mrs. Jack Perry, Mrs. Matheson, Mrs. W. E. Johnson, Mrs. Hudson, Mrs. John Jones, Mrs. S. George, Miss Sarah George.

Four ruling elders were elected, namely: John Brown, James Thompson, William Dixon, John Barnes. We have no record of the deacons for that time.

The following commission was appointed by Presbytery to install Rev. T. A. Hoyt, on Saturday before the 1st Sabbath in November, 1851: Rev. J. C. Coit, to preach and preside; Rev. M. D. Frazer, to charge the pastor; Rev. S. H. Hay, to charge the people.

The first house used for worship was a log school house and the home of the first pastor was also a log house. This house is still in good condition. It is known by the name of the Logan House and was once the home of Rev. H. C. DuBose, the noted missionary to China.

Very soon plans matured for the building of a more commodious and comfortable house of worship. Mr. Joseph Cunningham gave lots for the church and manse. They were built by Mr. Hammond, probably in 1852.

The church was a large and substantial wooden building. It was erected near the site of the present church and faced South. A gallery across the front of the church was reached by a stairway from the outside. This was used for the slaves.

The manse is a well constructed dwelling; comfortable and roomy. It is of Colonial style, is still the property of the church, and is the pastor's home while he is living in Liberty Hill.

Mr. John Brown gave a large bell to call the people to worship. Mrs. Jack Perry gave a handsome communion service that was in continued use until replaced in 1924 by individual sets given in memory of Lieutenant Stephen M. Richards by his parents and sisters.

The records show that there were 130 slaves active members of the church in 1852. Several are still alive and delight in rehearsing the happy days when they worshipped and communed with "Marster and Missis."

It was compulsory for the slaves to attend both morning worship and the Sabbath School, where they were taught Bible truth, hymns and the church catechism by their young mistresses. As a result of this faith and powerful religious influence, a colored church was organized. From this church there have gone out six colored ministers and a large number of elders, all of whom have been a power for good among their race. This church is still alive, but is under the control of the Northern Church. It is the only colored church in the immediate community of Liberty Hill.

In Jan., 1855, Mr. Hoyt accepted a call to Upper Long Cane Church, Liberty Hill church protesting. His pastoral relations with this church were dissolved by actions of Presbytery and the church was left without a pastor for two years.

Rev. Mr. Hoyt was succeeded by Rev. Arthur Small. Mr. Small was ordained and installed pastor May 2d, 1857. In less than a year Mr. Small was called to Tuskegee, Ala., and in April, 1858, Presbytery dissolved the pastoral relations existing between Liberty Hill and Mr. Small.

In Oct., 1858, Rev. J. G. Richards, of Bethel Presbytery, was called from Ebenezer Church to the Liberty Hill Church. Presbytery appointed the following Commission to install him on the first Sabbath in December, 1858; Rev. S. H. Hay to preach and preside and propound the constitutional questions, Rev. W. W. Wilson to charge the people, Rev. T. R. English, with W. M. Reid, alternate, to charge the pastor.



In 1861, Mr. Richards volunteered as a private in the 10th Reg. under Captain Mack Steele, of Rock Hill. In 1863 he was selected among five others from Harmony Presbytery to serve as Army Chaplains in the Confederate Army. This position he filled with fidelity to his Church, as well as rendering valuable services to his fellow soldiers and to his country.

After the war Mr. Richards resumed his work as pastor to his stricken flock. Sherman had passed through Liberty Hill leaving smoking embers for handsome and luxurious homes, and a ruined and devastated country for a rich and prosperous community. There were times that tried the souls of God's people. During these dark and stormy days, their faith never wavered; but grew stronger and brighter, and this little impoverished church bravely struggled on.

In 1871, Mr. J. S. Thompson resigned as clerk of the session, and Mr. W. K. Thompson was elected to succeed him.

At a meeting of the session on September 20, 1873, "an application was presented by twenty-five colored members of Liberty Hill Church to be set off and to be organized into a separate church, under authority of the General Assembly, to be known as the Liberty Hill Colored Presbyterian Church. This application was granted and the elders and deacons having been elected, the session proceeded to ordain them."

At a meeting of the session of the Liberty Hill Church, February 15, 1874, this resolution was adopted:

*"Resolved,* That from this time, in the absence of the pastor, the church be opened regularly and services conducted by some member of the session." This resolution has been faithfully carried out ever since.

At a congregational meeting in Sept., 1877, it was decided to adopt measures and means for the purpose of building a new church to be erected near the site of the old church. A building committee was appointed, consisting of W. K. Thompson, R. B. Cunningham, L. J. Patterson, A. D. Jones, Mrs. J. G. Richards, Secretary; Mrs. L. J. Patterson, Treasurer. Mrs. L. J. Patterson died before the church was completed and Mr. W. K. Thompson was appointed to succeed her.

Mr. E. C. Jones, of Memphis, Tenn., was the architect who drew the plans for the church, and Mr. F. J. Hay, of Camden,

was the architect who contracted to carry out these plans. Much of the timber from the old church was used in the building of the new church. During the building of the new church services were held in the Grange Hall.

The church was completed at a cost of \$1,400, and dedicated in June, 1880, free from debt. Rev. J. B. Mack officiated. Mr. R. M. Kennedy, of Camden, S. C., presented the new church with a handsome chandelier.

In 1885, Rev. J. G. Richards was elected as evangelist of Harmony Presbytery. Mr. Richards resigned as pastor of the Liberty Hill Church in July, 1887. This ended a long and useful pastorate of nearly twenty-nine years.

Rev. W. L. Boggs succeeded Mr. Richards as pastor, accepting a call from the Liberty Hill Church at a meeting of Presbytery held at Little Rock Church October, 1887.

On December 22, 1889, Mr. Boggs resigned as pastor, the congregation reluctantly consented to his resignation at a congregational meeting on January 6, 1890.

Rev. T. F. Boozer supplied the church from May, 1890, to January, 1892.

Rev. C. O. Martindale acted as supply from July, 1893, to August, 1894.

Liberty Hill Church, by her own request, was transferred from Harmony Presbytery to Bethel Presbytery at a meeting of Synod held at Orangeburg October, 1896.

Rev. Chalmers Moore accepted a call to this church in June, 1896, for half of his time.

At a meeting of the session, October 3, 1897, Mr. W. K. Thompson tendered his resignation as clerk, having served as such for twenty-six years. Dr. J. P. Richards succeeded him.

On March 17, 1900, Mr. Moore was "called up higher," having served this church faithfully and acceptably for four years.

A marble tablet was placed on the wall of the church as a tribute of love and in memory of him, from the congregation.

Rev. S. C. Caldwell supplied the church from September, 1900, to January 1st, 1903.

In March, 1902, Mr. W. K. Thompson was again elected clerk of the session, to succeed Dr. J. P. Richards, deceased.

On September 1, 1907, Miss Charlotte Thompson applied to the session for a letter of recommendation from this church to the Foreign Mission Board, commending her to the foreign field. She served seven years in Nagoya, Japan, and rendered efficient service as principal of "Golden Castle School."

Rev. I. E. Wallace was the next pastor of the Liberty Hill Church, serving this church, his first charge, from May, 1905, to September, 1908.

In September, 1908, a call was presented to Presbytery for the pastoral services of Rev. L. B. McCord. This call was accepted. This was Mr. McCord's first charge.

In January, 1910, Mr. McCord resigned as pastor and Presbytery dissolved the relationship April, 1911.

The services of several Seminary students were secured by the officers of the church during the year 1911.

Rev. T. W. DeVane accepted a call to Liberty Hill Church in August, 1912.

Mr. J. G. Richards was elected Superintendent of Sunday School in September, 1913, to succeed Mr. W. K. Thompson, who had faithfully served as such for forty-one years.

Bethel Presbytery was invited to meet with Liberty Hill Church, September 9, 1919. Rev. J. Yandell was Moderator.

Rev. T. W. DeVane tendered his resignation August 1, 1920, having served this church faithfully for eight years. Presbytery dissolved this relationship September, 1920.

In April, 1921, the congregation extended a call to Rev. D. A. Miller. Mr. Miller accepted.

Mr. Miller resigned as pastor in August, 1922.

Mr. S. B. Hay, from Columbia Seminary, supplied the pulpit twice a month from September, 1922, to May, 1923.

The congregation decided, December, 1923, to employ Mr. H. N. Alexander, from Columbia Seminary, as supply until the meeting of Presbytery, April, 1924.

In June, 1924, a unanimous call was extended to Mr. F. A. Drennan for half of his time. Mr. Drennan accepted this call and entered upon his work August 1st, 1924. Mr. Drennan is serving the church most acceptably at present.

	<i>Church Membership</i>	<i>S. S. Roll</i>	<i>Contributions</i>
1851—	26 white 130 slaves		
1860—	170 both		\$1,050
1915—	101 white	96	
1918—	107		1,195
1919—	77	85	2,546
1922—	68	60	1,309
1924—	61	52	1,316

The elders and deacons who have served this church:

Elders—1851, John Brown, James Thompson, William Dixon, John Barnes; 1859, J. Sommerville; 1887, W. K. Thompson; 1881, S. M. Richards, J. C. McDow; 1888, F. J. Hay; 1895, Dr. J. P. Richards; 1902, R. C. Jones; 1905, J. G. Richards, W. A. Cunningham.

Deacons—No record of deacons for 1851; 1859, J. Montgomery, Wylie Patterson, Henry Brown; 1880, L. C. Thompson, R. B. Patterson; 1888, Dr. J. P. Richards, W. J. Jones; 1892, R. C. Jones; 1898, J. G. Richards, E. L. Jones; 1905, N. S. Richards, J. B. Cureton; 1912, G. R. Clements, R. J. Wardlaw; 1917, L. P. Thompson, H. F. Haile.

The following members of this church have gone out from here and have been made elders and deacons in other churches:

Elders—Joseph P. George, Kirkwood, Miss.; Sam George, Kirkwood, Miss.; Frank George, Clebourne, Texas; William B. Stinson, Canton, Miss.; Robert B. Stinson, Canton, Miss.; R. J. Cunningham, Sherman, Texas; Frank M. Jones, Bowie, Texas; J. B. Johnston, Calvin Church (disbanded); J. G. Richards, Camden, S. C.; A. P. Brown, Heath Springs and elsewhere; R. H. Brown, Ridgeway; R. B. Cunningham, Chester, S. C.; W. M. Dixon, Blackstock, S. C.; J. R. Thompson, Central Pres., Atlanta, Ga.; J. C. McDow, Charleston, S. C.; R. B. Cunningham, Allendale, S. C.; W. E. Cunningham, Williston, S. C.; W. C. Cunningham, Williston, S. C.; R. B. Cunningham, Decatur, Ga. and elsewhere; Dr. Will Wardlaw, Augusta, Ga.; Maj. Andrew Wardlaw, Abbeville, S. C.; R. B. Patterson, Heath Springs, S. C.

Deacons—Richard McDow, Calvin Church (disbanded); W. S. Jones, Sumter, S. C.; Jas. S. Thompson, Charleston, S. C.; W. A. Floyd, Greenville Fourth Pres.

Ministers—C. M. Richards, D.D., Davidson, N. C.; S. H. Hay, D.D., Morristown, Tenn.; J. R. Hay, Clover, S. C.; F. J. Hay, Dillon, S. C.; R. R. Brown, Sardinia, S. C.; Miss Charlotte Thompson, Missionary to Japan.

Colored Ministers—Henry Jackson, Reuben James, Isaac James.

Written by MRS. JOHN G. RICHARDS.

### Mount Pleasant

Mt. Pleasant Church—Bethel Presbytery—is located in the open country twelve miles northwest of Chester, S. C. It was organized December 3rd, 1881, by the following commission of Bethel Presbytery: Rev. W. W. Ratchford, Rev. W. G. White, Rev. J. Lowry Wilson, with elders G. L. McNeel, J. G. Lowry, and J. L. Harris. Letters from Bullock's creek Church were presented by the following fourteen persons: E. L. Gaston, J. R. Gaston, Susanna A. Gaston, Joe C. Kirkpatrick, Mary E. Kirkpatrick (wife of J. C.), Joe T. Love, Mary E. Love (wife of J. T.), E. B. Robbins, Eliza Jane Robbins (wife of E. B.), Laura H. Robbins, Mary J. Robbins, Angeline I. Robbins, Thos. J. Robbins, (children of E. B. and Eliza) and Elizabeth G. Wilson. They were organized into a church and elected the following officers: Elders J. C. Kirkpatrick, E. B. Robbins, and T. J. Robbins and Deacon, J. R. Gaston, M. L. Love and S. O. Robbins.

The church has attempted to minister to the religious needs of its often changing constituency. It has been an educating and evangelizing agency. The Sabbath School was organized in 1882 and has continued without cessation to date. Mr. T. J. Robbins has been superintendent all these years. A Women's and a Young People's Society have functioned part of the time. During the forty-four years of its organization the church has received on profession of faith 165 members; by letter, 53. Its largest enrollment was 125 in 1915. It now has 67 members with four elders, T. J. Robbins, K. A. Robbins, Frank Wood and J. F. Dallas, and one deacon, M. Luther Love. At the organization Mr. T. J. Robbins was elected clerk of the session, which office he has held continuously to date.

The following ministers have served the church: Rev. W. W. Ratchford, May, 1883-March, 1887. Rev. W. B. McIlwaine, student supply summer of 1887, Rev. R. P. Smith, Nov., 1888—Nov., 1890, Rev. G. S. Robinson, 1891, Rev. J. B. Swann, June 4, 1892—Dec. 27, 1919, Rev. H. R. Overcash, June, 1920—April, 1921, and the present pastor, Rev. J. W. Weathers, Jr., July, 1922.

The elders have been, J. C. Kirkpatrick, E. B. Robbins, T. J. Robbins, J. T. Love, J. M. Sanders, K. A. Robbins, Coy Jones, W. L. Gaston, Frank Wood, J. Frank Dallas and J. Agur Love, who was killed by an exploding shell at Proven, Belgium, on Aug. 14, 1918.

The deacons have been: J. R. Gaston, J. T. Love, W. J. Robbins, J. Wylie Love, M. M. Johnsey, C. A. Robbins, P. B. Good, S. O. Robbins, T. F. Wallace, M. L. Love and J. Sam Love.

### Oakland Avenue

Several years prior to 1908, it was very evident to the congregation of the First Presbyterian Church of Rock Hill, S. C., that they were going to be faced with the alternative of either enlarging their church plant or building a second Presbyterian church: When the beloved Dr. Alexander Sprunt gave up his work in Rock Hill to accept a call to the First Presbyterian Church of Charleston, S. C., on leaving, he strongly advised the organization and building of a second Presbyterian church.

He was followed in the pastorate by the Rev. Dr. Walter L. Lingle, now President of the Assembly's Training School, in Richmond, Va. When Dr. Lingle accepted the call to the First Presbyterian Church of Atlanta, Ga., he very strongly advised the congregation to build a second church somewhere in the vicinity of Winthrop College, a large and growing State institution located in this city.

Rev. Alexander Martin came to the First Presbyterian Church as pastor in the beginning of 1908. After he had had time to look over the field he announced it as his deliberate judgment that a second church ought to be built in Rock Hill, and located where it could minister to the growing faculty and student body of Winthrop College. After several years consideration of this movement the congregation finally decided

to undertake the erection of a second church. In the meantime, Rev. F. W. Gregg had been called to the co-pastorate of the First Presbyterian Church, and he and Mr. Martin worked together to accomplish the organization of this second church. The action taken by the congregation was that the second church should be built and equipped before any step should be taken towards a division of the congregation of the First Church. A canvass was made and a sufficient amount of money was raised to justify the purchase of a lot and the erection of a new building on it. The lot purchased was located on Oakland Avenue—just one square from the College ground.

The Building Committee appointed was Messrs. Jno. R. Barron, Alex Long, Edward Fewell, J. F. Reid, W. C. Whitner, T. O. Flowers, D. B. Johnson, W. J. Roddey, J. M. Cherry, T. L. Johnston, W. H. Stewart, H. H. White, W. W. Moore, T. A. Crawford, V. B. McFadden, and Rev. Alexander Martin. For convenience this committee appointed an Executive Committee of five consisting of Jno. R. Barron, Chairman; Jas. F. Reid, T. L. Johnston, W. C. Whitner and Hiram H. White, upon which committee the responsibility of erecting this building was placed.

The building was completed and ready for service on December 1, 1912, when the first service was held in the new church. From that time on to April 1, 1914, Messrs. Martin and Gregg took it time about preaching in the First Church and in the Oakland Avenue Church. One would preach in the First Church in the morning and in the Oakland Avenue Church in the evening—the other taking the morning in the Oakland Avenue Church and the evening in the First Church.

The organization was effected Sept. 14, 1913. The commission appointed by Bethel Presbytery, in answer to a petition for the organization signed by 181 members, was Rev. Alexander Martin, Chairman; Rev. F. W. Gregg and Elders Jas. F. Reid and J. C. Cork. This commission met and organized the church Sept. 14, 1913, with 181 members.

The following officers were elected: Elders: Sidney Adams, J. C. Cork, D. B. Johnson, Alex Long, J. H. Miller, J. Wilson Moore, W. J. Roddey and J. W. Thomson. Deacons: J. N.



Steele, Ira B. Dunlap, M. D. Haney, Edward Fewell, Jno. R. Barron, Wm. J. Cherry and J. Wm. Thomson, Jr.

The first representative to Presbytery was Dr. D. B. Johnson in the fall of 1913, at Winnsboro, S. C. The first representative to Synod was J. Wilson Moore.

The church building was dedicated Nov. 9, 1913, at which time a sermon was preached by Rev. Dr. W. L. Lingle, then of the Union Theological Seminary, Richmond, Va.

Up to this time no pastor had been called. Reverends Alexander Martin and F. W. Gregg were acting pastor and copastor of the First Presbyterian Church. On February 1, 1914, the congregation met and called Rev. Alexander Martin at a salary of \$1,800. He accepted the call and has continued as pastor of the church to the present time.

The first meeting of the Session was held September 21, 1913. A Sunday School was organized and the first Superintendent was Dr. D. B. Johnson, President of Winthrop College.

At a congregational meeting held Jan. 31, 1915, the following deacons were elected: H. M. Dunlap, A. D. Gilchrist, J. Thorn Neely and Dr. J. R. Stokes. These were ordained and installed Feb. 14, 1915.

At the end of the first year the pastor's salary was raised to \$2,400.

Additional officers were elected January 22, 1919 as follows: Elders: A. D. Gilchrist, R. S. Hanna, Ira B. Dunlap and A. T. Quantz. On June 29, additional deacons were elected as follows: W. J. Roddey, Jr., J. Roy Barron, H. Loraine Simrill, S. Reid Spencer, O. S. Poe and S. Geo. Moore. The installation of these officers took place July 20, 1919.

On January 18, 1920, the pastor's salary was raised to \$3,000.

The question of additional Sunday School equipment had been a live one with the officers and members of the congregation for several years. Finally the Finance and Building Committees were appointed Nov. 6, 1921. Sufficient funds were raised to justify proceeding with the building, which was occupied the 1st of January, 1924.

Soon after the organization of the church a plan was made for a charter, and proper resolutions passed by the congregation.

The committee appointed to secure same reported to the Session of the church January 19, 1915, that it had been secured.

The church has always had a very flourishing Sunday School. Dr. Johnson served as superintendent the first year. On his resignation the Session elected Elder Alex Long, who served most efficiently until October, 1923. On his resignation Elder Sidney Adams, who had served as assistant superintendent, was elected to take his place. He continues in the office at the present time.

No sketch of the Oakland Avenue Church would be complete that did not mention the very active and efficient Woman's Auxiliary. The presidents of the organization in succession have been Mrs. Alexander Martin, Mrs. H. M. Dunlap, Mrs. T. B. Craig, Mrs. Edward Fewell, Mrs. Dunlap Roddey and Mrs. J. Thorn Neely. This Woman's Auxiliary is one of the most efficient in our Presbytery, and too much cannot be said in praise of the devotion and self-sacrifice of its membership.

One reason for the organization of this church that was constantly urged was that it might minister to the faculty and student body of Winthrop College. Ever since its organization the members of the faculty of the college have taken an active interest in all departments of the church's work. They have served as officers of the church, as teachers in the Sabbath School and as workers in the Woman's Auxiliary. We have always maintained in our Sabbath School an especial class for Winthrop students. We have now in attendance upon that class more than 200 girls.

Since its organization the Oakland Avenue Church has reported 132 additions on profession of faith; 240 by letter and 149 baptisms. We have raised and given to the benevolent causes of the church \$43,755 and for current expenses, exclusive of building and equipment, \$64,107.

The present officers of the church are as follows: Session: Alexander Martin, Moderator; J. H. Miller, Clerk; Sidney Adams, J. C. Cork, A. D. Gilchrist, R. S. Hanna, W. J. Roddey, D. B. Johnson, Alex Long, J. W. Thomson and J. Wilson Moore.

Diaconate: O. S. Poe, Chairman; J. R. Stokes, Sec'y; W. J. Roddey, Jr., Treas. Current Expenses: H. M. Dunlap, Treas.

Benevolences: Jno. R. Barron, J. Roy Barron, Wm. J. Cherry, H. Loraine, Simrill, S. R. Spencer, Edward Fewell, S. Geo. Moore and J. Thorn Neely.

During the life of the church we have never failed to be represented in Presbytery and Synod by a member of our Session. Two of our elders, Mr. J. H. Miller and Mr. J. C. Cork, have represented the Presbytery as commissioners in the General Assembly.

J. W. THOMSON, Historian.

### Olivet

Olivet Presbyterian Church was organized August 2, 1868. by a commission from Bethel Presbytery consisting of Rev. W. W. Carothers, Rev. J. S. Bailey, and Ruling Elders J. G. Lowry and S. G. Hemphill with a membership of twenty-five, including the following: Jacob Lucas, Edward Burris, Rebecca Lucas, Isabella Montgomery, M. S. Love, M. C. McElwee, Mary W. Hafner, J. M. Brison, M. A. Bryson, M. A. Burris, M. I. Brison, E. J. Guinn, J. D. Guinn, R. L. Lindsay, M. L. Lindsay, Paulina A. Lindsay, S. J. Lindsay, Margaret Moore, M. C. Lindsay, A. Hood, Rosanna Gourley, R. M. Burris, and R. W. Love. Of these the only survivor is Miss Paulina A. Lindsay.

For some time previous to this date a group of worshipers had been meeting in a small wooden building, having whoever would come to preach for them. The organization made the gathering a church and the ones who placed their names on the roll, were all members of neighboring churches, who saw the need of a church in the community. The following officers were elected: Elders: J. M. Brison, R. L. Lindsay, A. Hood, and Jacob Lucas. Deacons: R. W. Love, J. D. Guinn, R. M. Burris.

During the first thirteen years of the existence of the congregation as a separate church the Olivet pulpit was filled by stated supplies and pastors of neighboring churches, the first of these being "Father" W. W. Ratchford. During November of its first year Father Ratchford held a twelve-day meeting which was blessed with a great spiritual awakening which found expression in the addition of forty-seven members, thirty-six

white and eleven colored. It was the custom in those days for the servants of land-holders to be received as members along with the whites. This was continued until 1882, when most of the colored members having joined churches of their own, the remainder were transferred from the active to the retired roll.

This was in the days when horseback was the means of travel and Father Ratchford rode from Fort Mill, a distance of thirty miles to preach the Word of God.

The first regular pastor was the Rev. W. T. Matthews, who labored from 1881-1884. Rev. G. A. Blackburn served from 1885-1887, and the Rev. Chalmers Frazer from 1889-1891. The Rev. J. B. Swann gave half his time in connection with the Bullock Creek Church from 1893-1920, which is almost half the church's history. He was followed by the Rev. R. C. Wilson, who labored from 1920-1924. The present pastor is the Rev. Chas. K. Douglas, who began his work regularly in May, 1925.

During the pastorate of Rev. G. A. Blackburn, the church moved into its present building located in the town of McConnellsville. The records show that worship was begun there on the third Sabbath in September, 1886.

The records show that in the fifty-seven years of the church's existence there have been a total of thirty elders and twenty-one deacons with an aggregate of approximately six hundred members.

The present membership is one hundred and seventy-two. The church is well organized and looks forward to a bright future. The Sunday School has a total enrollment of one hundred and nineteen with an average attendance of ninety-five. Elder J. E. Brandon has been superintendent for the past eighteen years. Elder R. L. McCleave is the assistant superintendent.

The women of the church are organized into a Woman's Auxiliary with two circles, having about eighteen in each circle. Mrs. H. B. McCleave is the efficient president. The Christian Endeavor Society has been an active force in the work of the church since 1916. It was organized with thirty-nine members and has at present an enrollment of ninety active members.

This society has always been considered one of the best in the state and for the past four years has been awarded the efficiency cup in both district and state.

The succession of church officers has been as follows:

Elders: J. M. Brison, Jacob Lucas, A. Hood, R. L. Lindsay, A. N. McMurch, E. N. Crawford, Givens Gallaheer, W. B. Love, W. A. Robinson, J. S. Gourley, James Lindsay, W. G. Campbell, S. A. Crawford, J. A. Patrick, J. C. Ashe, W. R. Conrad, L. B. Ashe, W. M. Lucas, R. R. Clinton, R. L. Smith, \*J. E. Brandon, W. J. P. Wylie, \*E. Alex Crawford, \*J. M. Love, \*R. M. Lindsay, \*R. L. McCleave, Dr. W. C. Whitesides, \*J. M. Foster, \*W. R. Harper, \*E. B. Bankhead.

Deacons: R. M. Love, J. D. Guinn, R. M. Burris, J. S. Gourley, W. B. Love, Mark Hafner, R. W. Burris, E. P. Love, John J. J. Robinson, R. M. P. Robinson, W. N. Ashe, \*J. F. Ashe, \*W. A. Aycock, A. W. Gladden, \*J. T. Crawford, \*J. E. Harshaw, \*J. M. Lindsay, \*C. E. Porcher, \*W. E. Ashe, \*S. V. Aycock, \*Hugh B. McCleave, \*P. R. Mendenhall and \*J. P. Burris.

### Purity

“I love thy church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.”

Purity Presbyterian Church was first known as Bull Run Church, as it was situated upon a tract of land near a small creek of that name, two and a half miles southeast of Chester, about the center of the County, and was probably established as early as 1770. It is known from old records that the Rev. James Campbell, formerly of Scotland, preached for the Bull Run congregation in 1772. He was aged and infirm, and continued in service only one year and a half. Purity Church was first in the Presbytery of Orange, afterward in South Carolina, and now in Bethel Presbytery.

The name of Purity first appeared upon the records of the Presbytery of South Carolina in 1787, as the church was form-

\* Serving at present time.

ally organized under this name the year before, by Rev. John Simpson, pastor of "Fishing Creek," a neighboring church.

The first pastor of Purity Church was Rev. Robert McCulloch, who was installed April, 1794. During his ministry a small frame building was erected as a house of worship, and stood near an oak tree in front of the site of the church known as "Old Purity," which was built later. Before that time there had existed only a rude structure of rough-hewn logs.

The first bench of elders consisted of James Kennedy, James Williamson and Alexander Walker. James Kennedy and Alexander Walker sleep in Old Purity graveyard, and James Williamson rests in the Bethesda burying-ground.

In October, 1806, Rev. Thomas Neely became pastor, and continued in service until his death, November, 1812.

For a period of nearly nine years after Mr. Neeley's death the church was served by stated supplies—Rev. Francis H. Porter occupying the pulpit for two years.

Rev. James B. Stafford became pastor in 1824, and served the church until November, 1833. It was during his pastorate that the historic structure, known to the present generation as "Old Purity," was erected in 1832. This building was unfortunately destroyed by fire, February 18, 1904, and with it perished the old sounding board and high wooden pulpit, with the date affixed, 1795.

In 1835 Rev. Robert B. Walker became stated supply, but on account of failing health could only preach a few months.

The pastorate of Rev. John Douglas began April, 1836, and he served the church one decade. In 1839 he built in the village of Chesterville the small brick chapel, known as the "Lecture-room," and which is still standing. At that time there were only three or four persons living in the village who were attached to Purity Church.

Rev. S. C. Pharr supplied the church for a few months after Mr. Douglas left.

Rev. Donald J. Auld, M.D., became pastor April, 1848, and remained till the Spring of 1852.

Rev. James E. White was installed April, 1853, and was pastor for twenty years. During his pastorate the present

edifice was erected and dedicated, January 21, 1855. The sermon was preached by Rev. John Douglas, from the text, Haggai 11-9, "The glory of this latter house shall be greater than the former". This stately building, now almost seventy years old, is the fifth one erected for the Purity congregation.

Rev. A. F. Dickson followed Mr. White, and was pastor not quite two years.

Rev. George A. Trenholm's pastorate began November, 1877, and ended April, 1883.

Rev. George Summey succeeded Mr. Trenholm, and served the church eight years, from 1884 till July, 1892. During his ministry the present church building was enlarged and the first pipe organ installed.

He was followed by Rev. D. N. McLaughlin, who was pastor from October, 1892, to August, 1903. During Mr. McLaughlin's pastorate of this church, the first church in the city, undertook Christian work among the mill workers, establishing a Sunday School near the Springstein Mills. The Sunday School under Mr. W. D. Knox as Superintendent grew until the attendance reached two hundred eighty, and the average attendance was one hundred seventy-five. This Chapel work later grew into the East Side Presbyterian Church. Rev. James Russell, Rev. Jabez Galloway, Rev. F. V. Robertson, Rev. R. Roy Brown and others preached there, and Miss Belle Thompson and Miss Orene McIlwaine were welfare workers there. After twenty-two years the work was discontinued and the church was dissolved by Bethel Presbytery.

Rev. Chas. R. Hyde became pastor February, 1904, and was installed May 4th of that year.

After the resignation of Rev. Chas. R. Hyde, April 16, 1905, Rev. S. J. Cartledge on April 26, 1906, became pastor. Mr. Cartledge resigned the pastorate October 10, 1910.

After the resignation of Rev. S. J. Cartledge, Rev. A. D. P. Gilmour of Union Theological Seminary, Richmond, Va., accepted the pastorate March 26, 1911. He continued as pastor till November 19, 1916. During Dr. Gilmour's pastorate a new, handsome, up-to-date, well-apportioned granite Sunday School Room, costing about \$25,000.00, was erected. The at-



tendance of the Sunday School has more than tripled its enrollment under the able leadership of Mr. A. M. Aiken, the Superintendent.

Rev. J. E. Purcell became pastor February 18, 1918, and continued until September, 1920, when he resigned.

The next and present pastor, Rev. Flournoy Shepperson, D.D., began his work here January 1, 1921. A new brick manse costing over \$18,000.00 has been erected for the comfort of our present pastor.

The following named ruling elders have served the church: James Kennedy, James Williamson, Alexander Walker, William Lewis, Edward McDaniel, Robert Boyd, Andrew Morrison, John Wilson, John Bell, Hugh Gaston, William Bradford, John Harden, Robert Walker, Maj. John Walker, Charles Walker, Matthew McClentock, James McClintock, Abram White, John Reedy, James McAliley, John Walker, Jr., Adam Walker, Charles Walker, Jr., Robert Wylie, Wm. Dixon Henry, Hiram C. Brawley, Alexander Walker, John W. Walker, James Hemphill, Dr. John A. Reedy, Sample Alexander, John L. Harris, Wm. P. Thomasson, John J. Stringfellow, Wm. H. Witherow, James Hamilton, James K. Marshall, Julius Mills, E. Peyton Moore, Wm. D. Knox, Edward A. Crawford, M. Sumter Lewis, Wm. McKinnell, Samuel G. Miller, M.D., Wm. Lee Davidson, Sr., Robert B. Caldwell, John A. Hafner, Charles C. McAliley, Riley M. Strange, A. M. Aiken, J. E. Craig, R. L. Douglas, J. Hal McLure, D. M. Bankhead, B. M. Robbins, A. L. Gaston, Samuel M. Jones, W. R. Wallace, M.D., Harper R. Woods.

The following is the list of the deacons who have served the church: Wm. Dixon Henry, Hiram C. Brawley, John C. Curry, John L. Harris, John B. McFadden, James K. Marshall, John J. Stringfellow, Israel McD. Hood, Jr., Wm. H. McConnell, Thos. N. Youngblood, James A. Stricker, Newton Palmer Alexander, Edward A. Crawford, Amos. C. Fischel, Hugh W. Hafner, William A. Barber, Samuel W. Harry, John A. Hood, John A. Kee, Joseph C. McLure, M. Sumter Lewis, A. W. Klutz, John A. Hafner, Arthur E. Cornwell, Harvey E. McConnell, M.D., John R. Alexander, Arthur L. Gaston,

Robert Brice Caldwell, Z. Vance Davidson, Robert L. Douglas, A. M. Aiken, James I. Hardin, Robert E. Sims, Robt. E. Abell, M.D., George R. Dawson, J. Ervin Dunbar, Robert Russell Hafner, W. R. Wallace, M.D., John L. Williams, Harper R. Woods, Chester Alexander, L. E. Beard, David M. Peden, Atticus G. Thornton.

Roll of members who have entered the ministry of the Word: John Douglas, R. E. Sherrill, Charles R. Hemphill, D.D., Leslie R. McCormick, W. C. Alexander, T. Marshall Hunter, D.D., John Allen Kee, Chester Alexander, John K. Johnston.

Robert Franklin Davidson, a son of the church, is now a candidate for the Ministry. Miss Virginia Lewis has offered for full-time service on the foreign field. •

The Missionaries that the Church has supported in part and in full are: Mr. and Mrs. E. T. Hill, Mr. Frank Wardlaw and Miss Orene McIlwaine.

Miss Orene McIlwaine, our present missionary supported by Purity, is located in Hangchow, China, and teaches in the Union School there. For several years Miss McIlwaine taught in the Graded Schools in Chester, and though a native of Abbeville, S. C., we claim her as our own. After leaving Chester she went to the Assembly Training School, finished the course there and taught Bible in Mary Baldwin Seminary for two years. She was Pastor's Assistant in the Church of the Covenant at Wilmington for one year before going to China. She went to China in July, 1922, and was in the language school at Nanking for one year, then went to her assignment in Hangchow.

The following have served as superintendents of the Sunday School: Dr. J. J. Stringfellow, Jno. A. Hafner, J. Hal McLure, William McKinnell, M. S. Lewis, and A. M. Aiken.

W. D. KNOX, Clerk of Session,

### **Richburg**

The records of our church have either been lost or misplaced. The books at the court house show that the church was organized in 1882. The deed of the church was recorded on Jan. 8,

1883, by O. Barber. James Drennen and B. E. Fripp were the deacons that represented the congregation.

It is not definitely known who was the first pastor. A list of the pastors that have served the church, according to some of the oldest members in the church, follow in the order that they are thought to have served.: J. H. Lumpkin, Mr. McMullen, Jim Robinson, Spratt White, Mr. Wade, Mr. Boggs, J. H. Wilson, J. P. Marion, Sr., J. J. Brown, Mr. Hope, Mr. Hartman.

When Mr. Hartman left, the church was without a pastor for three years.

Since 1917, the following have served the church: Paul Moore, W. L. Latham, Roy Brown, 1920-24; G. W. Irby has been pastor since Aug., 1925.

At one time in the history of the church it was connected with Fishing Creek Church.

At the present time Richburg is grouped with Cedar Shoals and Fort Lawn Churches. This group was effected some ten or fifteen years ago.

The charter elders were J. A. Drennen, G. W. Gill, Capt. O. A. Wylie, J. T. Atkinson, Ike Jamison, R. S. Crockett, and Crockett Stroud. These brethren probably served about the first fifteen years of the church.

The deacons for this same period were W. B. Agnew, Mr. Thomson, J. B. Wylie, J. B. Drennan and V. B. Millen.

Elders that were in office about 1910 were W. H. McFadden, J. B. Drennen, V. B. Millen, A. E. Cleveland, J. R. Hicklin. Deacons: J. T. McCrorey, Sr., J. T. McCrorey, Jr., I. K. Hicklin, O. M. McGarity, J. M. Kilgore, and Howard Farris.

The officers of the church at the present time are:

Elders: W. H. McFadden, J. R. Hicklin, A. E. Cleveland, S. J. McCrorey, and I. K. Hicklin. Deacons: O. M. McGarity, J. T. McCrorey, J. M. Kilgore, and Howard Farris. Pastor: Rev. G. W. Irby.

### **Rock Hill, First**

This church has but recently passed the half-century mark in years; but it exhibits many of those fine qualities which age

alone can give because it roots back into the life and history of the oldest churches of this section. Ebenezer, with its 140 years is the "Mother Church," while Fishing Creek and Bethesda, both well beyond their century and a half, contributed largely to her membership.

The church began with the establishment of Antioch Mission Chapel by Ebenezer Church in 1853 in the southern section of her large congregation, three miles south of Rock Hill, with one service a month. In 1858, this chapel was removed to the growing community around the railway station, and located on the lot now occupied by the church. In 1873, this building was sold to the town for a school, and the first brick structure was erected. That gave place to the present auditorium in 1895, erected with a view to ministering to the Presbyterian students at Winthrop College located here the year previous. The Bible School Annex was added in 1922, and first used in February, 1923. It has capacity for 800 pupils. This, with an excellent brick veneer manse, now ready for occupancy, gives the church an adequate working plant.

With the hearty concurrence of Ebenezer, notwithstanding her own loss, the church was organized November 13th, 1869, with about fifty members. Then for a dozen years this infant grew and gathered her strength for her task in the Kingdom.

Her first adventure was work among the cotton mill people on their arrival in the city. White Memorial Chapel was built in 1883, and Jennings in 1890. Sunday School and preaching services were maintained until circumstances seemed to justify the abandonment of that type of work. The following ministers were employed in this work: James Spratt White, a son of the church; John C. McMullen, W. Grimes White, O. G. Jones, D. S. McAlister, Jno. Knox Coit, F. W. Gregg—these in addition to the work of the pastors and people.

A growing conviction that there ought to be another church situated in the Oakland section, near Winthrop College, culminated in 1911 in the appointment of a committee with instruction to locate and build such a church. The building was ready for use in December, 1912. Preaching services were then discontinued in the two chapels, and the co-pastors began al-

ternately conducting services in the two church buildings, only the Sunday School work being continued in the chapels. The Session and the Board of Deacons were doubled in number, the new members being so selected as to place one-half the membership of each body in the Oakland section. In September, 1913, one hundred and ninety-four members were given letters to unite with the new church. Oakland Avenue Church was organized on the 21st day of that month. The eight elders and seven deacons included were at once elected to these same offices in the new church, all of them with at least a year's experience as officers. Subsequently, after a conference between the two Sessions, Alexander Martin, the senior of the two co-pastors, was called to the new church, F. W. Gregg remaining as pastor of the First Church, this status still holding at he present writing (1926). White Memorial Chapel was deeded to Oakland Avenue, and Jennings retained. The balance on the indebtedness was equally divided. This colonization project having been successfully concluded, the church settled down now to reconstruct her diminished ranks and resources. Suffice it to say that today both her current expense and benevolent budgets would indicate that she has already passed well beyond this goal.

About the year 1890, a Presbyterian High School was started here, and operated jointly by the church and Bethel Presbytery, and was later turned over to Davidson College. The building is now a unit of the Winthrop Training School.

The following ministers have served the church as pastors: In conjunction with Ebenezer—Jno. G. Richards, W. T. Hall, Henry R. Dickson, and R. E. Cooper (1881). For all-time service: W. Beatty Jennings (1883), James Spratt White (supply), W. M. Anderson, Alexander Sprunt, Walter L. Lingle, Alexander Martin and F. W. Gregg. (Martin and Gregg were co-pastors from 1910 to 1913.)

The following have served as elders: Harvey H. Hart, Capt. R. W. Sims, J. C. Dunlap, Capt. R. B. Mills, A. R. Banks, David Hutchison, R. E. Sadler, Dr. T. A. Crawford, M. H. Sandifer, J. Wilson Moore, J. Knox Roach, Geo. B. Anderson, T. Fred Bell, M. D. L. McLeod, Dr. R. M. William-

son, Jas. F. Reid, D. H. Stevenson, J. W. Thompson, R. B. Cunningham, J. S. White, J. H. Miller, Sydney Adams, W. J. Roddey, J. T. Fain, A. L. Blake, John B. Reid, J. Frank Workman, A. H. White, D. D. Moore, Sr., Capt. A. E. Smith, William Whyte, E. B. Mobley, J. C. Cork, D. B. Johnson, Alexander Long, W. A. Douglas, B. J. White, Dr. W. A. Pressly, T. Vance Whitesides.

The roll of deacons follows: R. W. Workman, A. H. White. William Whyte, Capt. R. H. McCosh, J. H. Reid, N. Palmer Alexander, B. N. Craig, W. J. Roddey, V. Brown McFadden, T. L. Johnson, W. J. Cherry, Edward Fewell, J. W. O'Neal, H. H. White, H. E. Ruff, Jno. B. Reid, W. H. Brice, Jos. N. Steele, D. D. Moore, Jno. G. Steele, Jos. H. Miller. J. M. Cherry, W. C. Hutchison, J. Wilson Moore, T. Fred Bell, Ira B. Dunlap, S. H. Hay, Jr., Dr. W. A. Pressly, J. W. Thompson, Jr., T. A. Moore, Frank S. Barnes, T. B. Jackson, David Gordon, Samuel Cureton, David Hutchison, W. J. Poag, Jno. H. Milling, Dr. T. A. Crawford, J. E. Roddey, Jno. R. Barron, T. O. Flowers, D. L. McDonald, M. D. Haney, J. C. Cauthen, R. A. Wilson, Brice T. Dickson.

Of her sons and daughters, the following have gone into lifetime work: Ministers—James Spratt White, T. F. Haney, and T. J. Hutchison. Foreign Missions—Mattie Ingold Tate. Estelle McAlpine Hamilton, Nellie Peck White. Religious Education and Young People's Work—Margaret McElwee.

### Salem (Union County)

The present organization of Salem Church was perfected May 30, 1840. At that time there were 41 members. However, prior to this a body of believers had been gathering in the community for the purpose of worship and had had some kind of organization, and a minister had regularly preached for them. Many of these held their membership in Bullock's Creek Church. This body had been worshiping here for thirty-six years, having begun their worship in 1804. Rev. Wm. C. Davis had preached often for them and when in 1811 he was deposed from the ministry for "preaching and printing erroneous doctrines" the little congregation was divided and there were really

two bodies of believers in the same community using little houses of worship situated within a half mile of each other. This so reduced the membership of the body that in 1838 the church was dissolved. In 1840, Mr. Robt. Lusk, a former elder, presented to Presbytery a petition asking that the church be reorganized and this was granted and thus the organization was perfected resulting in the church of today. But the split continued and there were two Salems, Salem Independent and Salem. This condition prevailed until 1854 when Rev. A. A. James was called to the pastorate of Salem Church. He had been there only a short time when a wise Providence interposed and during a storm a large pine was blown directly across the building of Salem Church. The Salem Independent Church immediately invited Rev. James to preach for them. This he did and the two congregations began to attend the same church. At the proposal of the pastor they agreed to unite in spirit and build together a house of worship. From this time on there has been no trace of the Independents.

From all records available to the writer the following is a comparatively complete list of the ministers who have served the church as pastors and supplies since 1840:

Rev. A. H. Monroe, Rev. Ferdinand Jacobs, Rev. Joseph Hillhouse, Rev. Wm. Savage, Rev. Beard, Rev. A. A. James, Rev. R. Y. Russell. These served from 1840–1866, and from then until 1879 there is no record which permits the writer to give the pastors. Pastors and supplies from 1879 on until the present are as follows: Rev. Jas. S. Bailey, 1879–1881; Rev. B. G. Clifford, 1882–1885; Rev. J. W. Querry, 1885–1889; Rev. R. P. Smith, 1890–1891; Rev. Geo. S. Robinson, 1891–1892; Rev. J. B. Swann, 1892–1893; Rev. C. E. Robinson, 1894–1895; Rev. W. R. Owings, 1895–1898; Rev. J. P. Marion, 1899–1901; Rev. W. H. White, 1901–1906; Rev. R. T. Liston, 1906–1907; Rev. W. B. Arrowood, 1909–1919; Rev. C. W. McCulley, 1920–1922, as pastor; Rev. John Scott Johnson, 1922–1923; Rev. C. W. McCulley, 1923–1926, as supply; Rev. J. W. Weathers, 1926.

A partial list of the elders who have served the church follows: Wm. Plaxico, Robt. G. Davidson, John G. Davidson, Robt. Lusk, Newton Plaxico, M. S. Lynn, John McCulloch.



E. Parker, W. E. V. Estes, S. F. Estes, J. T. Howe, C. W. Whisonant, T. J. Estes, J. L. Strain, J. W. Smarr, S. J. Strain, and R. B. Jones.

Some of the men who have served as deacons are as follows: Jas. L. Strain, Wm. Smith, T. J. Estes, J. D. Smarr, J. J. J. Robinson, H. T. Estes, J. F. Estes, Wm. Brown, and J. M. Smarr.

The present building is the one erected in 1854, but it has been extensively repaired twice, once in 1873 and again in 1903. The church now has 91 members, 5 elders and 4 deacons and has as its pastor Rev. J. W. Weathers.

### Smiths

Some time before 1905 there was preaching near Smith's Turn-Out by Rev. J. K. Hall, pastor of Bethesda Church. The services in the schoolhouse finally resulted in the organization of a Presbyterian Church. A building was erected and services have been continued down to the present and a membership of 47 now forms the congregation. The church has been supplied by different ministers from time to time but the pastors of Bethesda have been the regular preachers. Rev. J. K. Hall, Rev. F. H. Wardlaw, and Rev. P. W. Wilson appear as such in the records. The elders have been, James Barber, E. A. Grant, C. E. Strait, W. N. Biggar, and E. N. Neeley. The deacons, C. M. Ratteree, J. O. Matthews, D. E. Fincher, F. S. Strait.

### Tirzah (Lancaster County)

As a congregation belonging to the Presbyterian Church in the United States, the history of this church properly begins with the year 1873, but it will be of interest to recall the early days of its connection with the Associated Reformed Synod of the South.

Beginning with the year 1800, the Rev. James Hagill, an evangelist, preached from house to house in a community a few miles south of the present town of Waxhaw, N. C.

In 1804 a church was organized by the A. R. Presbyterians,

and a log house, with dirt floor, built near what was known as the Billy Crow house.

About 1815, another house of worship was, in one day, erected near the present building eight miles south of the above named town, and within one mile of the South Carolina state line, and although in North Carolina, it has always been ecclesiastically connected with South Carolina, many of its members residing in that state. The present church was built about 1835 and remodeled in March, 1893, and is now a neat and commodious structure.

The elders in 1831 were: William Nisbet, Geo. McCain, Robt. Nelson, George McWorter, Stephen Billue, Robert Davis, David Lathan, David Walkup, Samuel Baker, Geo. A. Nisbet, Thomas W. Huey, Alex. J. Nisbet.

In 1869 there were 116 white and 30 colored communicants, the Session consisting of: Rev. D. P. Robinson, Moderator, W. B. Nelson, A. S. Nisbet, J. N. Davis, Thomas B. Craig, J. J. Williams, J. J. C. Steele, W. W. Walkup, James M. Stewart, Samuel R. Williamson, H. R. W. Belk, J. H. McMurray, Clerk.

Rev. D. P. Robinson was installed pastor Nov. 3, 1848, and served many years.

For reasons not now clearly known the congregation, Dec. 18, 1870, decided to withdraw from the First Presbytery of the A. R. P. Synod, and was without ecclesiastical connection for more than two years.

Those not agreeing formed in 1875 a church a few miles away which was called Unity A. R. P. Church. It is now a thriving body. The old troubles have long been forgotten and the most friendly relations exist between the two churches.

Tirzah Church, finding it not good to live alone, petitioned through its representatives enrollment in Bethel Presbytery, which was done in a meeting of that body April 4, 1873.

The church was guaranteed the privilege of continuing "the usage in public worship to which it had been accustomed."

The psalms were sung exclusively until 1894 when by a vote of 81 to 6, hymns were admitted.

The first sessional meeting under the new connection was held April 26, 1873, and consisted of the following members:

Rev. William Banks, Moderator, W. B. Nelson, A. S. Nisbet, J. M. Stewart, Thos. B. Craig, J. H. McMurray, J. J. Williams, J. N. Davis.

The next year Samuel R. Williamson and Capt. J. J. C. Steele were added to the Session.

The first deacons were: Thomas R. Nisbet, James C. Nelson, S. H. Walkup, G. M. McCain.

The succession of pastors from the beginning with some uncertainty as to exact dates is as follows: Isaac Grier, 1804–1808; William Blackstock, 1811–1827; Thom. Ketchin, 1831–1841; S. C. Millen, 1841–1845; D. P. Robinson, Nov. 3, 1848–April 17, 1871; R. A. Miller, 1875–1877; James L. Williamson, 1877–1878; W. G. White, 1878–1888; J. R. Millard, 1889–1891; W. W. Ratchford, June, 1892–Oct., 1921; J. B. Hillhouse, Oct., 1922, to the present.

Tirzah and Old Waxhaw in Lancaster County, S. C., have been grouped together in one pastorate for more than fifty years.

The membership in 1926 is 144, and the officers as follows: Elders, D. M. Walkup, W. S. Walkup, Geo. E. McDow, A. C. McDow, M. W. Simpson, E. E. Huey, W. W. Robinson, R. C. Ratchford, William T. Stewart. Deacons: W. N. Davis, W. A. Walkup, J. D. Glenn, Jr., J. C. McDow, W. S. Billue, J. M. Stewart, C. M. Simpson.

The ministers whose names are recalled as going out from this church are as follows: Willis G. White, William B. White, Samuel R. Belk, Geo. W. Belk, J. D. Belk, Robt. L. Walkup, W. B. Neil, Carl W. McMurray and Alex. M. Simpson, now a student for the ministry (1926).

Old Tirzah is particularly happy in the love and devotion of many of its former members who are doing useful work, officially and otherwise, in the surrounding towns, and farther away.

This sketch must not be closed without mention of the outstanding feature of the church, namely, Tirzah Bible Society, organized July 25, 1857, composed not only of Tirzah members, but of many others who have gone out from the church and some of other denominations.

Only one annual meeting has been omitted, that of the dark year of 1862. Many prominent men of our Assembly and others have addressed the Society. The presidents have been: Maj. John W. Nisbet, 1857-1862; Col. W. W. Walkup, 1862-1891; Prof. R. N. Nisbet, 1892-1926.

Vice-President R. C. Ratchford will preside at the 1926 meeting when a president will probably be elected.

Each year the Society is cheered by a contribution of one hundred dollars by Mrs. Sarah Walkup Simpson of Monroe, N. C., mother of the well-known Christian merchants, Dr. J. M. Belk of Monroe and Mr. W. H. Belk of Charlotte.

An interesting pamphlet entitled "Historical Sketch of Tirzah Bible Society" by Thomas R. Nisbet was published in 1908. It covers the first fifty years of the Society's existence.

In 1926, after 69 years, the meetings are still largely attended and are enthusiastic in spirit.

### Unity

Unity Presbyterian Church was organized in 1788, and is one of the oldest church organizations in that section of South Carolina to the north and east of the Catawba River embraced in York and Lancaster Counties. The first edifice was built of logs and in the shape of the letter "L," located on the waters of Steele Creek, and near the Lancaster County line, about one and one-half miles from the present edifice, which is located within the corporate limits of the Town of Fort Mill. The dedicatory sermon was preached by the Rev. Joseph McRea, pastor of Steele Creek Presbyterian Church which is located in Mecklenburg County, North Carolina.

The first pastor was the Rev. Bryce Miller, who served the congregation until 1793, and his bench of elders was composed of William Black, Jacob Robb, Robert Harris, Andrew Foster, Theodoric Webb, and Thomas Foster.

There have been four church buildings. The second one was built in 1804, also of logs and in the shape of the letter "T," and located about a mile nearer Fort Mill, where a churchyard was established and still remains, known as "Old Unity Cemetery." In this cemetery, which has been under

the care for a number of years of Kanawha Chapter, Daughters of the American Revolution, lie the remains of the forefathers of several families, now prominent in this section and in the State.

The third building was of frame construction, and was located on what is now Tom Hall Street, within the corporate limits of the town, and about half a block from the present building. It was built in 1839 and was destroyed by fire in 1880. The present building was erected in 1881, and is of brick construction.

The Rev. John Brown, pastor of Old Waxhaw Church, gave one-fourth of his time to this church from 1793 to 1800, and was followed by the Rev. Humphrey Hunter from 1800 to 1805. The Rev. John Foster and the Rev. George Reid served as supply from 1805 to 1807, and were succeeded by the Rev. J. B. Miller in 1808 and the Rev. James Wallace in 1809 and 1810. The bench of elders at this time was composed of J. M. Harris, John Moore, James McKee, John White and William White.

The Rev. Hall Morrison filled an indeterminate period between 1810-1820, and the Rev. Josiah Harris to 1825.

At the organization of Bethel Presbytery in 1824, Unity Church was united under the pastorate of the Rev. Mr. Harris with Ebenezer Church, near Rock Hill, and this association continued more or less continuously until 1907. The combined membership of the two churches at that time was 97.

The Rev. P. E. Bishop succeeded and served until 1833, and his bench of elders was composed of George Cathey, Isaac Suggs, and Theodoric Webb, Jr. He was succeeded by the Rev. J. Monroe Anderson until 1847, when it is found that the elders were William E. White, Jamieson White, John Springs, and John Stewart. Mr. Anderson was succeeded by the Rev. J. M. Baird for one year, and the Rev. E. B. Smith in 1859, both as supply.

The church was supplied in 1860-61 by the Rev. Mr. McAlister, in 1862 by the Rev. Mr. St. Clair, and 1863-65 by the Rev. Douglas Harrison. The Rev. W. W. Ratchford was the pastor in the years 1866-70 and had as his elders, J. D. Gibbons,

T. M. Neely, J. Faulkner, B. J. Patterson, and J. R. Wilson. These served until 1867, and for the following ten years T. G. Culp, R. S. Wilson, W. H. Stewart, B. F. Powell, and J. T. K. Belk served. Between the years 1877-86 the elders were A. R. Banks, J. M. Spratt, J. A. Boyd, and L. N. Culp.

The Rev. William Banks was the pastor from 1871 to 1875. He was succeeded by the Rev. J. B. Mack, D.D., in 1878, and by the Rev. T. L. Leeper from 1879-81.

The Rev. James H. Thornwell, D.D., was the pastor of Unity and Ebenezer Churches from 1882 until the day of his death on December 30, 1907.

The succession of the pastors from the death of Dr. Thornwell is as follows: Rev. W. A. Hafner, 1908-1915; Rev. R. K. Timmons, 1915-1918; Rev. J. B. Black, 1918-1921; Rev. R. H. Viser, 1921-24; Rev. G. W. Belk, Jr., 1924—

The present bench of elders is composed of Col. Thomas B. Spratt (Clerk), Osmond Barber, Alfred O. Jones, Jr., E. W. Kimbrell, F. M. Mack, Kirk Shannon, Dr. J. B. Elliott, R. F. Grier, D. G. Kimbrell, W. J. Kimbrell, and L. J. Massey. This body lost one of its members, J. Harper McMurray, by death on December 19, 1923. The diaconate is composed of J. A. Withers (chairman), C. S. Link (treasurer), W. T. Barron, S. R. Cook, O. T. Culp, G. W. McKenzie, Frederick Nims, W. B. Ardrey, Jr., George Fish, L. M. Massey, Dr. J. L. Spratt, and B. D. Culp.

The church has a membership of about 310. A building program for the year 1926 has been approved whereby Sunday School rooms will be constructed, and improvements made to the auditorium at an estimated cost of \$25,000.

### Uriel

Uriel Church, Bethel Presbytery, is situated six miles north-east of Chester, near the village of Lewis Turnout, on the main State Highway to Charlotte, N. C.

In connection with Fishing Creek and Cedar Shoals Churches this church has existed as a preaching point since about 1850. On October 28, 1888, it was formally organized by Presbytery as a separate congregation with a charter membership of forty-

one as follows: Mrs. Margaret Burdell, Miss Mary Jane Burdell, Mr. Wm. Caldwell, Mrs. Nancy Caldwell, Miss Nan Caldwell, Miss Bell P. Caldwell, Mr. W. J. Caldwell, Mr. John Burdell, Jr., Miss Addie M. Diehl, Mrs. A. D. Diehl, Mrs. Sarah J. Eagle, Mrs. Nancy H. Gill, Miss M. Maggie Gill, Mr. T. Jackson Gill, Miss E. Cabeen Gill, Mrs. Sissley Griffin, Miss S. Griffin, Mrs. Margaret E. Houze, Mr. J. S. Hall, Mrs. M. Hall, Dr. G. W. Gordan, Mrs. Annie M. Jones, Mr. J. J. Lewis, Mrs. J. J. Lewis, Mrs. S. J. Lowry, Miss H. J. Lowry, Mr. W. D. Lowry, Miss B. A. McCantz, Mrs. M. J. McCantz, Mr. R. L. McCantz, Mrs. Jane S. McFadden, Mrs. Nancy McGahey, Mrs. Eva S. McGahey, Mr. Thos. McCaferty, Mrs. Kissiah McCaferty, Mrs. Jennie McGlahlin, Mrs. Mamie E. Neely, Mrs. Martha J. Steward, Mr. T. N. Triplett, Mrs. E. M. Triplett, Mr. Atwood H. Wherry, Mr. A. P. Wylie.

From these J. J. Lewis, T. N. Triplett and A. H. Wherry were elected and ordained as the first Bench of Ruling Elders. Others in the eldership have been Wm. Caldwell, Jr., Dr. G. W. Gordon, R. R. Gill, C. S. Gordon, L. M. Wooten and Dr. J. C. Caldwell.

John Caldwell was the first deacon. Subsequent officers of this order have been: Dr. G. W. Gordon, A. P. Wylie, J. S. Lewis, T. J. Gill, J. C. Jones, Jacob Diehl, J. B. Houze, R. E. Jones, W. B. Stringfellow, J. H. Lewis, W. M. Wooten.

Pastors who have served this congregation are as follows: Rev. S. H. Hay, May, 1890 to Nov., 1891; Rev. W. G. White, Dec., 1891 to Nov., 1893; Rev. T. C. Ligon, Jan., 1895 to Nov., 1898; Rev. F. W. Gregg, Aug., 1898 to July, 1900; Rev. A. H. Atkins, June, 1901 to Nov., 1908; Rev. F. A. Drennan, May, 1909 to March, 1917; Rev. F. Ray Riddle, Nov., 1918 to Dec., 1921; Rev. T. M. Stevenson, present pastor of the church came in November, 1922.

This church has long been grouped with Zion Church at Lowrys.

T. M. STEVENSON.



### Van Wyck

Van Wyck, formerly Beulah Church, was organized in 1884, and located in Lancaster County near the town of Van Wyck. The first elders were: E. B. Mobley, R. G. Garrison, J. F. Steele and E. W. Nisbet. The first deacons were: J. H. Stewart and M. C. Harmon.

During the first year the church was supplied by ministers in the Presbytery including J. H. Thornwell, D.D., J. B. Mack, D.D., H. B. Pratt, D.D., J. A. Wilson and R. A. Miller.

In May, 1886, Rev. J. S. White became the first pastor and served the church for nearly two years. Rev. J. R. Millard was pastor from May, 1889, through 1891.

The church was supplied by Rev. W. W. Ratchford, from 1893 to 1895; Rev. W. K. Boggs served the church from Waxhaw, N. C. He began preaching in 1895, and the records do not show how long he served the church. In 1901, Rev. W. W. Ratchford again took charge of the work and remained pastor until the church was moved to Van Wyck in 1911.

At the fall meeting of Presbytery in 1911, permission was granted to the Beulah congregation to sell the church building, to move the organization to Van Wyck, to use the proceeds of the sale of Beulah Church property in the erection of a new building, and to change the name to Van Wyck.

A lot was given in the town of Van Wyck by R. H. Massey, one of the elders, and another elder, W. N. Ashe gave the brick and other material. With the proceeds of the sale of Beulah Church and with contributions from the other members, a handsome brick church was erected in 1912.

Rev. James Russell supplied the church from the time of its removal to Van Wyck until 1916. Rev. J. J. Brown has been pastor from 1917 to the present. Elders at present are: W. N. Ashe, G. L. Vaughan, J. E. Nisbet and T. W. Plyler. Deacons are: R. S. Matthis, S. L. Vaughan, and M. C. Harmon.

### Waxhaw

This church is one of the oldest if not the oldest in upper South Carolina. Like many such the exact date of organization is unknown, but certainly not later than 1755.

The first sermon was preached by Rev. Jno. Brown, Feb., 1753.

Revs. Hugh McAden and Robert Miller supplied the church until 1759 when Rev. Wm. Richardson became first pastor. He had married Nancy Craighead, daughter of Rev. Alex. Craighead, the first pastor of Old Sugaw Creek Church, Mecklenburg County, N. C.

Wm. Richardson died July 20, 1771, and was followed by several men as supply until 1778, when Thos. B. Craighead became pastor.

The war of the Revolution being on, Craighead fled the following year to Virginia.

For a time during the war the church was used as a refuge and hospital for the patriots.

Andrew Jackson, seventh President of the United States, was born near this church and received baptism in it, and Wm. Richardson Davie, nephew of Rev. Wm. Richardson, a brave soldier, Governor of North Carolina, and founder of the University of North Carolina, was of this church and is buried in its noted cemetery.

April 12, 1885, Bethel Presbytery, then in Session at Lancaster, came up to Waxhaw and celebrated the organization of the First Presbytery of South Carolina, it having been organized one hundred years before at Waxhaw Church.

Among the names that figured prominently in the early history of the church and are still to be found on the roll in the surrounding country are those of Thompson, Neely, Crockett, Massey, Crawford and Dunlap. There have been eleven elders by the name of Dunlap.

The succession of pastors is as follows: Wm. Richardson, 1759-1771; (supplies to 1778: John Simpson, James Edmonds, Joseph Alexander). Thos. B. Craighead, 1778-1779; Robert Finley, 1785-1788; John Brown, Oct. 10, 1793—. Here occurs a long period in which the writer can find no record except the list of elders for 1813. These are: Alex. Carnes, Wm. Dunlap, Geo. Dunlap, Charles Miller, Robert Walkup.

James Henley Thornwell became pastor of this church and Lancasterville in 1835, and served until 1838 when he became

President of the College of South Carolina.\* His home was between the two churches.

Going on with pastors: J. R. Gilland, 1840-1842; W. Patillo Harrison, 1844-1847; Edward Porter Palmer, 1849-1851; James Douglas, 1853—; J. N. Craig, 1859-1870; Wm. Banks, 1871—; J. E. White, 1873-1875; J. B. Mack, 1876-1878; T. L. Williamson, 1878-1881; G. W. White, 1882-1889; J. R. Millard, 1889-1892; W. W. Ratchford, 1892-1921; Jos. B. Hillhouse, Oct., 1922, to the present. The present officers are: Elders: T. Lee Craig, R. C. Crockett, S. B. Culp, R. G. Hudson, J. C. McClintock, Jas. T. Carter, Henry D. Smith. Deacons: Chalmers Hudson, Henry Stokes Ferguson, Loraine Ferguson, Pinkney Neely.

Among those who were born or received their early education at Waxhaw: Gov. W. R. Davie, Gov. Stephen Miller, Gen. James Blair, Pres. Andrew Jackson, Samuel Dunlap, Andrew Jackson Witherspoon, Jas. E. Dunlap. Ministers: Robt. Finley, Robt. B. Walker, Jas. B. Stephenson, John Brown, David E. Dunlap, John B. Davis, John Cousar, Jas. McIlheny, Dr. McIlheny of Virginia, N. G. Roseborough, Robt. Dunlap.

“Noble old church, fortunate in the talent of her members, though unfortunate in losing them, yet not one, we are told, by her niggardliness or fault. Fortunate in the virtue 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, the drain of constant exodus, we hope that those who remain of the third, fourth, fifth, and sixth generations will not suffer her name to perish.

“The church yard itself where rests the remains of Richardsons, of the family of the Davies in four generations, of the Crawfords, Witherspoons, Donnoms, Fosters, Montgomerys, Blairs, Harpers, Herons, Jacksons and Barnetts is in itself his-

\*Dr. Thornwell became Professor of South Carolina College in 1838. He was President from 1852 to 1855. In connection with Lancaster and Waxhaw, he was pastor also of Six-Mile Creek Church—Ed.

toric, and while it connects our time with the past, testifies that we live in a world of change."

"One generation cometh and another goeth, but the Lord abideth forever and Christ our head reigneth over all."

### York, First

Yorkville (now York) was evidently a mission field of the ancient Beersheba Church for a number of years; but finally some of its members living in town, six miles distant, determined to enjoy a nearer and more convenient place of worship, and petitioned for an organization at Yorkville.

The First Presbyterian Church of Yorkville (now York), S. C. was organized June 10, 1842, by a commission of Bethel Presbytery consisting of Rev. S. L. Watson and Rev. Ferdinand Jacobs. The names of fifteen persons were enrolled as members and the following officers were elected and installed, viz: Elders, John S. Moore, Clerk, E. A. Crenshaw, F. H. Simrill and Wm. P. McFadden; Deacons, Col. I. D. Witherpoon, Sr., S. R. Moore, and Jno. H. Adams. The Rev. Ferdinand Jacobs served as stated supply from the organization until December, 1845. During this period his son, William P. Jacobs was born at Yorkville, and was the first baptized son of the church, so that York justly claims this distinguished and eminently useful man of God. In 1864, the "Independent Presbyterian Church of Yorkville," which had been in existence since 1810, was dissolved, the members uniting with the regular Presbyterians of the First Church, increasing the latter's membership and usefulness. The Rev. P. E. Bishop succeeded Mr. Jacobs as supply, resigning in 1850.

The infant church seems to have been greatly blessed under the faithful guidance of these consecrated leaders. The first full pastor was the Rev. J. M. H. Adams, who directed the people in the paths of righteousness from 1851 until his lamented death in 1862. The Rev. M. D. Wood served most acceptably as pastor from 1862 until his resignation in 1866. That brilliant man, the Rev. Henry R. Dickson, D.D., was supply and pastor from January, 1867, to October, 1875, when he was dismissed to the Dutch Reformed Church of

Brooklyn, where he died after a brief pastorate. The venerable Dr. Plumer preached for us for some months until the Rev. Luther H. Wilson was installed as pastor in January, 1876. He rendered faithful service for three years. His brother, Dr. J. Lowrie Wilson—universally beloved—gave the church part of his time during several months and until April, 1880, when Dr. Thomas R. English entered upon his long pastorate.

It is a notable fact that this church has had only three pastors during a period of forty-four years, from 1880 to 1924, and such men they were: In scholarship rare; in consecration deep and earnest; as preachers, pastors, and men their like is seldom found. Dr. English was here from April, 1880, to June, 1893, thirteen years, when he accepted a professorship in Union Seminary. Dr. William G. Neville came in August, 1893, and left in 1905, after twelve years' stay, in order to become President of the Presbyterian College at Clinton. Both have answered the last call and have gone to join the congregation above. The Rev. E. E. Gillespie, D.D., led his flock from high to still higher planes of growth and development; and during his incumbency of nineteen years, from June, 1905 to August 31, 1924, every phase of the church's work grew and enlarged. He has recently become Supt. of Home Missions in North Carolina.

The original church building served the congregation for about twenty years, when the erection of the present handsome house of worship was begun in 1860 and completed in 1862. In 1916, the liberality of Mrs. S. M. McNeel furnished the congregation a magnificent Sunday School structure, as a memorial to her late husband, the energetic chairman of the Board of Deacons; and recently this good woman has presented departmental rooms which are models of beauty and convenience. The Church owns a modern and commodious manse.

A number of preachers have gone out from our bounds; we mention: A. J. Witherspoon, Albert A. James, Ashbel Enloe, J. Monroe Anderson, John A. Witherspoon,—Postell, Thos. M. Lowry, William G. Neville, Jr., and Herbert L.

Laws. Mrs. Ella Davidson Little, Mrs. Eliza Neville Lancaster, and Mrs. Mary Land Lewis have represented us in the foreign field.

The women of the congregation have always been active; today their accomplishments are truly remarkable. A flourishing Sunday School, a well-organized Men's Bible Class, and an enthusiastic Christian Endeavor add greatly to the successful activities of the Church. Men of prominence in Church and State have served as elders and deacons. Mr. G. H. O'Leary, the present Nestor of the Session, has been an officer in this church for over fifty years. We were among the very first churches in the synod to adopt the Budget Plan and Every-Member Canvass.

The congregation of over six hundred members is now without a pastor. The Rev. Dr. Chapin of Chicora College is acceptably serving us until the people can secure a man of their and God's own choice.

YORK, S. C. MARCH 25, 1925,

J. G. WARDLAW, Clerk of Session.

Since writing the foregoing sketch, we have been so fortunate as to form pastoral relations with the Rev. W. W. Harrison, D.D., of Fort Smith, Arkansas. He came to us the first Sunday in September, 1925, being installed as pastor on the 27th ulto., by a commission of Bethel Presbytery composed of Rev. Alex. Martin, D.D., Rev. Flournoy Shepperson, D.D., and Professor J. W. Thomson, LL.D. Dr. Harrison begins his pastorate under the brightest auspices; we are all pleased and earnestly hope for a long and useful association.

### Zion

Zion Church really had its beginning in 1851, although not formally organized as such until 1855.

In 1851, Jas. G. Lowry donated several acres of land on his plantation, lying along the Brattonsville public road, and with cooperation of other local land owners of the Presbyterian persuasion, J. A. Downing, R. S. Hope, J. G. McNeil, Wm. Guy and John Grier, erected a public house of worship in which

religious services were held from time to time by the pastor of Bethesda Church.

It is recorded in the minutes of Bethel Presbytery, then in session at Mt. Vernon Church, March 29th, 1855, that Rev. P. E. Bishop presented a petition from a few individuals, within the bounds of Bethesda congregation for the organization of a church to be called Zion. Presbytery after consideration granted their request, and appointed as a commission, Rev. P. E. Bishop and the Session of Bethesda Church to organize the new church at some convenient time if the way be clear. After having given due notice the commission came and organized the church, enrolling, as members, the following ten persons: Jas. G. Lowry, John Grier, J. A. Downing, Elizabeth Lowry, J. G. McNeil, Wm. Guy, Margaret Coony, Elizabeth Curry, Emily Sterling and Letitia Bratton. Elders elected were: John Grier, J. G. McNeil and J. A. Downing, and John Grier, Superintendent of the Sunday School. Rev. P. E. Bishop being the first pastor, holding services once a month. About eighteen months later, J. A. Downing announced that he intended to go West and asked for a letter of dismissal, and Jas. G. Lowry was unanimously elected to the eldership, serving as a member of the Session continuously for forty-five years, until his death.

Zion followed the ante-bellum custom of receiving the negro slaves as members until after the Civil War, which passed out with the old regime.

In 1890, the congregation erected a new, commodious brick building, the present edifice, near the railroad station of Lowryville; during the pastorate of Rev. S. R. Riley, five years later, April 15th, 1895, the building was dedicated, the sermon for the occasion being delivered by Rev. D. N. McLaughlin, then pastor of Purity Church, Chester, S. C. Several years later a comfortable manse was erected near the church on the avenue of large wateroaks which leads from the main highway to the church.

From its organization to the present Zion Church has been served by twenty-two ministers (as pastor or supply), called in the following order for various lengths of time: Reverends P. E. Bishop, John S. Harris, W. W. Carothers, R. B. Ander-



son, J. Lowry Wilson, W. S. Plumer, R. D. Perry, J. A. Mack, Erskine Brantly, F. L. Leeper, J. C. McMullen, W. T. Matthews, L. R. McCormick, S. P. Fulton, and S. R. Riley, who died while pastor, Jan. 9th, 1891, just after the new building was completed. Next came W. G. White, T. C. Ligon, F. W. Gregg, A. H. Atkins, F. A. Drennan, F. Ray Riddle, and the present pastor, T. M. Stevenson, who was installed Nov. 1st, 1922.

During its life of more than seventy years, twenty-three elders have been installed from time to time, the Session generally consisting of three to seven elders at a time. Their names follow in the order of election: John Grier, J. A. Downing, J. G. McNeil, Jas. G. Lowry, Wm. Guy, Minor Montgomery, Wm. Conrad, Scott Wilson, Dr. E. M. Atkinson, Robert Conrad, S. N. McConnell, Dr. A. F. Anderson, Jas. L. Guy, R. O. Atkinson, R. T. Sandifer, A. D. Darby, E. L. Guy, J. L. Abell, Arthur W. Lowry, J. W. Bankhead, S. W. Guy, J. A. Hope, and R. W. Abell. The present Session consists of the following six elders: R. O. Atkinson, R. T. Sandifer, Arthur W. Lowry, J. W. Bankhead, S. W. Guy and J. A. Hope.

The following deacons have served from time to time, being elected and installed in the order named: Neely Smith, Sam. McNeil, Robert Conrad, W. R. Sims, A. W. Gladden, A. E. Carrol, W. A. Anderson, Jas. S. Lowry, J. S. Darby, J. A. Hope, W. O. Guy, S. N. True, R. W. Abell, S. W. Guy, C. B. Abell, J. Walter Lowry, M. G. Sandifer, Chas. Conrad, R. C. Guy, and E. W. Guy. The present Board of Deacons consists of six members: C. B. Abell, M. G. Sandifer, Chas. Conrad, R. C. Guy, E. W. Guy, and J. Walter Lowry, Treasurer.

The church at present has an active membership of about one hundred, and a Sunday School of like number, with M. G. Sandifer as Superintendent, and James Guy, Secretary, with eight teachers.

Within the church is a growing Christian Endeavor Society first organized Jan. 27th, 1895, and still does earnest effective service.

Zion has the distinction of having organized the first Woman's Auxiliary in Bethel Presbytery. In 1892, Bethel

Presbytery, meeting at Woodlawn church, considered a request from the Ladies Foreign Mission Union, of Lowryville, for its endorsement of their society. Presbytery looked upon the matter as a radical innovation and after much discussion was carried over to the next meeting of Presbytery, where it received endorsement. The present Woman's Auxiliary is one of the most active and earnest in the Presbytery.

For nearly three-quarters of a century, the activities of this church have been closely linked with the life growth of the entire community, being for many years the only church within its bounds. From its doors have gone several candidates for the ministry, of whom might be mentioned, Dr. F. D. Jones, professor at the P. C. of S. C.; F. K. Sims, of Dalton, Ga.; Weldon Anderson, of Atlanta, Ga.; and Wm. Hamilton, of Enoree Presbytery.

The life of Zion, like that of the average church, has been one of sunshine flecked with occasional shadows, but in spite of obstacles still strives to fulfill its mission. It has been the spiritual guardian of many individuals from youth, through life's prime on to gray hairs and tottering steps of old age to be cut down at last by the sickle of Time, their bodies being laid to rest in the little cemetery, out yonder, the plot of ground where Zion's first house of worship stood, while their souls we trust have been garnered by the Reaper into the Eternal Granaries of God.

Written by Arthur W. Lowry at the request of the Session for the History of the Synod of South Carolina.

## CHARLESTON PRESBYTERY

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### Allendale

The Allendale Presbyterian Church was organized July 7, 1878, by Rev. J. R. Dow, and nine members were enrolled in the new organization. Dr. L. S. Hay and Mr. S. J. M. Clark were ordained as ruling elders. Dr. Walter S. Hay was chosen deacon. In July, 1879, Dr. Thomas T. Hay was ordained as elder.

The congregation was unable to build a church at this time but worshipped in the old Union Church, holding services on First Sunday of each month.

From 1884 to 1886, Rev. S. H. Hay served this church and it was during his pastorate that Dr. Walter S. Hay was ordained ruling elder.

About 1890 a lot was presented to the congregation by Mr. J. L. Williams and work was begun on the present church. It was dedicated the same year by Rev. Dr. Girardeau. Rev. H. M. Dixon was pastor.

The only elder and male member of the church at the time it was built was Dr. Walter S. Hay. It was through his devotion and untiring energy, as well as financial support, that it was possible for the little church to be built.

In 1892, after Rev. Mr. Dixon left, the Rev. J. R. Dow again served the church, being succeeded by Rev. F. L. Leeper, who entered upon his duties in 1896. It was during his pastorate that Dr. William S. Hay was ordained as elder.

After Rev. F. L. Leeper left and until 1909 the church was supplied by the following ministers, and students from Columbia Seminary: Revs. G. H. Cornelson, R. P. Walker, W. W. Sadler, Ellison, Simpson, J. E. Ward, and T. D. Bateman. In 1906, Mr. T. B. Warren was ordained as ruling elder at a meeting presided over by Rev. F. D. Jones. Rev. D. M. Stockard was pastor in this period.

At the death of Miss Kate Hay, daughter of Dr. L. S. Hay, in 1904, she bequeathed one-tenth of the annual rental of her

property to the church to be used as long as it was maintained.

Rev. Bothwell Graham served two years.

Rev. Paul F. Brown was called as resident pastor in 1909 serving the church until 1923.

Mr. Robert Cunningham and Dr. J. S. Palmer were ordained as elders in 1912 and 1915 respectively. In 1920, Mr. E. G. Hinson was installed as deacon.

Rev. Frank W. Langham answered the call of the church in 1923, and was pastor until 1925, being succeeded by Rev. D. M. Clark, the present pastor.

Mr. Warren, Mr. Cunningham, and Dr. Palmer are the present elders, with a membership of thirty-eight.

### **Bamberg**

In the year 1893, Mr. W. E. Beattie, a student of the Columbia Seminary, engaged in evangelistic work at Bamberg. He began a series of meetings May 28, 1893, in the Town Hall. Rev. J. L. McLees, pastor of the Orangeburg Church preached ten sermons during this meeting.

On June 5, 1895, Rev. Jno. R. Dow, Evangelist of Charleston Presbytery, came to Bamberg and organized the Bamberg Presbyterian Church, with eleven members.

A. V. Eaves, of Bamberg, was ordained the first elder of the church.

Mr. McLees frequently preached at Bamberg during the early days of the church.

Rev. Hugh R. Murchison began to serve the church under Presbytery's Home Mission Committee, in the spring of 1894, and continued until February, 1898. During this time the church building was erected, chiefly through the donation of Mr. and Mrs. A. V. Eaves.

During the years that followed, the church was served by Evangelists Kenneth M. McCaskill, Frank Wilcock, and Jonas Barclay, and supplied from time to time by Pierre W. DuBose, and P. A. Mickel.

Rev. E. Archer Dillard began to serve in this field in May, 1923, and was duly installed as pastor May 18, 1924. During his service, the church has grown in membership and in zeal.

The church, in December, 1925, has forty-two members. In the summer of 1924, the church purchased a handsome dwelling for its manse.

In addition to Mr. Augustus V. Eaves, the following have served the church as elders: J. A. Wyman, E. H. Henderson, H. L. Hinnant, J. J. Smoak. Deacons of the church have been W. T. Johns, H. L. Hinnant, J. A. Klein, Geo. S. Smith, Norman Kirsch, C. O. Kirsch, J. F. Smoak and W. N. Hill.

E. H. HENDERSON,  
Clerk of Session.

### Barnwell

Barnwell Presbyterian Church at Barnwell Court House was organized in the earlier half of the last century, and the building erected in the thirties on a lot in the village, where it still stands, purchased by Frederick Jay Hay, the elder, of the Boiling Springs, ten miles south of Barnwell Court House. The congregation was composed, during the earlier period of its history, of the families of Clarke, Gantt, Hay, Hagood, Hutson, and a few others with their servants. The Court House and many other houses in the village were burnt when Sherman's army passed through the village in 1865 on its march from the sea, and the church building was thereafter used as the County Court House for holding the Circuit Courts in Barnwell village until the new Court House was erected in 1880. It was here in 1866 that Judge A. P. Aldrich adjourned the Civil Court during the period of military rule and supremacy; and on the re-establishment of the civil authority the Courts were here held.

The first meeting of Session after the Civil War was 3 September, 1866, attended by the Rev. A. Flinn Dickson, minister, and Dr. James O. Hagood, Mr. Winchester Graham, Dr. Thos. T. Hay, and Mr. Wm. Hutson Townsend who constituted the Session.

Dr. Hay was the son of the first Frederick J. Hay, and later removed to Raleigh, N. C. Dr. Hagood was the father of General Johnson Hagood, of the Confederate Army, and his descendants are still amongst the congregation. Mr. Townsend

removed to Aiken in 1869, where he became an elder in the Aiken Church, died in November, 1871. His widow, son and daughter returned to Barnwell in the nineties, and the son, Judge Wm. Hay Townsend, now of the First Church in Columbia, was elected an elder 24 March, 1895. The church being vacant, was visited in 1867 by Rev. Dr. T. H. Law, then evangelist of the Charleston Presbytery, and in 1870 by the Rev. Dr. Porter, formerly pastor in Augusta and Savannah.

At this time the church reported to Presbytery 14 communicants, 20 children in the Sunday School, and \$278.40 contributed to congregational expenses. Between that date and 1875, there was no Session, and the Rev. J. D. A. Brown preached occasionally. In 1875, the Rev. Edward Palmer, having retired from the Walterboro Church on account of his age, made his home in Barnwell with his son-in-law, Isaac M. Hutson, and served the church until his death in 1878. In 1878, the Rev. John R. Dow, evangelist of the Presbytery, took charge of the church and ministered to it until his death in 1897. To his unfailing steadfastness and devotion the maintenance of the church was most largely due. In 1886, Mr. E. Palmer Hutson, who a year or two later entered the ministry, became elder, and Mr. U. B. Hammett and family, Mr. Chas. Zissett and Mrs. Henrietta McKibben and her daughter became members. In 1887, the church met a loss in the death of Mr. Isaac M. Hutson and the removal of his family from Barnwell.

In 1891, Mr. J. D. Percival became elder, and served until his removal to Charleston during 1892. On 4th August, 1891, the church building was struck by lightning and could not be used until repaired. In 1893, a few Presbyterians residing in Blackville transferred their membership to the church there organized. After the death of Mr. Dow, the Rev. F. L. Leeper served the church for several years. In 1899, it reported one elder, one deacon, fifteen communicants, four baptized non-communicants, and five teachers and forty-two pupils in the Sunday School. In 1900, the Rev. R. P. Walker supplied the church as evangelist of Presbytery. The church being vacant during most of its history was frequently visited by Dr. J. Wm. Flinn of the University and Drs. McPheeters, Hale, Brimm

and Byrd of the Theological Seminary as well as by students. Indeed, the church, though small, held up very clearly the torch of Calvinism, and throughout its history was visited by many of the leading theologians of the Southern Church, such as Dr. B. M. Palmer (whose sister was numbered among its membership) and also by Dr. Girardeau.

After some years' vacancy—with no Session—on 16 January, 1910, Rev. S. C. Caldwell, as evangelist of Presbytery, received into membership Mr. J. M. Caldwell, of Wedgefield, who was elected elder; B. F. Wyman, elected deacon, who removed in 1916 to the Aiken Church, and several persons were then received into the church.

During 1916 and 1917 the church was supplied by Rev. Jonas Barclay, and in 1918, by the Rev. P. W. DuBose. In 1918, Mr. Thomas M. Boulware was elected and installed, and still is deacon. Since 1920, the Rev. Dr. Hugh R. Murchison, of the faculty of the Columbia Seminary, has supplied the church, visiting it monthly.

The congregation now includes Mr. Caldwell, Mr. Boulware and his family, Mr. and Mrs. T. E. Cummings, Mr. and Mrs. Jno. T. Havard, Mr. and Mrs. E. A. Wheeler, Mrs. J. B. Armstrong and her daughters, the Misses Moore, Mrs. Florence E. Goodson, Mrs. Jessie B. Ray, Mrs. H. P. Compton, Mr. L. A. Plexico, Mrs. C. H. Fowler, Mrs. Leona Fowler and Mrs. Perry A. Price, Jr.

W. H. TOWNSEND

### Beaufort

There was a congregation of Presbyterians in Beaufort before the Civil War which had a house of worship. As a result of the unsettled condition during and following the Civil War the church became disorganized and was later disbanded. In 1912, the congregation was again organized with Mr. Benjamin Burr and Mr. J. R. Carson, elders. In 1913, a Sunday School was organized of some forty members. During the following years plans were made for the erection of a church building but these have not yet been carried out.

The following have served as pastors since 1913: N. Keff Smith, J. A. Wilson, J. D. Gillespie, A. P. Toomer. There



have been a number of student supplies, among them Francis B. Mayes, who is in charge at present. For a while Dr. Robert W. Sterling, of Philadelphia, was supply.

The following have served as elders: Benjamin Burr, J. R. Carson, Dr. W. M. Steinmeyer, H. A. Webb, W. L. Carson, W. G. Webber, O. H. Davis, J. B. Wallace. The deacons have been: T. Craven, J. C. Sparks, Sam Paul, J. C. Wallace, and J. N. Sitton.

This church has a membership between thirty and forty, a Sunday School, and a lot upon which the congregation expects to erect a house of worship.

### Blackville

The planting of the Presbyterian Church in Blackville, S. C., is directly traceable to the loyalty and devotion of Mr. David Briggs and his wife Mrs. Sarah A. Keene Briggs, the parents of Dr. David K. Briggs, the first ruling elder, and Henry W. Briggs, a member and strong supporter up to the time of his death.

Mr. and Mrs. David Briggs were natives of Maine but moved to Charleston, S. C., about 1840, and to Blackville in 1870. A significant circumstance in the life of Mrs. David Briggs was that she was left an orphan as a little girl and was reared in the Manse of a Presbyterian minister, the Reverend Dr. Tappan of Augusta, Maine.

Mr. and Mrs. David Briggs brought prominent Presbyterian ministers to Blackville to preach from time to time from 1870 till 1888, the year of his death, this was but five years before the actual organization of the church by Charleston Presbytery.

In the summer of 1893, Mr. W. E. Beattie of Guelph, Ontario, a student of Columbia Seminary supplied Blackville, Bamberg and Denmark as missions under the direction of the Home Mission Committee of Charleston Presbytery.

At the request of thirty-two persons of Blackville, S. C., Charleston Presbytery, in session at McPhersonville, S. C., October, 1893, appointed a committee to organize a Presbyterian Church at that place if the way be clear. Two of the committee, the Rev. W. T. Thompson, D.D., and Rev. John

R. Dow met at Blackville, Nov. 14, 1893, and organized the church. Dr. Thompson preached the sermon and presided. This meeting took place in Park Hall. Eight persons united with the church, four by certificate and four upon profession of faith.

Dr. David K. Briggs and Mr. H. S. Cunningham were elected and ordained ruling elders and Mr. Henry J. Hammett was elected and ordained a deacon.

In the spring of 1894, Mr. Hugh R. Murchison, a student of Columbia Seminary supplied this church in connection with Bamberg and Denmark. Mr. Murchison was licensed in August, 1894, and continued to preach in this group until February, 1898.

Blackville Church continued to be grouped with Bamberg and Denmark until the summer of 1920, when the Presbyterian Church of Williston was organized. During most of this time it was supplied with preaching by students and Professors of Columbia Seminary. For one year, 1916-17, Rev. Jonas Barclay served as pastor.

Services continued to be held in the Park Hall, which was a building belonging to the town, until 1911 when the present neat brick church was completed and dedicated. This building was erected while Mr. L. T. Wilds supplied the church. From 1917 to 1920, Rev. P. W. DuBose served this church most acceptably when he was called to a church in Wilmington, N. C.

In the summer of 1920, Rev. Hugh R. Murchison, D.D., the Executive Secretary of Columbia Seminary, again was called to supply the Blackville Presbyterian Church and continues to date.

The present officers of the church are Dr. David K. Briggs, elder and Mr. Samuel G. Lowe, deacon. Dr. Briggs has been constant in his loyalty and devotion to the church from its organization. Mr. Lowe has been the faithful deacon for more than ten years.

While the Blackville Church has never grown in numbers it has harbored those Presbyterians who have made their home there for a while and then departed, thus saving to the de-

nomination quite a number of members. The Williston Church was organized largely out of this church.

As a small group of Presbyterians this church has borne faithful witness to a high type of Christianity.

### **Boiling Springs**

At a meeting of Presbytery in Columbia in April, 1842, Dr. Thornwell was authorized to organize a church at Boiling Springs, Barnwell district. This organization was effected in June, 1842, and Frederick J. Hay and Wm. A. Hay were ordained as officers. Several years prior to the Civil War the organization was transferred to Barnwell where the congregation worshipped some years. During this period the pulpit from time to time was filled by Dr. J. H. Thornwell, Dr. Edward Palmer, Dr. B. M. Palmer and Dr. Samuel H. Hay, also Dr. Leland and Dr. Howe, later also by Rev. John R. Dow and Rev. F. L. Leeper.

The prosperity of the community was swept away by the Civil War and the old homes burned. The church building fell into decay.

In 1897 an effort was begun by Mr. Hay Gantt and others to rebuild the church. As a result, together with the labor of their hands of the young men of the community, a simple house of worship was erected on the old site. In the interval when there was no church building, services were conducted at times in the Christian church building and in private homes. The church was reorganized in 1896 by Rev. F. L. Leeper and Dr. Walter S. Hay, who were appointed by Presbytery. Mr. Oscar B. Hay and Mr. John N. Gantt were made elders, and Mr. John C. Fowke was made deacon. After Rev. F. L. Leeper's pastorate came to a close in 1898 the pulpit was supplied by ministers from other churches, but mostly by students from the Columbia Theological Seminary. Some of these have attained great success in the ministerial field. Among these were, Rev. T. D. Bateman, Rev. James E. Ward, Rev. R. P. Walker. In 1910, Rev. S. H. Hay (son of the Rev. Samuel H. Hay, who supplied the church in 1846), returned from a pastorate in Bishopville, Lee County, and became the resident minister for Boiling Springs. Just as he closed his service

with the benediction in 1923 he was called from the church on earth to the church in heaven. Since his death the church has scarcely had services at all due to deaths and removals from the congregation.

### Charleston, First

The records of this historic church were sent to Columbia, for safe keeping, during the War between the States, and were burned. The material for a sketch of the church is today very meagre, and must be gathered here and there. The volume which was published by the Session of the church commemorating the observance of the centennial of the present church building, in December, 1914, has much of genuine interest to the friends of the old church and the cause of Presbyterianism in lower South Carolina as well. A number of copies of this volume are in hand, tho the book is not on sale by any dealer. Quotations will be freely taken from this volume, and to these will be added some items of more recent history.

It appears that about the year 1685, a religious society was formed by persons from Scotland and New England, who erected a place of worship, then called the Presbyterian Meeting. For more than fifty years they continued united, obtaining their ministers chiefly from the Presbyterian establishment in Europe. In 1731, the congregation was divided on the subject of ecclesiastical government. This difference of opinion terminated in an amicable separation, when the Presbyterians, consisting of about twelve families, formed another society, purchased the ground adjoining the present church and erected a small wooden building for purposes of worship. They guarded against the evils they had experienced, and expressly stipulated in the titles to the land, 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.

Their first minister was the Rev. Hugh Stewart, from Scotland. He was followed by the Rev. Messrs. Grant, Kennedy, Lorimo and Morrison till the year 1763. The growth of the

church at this time required an enlargement of the church, and the Rev. Dr. Hewat, of Edinburgh, was chosen as the pastor. He continued with them till 1775, when on account of the Revolutionary War, he returned to Europe, and continued his ministry in London. After the departure of Dr. Hewat the congregation was dispersed for several years. It was reorganized in 1784. The Rev. James Graham seems to have been the next minister till 1788, when the Rev. James Wilson, of Scotland, was called to the pastorate. He was the pastor for four years, when on account of ill health he retired. The next minister was the Rev. George Buist, D.D., of Edinburgh. He is said to have been a man of eminent talent, impressive eloquence, and sterling character, and enjoyed the confidence of the entire community. He was installed in November, 1793. The church greatly prospered under his ministry, which was terminated, after a brief illness, by death, on the 31st August, 1808, when he was but 39 years of age. When he died he was the President of Charleston College as well as pastor of the church. He was succeeded by Rev. John Buchan of Edinburgh. In 1812, Rev. Aaron W. Leland became pastor, but was after elected to a professorship in Columbia Theological Seminary. The present handsome church edifice was erected during his pastorate. The next pastor was Rev. Arthur Buist, till the year 1831. On the 9th February, 1832, a call was sent to the Presbytery of Edinburgh for the pastoral services of the Rev. John Forrest. Dr. Forrest was ordained by this Presbytery in June, and he arrived in Charleston in October of the same year.

He was a man of marked ability, of great force of character and dominating influence. He was loyal to the faith and a staunch defender. He was pastor of the church for 47 years, surrendering the trust committed to him, at the Master's call, July 13, 1879, after a week's illness, in the 80th year of age. The long ministry of Dr. Forrest was marked by many evidences of interest and favor to the church, and to the cause of Presbyterianism in the community. In July, 1880, a call was sent to Rev. W. T. Thompson, D.D., and in October he began a ministry of singular fruitfulness for the church and the

Presbytery. Under his leadership the church united with the Charleston Presbytery in March, 1882, and it has been a potent factor in the Presbytery to the present. Dr. Thompson was a man of unusual ability, and an eloquent preacher of the Word, and through his personality and consecrated ministry the church was brought to the forefront of the agencies for good throughout the life of the community. Dr. Thompson was pastor of the church till April, 1900, when he resigned, though his useful ministry continued elsewhere till 1920.

Rev. Alexander Sprunt, D.D., next was called to the pastorate, and for 25 years has been with this devoted people, and at this writing continues his ministry amongst them. His ministry has not been one of extension so much as intension, for the intensive work of the congregation has shown itself in many ways highly gratifying. The church is a "down town" church and is surrounded by the other congregations of the city, and its neighbors are of the long while citizenship, as a general thing, and are to a degree members of some congregation. But in their active sympathy with all the aggressive work of the General Assembly the congregation has grown to be foremost in every good word and work. They feel greatly honored in the election of their pastor as Moderator of the General Assembly of the Presbyterian Church, U. S. for the year 1923. His administration was marked by conspicuous ability, and the church was blessed by unbroken peace and harmony throughout his term of office.

In 1924 a spacious and substantial Sunday School building was constructed as an addition to the old church edifice. Of a dignified and impressive type of Georgian architecture, completely in keeping with the original structure, this modern plant, ample in size and convenient in appointments, makes possible efficient and extended Sunday School work.

The Rev. J. H. Taylor, D.D., the gifted pastor of the Central Church in Washington, D. C., was the first and only minister the congregation contributed to our Church, as far as this writer has heard, till the Rev. W. T. Thompson, D.D., now of Union Seminary Faculty and one of the most influential and popular ministers of our Assembly, began his ministerial

labors. He was not a communicant of the old church at the time he entered the ministry, but born and reared in the congregation till ready for college, the congregation looks upon him as a fruit of this church and the devoted ministry of his honored father as pastor. Since the present pastorate began the congregation undertook the support of Miss Charlotte Kemper of Brazil, as their missionary (about 22 years ago) and still enjoys this honor. Mrs. Harriet Taylor Armstrong had been a missionary in Brazil with the late Rev. D. G. Armstrong, her devoted husband, but in God's providence was not of our missionary force at the beginning of the present pastorate. The church has had the joy of seeing her back in Brazil as one of our devoted missionaries, and it has sent out besides Mrs. Lacy L. Little, who was Miss Nellie Sprunt, a daughter of the pastor, and Miss Sophie Graham to China, and Rev. C. Rees Jenkins and Mrs. Jenkins to Japan, daughter of Rev. Dr. and Mrs. J. R. Graham of our Mission force in China. Rev. James Sprunt, son of the pastor, was recently ordained by Charleston Presbytery as a foreign evangelist and his life gives promise of being one of great service and usefulness to the church. In addition to these, Miss Margaret Crouch, one of the most gifted young ladies of the church, has dedicated her life to one of service in the Master's cause.

THE SESSION.

### Charleston, Second

The organization of a Second Presbyterian Church in Charleston was considered in 1804, but postponed until 1808, when the crowded condition of the First Church made it imperative. On February 8, 1809, at the house of Mr. Thomas Fleming the building of the "Second Presbyterian Church in the City and Suburbs of Charleston," "in the Parish of St. Philip's," was undertaken by 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 and Thomas Fleming. On March 6th, Dr. Andrew Flinn of Mecklenburg, North Carolina, formerly of



Camden and Williamsburg, was called, and the church organized, April 24, with thirty-one members. John Gordon was architect. The church was incorporated, and in January, 1810, the male members numbered seventy-seven. The church was dedicated on April 3, 1811, Dr. Flinn preaching, and the first meeting of Harmony Presbytery took place then and there, this being "the first session ever held in Charleston of a Presbytery connected with the General Assembly of the Presbyterian Church in these United States." The first session of Charleston Union Presbytery met there April 10, 1823.

During Dr. Flinn's pastorate there was progress. Records of Woman's Work show from 1815 cooperation with other churches in ministerial education. In 1821, was organized the present Ladies' Education Society, then the Second Female Education Society. 1819 has record of a Foreign Mission Subscription with other women, and Domestic Missions by the congregation before that through the Congregational and Presbyterian Missionary Society of South Carolina which ministered to the scattered settlers, Indians and Negroes.

In 1818, a Sunday School was formed (independent of Session) by Mr. and Mrs. George Hahnbaum, the second in Charleston, and with it a "Juvenile Heathen School Society" supporting Indian Schools. Dr. Benjamin Gildersleeve soon became superintendent. All city missions were helped. Financially the church was not prosperous, the building had exceeded subscriptions, the steeple was not built, the church injured by cyclone in 1813. Assessments were repeatedly laid on the pews, and other plans followed until in 1824 the church was freed but left under the divided authority of the original corporation, an association, and the Session. In 1843, the association dissolved.

Dr. Flinn died in 1820. Dr. Artemus Boies of North Carolina was called, resigning in 1823. The following November, Dr. Thomas Charlton Henry of Philadelphia took the pastorate, dying in 1827, after which the church was supplied by Dr. Benjamin Gildersleeve and Dr. A. W. Leland.

Land was leased on Blackbird Alley (now Burns Lane), and a Lecture Room built by the women. In 1823 a colony from the church established Third Church.

In 1829, the Rev. William Ashmead became pastor, dying in six months; following which Dr. Benjamin Gildersleeve supplied the church until 1831, when the Rev. Thomas Smyth of Belfast, Ireland, was called as supply and as pastor in 1832, installed in 1834. As with former pastors, the Auditorium failed acoustically and was altered in 1833-34, giving room for the Sunday School.

In 1832, the Juvenile Missionary Society was organized. There was also a Gentlemen's Missionary Society and congregational offerings. In 1833, Synod appointed a Committee of Foreign Missions, of which Dr. Thomas Smyth was chairman twenty-six years. In 1833, the Rev. John Francis Lanneau was ordained as missionary to Palestine; in 1834, the Rev. John Bailey Adger missionary to Armenia, and the Rev. James L. Merrick to Persia. In 1839, the Rev. T. L. McBryde was ordained as a missionary to China. In 1839, there were 217 white communicants and 100 colored.

A revival took place in 1835. In 1838, when Charleston Union Presbytery divided, Second Church led orthodox Old School Presbyterians.

In 1837, a building on Society Street was completed, the upper story being lecture room, with gallery for Negroes.

One record shows divided authority. One ordered the roof stripped, rain came, the ceiling of the church fell. Another criticised. Both resigned. The association met, the standing committee met, peace was restored.

In 1838, the Sunday School had superintendent, assistant, female superintendent, male and female Bible classes, infant class, library, thirteen male, fifteen female teachers. After morning service, Sabbath School was held for colored persons, service for them after afternoon service. Negroes occupied galleries during regular services.

The revival of 1846 added large numbers to the church and in 1847, Glebe Street Church was colonized, and Dr. Adger, returned from Smyrna, took charge of three hundred Negroes, using the basement of the Lecture Room.

A building was completed in 1849, on Anson Street. In 1852, Dr. Ferdinand Jacobs took charge for Dr. J. L. Girardeau

who came in 1853 to this mission, later called Zion Colored Presbyterian Church. This developed after a revival in 1858 into a church with white officers and congregation, and colored class-leaders and congregation, dedicated in 1859. This building, still called Zion, stands on Calhoun Street and is used by Colored Presbyterians. Colored members are listed in the Manual of 1854. They received communion with the white members, following them at the tables. Tokens were always used for colored communicants. White members discontinued them in 1830. One colored member, Mrs. Maria Moore, gave the church in 1848-9 three shares of Bank of South Carolina stock to assist the Foreign Missionary Society in Africa and three lots of land.

In 1848, a colporteur was sent out among the whites in the upper part of the City.

Dr. Smyth was ill in 1850, Dr. Ferdinand Jacobs acted as supply during a long absence of the pastor.

In 1853, the Session assumed the care of the Sunday School, an elder becoming superintendent. The attendance was often three hundred. Dr. D. L. Buttolph was pastor's assistant.

In 1849 the pulpit was altered and the square pews changed to the present pews. The standing committee made a contract but weakened before the opposition; Dr. Smyth had the work begun and the pews torn out. A leader in the congregation died next day and no service could be held in the church.

Dr. Henry M. Smith was Dr. Smyth's assistant until 1858. In the sixties, assistants were the Rev. James McDowell and the Rev. Hampden C. DuBose. When Sumter was attacked, Second Church was celebrating the Jubilee of the Consecration of the Church, on Sunday, March 31, 1861. Plans for collections and subscriptions including a monument to the Founders, a memorial fund, completing the steeple, building library and lecture room, parsonage and parochial schools, the political situation prevented.

May 5th, 12th and June 2nd had special services.

May 12th white children crowded the pews, over three hundred Negro children the galleries.

By May 11, 1862, there was no quorum for an Anniversary

Corporation meeting, so many men in service or families removed. The attendance was of strangers and soldiers. Communion on that day was administered by elders from Glebe St., who brought their service. Communicants had no table and sat in the pews. The Communion Silver (gift of Mrs. John Robinson) was in Dr. George Howe's care in Columbia, the church bell given for cannon. All funds possible were invested in Confederate bonds. In August, 1863, Dr. Smyth, crippled from paralysis, refugeeed to Clarendon County where he worked under the Methodist Church until his return to Charleston in the Autumn of 1865.

May, 1866, shows reorganization going on; the building repaired. 22 men of the church were killed; many did not return to Charleston, all were impoverished. The Communion Service had been found. Sunday School was again a "teaching service for the whole church." It met in the upper room of the church used for week-day services.

In 1871 Dr. Gilbert Robbins Brackett, from Newton, Massachusetts, was called as pastor at Dr. Smyth's request. In 1872 Dr. Smyth (who died in 1873) was honorary pastor and Dr. Brackett installed. Foreign mission work was resumed in 1869 and in January, 1876, a society was formed. The Education Society was dormant between 1864 and 1869.

Miss Essie Wilson went to China in 1888; the church has always supported her. She married Dr. P. F. Price in 1892.

The General Assembly met in Second Church in 1880.

The Manse Society (1875) bought a manse in 1905. 1881 saw the Sunday School Workers planning a new building, completed in 1887. The church was damaged by earthquake in 1886, and cyclone in 1893. In 1893 a Christian Endeavor Society was formed and a Junior organization followed. 1900 brought a Junior Missionary Society.

In 1902, Dr. Brackett had as assistant Dr. John Keir Geddes Fraser of Prince Edward's Island. At the death of Dr. Brackett in December, 1902, Dr. Fraser was called.

In December, 1906, a Home Mission Department was added to the Missionary Society; 1910 divided it into two societies. At that date the church supported missionaries in China, Cuba

and Oklahoma; contributed to Durant College, Graniteville and, locally, Knox Church. Threadneedle Society was organized (1907) for local charity. The two church homes have always been helped.

The Centennial was celebrated during the week beginning Sunday, May 2, 1909, covering every department. All local Presbyterians joined in the Sunday services. On Thursday evening greetings were given by every religious denomination in Charleston, including a letter from the Roman Catholic Bishop.

In April, 1915, Dr. Fraser tendered his resignation on account of health. His work was active and his Men's Club was fruitful.

About that time all Societies of the church federated as the "Woman's Auxiliary." The church was supplied by Dr. Sprunt, Dr. Reavis and Dr. Henry A. White.

Dr. Melton Clark of Columbia was installed, 1916. In 1917 work had begun at North Charleston. In 1918 Dr. Clark gave ninety days' service at Camp Sevier, Cooperation was given to war work and General Assembly's War Work Council. Ten men volunteered from the congregation; one, Joseph Maybank Frampton, gave his life. Mr. and Mrs. Grant presented national and service flags. A camp pastor, Mr. Wilcox, was employed. Dr. Clark held out-door evening services and continued the Men's Club. The Gilbert Brackett Bible Class raised \$3,000, asked the men to remodel the Sunday School building in 1919. The exterior of the church was also repaired. In 1920, Mr. A. McL. Martin and his sister, Mrs. Falconer, presented an Individual Communion Set in memory of their mother. Memorials were placed in the Sunday School to teachers.

In July, 1920, Dr. Clark resigned, but supplied the church for a year. On Sept. 11, 1921, Dr. J. W. Hickman of Oklahoma was called and installed on November 13. In 1922 the interior of the church was repaired. Mission work at Cherokee place was endorsed.

In 1923, Dr. Torrey of Los Angeles conducted a two weeks' revival, causing an important increase in evangelistic enthusiasm.

In 1924, Dr. Hickman invited the neighboring Episcopal congregation, St. Luke's, to join in the out-door evening services. This continues.

Messrs. Joseph C. and James Dillingham presented a font as memorial to their parents. Dr. Hickman joined the Ministerial Union in arranging for religious instruction of the city school children for one hour weekly.

In 1913, the Rev. L. Cheves M. Smythe (ordained June, 1912, with the Rev. S. H. Wilds for Africa) went as missionary to Japan. The church has undertaken part of the support of himself and wife and supports Mrs. P. F. Price.

The Education Society has one hundred names, many highly distinguished, on its roll and has collected \$47,388.50. They control three funds, Arms, Robinson and Irving, and continue independent. The Auxiliary helps all causes, the two Homes and local appeals. Negro work is emphasized, delegates sent to conferences and contributions to Presbyterial's Missionary. A nursery is conducted during morning service. Increasing delegations attend the Clinton Conferences. Since 1920, the Sunday School has been self-supporting, but all benevolences go through church channels. The Men's Bible Class acts as club.

The following members of this church have entered the Gospel ministry: Rev. John B. Adger, D.D., Rev. D. McNeill Turner, D.D., Rev. George C. Logan, Rev. Wm. S. Hughes, Rev. Donald J. Auld, Rev. Charles A. Stillman, D.D., Rev. Arnold W. Miller, D.D., Rev. Robert Small, Rev. Thomas J. Girardeau, Rev. James E. White, Rev. Arthur Small, Rev. E. H. Bolles, Rev. Wm. J. McCormick, D.D., Rev. Wm. B. Corbett, D.D., Rev. D. L. Buttolph, D.D., Rev. E. G. Walker, Rev. James T. Waite, Rev. Matthew Green, Rev. R. M. McCormick, D.D., Rev. E. O. Frierson, D.D., Rev. James J. Chisolm, Rev. C. E. Chichester, Rev. Wm. G. Vardell, Rev. E. B. Hort, Rev. L. Cheves M. Smythe, D.D., Rev. Wm. Hooper Adams, D.D., Rev. S. E. Ayers, Rev. Harold E. Wright, Rev. Edward B. Warren, Rev. Vernon Allen Crawford, Oliver Warren, training.

During Dr. Smyth's pastorate two colored men entered the ministry: Rev. Thomas Catto, from Columbia Seminary, Rev. Cardoza, studied in Scotland.

Members Statistics	Admissions
1811-1820—Dr. Flinn .....	174
1820-1832—Different pastors and supplies .....	138
1832-1871—Dr. Smyth .....	608
1871-1902—Dr. Brackett .....	
1903-1915—Dr. Fraser .....	
1915-1921—Dr. Clark .....	
1921-Feb. 1, 1926—Dr. Hickman .....	380
Present membership .....	600

Present Officers: Dr. J. W. Hickman, Pastor, born Bradley County, Tennessee, Degree of A.B. and B.D. from Austin College, Sherman, Texas, B.D. Union Theological Seminary, Virginia. Progress is shown under his ministry.

Officers Church: J. W. Hickman, D.D., Moderator; W. W. Clement, Clerk.

Elders: E. F. Miscally, W. S. Allan, J. W. Robson, H. C. Hughes, A. T. Smythe, T. Allan Legare, A. G. C. McDermid, C. A. Stevenson, R. W. Hutson, J. C. Clark, Fred G. Patton, N. F. Smith, Hall T. McGee, Geo. R. Lunz, John Frampton, Edward Harleston.

Deacons: Wesley D. Luhn, Chairman; W. W. Smith, Treasurer; J. Morrison Leland, Secretary; C. F. Steinmeyer, J. H. McGee, Robt. C. Leby, J. R. Robson, A. McL. Martin, R. E. DeHay, G. Glenn McKnight, W. McL. Frampton, J. C. Elson, W. J. Gooding, W. H. Grefrath, Richard H. Allen, E. E. Evans, E. D. Hammond, Oscar L. Long.

In 1822, the deacons assumed all duties of the corporation except the holding of property. The corporation is now composed of all white members and elects a president.

EDUCATION SOCIETY

Pres., Miss Sarah A. Smyth; V. Pres., Miss Elizabeth J. Adger; Sec. and Treas., Miss Sarah R. Smyth.

WOMAN'S AUXILIARY

Pres., Dr. Sarah C. Allen; V. Pres., Mrs. Newland Smith; Treas., Mrs. Ellen Pope; Rec. Sec., Mrs. J. Morrison Leland; Historian, Mrs. Richard Hutson.



## SUNDAY SCHOOL

A. T. Smythe, Supt.; J. H. McGee, General Secty.; R. M. Zeigler, Asst. Sect.; Miss H. W. McGee, Supt. Grading; Miss Sarah R. Smythe, Supt. Elementary Division.

**Community**

The Community Church was organized, in the building used by Presbyterians as a Sunday School and place of worship on the corner of Rutledge Ave. and Sans Souci Street, May 8, 1921, by the following commission of Charleston Presbytery: Rev. Alexander Sprunt, D.D., chairman; Rev. Melton Clark, D.D., Rev. G. A. Nickles and Rev. J. E. Coker; Elders E. P. Miller, W. C. Bullard, T. C. Stevenson and S. E. Welch. The church was organized with 36 charter members and the following officers were elected, ordained and installed: Elders, W. D. Crouch, L. S. Jackman, C. J. Nerdahl and H. E. Wright.

At the first meeting of the Session Elder H. E. Wright was requested to give up his business and accept an offer to devote his entire time to the work of the church. Mr. Wright accepted this offer and supplied the church until he was licensed and ordained to the ministry as an extraordinary case by Charleston Presbytery in October, 1921. He then accepted a call to the pastorate and served until October 10, 1922. The church was vacant until a call was extended to Rev. W. J. Hunnecutt, May 13, 1923. Mr. Hunnecutt did not accept this call but served the church as stated supply for about one year. At a congregational meeting June 29, 1924, a communication was received from Westminster Presbyterian Church proposing to move into the northwestern section of the city and requesting the members to express their willingness to transfer their membership into the Westminster Church when moved and suitably located. The members present voted unanimously in favor of that proposition, and since that time the church has been supplied by Rev. Geo. A. Nickles, pastor of Westminster. Mr. W. D. Crouch, elder, and Mr. H. O. Bloomer, deacon, are the only active officers at present.

### Corinth

Corinth Church was organized May 9, 1891, by a commission appointed by Charleston Presbytery consisting of the following ministers and elders: Revs. T. P. Burgess, J. L. McLees, James B. Dunwoody. Elders, C. G. Hindman and A. Stobo Bedon. The church was organized with seventeen members with five heads of families. The officers elected at the time were: Elders, A. Stobo Bedon and John W. Lemacke; Deacons, Joseph A. Koger, J. S. Campbell and L. H. Koger. Bethel Baptist Church was kindly loaned for the organization services.

The present church was built the following year. The pastors who have served the Church are, Revs. Jas. B. Dunwoody, F. L. Leeper, A. L. Patterson, S. C. Caldwell, F. A. Drennan, Chas. D. Holland, S. R. Hope.

### Denmark

The Denmark Presbyterian Church was organized Nov. 18, 1894, with six members. Mr. McLees preached an appropriate and impressive sermon and Mr. Dow presided at the organization. Dr. B. F. Wyman was chosen ruling elder. Messrs. J. S. J. Faust, Wm. J. Gooding, Jr., and Dr. J. W. Wyman were elected deacons.

The membership grew very slowly. Services were held on the average of once a month by supplies from the seminary.

In 1923, Mr. E. A. Dillard began his pastorate. Services are held every Sunday. The church has grown in strength and numbers. At present there are 50 members, 10 non-resident.

The officers are as follows:

Elders: Dr. J. W. Wyman, Messrs. S. S. Ray and T. P. McCrae.

Deacons: Messrs. F. V. James, J. S. J. Faust, and Wm. Ennis.

The Sunday School has a membership of 38 and is doing a splendid work under Mr. S. S. Ray as Sup't. and Mr. T. P. McCrae, Sec. and Treas.

The Woman's Auxiliary is very active. Besides doing a good work locally they contribute to all the causes of the church.

Great things are being planned for the Presbyterians of Denmark. A new church is now under construction. It is hoped that it will be completed by June, so that the Daily Vacation Bible School might be held there.

Pastors: Mr. H. R. Murchison, 1895-1900; Mr. Kenneth McCaskill, 1900-1902; Mr. Frank Willcock, 1902-1904; Dr. J. Wm. Flinn, 1907-1909; Mr. Sam Hay, 1909-1910; Mr. Jonas Barclay, 1915-1917; Mr. P. W. DuBose, 1917-1920; Mr. P. A. Mickel, 1921-1922; Mr. E. A. Dillard, 1923—

Mr. DuBose and Mr. Michel were both seminary students at the time of their pastorate. Other seminary students acted as supplies at various times.

Up to 1919, there were four churches in this charge, Barnwell, Blackville, Bamberg, Denmark. At present there are two. Bamberg and Denmark.

In 1925, Bamberg and Denmark together became self-supporting. Up to this time they had been mission churches under the care of Presbytery.

Elders: Dr. B. F. Wyman, 1894-1895; Dr. J. W. Wyman, 1895 —; Mr. T. P. McCrae, 1924 —; Mr. S. S. Ray, 1924 —.

Deacons: Mr. J. S. J. Faust, 1894 —; Mr. Wm. J. Gooding, Jr., 1894-1900; Dr. J. W. Wyman, 1894-1895; Mr. F. V. James, 1895 —; Mr. Wm. Ennis, 1924 —.

### Edisto Island

So far as is known this church was organized by Scotch Presbyterians in the period comprised in the years 1690 to 1710. Its records were destroyed in the Revolutionary war. We believe and claim that this is conceded to be the oldest uninterrupted Presbyterian organization in South Carolina.

It was, and is now, under the supervision of a corporation made up largely of its membership. The corporation was created in order to offset a British prohibitory law. In the year 1872, it united itself with Charleston Presbytery. Since

then it has been operated in accordance with Presbyterianism, excepting that the corporation retains charge of certain funds other than its budget, which is in the hands of its deacons, who are directed by the Session. The communion table has been used by the church since its beginning. About 1800 tokens were discarded, though they were distributed among the Negroes as late as 1860. However, the time-honored custom of sitting around the table has always been adhered to.

In 1705, Henry Bowers obtained a grant of three hundred acres of land from the Lord Proprietors. In 1717, he conveyed same to certain persons in trust, for the benefit of a Presbyterian minister of Edisto Island. Later, the church received a donation of Negro slaves to be employed on the church lands.

These gifts stipulated that the pastor of the church should, before taking charge, state before the Session and the congregation his adherence to the Holy Scriptures, the Westminster Confession of Faith, and the Shorter Catechism as a test of orthodoxy.

Since its organization, the pulpit has been filled by the following ministers: Rev. Mr. Moore, Rev. John McLeod, Rev. Thos. Henderson, Rev. Thos. Cooly, Rev. Donald McLeod, D.D., who served 29 years; Rev. William States Lee, who served from 1821 to 1871, 50 years; Rev. John R. Dow, who served 4 years; Rev. J. E. Fogartie, who served 5 years; Rev. R. A. Mickle, who served 5 years; Rev. Thos. P. Hay, who served 10 years; Rev. H. R. Murchison, who served 3 years; Rev. Thos. Trenholm, who served 5 years; Rev. S. C. Caldwell, who served 12 years; Rev. C. E. Robertson, present incumbent.

As is the case with other churches, the Edisto Island Church has passed through its vicissitudes of good and ill fortune. Probably its most trying experience was in the days succeeding the ending of the Civil War. It will be remembered that this island was abandoned by the whites in 1861, by order of the Confederate Government and that they, followed by their slaves, refuged in various other parts of this State. No sooner had the last gun been fired and peace declared, than the

emancipated blacks hurried back to their former homes. The whites returned more slowly. They found the island in possession of the Negroes, who had emplanted themselves in every available place of shelter, including the residences of their former owners and the Presbyterian Church. The latter was regularly organized, headed by Negro preachers from the North, educated men.

To eject these people was no easy problem. At the time it seemed impossible of solution. An appeal had to be taken to the Federal Government. This meant that certain expenses had to be met, among others, the employment of a lawyer. The whites had no money. They were as low-down financially as they were depressed in spirits. At length, however, the requisite amount was gotten together through heroic sacrifices—of silver and other household necessities. Their case was vigorously pressed to a successful conclusion. At last, the order for resuming possession was sent them from Washington.

On a never-to-be-forgotten Sabbath, the last in the month of May, 1866, the following whites under the escort of the commanding officer of the post—the State was under martial law—and armed with the order, made their way to the church. They were as follows:

Rev. William States Lee, Pastor, his son, Henry B. Lee, a lad of sixteen years, Elder I. Jenkins Mikell, Sarah Lee Mikell, his wife, his sons, Townsend Mikell and his wife, Sarah Clark Mikell, I. Jenkins Mikell, Jr., a fifteen year old boy, his daughters, Carrie and Jennie Mikell, Dr. Joseph James Murray, his wife, Susan Jane Murray, Col. E. Mikell Whaley and his wife, Abigail Whaley.

Intelligence of the purpose to eject them, must have been carried to the Negroes, for the place was thronged with them. Entrance by way of the front doors was impossible. They went around to a side door, near the rear of the building, and which opened close to the foot of the high pulpit. Inside, a hymn was being sung. Mr. Lee waited for its conclusion before attempting to make known his errand. No sooner had this one ended, however, than another was started up. A

third followed the other two. Matters had reached a point where "patience ceased to be a virtue." It was plainly the intention of the Negro leaders to keep on singing so long as a white man was in evidence. Mr. Lee went in, he and his party. Immediately, the negro preacher in the pulpit signalled for silence.

"What means this unseemly disturbance of public worship of Almighty God?" he demanded.

Mr. Lee, Bible in one hand, the other holding the order of ejection, answered in clear, resolute tones:

"In the name of God, and by the authority of the United State Government, I demand possession of this building."

A tense silence followed. An atmosphere of suppressed excitement, of bitter resentment pervaded the place. It needed but little,—a single harsh utterance, the smallest encouragement from their leaders—to transform the Negro worshipers into a howling, cruel, murderous mob, never, perhaps, in all their lives were the handful of devoted whites so near death. Fortunately, however, better counsels prevailed.

The Negro preacher took the paper from Mr. Lee. He and two others who were in the pulpit with him, consulted together in low tones, after which the order was handed back down to Mr. Lee.

"Your titles, sir," said the Negro preacher, "are clear so far as might and power can make them so. We will vacate."

He and his associates came down the high, winding steps and led the way out of the church, the congregation singing as they went, riot, however, before Mr. Lee had extended a cordial invitation for former colored members to continue worshipping in the church.

So ended this most stirring episode in the history of this church. Since then, God has been good to us.

### Estill

A commission of Charleston Presbytery, composed of Rev. F. L. Leeper, Rev. J. L. McLees, Rev. J. C. Oehler, and Elders H. H. Wyman and W. S. Hay met at Estill, S. C., May 29, 1898, with a view to organizing a Presbyterian Church. After

a sermon by Rev. J. L. McLees the following persons were received from other churches: T. A. Mulrine, H. C. Lawton, and W. A. L. Clarke from the First Presbyterian Church of Savannah, Ga.; E. H. Wyman and D. E. Wyman from Harmony Presbyterian Church of Crockettville, S. C.; Mrs. C. B. Lawton from the First Presbyterian Church of Augusta, Ga.; Mrs. S. F. Solomons from the Walterboro Presbyterian Church of Walterboro, S. C.; and J. L. Clarke was received on profession of faith. These eight members were duly organized into the Presbyterian Church of Estill. On the night of May 29, 1898, E. H. Wyman and J. L. Clarke were ordained and installed elders.

The church has had the following pastorates: Rev. F. L. Leeper, June, 1898; Rev. R. P. Walker, September, 1902; Rev. D. M. Stockard, January, 1905; Rev. S. C. Caldwell, March, 1906; Rev. Paul F. Brown, October, 1909; Rev. Bothwell Graham, March, 1910; Rev. Paul F. Brown, 1912; Rev. F. W. Langham, October, 1923; and Rev. D. M. Clark, March, 1925.

The following have served as elders: Dr. E. H. Wyman and J. L. Clarke, May, 1898; S. M. Clarke and R. L. Clarke, February, 1905; W. A. L. Clarke, November, 1911; Dr. D. E. Wyman, December, 1911; C. P. Vincent, May, 1914; Dr. J. S. Wertz, January, 1920; and Walter Theus, August, 1924.

The Session at present is composed of Elders Dr. E. H. Wyman, S. M. Clarke, W. A. L. Clarke, Dr. D. E. Wyman, Dr. J. S. Wertz, and Walter Theus.

The following have served as deacons: Dr. D. E. Wyman, February, 1905; W. A. L. Clarke, July, 1909; Hugh E. Vincent, November, 1911; Henry E. Vincent, December, 1911; J. F. Wyman, E. H. Wyman, Jr., and R. R. Clarke, January, 1920; Walter Theus and A. H. Able, July, 1921.

The board of deacons at present is composed of J. F. Wyman and E. H. Wyman, Jr.

On March 31, 1925, there was a total of 70 communicants—ten non-resident and sixty resident.

The congregation worshipped in a school house until the present church building was completed in 1910 at a cost of \$3,000.



The pastors lived in a rented dwelling until the present manse was built in 1920, at a cost of \$11,500.

The following charter members, all of whom are elders, still survive: Dr. E. H. Wyman, Dr. D. E. Wyman, and W. A. L. Clarke.

### Harmony

Harmony Church was organized about the year 1870, and was a member of Charleston Presbytery. The present Presbyterian church building sprang from a little church built by the men of the neighborhood of Whipp Swamp, by Christians, Methodists and Presbyterians. This organization of Harmony was due to the spiritual devotion and untiring energy of a great and godly woman, Clementina Hay by name, the wife of Dr. Joel W. Wyman. She had the devoted religious spirit that has sent many of her kinsmen, the Hays, into the ministry. All of her sons and nearly all of her grandsons and great-grandsons have been officers in the Presbyterian Church, most of them physicians.

The original officers of Harmony were A. P. Walters and W. H. Wyman, elders; E. H. Wyman and H. H. Wyman, deacons. Other charter members were Mrs. J. W. Wyman, Mrs. A. P. Walters, Mrs. W. H. Wyman, Mrs. E. H. Wyman, Mrs. L. W. Smith, Helen D. Smith, Mrs. Martha Davis, Mr. and Mrs. J. C. Nelson.

Rev. J. B. Mack was invited to come up from Charleston and held a protracted meeting at the Union Church. He brought Dr. J. L. Girardeau and the service continued for one week. Several united with the church. The members met and requested Rev. J. B. Mack to accept a call to this field. He continued to supply for about two years. He was succeeded by Rev. F. L. Leeper.

The following served as pastors: Rev. J. B. Dunwoody, J. L. Stevens, John R. Dow, D. N. Way, W. M. Dixon, R. P. Walker, S. C. Caldwell, B. Graham, Paul F. Brown, Keff Smith, E. S. Brown, J. D. Gillespie, and A. P. Toomer.

In 1876, the members decided to build a church at Crockettville. It would be more central and convenient for all the members. They put up a small rough building and put in

common benches. Preaching continued in this church for several years. The members prospering financially concluded to do away with the old building and erect a better one. The one now occupied would look creditable in any small town in the state and it is one of the prettiest country churches in the county. The church never has had a pastor for his full time, being always a weak church, due mostly to the young members moving elsewhere and there being nothing in the community to attract others to move in.

Elders: Alfred P. Walters, Wm. H. Wyman, J. L. Folk, H. H. Wyman, B. F. Wyman, E. G. Hay, C. F. Davis, E. H. Wyman, John E. Frampton, B. W. Davis, Leroy Tuten, J. Z. Kearsse, C. P. Walters, J. G. Lightsey, J. A. Hiers, Albert Kearsse. Deacons: E. H. Wyman, H. H. Wyman, C. P. Vincent, Jacob Lightsey, B. W. Davis, Brocke Kearsse, W. F. Lightsey, Percy Gooding, Linwood Frampton, W. D. Vincent, Nelson Walters, Thomas Kearsse.

### John's Island

Most of the records of the John's Island and Wadmalaw Presbyterian Church were destroyed when the dwelling house of one of our elders, the late T. Y. Legare, was burned some years ago. We know, however, that this church was organized in the year 1710. Although over two hundred years old, the original building still stands and is in a perfect state of preservation. Not a weatherboard has been taken off or put on. The original roof of black cypress shingles was taken off about fifty years ago and replaced with cypress shingles. It is now covered with galvanized roofing. The earthquake of 1886 pretty well destroyed the original ceiling and it was replaced with wood.

The earliest pastorate of which we have any present record was 1728, and the pastor was Rev. Turnbull. Then followed such names as Murray, Loromes, Laster, Drysdale, McElheny, Clarkson, Morse, Cruikshank, Abbott, Wright, Morse again, Elisha White, J. R. Dow, J. B. Mack, F. L. Leeper, Jos. L. Stearns, W. G. Vardell, H. M. Parker, P. S. McChesney, M. R. Kirkpatrick, and the present pastor, T. A. Beckett, Jr. The writer knew personally and worshipped with all of these

ministers from Rev. J. R. Dow until the present pastor. (The present pastor is a son of this congregation.—Ed.)

The eldership contained such names as Fripp, Townsend, Wilson, Whaley, Beckett (two), Walpole, Stearns, Legare (two), Muhler, Seabrook (two), Hills, Hay. We have only a record of elders from 1855.

The record of deacons begins in 1858 and is almost identical with the elders; most of the elders appear to have been raised from the diaconate. One of the most remarkable things in connection with this church and showing the wonderful goodness and watchful care of our Heavenly Father, is its preservation. Just think! a wooden structure surviving the Revolutionary War, storm, earthquake, the Civil War, and the danger of fire. What a monument to the men who selected the material! It is worth a visit to this church to anyone interested to see the framing, the hand carving on the old pulpit, etc. Then we must remember that the lumber in this church was entirely gotten out and dressed by hand. There were no saw mills in those days.

At a meeting of Charleston Presbytery in October, 1925, the name of this church was changed to the John's Island Presbyterian Church.

### Knox

The Commission of Charleston Presbytery consisting of Rev. J. K. G. Fraser, Rev. B. R. Thornbury and Rev. J. E. Coker with Elder John W. Robson met at Knox Chapel April 26, 1914, and organized the Knox Presbyterian Church with a membership of 62. Following the organization of the church a congregational meeting was held and Rev. J. E. Coker called to the pastorate. Mr. Coker served in this pastorate until July, 1919; after about one year's absence he was again called to be pastor and served until September 24, 1922. Rev. Alexander Sifton was called November 5, 1922, and served until November 11, 1923. In June, 1924, the congregation received a communication from Westminster Presbyterian Church proposing to move into the northwestern section of the city and requesting the members to express their willingness to transfer their membership into the West-

minster Church when moved and suitably located. The members present voted unanimously in favor of the above proposition. Rev. G. A. Nickles, pastor of Westminster Church, supplied the pulpit until March 22, 1925, when the congregation requested Charleston Presbytery to dissolve the organization for the purpose of uniting with Westminster Church. Presbytery ordered the church dissolved April 23, 1925.

### **Mt. Pleasant**

(Prepared by the committee appointed by the Session: Daniel P. Junkin, and O. A. Hamlin, July, 1925, and approved by the Session.)

"The Wappetaw Independent Church" (as the same is written in their old pulpit Bible), or "the Wappetaw Congregational Church," as it is more often called, was founded by a colony of planters from New England about 17 miles from Charleston, in Christ Church Parish, in 1696 or 1697. Dr. John Cotton, of the Circular Church, Charleston, probably helped organize it. During almost all of her life, however, she had Presbyterian ministers for pastors.

After 150 years of useful life it had held up the standard of the Gospel in a large territory between the Wando River and the sea and Charleston and the Santee River. Two daughter churches gradually grew up; at Mt. Pleasant, and McClellanville. When the Civil War was looming up Mt. Pleasant strengthened as the mother church weakened. Worship was kept up not only at "Wappetaw" but also at Mt. Pleasant, a church building having been erected there especially for use in the summer. Built in the fifties or before, it must have cost not less than \$3,000 and could not be built now for twice as much. On November 12th, 1867 a resolution was passed by "the Corporation of Wappetaw Independent Church" looking to the organization of Mt. Pleasant as a separate church under Charleston Presbytery. There is no doubt that Dr. J. L. Girardeau, who had served Wappetaw Independent Church as a licentiate supply for six months in 1848-49, was greatly instrumental in this matter. Charleston Presbytery reported to Synod in 1870 that Mt. Pleasant had

been organized. She had received from her mother church the building which is still used as her house of worship. The story goes (and it seems credible) that this building was used as a hospital by the Confederate forces during the Civil War, later by the Federals in the same way, and afterwards in Reconstruction times for a school house for Negroes. The scars of hospital uses are still to be seen.

In its early years, Mt. Pleasant heard many a sermon from Drs. A. W. Leland and J. L. Girardeau, as both held property and spent various summer vacations there. Rev. J. Leighton Wilson writes of a great revival conducted by Dr. Leland when Wilson was teaching school in the village as a young man.

Mt. Pleasant has profited much by the services of pastors of Charleston churches, both as occasional supplies and as part-time pastors. Some who served her were: Rev. Messrs. Bartlett, Dow, Leeper, Vardell, Chichester, Vass, Harris, and Colin McPheeters. Under this last a number of the present members joined the church. Rev. D. M. McIver, for six years while pastor, also of Westminster, did very acceptable work in Mt. Pleasant. Then for a year Rev. J. E. Coker was pastor; this seems to have been one of the very best years of its history in the way of additions. Rev. M. R. Kirkpatrick gave part-time to Mt. Pleasant for a year. The present pastor, Rev. Daniel P. Junkin, D.D., began work here in 1917, giving half-time each to Mt. Pleasant and New Wappetaw.

A letter from Rev. E. Cater, a former pastor of Wappetaw Church, dated 1870, refers to John Ferguson and Henry Leland as the first elders of Mt. Pleasant Church. John Leland later was made elder. For many years Dr. J. Y. Du-Pre and Alexander McElroy served with real force and efficiency. For a short period each, Richard Caldwell and Isaac Auld gave themselves to this work until called home. The present elders have faithfully worked in this office Dr. James Frampton for over twenty years and O. A. Hamlin since 1905.

The first deacons, L. S. Coleman and Isaac Auld, were elected in 1911 and W. L. Erckman still serves with zeal and efficiency.

The Sunday School has been kept up most of the years. Dr. Chichester reorganized it, with John Leland as superintendent. Mr. Frank Whilden's work and his singing in connection with the Sunday School were notable. About 1900 O. A. Hamlin began his long term of fifteen or twenty years. He was at times almost alone, though never entirely so, as always at least one faithful worker (Miss Mary Whitesides) was present to help in any way as she does still with the present Superintendent, Mr. W. L. Erckman, who since 1922 has with zeal carried it on.

In the Women's work, Mrs. Anne Leland was president of the "Old Society." Under the leadership of Dr. Chichester it was reorganized with Mrs. A. T. Whitesides as president. Her death a few months ago was a great loss but the society continues its work. Mrs. M. L. Ellis is president.

### **New Wappetaw**

(History prepared by Committee of Session—Rev. Daniel P. Junkin, D.D., J. B. Morrison and L. A. Beckman—and approved by the session.)

A colony of New Englanders in 1696 settled on the coast seventeen miles from Charleston and about thirty-five from Georgetown. They called their church "Wappetaw Independent Church" as we find it written in their Pulpit Bible. It is more often called "Wappetaw Congregational Church." It was probably organized by Dr. John Cotton, then pastor of the Circular Church of Charleston and son of the celebrated Dr. Cotton of Boston, Mass. It became quite wealthy and helped finance church matters even in Charleston. It usually had Presbyterian ministers as pastors. As years passed Wappetaw lost population and Mt. Pleasant and McClellanville gained.

About 1868 or 1869 Mt. Pleasant was organized into a Church by Charleston Presbytery and was given its church building by Wappetaw Independent Church, and the Synod of S. C. enrolled it in 1870.

During this same period the other end of Old Wappetaw territory about McClellanville was developing. Dr. J. L. Girardeau who had served "Wappetaw Independent Church" as a

licentiate supply for six months (from Nov., 1848, to April, 1849,) was given a special invitation to preach in the schoolhouse chapel at McCellanville by J. Palmer McClellan, and about 1869 came and gathered Presbyterians together and inspired them towards forming a Presbyterian Church.

Rev. Peter Gowan, as evangelist of Charleston Presbytery, came with Rev. G. R. Brackett, D.D., on Aug 23rd, 1872, and organized New Wappetaw Church.

The four first members were Mrs. Priscilla Morrison, Mrs. Sarah Whilden, and Mr. and Mrs. H. M. Lofton; three of them being direct descendants of old members of "Wappetaw Independent Church." At this same service the following were received: Mrs. J. B. (Eliza) Morrison, Mr. J. Hibben Leland, Mrs. S. A. Leland, Miss Sue. A. Leland, Mrs. Abbie Morrison, Miss J. I. Morrison, and Miss Mary Toomer, of whom Mrs. Sue. Leland Baker and Miss Mary Toomer are still living. Mr. J. Hibben Leland was elected elder and order was taken for his ordination and installation at the service to be held at night. This was done and at the close of the installation service the new session held its first meeting and received into membership Miss M. W. Morrison and Mrs. Eliza Ann Lofton, who is still a member here. On the next day Mrs. E. McInnes was received, and on Sunday, the third day, Mrs. Prudence Munn, J. B. Morrison, R. T. Morrison, Jr., Mr. and Mrs. R. V. Morrison and Charlton H. Leland were added to the church.

In the two years following there was considerable growth, and in 1874 Dr. H. W. Leland, R. T. Morrison, and R. T. Morrison, Jr., were made elders, and J. B. Morrison and A. W. Leland the first deacons. New Wappetaw had become well organized and was growing vigorously.

Hitherto a union schoolhouse and chapel had been used for all services but in 1874-5 they erected the church building still in use on a site donated by R. V. Morrison. Rev. Thomas R. English preached the first sermon in June, 1875, and it was dedicated in August, 1876, Dr. J. L. Girardeau preaching the sermon.

By 1877 worship at Old Wappetaw had ceased, the building being out of repair and practically all her members were



living at McClellanville and had become members and officers of New Wappetaw. Its "Corporation" consisted of R. T. Morrison (the elder), Nathan Legare Toomer, R. T. Morrison, Jr., H. M. Lofton and J. B. Morrison. This last is now (1925) 79 years old, the only surviving member of that corporation. While representatives of "Old Wappetaw" legally as its "Corporation" they were members and officers of "New Wappetaw."

On August 1st, 1877, the "Corporation" met and passed a resolution that "all monies, stock, and other properties be transferred to 'New Wappetaw' and adjourned *sine die*. Thus New Wappetaw Church came into possession of the Old Wappetaw Cemetery, the glebe of 115 acres of land, some bank stock, and the Communion silver and linen of "Wappetaw Independent Church." This linen bears the date of 1831 and has been in continuous use to date. The value received thus would total at most, first and last, about \$3,000, the larger part of the former wealth of Old Wappetaw having been lost in the bank failures and reverses during and after the Civil War.

Two considerable revivals seem to have moved New Wappetaw; one in 1877-78 under Rev F. L. Leeper and the other conducted by Dr. J. L. Girardeau in 1889 when twenty-two persons were added to the church.

The Manse was built in 1905 and the church remodelled and enlarged in 1911. The cemetery site was donated to the church by Mr. and Mrs. M. F. Skipper.

A separate building of six rooms for the Sunday School was erected in 1923 under the leadership of its superintendent, R. L. Morrison.

The Women's work is well organized in connection with the Auxiliary of the Assembly, and the young people, in "Christian Endeavor" and "Missionary Junior" societies are doing good work.

New Wappetaw is an "evergreen" church, never being closed on the Sabbath, though the pastor is present only half time. The elders in turn conduct worship when the pastor is absent or when they have none. The membership at present numbers 104.

This church has given two of her sons to the Gospel ministry: Rev. Peter Walker, D.D., and Rev. L. A. Beckman, Jr.; two more are candidates for the ministry, Daniel C. Kirkley and Eugene G. Beckman; and another, William P. Beckman, is preparing for medical missionary work, and J. Morrison Leland is Y. M. C. A. Secretary at The Citadel.

Pastors or Supplies: Dr. J. L. Girardeau preached first of all and in its greatest revival and at the dedication of the church. Rev. P. Gowan and Rev. G. R. Brackett, D.D., at its organization. Revs. F. L. Leeper, 1874; Thomas R. English, 1875; J. L. Williamson, 1876; F. L. Leeper, 1877-78; J. L. Stevens, 1879; S. H. Hay, 1880-83; J. R. Dow, 1883-85; W. G. Vardell, 1885-93; F. L. Leeper, 1894-96; J. M. Harris, 1898-1902; W. W. Sadler, 1903-1910; E. E. Ervin, 1912-1915; and the incumbent, Daniel P. Junkin, 1917-.

Ruling Elders: J. Hibben Leland, 1872-1892; Dr. H. W. Leland, 1874-75; R. T. Morrison, 1874-1890; R. T. Morrison, Jr., 1874-1906; Dr. I. Auld, 1878-1882; W. P. Beckman, 1881-1895; A. W. Leland, 1890-1912; J. B. Morrison, 1890-(still serving); G. T. Taylor, 1890-98; F. R. Baker, 1896-1909; C. H. Leland, 1896-1909; M. F. Skipper, 1909-1920; R. V. Morrison, 1909-1924; L. A. Beckman, 1909-; C. L. Kirkley, 1910-; R. M. Brailsford, 1922-; John T. Hills, 1925-; and R. L. Morrison, 1925-.

Deacons: A. W. Leland, 1874-90; J. B. Morrison, 1874-90; F. R. Baker, 1890-96; C. H. Leland, 1890-96; M. F. Skipper, 1896-1909; P. G. Sessions, 1896-; L. A. Beckman, 1896-1909; L. P. McClellan, 1909-1921; J. T. Hills, 1909-1925; Hibben Leland, 1911-1917; G. E. Munn, 1911-14; C. L. Kirkley, 1908-10; H. W. Leland, 1905-(still in office); R. V. Morrison, 1905-1909; R. L. Morrison, 1919-1925; D. M. Mackintosh, 1919-1925; T. L. Lofton, 1919-; R. T. Morrison, 1919-; W. M. Bonner, 1924-; J. B. Morrison, Jr., 1924-; and J. D. Mackintosh, 1924-.

### Orangeburg

On Sunday afternoon, May 2nd, 1835, Charleston Presbytery met at Orangeburg. Present: Dr. R. Post, of Circular Church, Charleston; Dr. W. C. Dana, of Central Church

(now Westminster), Charleston; and Rev. B. Gildersleeve, and organized the Orangeburg Presbyterian Church, with the following membership: James W. Taylor, M.D., Mrs. Harriet Elliot, Mrs. Elizabeth Jamison, Mrs. M. Jamison, V. D. V. Jamison, M.D., T. A. Elliot, M.D., Mrs. Caroline Glover, Mrs. Elizabeth Rumph, Miss Rebecca Badger, James Taylor, and on examination the following were received into membership: Mrs. Sophie M. Glover, Mrs. Emma C. Legare, Mrs. Mary Dwight, Sanders Glover, John M. Barrillon, making a total of fifteen members.

The day following the Rev. I. S. Keith Legare was ordained and installed as pastor, and Dr. Thomas A. Elliot and Dr. James W. Taylor as elders. The charge to the pastor was made by Dr. Post and that to the people by Dr. Dana. The first communion service was held on the third Sabbath of August, 1835.

On account of its strategic location, this being the only Presbyterian Church between Columbia and Charleston, the church was assisted by the Board of Missions for about two years, and then left to its own resources.

For a few years, services were held in an old, frame building of Revolutionary times, known as the "Marchant House." This house stood near the intersection of Amelia and Windsor Streets and the quaint old hip-roof structure had been made to serve as English prison, court house, and dwelling. This house was used until the new building was secured in 1844. On December 15th, 1857, a fire of unknown origin, but probably incendiary, completely destroyed the building. Within sixty days the sum of \$4,150 had been subscribed by the members to erect another building, and in the meantime services were held in the court house.

In the early history of the Church the present site was purchased from Mr. Sanders Glover for the sum of \$300. This lot at that time extended beyond the present Amelia Street. The lot north of Amelia was sold to Riggs and Elliot in payment of a \$700 debt due them on the building contract.

Peculiarly and beautifully appropriate to the times, commodious galleries were constructed for the accommodation of negro members, who regularly worshipped with their masters

and had dispensed to them the Sacrament by the same hands that served their master and mistress. The first negro communicant, Clarissa by name, was admitted with Mr. and Mrs. V. D. V. Jamison, and answered the same questions as Mr. and Mrs. Jamison answered and was enrolled on the same book. The negro membership increased until in 1865, there were sixty-six enrolled, the last negro to join being Sarah Patterson, one year after her emancipation. In 1874, the Rev. T. Hanscome Legare and Mr. John A. Hamilton established a Sabbath School in the basement of the church, numbering seventy negroes. These services were regularly maintained until a church was formed by these people, on Dickson Street.

During the first sixty years or more there were but two cases for discipline among the white members of serious nature. One was for intoxication against a member received from a church in Brooklyn, N. Y. This case was dropped because the party left the state. The other charge was against Elder Jas. W. Taylor, M.D. and was "general inattendance to his duties as an officer and member, absenting himself habitually from communion and throwing his influence to another church." The case caused much embarrassment and was carried to Presbytery for revision; this led Dr. Taylor to withdraw both as officer and member. There were two other cases of trivial nature which were readily adjusted.

During the nearly ninety-one years of its organization the Church has had pastors as follows: I. S. Keith Legare, 1835-1845; Thos. H. Legare, stated supply, 1845-1851; David X. Lafar, 1851-1856; Benj. M. Palmer, 1856; Geo. Howe, 1857; A. Flynn Dickson, stated supply, 1857-1860; A. Flynn Dickson, 1860-1868; J. D. A. Brown, stated supply, 1870-1881; J. D. A. Brown, 1881-1884; Edwin Muller, stated supply, 1884; Edwin Muller, 1884-1888; John L. McLees, 1889-1925; Louis B. McCord, 1925 to the present.

During this ninety-one year period the following have served as elders: Thos. A. Elliott, 1835-1884; James W. Taylor, 1835-1853; Sanders Glover, 1837-1853; V. D. V. Jamison, 1853-1871; Dr. W. S. Dudley, 1860-1867; A. Govan Salley, 1860-1885; Dr. E. J. Oliveros, 1871-1875; Mortimer Glover,

1868–1921; John A. Hamilton, 1880–1903; Wm. Bird Thompson, 1886; George H. Cornelson, 1894–1916; William Willcock, 1904–1912; John C. Pike, 1912–1913; Mortimer O. Dantzler, 1921–1925; Harry B. Pitts, 1921; Thos. A. Salley, 1921; L. Bennett, 1921; Frank Williams, 1921; V. J. Hill, 1921; W. L. Moseley, 1912; Julian A. Salley, 1912; Norman E. Salley, 1926; Benj. W. Vincent, 1926.

Today the church has ten elders and eleven deacons; membership of 174.

We feel the story of this church would be sadly incomplete without making special reference to that saintly and princely man and pastor, Rev. J. L. McLees, who for nearly thirty-six years served as pastor and during that long period of time let not only his lips but his life express the Holy Gospel he professed. Big hearted, sympathetic, gentle, liberal, this man of God moved in and out among his congregation, a letter known and read of all men. Uniquely original, and wonderfully profound he presented the most abstract principles in concrete form as few men have been able to do. A man among men!

### Stoney Creek

This church founded in 1743 as The Independent Church of Indian Land, near Pocotaligo, was independent in government, though it followed the Westminster Confession as its basis of belief. The first minister was the Rev. William Hutson of England, who continued pastor until 1756, when he removed to Charleston, S. C., to fill the Circular Church. The Rev. Archibald Simpson of Glasgow, Scotland, succeeded Mr. Hutson, and remained until 1772, when he returned to Scotland. A Mr. Kirkpatrick then occupied the pulpit from 1773 to 1774.

On January 1st, 1775, Rev. James Gourlay of Tullacoultry Parish, Scotland, became pastor and continued with this church until his death in 1803. The church was chartered March 17th, 1785, as the "Independent Presbyterian Church of Prince William's Parish."

After Mr. Gourlay's death there was no pastor until 1807, when Rev. Robert Montgomery Adams was called. He remained until his death in 1811. A great difficulty was found

in obtaining a pastor for some time, until 1817, when Rev. L. D. Parks began to preach, either as pastor or stated supply, continuing until 1821. From 1821, the church was irregularly supplied until 1830, when the Rev. Edward Palmer began to preach, alternating with Walterboro. In 1832 he gave his whole time to Stoney Creek, but in 1839 he again preached at Walterboro on alternate Sundays. He remained pastor until 1842. Under Mr. Palmer and his successor the church was greatly blessed. A fine work was carried on among the negroes, and a portion of the church was set aside for them by the pastor. This continued until after the Civil War. A Woman's Missionary Society was organized by the pastor's wife.

In 1843, Rev. James B. Dunwody of Liberty County, Georgia, became pastor. His pastorate lasted until 1856. In 1855, the church was received into Presbytery. For about two years preceding the Civil War, Rev. Edward Axson was the minister, but the confusion consequent on the war broke up all regular services. The ancient church building was destroyed by the invading army, but the summer chapel, built in 1832 and used as a hospital during the war, had been spared, and here the scattered flock on their return gathered for worship, led by a supply sent them by the Home Mission Board, and by a faithful elder, Mr. William D. Gregorie, who may be said to have kept religion alive in the community during those hard years.

In 1873, the Church joined with Walterboro in calling their beloved former pastor, Rev. James B. Dunwody. He remained the active pastor until 1897, and pastor emeritus until his death in 1902, the Rev. A. L. Patterson being stated supply during these years.

Rev. S. C. Caldwell became pastor in 1902 and remained until 1906. The later pastors have been as follows:

Rev. N. Keff Smith, 1908-1917; Rev. S. R. Hope, 1917-1921. Rev. Henry Rankin came to the church in 1922, and is the present pastor.

An interesting fact about this church is that on its books is the record of the marriage, at Roswell, Georgia, of President Roosevelt's parents, Rev. James B. Dunwody, a cousin of the bride, performing the ceremony.



Of the officers, in the past, we have only room to mention the first two, Mr. Jonathan and Mr. Hugh Bryan. In later years, besides Mr. W. D. Gregorie already mentioned, were Mr. William Martin, Mr. C. J. C. Hutson and Mr. Sanders Glover, elders, all of whom have passed away. The present officers are Mr. M. W. Colcock and Mr. W. C. Hutson, elders, and Mr. J. G. Hutson, deacon.

The congregation still meets on one Sabbath of each month in the church at McPhersonville, the site of the old church near Pocatigo being used as the Cemetery. The beautiful Communion silver, and the "fair white linen" used on Communion Sundays, date respectively from 1753 and 1825.

### Summerville

When the original Puritans, under the persecutions of Archbishop Laud, were driven out of the Church of England they became known as the "Separatists." These joined with the Scotch against the King, on condition that the Separatists would accept the Scotch form of church government, Presbyterianism. But this union of Scot and English did not prosper—the English objecting to Presbyters as being nearly as bad as bishops. Cromwell's influence was in the direction of the organization of congregations, each independent of all others. Thus came into use the term "Independent Church." By this type of colonists a church was established at Dorchester, Mass., and was known as the "Independent White Church." Elder William Pratt in the history of Midway Congregational Church of Liberty County, Ga., states that in 1695 a Mr. Norman, of Carolina, came to Dorchester, Mass., and called attention to the spiritual destitution of this region (Carolina). In the year 1696, a colony from Dorchester, Mass., settled on the Ashley River (about four miles from Summerville) and established the Independent Church of Dorchester. Stalwart pioneers they were, undaunted by hardships and dangers, and holding religious liberty dearer than life itself, they came to Carolina for the express purpose of establishing the Gospel here. Not waiting for a church building, they gathered for the worship of God and celebrated the sacrament of the Lord's Supper un-



der the spreading branches of an oak. The house of worship which they erected was known as the White Meeting House (whether because it was painted white, or for the parent church at Dorchester, Mass., or for the Rev. John White, the Patriarch of Dorchester, England, is not known), and its walls stood until the destructive earthquake of 1886, having been used as a sanctuary until 1886. In 1831, the church building in Summerville was erected, and was used by the congregation in the summer season, whilst that at Dorchester was used in the winter when the members of the congregation were residing on their plantations. In 1859, all the members of the Dorchester Church were enrolled as members of the Summerville Presbyterian Church, and by act of the Legislature in December, 1882, all the property was vested in the Summerville organization.

The Summerville Church has therefore been in continuous existence for 230 years. It is impossible to give a list of all the ministers who have served the church, but a few may be mentioned.

Rev. William States Lee served from 1816 to 1821. This church was the first charge of Rev. I. S. K. Axson, D.D. The Rev. Charles S. Vedder, D.D., for more than thirty years pastor of the Huguenot Church, of Charleston, also served this church as his first charge. Dr. Alexander Martin, now the beloved pastor of Oakland Presbyterian Church, of Rock Hill, began his ministry here. The present pastor, Dr. J. Van de Erve has served for the past six years.

In 1911, the two hundred and fifteenth anniversary was fittingly celebrated by the church. From the published account of this celebration the above facts have been taken.

### **Westminster, Charleston**

Westminster Presbyterian Church was first known as the Third Presbyterian Church of Charleston and was organized July 13, 1823. The following men were responsible for this organization: Thomas Napier, Thomas Fleming, James Mitchell, John Maxton, Joseph Tyler, H. C. McLeod, Robert B. Edwards, A. P. Gready, Wm. H. Gilliland, and Joseph

Coming. In 1814 a building was erected on the northwest corner of Archdale and West Sts. by the congregation of St. Andrews Presbyterian Church, who were seceders from the Scotch Church, but after a lapse of nine years this congregation, being without a pastor and being burdened with debt, disposed of their property to Messrs. Thomas Napier and Thomas Fleming. It was in this building that the above named gentlemen met on June 4th, 1823, and associated themselves for the purpose of organizing a church. In subsequent meetings By-Laws and Regulations for the government of the new church were adopted. Messrs. James Mitchell, Robert Edwards and Jasper Coming were elected elders, and Rev. Wm. A. McDowell was nominated for their first pastor. The church was formerly organized on July 13, 1823, with nine male and nine female members. The sermon for the occasion was preached by Rev. A. W. Leland, D.D. The building of St. Andrews Church was purchased and used as the place of worship until 1850.

The minutes of the session date from Dec. 12th, 1823, and minutes of the corporation date from June 4th, 1824. From these records we learn that Dr. McDowell served as pastor of the church until he resigned in August, 1833, to accept the office of Secretary and General Agent of the General Assembly of the Presbyterian Church. During the same month of Dr. McDowell's resignation, Rev. Wm. H. Gildersleeve\* was invited to serve the church as supply, which he continued to do until April, 1835. Rev. I. Dickson then served as supply until Rev. Wm. C. Dana, D.D., was called to the pastorate in November, 1835. The pastorate of Dr. Dana was one of long and devoted service extending over a period of 45 years and was terminated by his death, Nov. 30th, 1880.

In 1847, the building on Archdale St. being very much in need of repairs and "being situated in a notoriously disreputable neighborhood," after a full and thorough discussion of the situation and in spite of warm attachments for the old church, it was decided to erect a new building on Meeting St. near Society. The new edifice cost much more than was at first

\*Was it not Rev. Benjamin Gildersleeve?—Ed.

anticipated, but the financial difficulties were overcome and when completed it was a handsome structure of pure Corinthian architecture. This building was occupied in the early part of 1850 and stands in use today one of the finest examples of its type to be found anywhere. "This edifice was seriously damaged by the earthquake of 1886, and was repaired with funds generously contributed by Presbyterians throughout the country in response to the personal canvass of Dr. Junkin in behalf of the Presbyterian Churches of Charleston. It was reopened for Divine worship Feb. 26, 1888, under the pastorate of Rev. Robt. A. Webb, D.D."

After the removal of the church the name was changed from Third Presbyterian to Central Church. In 1876 the pastor Dr. Dana being advanced in years and in feeble health, suggested, in correspondence with Elder Henry M. Bruns and Elder Jos. T. Caldwell, a possible union between Central Church and Zion Church on Glebe St. These elders did not consider the plan feasible at that time, however after the death of Dr. Dana the question of the union of these two churches was brought up again. After much correspondence and negotiating between the two churches, the union was consummated and approved by Presbytery Jan. 30, 1882, under the name United Zion and Central Churches until a name could be determined upon. In uniting the two churches one of the articles of agreement was that the proceeds from the sale of both church buildings would be used for the erection of a new building to be located in the northwestern section of the city. Looking to this the name of "Westminster" was chosen. Dr. Wm. F. Junkin, who was pastor of the Glebe St. Church became the pastor of the united church, and served until 1887, when he resigned we are informed, on account of strong family reasons, together with the departure of the church from the above named contract of union.

Dr. Junkin was succeeded by Rev. Robt. A. Webb, D.D., and he was succeeded by Rev. D. A. Blackburn, who served until 1895. From that date the church has been served by the following pastors and supplies: Rev. A. G. Wardlaw, pastor, February, 1895-October, 1901; Rev. D. M. McIver, pastor,

November, 1902-March, 1909; Rev. T. S. Knox, pastor, January, 1910-February, 1911; Rev. Benj. R. Thornbury, pastor, May, 1911-December, 1914; Vacant, December, 1914-January, 1916; Rev. Donald McQueen, pastor, January, 1916-October, 1917; Rev. J. J. Brockenshire, supply, December, 1917-November, 1918; Rev. Chas. R. Hyde, supply, December, 1918-January, 1920; Rev. Geo. A. Nickles, pastor, April, 1920-.

In the early part of 1924, the present pastor suggested the removal of the church to a suitable location in the northwestern part of the city where the residential section offers a much larger field of service, the plan being to locate between the Knox and Community Presbyterian Churches and to make one church out of the three. This plan was agreed to by the three churches and at this time a tentative union has been formed, so that as soon as the properties can be sold and finances arranged this move will be made.

### Williston

Williston Presbyterian Church was organized in the Williston Baptist Church, September 21, 1920, 8 o'clock, P. M. by a Commission appointed by Charleston Presbytery, consisting of Rev. Alexander Sprunt, D.D., Rev. J. L. McLees, Rev. O. J. Brown and Ruling Elder Dr. D. K. Briggs and Dr. J. A. Wyman. Dr. Sprunt preached the sermon and presided.

The following charter members were enrolled: Mr. J. A. Latimer, Mrs. W. E. Prothro and Miss Louise Prothro, from Blackville Presbyterian Church, Mr. and Mrs. W. E. Cunningham from Purity Church, Chester, S. C., Mr. and Mrs. Jno. W. Odiorne, Manning, S. C., Presbyterian Church, Mrs. R. S. Martin and Mrs. H. R. Thomas, St. Matthews, S. C., and Mr. W. C. Cunningham, Liberty Hill, S. C.

J. A. Latimer and W. E. Cunningham were elected, ordained and installed ruling elders, J. W. Odiorne and W. C. Cunningham were elected, ordained and installed deacons.

Rev. J. L. McLees charged the officers and members of the newly organized church.

Rev. Hugh R. Murchison, D.D., of the Faculty of Columbia Seminary was called as supply pastor, which he accepted and has continued to the present time.

During the brief existence of this little church it has, with the assistance of Presbytery, maintained regular preaching services every first and third Sunday mornings and every fifth Sunday. These services have been held in the Kennedy Hall, through the kindness of the sons of the late Mr. W. H. Kennedy.

The church now owns a well-located corner lot which is a gift of Mr. W. E. Prothro and Mr. L. M. Pearson. It is hoped that at no distant day a neat chapel will be built as a permanent abode of the Williston Presbyterian Church.

Soon after the organization of the church two young families were added to the roll. Mr. and Mrs. Q. A. Kennedy, Jr., and Mr. and Mrs. W. Roberts Kennedy.

April 4, 1926, Mr. Richard Langdon Odiorne came before the Session for endorsement as a candidate for the ministry. He expects to be taken under the care of Charleston Presbytery at the spring meeting.

The Williston Church, though a few years old, has made a good record for itself. It has paid its local expenses and overpaid its appropriations from the beginning. Its membership is made of splendid material which gives promise of future growth and permanence.

## CONGAREE PRESBYTERY

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### Aiken

This church was organized August 28, 1858, with a membership of fourteen; with two elders, W. P. Finley and I. D. Legare, and two deacons, W. A. Schmidt and G. T. Raworth. A charter was granted by the General Assembly of South Carolina, with charter name of The Presbyterian Church of Aiken, South Carolina. (Acts, Vol. 12, p. 772) and on February 12, 1920, under our General Incorporation Act, this charter was renewed and made perpetual.

A lot sufficiently large for church and manse was given by Elder W. P. Finley, and an excellent frame church building was erected and was dedicated about May, 1859.

Until about 1879, the church was sustained by supply ministers, and evangelists of Presbytery; such men as Rev. E. B. Carroll, Rev. John R. Dow, Rev. G. I. Porter, Rev. John T. McBryde, Rev. C. N. Mattoon, of Monroe, Mich., Rev. Alexander Sinclair, of Philadelphia, and Rev. Wm. Howell Taylor, of Brooklyn, N. Y., ministered to it.

The following are the called ministers serving, with the dates of their installation: Rev. Thos. P. Hay, April 27, 1879; Rev. Jas. C. Oehler, June 12, 1887; Rev. George H. Cornelson, Jr., May 10, 1899; Rev. Frank Dudley Jones, Nov. 8, 1901; Rev. Thomas D. Johnston, May, 1909; and Rev. John Eadie Henderson (our present minister) Dec. 2, 1917. During this period, when our ministers were called from us, we were fortunate to have come to our help, those two great men: the Rev. Richard C. Reed, D.D., and the Rev. Henry A. White, D.D., and we learned to love them sincerely.

In the autumn of 1924, the wooden church building was taken down and on its site a modern brick church, containing Sunday School rooms and a kitchenette, was erected and a new pipe organ installed, all at a total cost of about forty thousand dollars. The fund for this was started by a gift of two thousand dollars under the will of Elder Robert Powell, and completed by contributions from church members and friends gotten

in during the past five years, added to by a loan of \$8,500.00. A sinking fund subscription of members will in due course liquidate this debt.

The present membership of 130 may be considered small in view of the age of the church and of the faithful labors of the ministers named, but it is a very united and very orthodox body, finding The Old Time Religion plenty good enough, and thinking with Thos. Carlyle that a sound belief is "a healthy act of a man's mind," and that a man is in a sad plight "when all he can manage to believe is something he can button in his pocket." As a result of inherent soundness the Aiken Church, like the Church of Scotland, has sent out to other places some fairly good Presbyterians.

A well organized Sabbath School has always been maintained, its superintendents during the past fifty years being Robert Powell, L. W. Dick, D. S. Henderson, P. F. Henderson, and Elmore S. Henderson (our present superintendent).

The Aiken Church has a splendid Women's Auxiliary, and it is no weakness of faith to feel that we could not happily and helpfully exist without our Women's Auxiliary, and Societies.

The following church officers have been called to join the Great Congregation: Elders W. P. Finley, I. D. Legare, W. M. Hutson, B. F. Wyman, Robert Powell, and D. S. Henderson; and Deacons W. A. Schmidt, G. T. Raworth, L. Staubes, J. Z. Dunlap, and L. C. Ligon. The present officers are Elders H. H. Wyman, Sr., J. P. McNair, P. F. Henderson, H. V. Wyman and Daniel Crosland, and Deacons E. P. Henderson, C. J. Hill, E. H. Wyman, Elmore S. Henderson, W. W. Coleman and B. F. Wyman.

Our minister, the Rev. John Eadie Henderson (sent out by the Church of Scotland), and the good "helpmeet" who adorns his home, are very faithful to every duty, and labor well to bring to our lives what the Master spoke so continuously of, the Gracious Spirit of the Kingdom of Heaven.

June 30, 1925.

### **Aimwell, Ridgeway**

Aimwell Presbyterian Church is perhaps one among the oldest Presbyterian Churches in the State. While the records



obtainable, as to its origin and early history are very incomplete it appears nevertheless, that the church was organized about the year 1798 upon a tract of land on Cedar Creek donated by Francis Robinson for that purpose. The church was received by the Presbytery of South Carolina on 25th of October, 1799, at a meeting of the Presbytery held at Beersheba Church at York District, S. C., at the last meeting prior to a division of the Presbytery into the first and second Presbyteries of South Carolina.

The membership of the church at its organization is not definitely known, but is supposed to have been about 30, plus a few colored members.

The Rev. George Reed became the first ordained minister of the church, and continued his pastoral services for seven years, after which he severed his connection and removed to Camden, S. C. With the installation of the Rev. George Reed, Mr. John Rosborough was elected and ordained first elder and two years later the eldership was increased to two by the election of Mr. William Robinson.

After the resignation of the Rev. Mr. Reed, the church was without a regular minister for nearly two years, and during this period only had an occasional sermon from the Rev. William Rosborough or the Rev. Mr. Porter, both of whom were probably local ministers.

About 1808, the Session issued an official call to the Rev. Anthony Ross to the pastorate, which call was duly accepted and he was immediately installed and remained on active charge of the church until 1822. Soon after Mr. Ross' connection with this church the original building then situated in Cedar Creek was destroyed by a forest fire, after which the congregation remained without a house of worship for several years. Finally a log hut was erected near the spot where subsequently a more commodious frame building was erected. The log hut was used for many years, but little of its history is known or recorded. It appeared a custom of those days to keep no books or records; for nearly 40 years of the existence of this church no trace can be found of its history or proceeding, and the only inference is that none was kept during that period. During

Mr. Ross' long service of 14 years, he also served Winnsboro and Salem Churches, both being grouped with Aimwell at the time.

In 1822, he tendered his resignation and removed to Pendleton, S. C.

During those days the records say there was considerable destitution and the church was served by the Rev. Mr. McKennie for a period of nearly one year, and was succeeded by Rev. William Brearley, who continued to supply the church until 1837.

In 1833, the log cabin church was discarded and a new and modern church for that time was erected one mile north of Ridgeway, and, now known as old Aimwell.

In 1838, Mr. M. Peden, then on probation, was invited to supply the church by the Domestic Board of Missions. He having accepted the call and also having received invitations from two other churches in contiguous territory, accepted the three churches and continued to serve them for two years and until his ordination.

After receiving ordination, he was called to serve the group from year to year or indefinitely.

In 1841, at the Session of the Legislature, Geo. R. Hunter, Alexander Robinson, Jas. F. Craig were declared trustees, a body corporate under the title, "The Trustees of Aimwell Church in Fairfield District, S. C."

The congregations of this old church are characterized as refined and cultured. There is no mention of any extensive revivals of religion during the first 40 years of its existence. Now and then a new member, only to supply the vacancy caused by death or emigration. It seems that the kind hand of Providence has intervened, preserved and kept the Lamp burning under the most difficult and trying circumstances during all these early years.

The first Presbytery that convened with Aimwell was on Oct. 13th, 1842, 43 years after its organization, the opening sermon being preached by the Rev. M. Peden.

After the retirement of the Rev. M. Peden in 1846, the church was served by the following ministers: C. G. Logan,

from 1846 to 1849; J. J. DuBose, from 1849 to 1854; G. W. Boggs, 1854 to 1859; J. G. Richards, 1859 to 1860; J. C. Kennedy, from 1860 to 1867; E. W. Boggs, 1867 to 1869; N. W. Edmunds, 1869 to 1880; S. L. Wilson, 1881 to 1882; J. R. McAlpin, 1882 to 1886; J. A. Wilson, 1886 to 1891; W. K. Boggs, 1892 to 1893; J. W. McLure, 1892 to 1896; J. G. Herndon, 1896 to 1900; H. J. Mills, 1901 to 1908; P. H. Moore, 1908 to 1910; W. R. Pritchett, 1910 to 1916; C. Montgomery, 1917 to 1919; R. M. Marion, 1919 to 1920; W. H. Eubank, 1921 to 1922; since 1922 the church has been served almost entirely by various students from the Theological Seminary at Columbia, S. C.

The committee preparing this sketch would be pleased to record the names of all the members and officers who have served and affiliated with this church during its long career, but neither time nor space will permit.

As stated, the church was organized with about 30 members, and what appears as remarkably strange its membership never exceeded 31 during the first 50 years of its existence. During the ante-bellum period, this church in a broad Christian spirit, in keeping with its humane and traditional policy extended its privileges to the colored people, who, except in a few isolated instances, had no churches of their own. A comfortable gallery was erected for this purpose and they were permitted to attend at will. They were usually enrolled by their Christian name as belonging to Mr., etc. Some of these members were occasionally cited by the Session to trial and disciplined, but in no greater proportion to their number than the whites. These people seem to have greatly appreciated this privilege and were unquestionably benefited spiritually, many amusing incidents of a sacred nature transpired during those ancient days and doubtless would be interesting to the present age, but space again prevents reproduction.

We are loath to close this incomplete narrative without at least a brief mention of two or three of its loyal members who spent their lives in its service, and all of whom have long since gone to their reward. Indeed this honor could be appropriately bestowed upon scores of our devoted members who have gone

to their long home from whose bourne no traveler returns, but again our allotted space closes the door.

Mr. Arthur K. Craig became a member of Aimwell Church May 2nd, 1846 (by letter), the same year he was elected a ruling elder and continued to hold this position until 1877, when his long and useful career ended in death. Mr. Craig was a consistent and consecrated Christian and greatly beloved by all and especially by his church, who knew his sterling qualities best.

Maj. George R. Hunter, a prominent and leading light, was enrolled as a member Sept. 26th, 1841 and during the year 1844, was elected a ruling elder, and, except for a short period, remained as such until his death, which occurred Nov. 24th, 1870. Maj. Hunter was quiet and unassuming gentleman and rendered faithful and valuable services to his church.

Dr. John W. Campbell, a most lovable gentleman of the old school, became a member Oct. 5th, 1856, and immediately assumed a leading part in all the church's important work. He was also elected a ruling elder on May 5th, 1866, and continued to discharge the duties of the office with fidelity, and Christian fortitude until death closed his long and Christian career Feb. 10th, 1894.

Mr. G. Logan Rosborough, another pillar of consistency and devotion, united with this church on May 3, 1880, and was ordained ruling elder March 19th, 1893. He descended from a Godly ancestry and was faithful and loyal in his church and Christian duty until Feb. 5th, 1905, when he peacefully fell asleep in Jesus.

Mr. Reid H. Brown, the last of a long list of devoted members that have passed to the Great Beyond, that we shall be able to mention, came to this church on Aug. 4th, 1883, and immediately gave his life unreservedly for the church of his choice. He served in every official capacity with zeal, loyalty and efficiency. To him all things were subordinate to that of church which he loved with his whole heart. He was ordained ruling elder March 19th, 1893, and remained in that capacity until Aug. 16th, 1916, when the angel of death summoned him to his reward, leaving a vacancy not easily filled.

Mr. Robert Reed Roseborough, was another pioneer and pillar in the early development of this church, but has long since gone to his reward.

Present officers of Aimwell Church:

Elders: S. S. Tidwell, G. J. Wilds, C. C. Reed, W. J. Johnson.

Deacons: A. B. Coleman, A. C. Campbell, C. D. Tidwell, P. R. Scott.

### Arsenal Hill

On December 23, 1883, a few members of the First Presbyterian Church of Columbia, organized a Mission Sabbath School in the main building at the old State Agricultural Society grounds. After Sunday School Dr. J. L. Girardeau, professor at the Presbyterian Theological Seminary, would preach. The attendance at Sabbath School and the preaching services following continued to grow until the time came for the meeting of the Agricultural Society in the fall.

The Sabbath School was then moved to the home of Mr. Thomas Kinkead, who was one of the chief promoters. Friends of the enterprise soon bought a lot on Richland Street, near Richardson (Main), and erected a chapel for worship. This chapel was dedicated February 28, 1885, by Rev. Luther McKinnon, pastor of the First Presbyterian Church, who later became president of Davidson College, assisted by professors Girardeau, Boggs, and Hemphill of the Seminary. The following winter a petition was presented by the promoters of the Chapel to Charleston Presbytery asking that a church be organized. A commission was appointed by Presbytery to organize a church "if the way be clear." This commission, composed of Rev. John R. Dow, John L. Girardeau, D.D., and Elder Eben Stenhouse, met with the congregation February 21, 1886, and formally organized the church. A congregational meeting was held on March 21, 1886, at which time the church was officially named the Second Presbyterian Church of Columbia. It continued to be known as the Second Presbyterian Church until January 4, 1907, when, at the suggestion of Mr. and Mrs. George Cotton Smith, the name was changed to Arsenal Hill Presbyterian Church.

The church was organized with twenty-two members and continued to grow until 1892 when the membership had reached 140. The present lot on Laurel and Assembly Streets was then purchased and the building moved to that site. By the year 1903, the church membership had grown to 212 and that of the Sabbath School to 167. The need for an adequate church building became urgent and, through the generosity of a very liberal elder and his wife, Mr. and Mrs. G. Cotton Smith, the present church building was made possible. The corner stone was laid February 24, 1904. The old building was then converted to the use of the Sabbath School.

Dr. John L. Girardeau, D.D., Professor of Systematic Theology at Columbia Presbyterian Seminary, was called to the pastorate of the church March 21, 1886. The installation took place April 26, 1886.

Owing to the pressure of his duties at the seminary, Dr. Girardeau was forced to resign as pastor the following April.

On May 8, 1887, Rev. George A. Blackburn, who had completed his theological course the previous year, was called to the pastorate. Dr. Blackburn was installed pastor November 20, 1887. Dr. Blackburn was the son-in-law of Dr. Girardeau and had received his education at the Southwestern Presbyterian University and at the Columbia Theological Seminary. He continued as pastor of the church until his death May 28, 1918.

Rev. Wade H. Boggs, the present pastor, was called to the pastorate January 1, 1919. Mr. Boggs was educated at Davidson College and Austin Theological Seminary and, at the time of his call to the church, was engaged in mission work in Oklahoma.

In addition to the regular pastors of the church, there have been two assistant pastors; Rev. W. S. Hardin, from January 9, 1916 to March 2, 1917; Rev. W. M. Mebane, from April 4, 1918 to June 29, 1918.

The church records show that the following have been sent by this church into the ministry and mission work: Rev. Alexander Martin, Rev. R. K. Timmons, Rev. Donald Richardson, and Rev. John C. Blackburn; while Dr. and Mrs. H. L. Timmons went as medical missionaries to Korea.



The church records show that the following elders and deacons were elected, ordained and installed as officers of this church. Elders: February 21, 1886, Thomas Kinkead and Eben Stenhouse; April 24, 1887, T. A. McCreery, G. Cotton Smith and C. W. Suber; April 19, 1896, B. F. Wyman, C. H. Girardeau and J. G. Friday; March 11, 1900, J. B. Spillman; January 4, 1907, W. D. Ingram; July 19, 1908, C. C. Cooper; January, 1913, S. G. Wilson; January 4, 1917, E. C. Crews, T. K. Feagan, J. A. Hancock; May 4, 1919, Dr. W. R. Barron and E. C. Barnard; October 23, 1921, W. F. Cooper, A. W. Morgan, J. W. McCreight, Dr. J. L. Thompson, and F. F. Whilden; May 3, 1925, S. S. Smith, E. G. Smith, T. B. Roach T. R. Stuart, and R. L. Burnett. Deacons: February 21, 1886, T. A. McCreery, T. S. Kinkead, R. Stuart Marks; April 24, 1887, Edward Allen, James M. Crawford; February 27, 1898, O. E. Thomas, Alexander Martin, and C. C. Cooper; November 24, 1901, D. W. Robinson, and E. F. Girardeau; September 10, 1905, W. D. Ingram; January 4, 1907, W. W. Gregg, S. G. Wilson; July 19, 1908, A. B. Langley, F. E. Outlaw; 1909, T. K. Feagan and R. L. Anderson; January 17, 1913, J. A. Hancock, M. C. McIver; November 22, 1915, E. C. Crews; July 2, 1916, E. C. Barnard; January 4, 1917, A. W. Morgan, J. C. Blackburn, O. C. Ogletree and R. C. Bolick; May 4, 1919, Reid Stuart and C. O. Cooper; October 23, 1921, R. L. Burnett, R. J. Glenn, T. E. Kell, J. G. Macaulay, C. W. McCreary, N. A. Shields and S. S. Smith; May 3, 1925, J. M. Anderson, W. E. Kerr, T. C. Hutchison, Harry Desportes, John Love, J. A. Bell, G. C. Milne, T. D. Faulkenberry, R. A. Goldschmidt, A. P. Richardson, J. W. Fisher.

As this church grew out of a Mission Sabbath School it has always been interested in the development and work of its own Sabbath School. This has always been under the control of the Session of the church, who elect the officers and teachers each year and who kept the general oversight of the work. The Sunday School is organized along departmental lines with the Cradle Roll, Adult Classes, and the Home Department. In addition to these departments is the Columbia Business Men's Bible Class which is conducted by the pastor at the Jefferson



Hotel each Sunday morning at ten o'clock. This class was organized following the Billy Sunday meetings in 1923, and is composed of the business men of the city. It has an enrollment of 250 men. The enrollment of the Sunday School, including the Home Department and the Cradle Roll, was 407 at the close of the church year, March 31, 1925. The church's membership was 599.

The Ladies' Missionary and Aid Society of the church was organized by the Session August 13, 1887. This Society continued, first as the Ladies' Aid Society and then as the Ladies' Aid Society and Missionary Society, until February 23, 1919, when the Woman's Auxiliary was organized, adopting the full plan of the Woman's Auxiliary of the Southern Presbyterian Church. At the close of the church year 1925, the Woman's Auxiliary was composed of ten circles. The work of the Woman's Missionary and Aid Society first, and of the Woman's Auxiliary later, has always been under the control of the Session.

At the request of the Women's Society that there be elected a deaconess to look after the needs of the poor and assist with the work of the church, the Session elected a deaconess in 1890, and again in 1891, and she continued to work for some time. At the Spring meeting of Presbytery in 1892, the committee on Sessional Records called the attention of the Presbytery to this action of the part of the church Session and entered criticism of this action. The records show, however, that the Presbytery reversed the action of the committee and allowed the existence of the office of deaconess to continue unquestioned. This was continued for some time but was finally abolished. The congregation was divided alphabetically among the various members of the Session who were responsible for the care of the spiritual and material welfare of each person in his group.

On April 1, 1890, the Session organized the Young People's Society. This society continued until December 14, 1896, when one society was organized for the girls and one for the boys. After some time, however, a reorganization took place and the two societies were again combined into one society,

which continued as one society for many years—no record being left of its discontinuance. Christian Endeavor Societies were organized for the young people in 1920, under the control of the Session.

On September 21, 1892, the young women of the church were organized into a society to carry on work similar to that done by the older women. A similar work is being done today in the Business Women's Circle of the Woman's Auxiliary.

On April 1, 1924, the men of the church were organized according to the approved plan of the General Assembly. This organization meets once each month, following the regular annual program as worked out by General Assembly's Committee for the men of the church. This organization is now composed of about 65 members.

Daily Vacation Bible School was first organized in the summer of 1923 with an attendance of 144 pupils. The summers of 1924-1925 saw an even greater interest than that of the first summer.

Beginning in 1889, the records show that Session authorized the expenditure of funds for young people's entertainments to be given quarterly. In 1921, the congregation began to hold its annual "Fellowship Night" at which the entire congregation is in attendance and a program of genuine fun, fellowship and good will is carried out.

In 1892, the Session felt that there was need for a school to be operated in connection with the church at which not only the ordinary subjects of learning would be taught but a regular course in Bible instruction given. Consequently a grammar school was organized with one teacher. This school fulfilled such a need and succeeded to such an extent that in 1894, a building was erected and a high-school with four teachers organized. The records show that in 1899, there were 150 pupils enrolled in the high school.

This school was continued with marked success until 1906, when the development of the city schools had reached such a point that it seemed advisable to discontinue the church school.

This church was organized with certain distinctive features emphasized. The founders of the church believed that Christ

not only set up a system of church doctrine but that he also established a system of church polity, and that in its government and its worship the people must find authority for everything done either from direct statements or by good and necessary inferences from the teachings of the New Testament.

The founders believed that instrumental music had no place in divine worship and it was not until March 9, 1919, that an instrument was used in the church worship.

The founders believed that the tithe was the scriptural method of giving and, on February 6, 1888, the congregation adopted the tithe as its duty in giving to the work of the church.

Another interesting feature of the church was the belief of its founders that the deacons should take part in the dispensing of the elements of the Lord's Supper. From the beginning to the present time the deacons have taken an equal part with the elders in the Lord's Supper.

### **Batesburg-Leesville**

The first work among the Presbyterians of this community was begun in 1906. It was a small Sunday School, which met in a hall over one of the stores. Occasionally a member of the faculty of Columbia Theological Seminary would preach for them. In May, 1907, Mr. R. T. Gillespie, then a student in the Seminary, was secured to supply the congregation. In the summer of that year a meeting was held by Rev. R. G. McLees and Rev. F. H. Wardlaw, and the congregation petitioned Charleston Presbytery to appoint a commission to organize a church. This commission consisted of Rev. F. Dudley Jones, D.D., of Aiken, Rev. Henry A. White, D.D., of Columbia, and Elder Robert Powell, of Aiken, and one other minister. The church was organized as the Batesburg Presbyterian Church, and Mr. J. A. Whitten was installed as elder. No other officers appear in the minutes of the General Assembly of 1908, but the church shows a membership of sixteen. Mr. Gillespie remained with the congregation until May, 1908.

For several years the church was not supplied, but the little group was still working, and in 1910, they bought a lot in the town of Batesburg. In 1912, Dr. W. T. Gibson was installed

as elder. The work continued for several years, but finally died. The lot was sold, and Mr. Whitten was given charge of the funds.

In 1921, the work was revived by the Home Mission Committee of Congaree Presbytery, a newly organized Presbytery, and Mr. A. W. Dick, then a student in Columbia Theological Seminary, was secured to supply the pulpit. With the funds available from the sale of the former lot, and with the help of the Synod's and Presbytery's Home Mission Committees, a large lot was bought, and a brick church built midway between the two towns of Batesburg and Leesville. The church was reorganized as the Batesburg-Leesville Presbyterian Church, with Mr. Whitten as elder. At the conclusion of his Seminary course, Mr. Dick was called to the pastorate. He was ordained and installed in the summer of 1924.

In the fall of 1924, he resigned to pursue his studies at Princeton, and Mr. B. S. Hodges, Jr., then a member of the Middle Class of Columbia Theological Seminary, was secured as supply. In December, 1924, Mr. Whitten, the only officer of the church, moved away, and Presbytery was petitioned to appoint a commission to elect, ordain, and install a new set of officers. This commission met in August, 1925, and Mr. J. B. Reid and Mr. G. M. Ward were installed as elders, and Mr. H. L. Fulmer and Mr. Willie Cockrell as deacons. In November, 1925, Mr. Hodges, having been licensed by Presbytery, was called as pastor, and was ordained and installed by a commission of Presbytery on November 23, 1925.

The present membership of the church is sixty-six. During the past year the membership has been doubled, and the congregation, so long without a house of worship, is enthusiastic in its new building. The outlook of the field is very promising.

### **Beech Island**

There was no organization of a church of our denomination until 1829. About that time there was a revival of religion, followed by the faithful and profound piety of the Rev. Nathan H. Hoyt, a young Presbyterian minister who came from Vermont to the South on account of poor health. The first place

he visited and served was at Beech Island, Edgefield District, S. C., in 1828. The church was organized in 1829. Mr. Hoyt was its first pastor. The first elders ordained were: Dr. Sumter Mills, of Chester, S. C.; Mr. Samuel Clarke, Sr., and Dr. Joseph Wilson, "called elect men of God." Dr. Mills died, and Mr. David Ardis succeeded him. Mr. Ardis moved to Marietta, Ga., and was succeeded by Mr. John Nail. The church at this time had no building, but worshipped in a building of the Methodist Church, which was opened to all Christian people. The present building was erected in 1836, by subscription. The land was given by Mrs. Keating, and the dear little church stands a monument to the faithful members who built it so long ago. The regular and elected pastors who served the church at this time were, first, Rev. Nathan Hoyt, Rev. Thos. Hay, Rev. William Hughes, Dr. S. S. Davis. Dr. Abner Porter and Rev. Jas. Dunlop served as supplies when no pastor, so that divine service was continually held at all times. The pastors who have served the church through the years are as follows: Succeeding Rev. James Dunlop, Rev. Axson, who was the son-in-law of Rev. Nathan Hoyt, and who was ordained as minister in the Beech Island Church during a meeting of Presbytery held there about 1860. Rev. Axson was pastor of the church for many years, during the sad days of the Civil War he served his people, and his little daughter (who became the wife of Woodrow Wilson) was born in Beech Island and baptized in the Beech Island Church by her father. After Rev. Axson came Rev. Baker, Rev. George Porter, Rev. Keith Legare, Rev. John Dow, who was pastor from about 1878 to 1892. The following ministers served the church for short periods: Rev. John Hay, Rev. H. M. Dixon, and Rev. Hutson. Rev. F. L. Leeper was pastor from 1896 until 1900. Rev. R. P. Walker from 1900 until 1903. Rev. Jas. E. Ward supplied for a short time in 1903 and Rev. Dudley Jones served the church from 1904 until 1908. Rev. Thomas Johnson next, followed by Rev. M. M. McFerrin, who left to become a Chaplain in the A. E. F. in France in 1917. Dr. Jos. R. Sevier was pastor of the church from 1918 until December, 1924. During his pastorate the church made a marvelous growth, both spiritually and

numerically. The present pastor is Rev. Frank Morgan, who became pastor December, 1925. The church has had meeting of Presbytery three times during her history, in 1860, in 1883, and in 1903, and entertained at such times many distinguished men of the Presbyterian faith, among them the famous Dr. Girardeau.

The Beech Island Presbyterian Church has never been a large church at any time, being larger at present than ever before, having between sixty and seventy members. But the watchword of her people has been faithfulness, for almost a hundred years the church has been opened at regular intervals for divine service, and Sunday School held regularly every Sunday.

At one time the membership by death and removal came as low as ten persons, and only three men in the church, but these faithful ones met regularly for services, and God has blessed this little church greatly in these latter years with the gift of His spirit and many consecrated workers for the Master.

MRS. HARRIET DAVIES EVE.

### **Bethesda (Camden)**

The account of this church in Dr. Howe's "History of the Presbyterian Church in South Carolina" ends with the pastorate of Rev. Dr. Samuel S. Davis, who resigned on account of ill health March, 1851, having served the church as pastor three separate times—in 1823, 1828–1830, 1845–1851. (Howe's History of the Presbyterian Church, Vol. II, pp. 359, 494, 657.)

The records of the church show that on March 2, 1851, the letter of resignation of Dr. Davis was presented to the congregation and accepted and on the same day Rev. Samuel H. Hay was unanimously chosen pastor. He took charge of the church April 1, 1851, and continued in office until his resignation. Harmony Presbytery dissolved the relationship between pastor and people in October, 1879. The testimonial to Rev. Hay found in the Minutes of Session evidences the esteem in which he was held among his people. Mr. Hay died February 24, 1886.

The records of the church during this long pastorate reflect the changes in the economic, social and political condition of the country. At the beginning there was a large proportion of rich slaveholders among the members. Nine are said to have been considered wealthy, even in that day, and might well have been counted in the millionaire class. A number of the slaves of the members belonged to the church and worshipped with their masters in the Sabbath services. The church had felt the surge of passions that split the country, and had in solemn action of the Session approved of the secession of the Confederate States, and called upon God to vindicate the righteousness of the Southern cause.

The wealth of the members had been swept away by the war and the old order had passed.

When Dr. Hay took charge of the church, the elders were: J. K. Douglas, C. J. Shannon, John Workman, Daniel Louis DeSaussure and John Rosser, Clerk of Session and Superintendent of the Sabbath School.

John K. Witherspoon, Anthony M. Kennedy, William Anderson and Wm. H. R. Workman were elected deacons January 9, 1853.

Elder Daniel L. DeSaussure died April 12, 1857, aged sixty-two years, having been an elder of the church for nearly three decades.

On March 20, 1859, Burwell Boykin, William Anderson and Anthony M. Kennedy were elected elders.

Elder John Rosser resigned as Superintendent of the Sabbath School October 4, 1859, and a little later as Clerk of Session. He moved with his family to Memphis, Tenn., and on April 29, 1860, letters were issued them to unite with the church there. Elder Anthony M. Kennedy was chosen to succeed Elder Rosser both as Clerk of Session and as Superintendent of the Sabbath School.

Elder William Anderson died August 7, 1860, age fifty-four, and Elder James Douglas died Nov. 13, 1860, eighty-one years old, having served as elder since 1811.

Wm. H. R. Workman was chosen elder November, 1860, and R. J. McCreight in Jan., 1861.



On March 10, 1861, E. W. Bonney, Benjamin Perkins and Robert M. Kennedy were elected deacons.

Elder Burwell Boykin died July 28, 1861, age fifty-one, Elder C. J. Shannon on December 2, 1863, age seventy-one, having been an elder since October 28, 1832, and Elder John Workman on February 9, 1865, in his seventy-third year, having served as elder since the same date. James Thornwell Hay was ordained as elder April 7, 1872.

A. M. Kennedy resigned as Clerk of Session on account of ill health April 1, 1876, and Wm. H. R. Workman was chosen in his place. He also resigned as Superintendent of Sabbath Schools and J. T. Hay was elected to that office by Session.

Rev. A. M. Sale was installed pastor May 7, 1881. The elders at that time were: R. J. McCreight, Wm. H. R. Workman, J. T. Hay, and Anthony M. Kennedy. There was but one deacon, Robert M. Kennedy. The membership of the church numbered 114.

Rev. Mr. Sale resigned during the early part of the year 1883 and Rev. W. W. Mills took charge of the church as pastor-elect March 23, 1884, was installed May 1, 1884, and remained as pastor of the church until ill health caused his resignation October 21, 1904. He died May 24, 1905.

During the twenty years of his pastorate the church grew to love him, and the ties that bound pastor and people together became stronger and sweeter.

Mr. J. D. Kennedy, E. C. DuBose and C. E. Workman were installed as deacons August 3, 1884.

Elder J. T. Hay resigned as Superintendent of the Sabbath School July 11, 1886, and Rev. W. W. Mills was chosen by Session for the place. Elder R. J. McCreight died February 1, 1888, age 69, having served as elder since Feb., 1861, and Elder Wm. H. R. Workman died March 17, 1889, having been ordained an elder on the same day, Feb., 1861.

Samuel Boykin was ordained elder April 29, 1888, and I. H. Alexander and Willis W. Mickle on April 7, 1889. E. O. McCreight and Samuel M. C. Moore were ordained and installed as deacons June 23, 1888. On the death of Elder Wm. Workman, Elder A. M. Kennedy was chosen as Clerk of Session and

held that office until his death Dec. 17, 1872. Dr. I. H. Alexander was chosen Clerk of Session Feb. 17, 1893.

Dr. A. A. Moore was ordained and installed an elder May 7, 1893, and Gen. J. D. Kennedy on January 26, 1896, and on that day W. L. DePass and John J. Workman were ordained as deacons. Gen. J. D. Kennedy died April 14, 1896, in his fifty-seventh year.

On June 3, 1900, G. H. Lenoir was ordained and installed as elder and E. F. Watkins as deacon. Dr. I. H. Alexander was chosen Superintendent of the Sabbath School July 8, 1894, Rev. W. W. Mills having resigned. Dr. Thos. M. McConnell was called as pastor of the church December 11, 1904, and occupied the pulpit for nearly three years. He did a great work in awakening the church to modern conditions and the need of progress.

During this pastorate on February 19, 1905, John L. Gettys, E. C. DuBose and T. B. McClain were elected elders and John T. Mackey, W. D. Barrett, Benjamin Haile. Dr. W. J. Dunn, J. B. Wallace, Laurens T. Mills and John C. Cureton were elected deacons. The following elders died: Samuel M. C. Moore, October 7, 1905; W. W. Mickle, September, 1906; and James Thornwell Hay, January 6, 1907.

Rev. J. C. Rowan was called April 26, 1908. He served the church as pastor for more than nine years, resigning in the fall of 1917. He took this service as his first charge and filled the pulpit ably and acceptably. He was especially loved by the men of the community and exerted a wide influence in the town and county.

Nicholas Peay and Laurens T. Mills were installed as elders July, 1909, and H. M. Fincher, June 18, 1911. Elder Samuel Boykin, died — 1904. B. B. Clarke was elected Superintendent of Sabbath School January, 1913, and served for two years. On April 26, 1915, Laurens T. Mills was elected Superintendent.

Dr. Edwin Muller was called as pastor April 7, 1918, and served the church most devotedly and effectively till he resigned on account of ill health August 1, 1926. His scholarly attainments, ripe experience, wise, broad judgment and universal charity had endeared him to the hearts of his people and they

mourn the loss of his wise counsel, tender sympathy and loving friendship.

The elders of the church at this time are: B. B. Clarke, G. H. Lenior, John T. Mackey, T. B. McClain, Lawrens T. Mills, J. G. Richards, Jr., S. W. VanLandington. L. T. Mills is Clerk of Session. The deacons are: Wm. D. Barrett, Wm. L. DePass, Charles DuBose, W. H. Haile, D. O. Houser, T. Lee Little, John S. Lindsay (treasurer), H. L. Richey, R. E. Stevenson and F. M. Wooten.

The Superintendent of the Sabbath School is F. N. McCorkle.

One thing may be noticed in the history of this church through the three quarters of a century covered by this sketch, and that is that the church has not remained without a pastor at any time for more than a few months. This example might well be followed by some of our other churches, who in fear that they may not find just the most suitable minister allow the flock to scatter for want of a shepherd.

During the past few years the church has added to its plant a neat brick Sabbath School building with an auditorium and nine class rooms, greatly facilitating the work of the church and increasing the interest in the Sabbath School and in the church work generally. The membership of the church is about two hundred.

### **Bethune**

Soon after the town of Bethune was located a number of citizens of the town petitioned Harmony Presbytery at the fall meeting in Camden, S. C., 1900, to organize a church at Bethune. A commission was appointed by Presbytery to proceed with the work and organize the church. The commission appointed by Presbytery consisted of the following: Rev. C. M. Richards, Rev. V. R. Gaston, Elder D. M. Bethune and Elder E. E. Ellis. Shortly after the appointment by Presbytery, Rev. C. M. Richards moved from the bounds of this Presbytery and Rev. W. W. Mills was appointed in his place.

On September 29th, 1901, the commission met, organized and named the Bethune Presbyterian Church with a membership of 18 members. At the organization the following officers

were chosen to serve the church: N. A. Bethune, M. K. Yarbrough and J. A. McLaurin were elected elders, and J. A. McCaskill and K. T. Estridge deacons. This little band of members went to work to erect a church building. Before the building was completed Rev. A. M. McNaul had preached for the people and on October 13th, 1901, he was called as pastor and served the church until January, 1904.

On March 13th, 1904, the church building was blown down by a storm. The people, however, were not discouraged and proceeded at once to the erection of another building. On October 2nd, 1904, Rev. G. M. Howerton was called as pastor and served the church until November, 1907. During Mr. Howerton's pastorate a manse was erected. A congregational meeting was held October 2nd, 1904, and the following officers were elected: Elders A. B. McLaurin and W. L. Clyburn; Deacon J. A. Shaw. For some time after Mr. Howerton left, the church was supplied by students from the Columbia Seminary and others.

On March 3rd, 1912, Rev. J. M. Forbis was called and installed as pastor on April 28th, 1912, and is serving the church at the present time. May 5th, 1912, John A. McCaskill was elected elder, and A. T. Bethune, A. K. McLaurin and J. N. McLaurin were elected deacons. March 10th, 1915, Robert M. Bethune was elected deacon. April 10th, 1919, N. K. McKinnon and J. N. McLaurin were elected elders and D. J. Clyburn was elected deacon. On April 1st, 1923, K. T. Estridge was elected elder and W. A. McDowell and G. B. McKinnon were elected deacons. March 31st, 1925, J. E. Severance, R. E. McCaskill and Frank Lee were elected deacons.

In 1923 the old church was torn down and replaced by a commodious brick building with modern Sunday School rooms. This building was dedicated October 28th, 1924, and now has a membership of 110 members.

### **Columbia, First**

Original letters now in possession of officers of the church show that on March 30th, 1794, a letter signed "Thos. Taylor, Bn. Waring" was addressed to Rev. David Dunlap calling him

to a "Church for Christian worship" at Columbia. But this call not being in proper form a second letter was written September 1st, 1794, signed "Thos. Taylor, B. Waring, G. Wade." The call was accepted and Mr. Dunlap was ordained and installed June 4th, 1795, in the State House, the Rev. Robert McCullough, moderator, delivering the charge to pastor and people, after the Rev. Francis Cummins had preached the ordination sermon from 2 Cor. V, 20.

Here he remained until his death, September 10th, 1804. There is a lapse in the records until 1809, but Howe (II; 355) says that Dr. Jamieson (later an elder) was a "member of the Presbyterian Church in Columbia since 1805."

On May 15, 1810, a reorganization took place and the Rev. John Brown, professor of moral philosophy at the South Carolina College, became pastor.

The following are the names of the pastors and supplies from the beginning to the present, those marked with \* being supplies:

David E. Dunlap, September, 1794, to September, 1804. John Brown, May, 1810, to December, 1811. B. R. Montgomery, July, 1812, to July, 1818. T. C. Henry, November, 1818, to January, 1824. Robert Means, January, 1824, to March, 1827. John Rennie, June, 1827, to July, 1831. Thomas Goulding and George Howe, joint supplies, July, 1831, to January, 1833. S. C. Jackson, January to May, 1833. \*J. F. Lanneau, May to September, 1833. A. W. Leland, January, 1834, to January, 1837. John Witherspoon, July, 1837, to May, 1839. J. H. Thornwell, May, 1839, to January, 1841. \*B. Gildersleeve, July, 1842, to January, 1843. B. M. Palmer, January, 1843, to January, 1856. J. H. Thornwell, February, 1856, to March, 1860. J. H. Thornwell and F. P. Mullally, co-pastors, March, 1860, to November, 1861. F. P. Mullally, November, 1861, to June, 1863. \*B. M. Palmer, August, 1863, to February, 1865. \*George Howe, February, 1865, to May, 1866. W. E. Boggs, May, 1866, to January, 1871. \*J. R. Wilson, February, 1871, to July, 1873. \*J. F. Latimer, July, 1873, to August, 1873. \*E. M. Green, August to November, 1873. J. H. Bryson, November, 1873, to April, 1877. \*J. F. Latimer, June to September, 1877. \*W. S. Plumer, September,

1877, to June, 1878. J. B. Mack, June, 1878, to January, 1881. \*J. L. Girardeau, March, 1881, to October, 1882. W. E. Boggs and C. R. Hemphill, co-supplies, November, 1882, to October, 1883. L. McKinnon, October, 1883, to September, 1885. \*J. D. Tadlock, October, 1885, to June, 1886. Neander M. Woods, June, 1886, to April, 1889. Samuel M. Smith, September, 1889, to January, 1910. J. O. Reavis, April, 1911, to June, 1914. A. W. Blackwood, November, 1914, to March, 1921. R. A. Lapsley, Jr., May, 1922 (now pastor).

The salaries paid the pastors began with one hundred and twelve pounds paid Mr. Dunlap in 1794. \$500.00 to Dr. Brown in 1810; \$2,000.00 to the first full-time pastor in 1818; \$1,500.00 in 1824; \$2,000.00 in 1837; \$1,000.00 in 1865; \$1,500.00 in 1866; \$2,000.00 in 1875; \$1,500.00 in 1880; \$2,100.00 in 1891; \$2,400.00 in 1904; \$2,700.00 in 1912; \$3,000.00 in 1919; \$3,300.00 in 1921; \$5,000.00 in 1922.

The following have been elders of the church with the dates of their election:

Thomas Taylor, John Murphy, Zebulon Rudolph, Thomas Lindsay, 1810; Dr. Edward D. Smith, previous to 1818; Dr. V. D. V. Jamieson, William Law, 1820; James Young, Dr. Thomas Wells, Robert Mills, 1824; Col. John Taylor, James Ewart, Gilbert Tennent Snowden, Dr. J. M. Becket, 1831; Sidney Crane, James Martin, 1835; Andrew Crawford, 1846; Prof. R. T. Brumby, 1852; John S. Scott, Levi Hawley, A. L. Kline, 1853; Henry Muller, Fitz William McMaster, J. McF. Gaston, 1856; William J. Duffie, Eben Stenhouse, 1869; Washington A. Clark, William Sloane, 1878; D. F. Bradley, Douglas McKay, Dr. George Howe, D. R. Flenniken, D. B. Johnson, 1887; J. S. Muller, D. Lathan Bryan, 1898; Thomas S. Bryan, A. C. Moore, G. A. Wauchope, Dr. R. A. Lancaster, L. T. Wilds, John Sam Verner, 1903; Dr. Robert L. Moore, W. H. Townsend, T. S. Kinkead, F. F. Whilden, 1913; W. S. Currell, C. J. Cate, B. M. English, J. T. Gray, Fitz Hugh McMaster, William D. Love, 1915; David Cardwell, John W. Simpson, S. B. McMaster, J. A. Stoddard, 1919; C. H. Baldwin, T. Hal Dick, A. C. Squier, H. T. Baylis, William D. Melton, Wyatt A. Taylor, 1922; S. L. Miller, Sr., John M. Bateman, L. W. Jarman, Dr. C. Fred Williams, Thornwell Muller, B. L. Parkinson, 1925.

Previous to 1874 the church had no deacons. Its temporal affairs were managed by a temporal committee elected by the corporation. A proposition had been made in 1840 to elect deacons, but nothing came of it. The following are the names of the deacons to date:

1874, W. A. Clark, William Sloane, Dr. George Howe, Jr., Capt. A. G. Brenizer; 1875, Thomas A. McCreery, James A. Davant, William D. Love, Sr.; 1879, Douglas McKay; 1884, A. C. Jones, David Cardwell, Thomas S. Bryan, J. S. Muller; 1887, D. Lathan Bryan, James H. Woodrow, P. C. Lorick, Thomas S. Kinkead, Colin M. Smith; 1898, John M. Daniel, Thornwell Muller, Cyrus H. Baldwin, A. C. Squier; 1903, S. B. McMaster, F. H. McMaster, John D. Frost, C. C. Wilson; 1909, H. T. Baylis, T. Hal Dick, H. N. Edmunds, Beverly M. English, E. L. Green, W. R. Henderson, F. C. Withers, 1913, A. C. Clarkson, J. H. Eleazer, J. F. Livingston, Dr. P. V. Mikell, O. Y. Owings, Reed Smith; 1915, John T. Melton, J. M. Bateman, E. L. Craig, Dr. C. Fred Williams; 1919, Walter S. Neil, E. S. Cardwell, S. L. Latimer, Jr., George McCutchen, G. M. Tarrant, Wyatt A. Taylor, William Banks; 1922, J. E. Belser, Smith Harrison, Dr. T. C. Lucas, Dr. N. B. Edgerton, Lee A. Lorick, B. L. Parkinson, J. B. Scott, F. B. Shackelford, James S. Verner; 1925, C. B. Elliott, Walter T. Love, F. G. Vance, Dr. C. C. Stanley, E. H. Leaman, P. H. Jamieson, John T. Sloane, Robert B. Hellams, E. P. Davis.

The corporation, which is composed of all male members 21 years old and above who contribute to the support of the church, has had the following officers

President, 1823, H. W. DeSaussure; 1828, Judge Abram Nott; 1829, John Taylor; 1831, H. W. DeSaussure; 1833, Col. Abram Blanding; 1836, David Ewart; 1845, John A. Crawford; 1866, Henry Muller; 1886, R. L. Bryan; 1901, William J. Duffie; 1902, Washington A. Clark.

Secretaries of Corporation: 1821, David Ewart; 1824, Samuel Guirey; 1825, John Ferguson; 1827, G. T. Snowden; 1830, James Ewart; 1831, John A. Crawford; 1834, G. T. Snowden; 1865, Eben Stenhouse; 1870, W. J. Duffie, 1874, A. G. Brenizer; 1875, W. A. Clark; 1879, George Howe, Jr.; 1880, Doug-



las McKay; 1885, A. C. Jones; 1887, Thomas S. Bryan; 1923, Fitz Hugh McMaster.

The records of the corporation were all burned in the fire of 1865, and it is not known who were secretaries of corporation from 1853 when G. T. Snowden died until 1865.

The minutes of Session were not signed preceding 1830, when they are signed Thos. Wells, Clerk *pro tem*. Since then the following have served: 1831, G. T. Snowden; 1853, J. S. Scott; 1856, Fitz William McMaster; 1871, Eben Stenhouse; 1886, William J. Duffie; 1902, D. Lathan Bryan; 1914, Thomas S. Bryan; 1923, Fitz Hugh McMaster.

#### CHURCH BUILDINGS

During the ministry of Mr. Dunlap services were held in the State House. When Dr. Brown was pastor the chapel of the South Carolina College was used. In 1813 the old Court House building of Lexington County, which was at Granby, was purchased and the material moved to Columbia and a church building erected on the site of the present church. In 1852-53 this building was moved to the southeast corner of Lady and Marion Streets and transformed into a dwelling, now standing.

The present church building was then erected. The advertisement calls for a "church edifice . . . dimensions 58 by 78 feet, height of tower and spire 180 feet, order Gothic, materials brick, stucco, roof tin." The spire was blown off by a cyclone in 1875, rebuilt in 1888, damaged by fire in 1910 and when rebuilt the same year the top of the finial was made 188 feet above the earth.

The present church building was dedicated October 9, 1853, Dr. B. M. Palmer being the pastor. He closed his great sermon on that occasion with the words: "To the service and glory of the adorable and incomprehensible Trinity, we solemnly dedicate this building and all that appertains to it." The cost of the building then was about \$35,000.00.

What is now known as the Smith Memorial Chapel was built in 1910-11 and dedicated June 25, 1911, and named in honor of the late pastor, Dr. Samuel Macon Smith. It cost about \$20,000.00. Before 1925 it was wholly inadequate to

the needs of the church, and in 1922 when the Taylor residence on Washington Street was bought and made the parsonage, the old manse, corner of Washington and Marion Streets, was converted into a Sunday School annex. In 1925 it was determined to enlarge the church building, remodel the Smith Memorial Chapel, and replace the annex with a modern educational building.

The architects in charge of the work were R. H. Hunt Company, Chattanooga, Tenn., designers, and Lafaye & Lafaye, of Columbia, supervisors of construction. The east or rear wall of the church was removed and the building lengthened by about 40 feet, and three bays added. There is a new rostrum and choir, behind which and facing the congregation is a beautiful wood screen of Gothic tracery. Behind the screen is the organ, which has been rebuilt, making its total cost about \$15,000. Beneath the organ chamber are the retiring room, Session room and choir room. At the balcony level, on each side of the organ loft, are classrooms. The entrance in front centre has been retained but altered to fit the new height of the vestibule floor, new granite steps being installed for that purpose. The side entrances formerly on the front end of the building, have been closed, and new entrances built into side vestibules, near the west corners of the north and south walls. The seating capacity of the remodeled church is about 1,250. The cost was about \$78,000.

The Smith Memorial Chapel is to be converted into a building for the social and athletic activities of the church, and the educational building will accommodate about 1,500 students in graded departmental work, with separate assembly rooms for each department. It is to be connected with the Smith Memorial Chapel by an arcade.

The three buildings will form a group of buildings in the early English Gothic style, all in harmony, and very beautiful.

While the church has had a Sunday School from its early days, the enrollments are not of record until lately. In 1879 these were 120 names on the rolls; in 1895, 189; 1910, 206; 1920, 718; 1924, 834. The last two figures including cradle roll and home classes.

The earliest record of membership of the church is in 1810, when thirteen sat at the Communion table. For later years

the figures are as follows: 1843, 116 white, 12 colored; 1869, 140 white, 50 colored; 1900, 451, all white; 1920, 828; 1924, 1135.

The early records of the church show many trials for conduct unbecoming a church member, and the evidence is that the discipline of Session was strict and well enforced.

Instrumental music was not used in the church until after the Confederate War, when an organ formerly used in Grace Church, Charleston, was bought. The organ now in use is one of the largest and best in the State.

Only a few of the notable members of the church may be mentioned. Col. Thomas Taylor, "the patriarch of Columbia," on whose plantation a part of the city is built, was an elder from 1810 to 1833, when he died. Robert Mills, who built the Washington Monument and was one of the great architects of America, was an elder during his residence here. Andrew Crawford was an elder from 1835 to 1880, longer than anyone else to date, save Washington A. Clark, who at present writing has been an elder for 47 years, and a member 54 years. Col. Fitz William McMaster served longest as superintendent of the Sunday School—25 years. He was an elder 43 years, and a member 47. A. C. Squier, as teacher and librarian, has been connected with the Sunday School 55 years, and next to him was T. S. Bryan, as teacher and assistant superintendent, 53 years. Chancellor H. W. DeSaussure was president of the corporation and member of the church.

Other distinguished members were Dr. Joseph LeConte, the eminent scientist, Woodrow Wilson, late president of the United States, and Mrs. Elizabeth F. Ellett, who wrote "The Women of the Revolution."

Such is an epitome of the history of the oldest congregation in Columbia, dating from 1794.

### Eau Claire

A Presbyterian Mission Sunday School was held for a number of years in the old Hyatt Park school building, having been organized by the late Dr. and Mrs. R. C. Reed, of Columbia, and others. F. F. Whilden, Prof. A. R. Banks, and a number of teachers in the community carried on this

work there until the Eau Claire Presbyterian Mission Chapel was built in 1912 on a lot given by L. T. Wilds, through the efforts and work of Dr. James Reavis, who was pastor of the First Church of Columbia at the time. The old Sunday School building of this church was torn down and rebuilt in Eau Claire by the First Church and was known as the Eau Claire Presbyterian Mission Chapel.

In May, 1912, the first service was held. Mr. Ray Riddle preached, Miss Sue Wilds was organist and Mr. Whilden led the singing. A little later Dr. Reavis held open air services near the church. In October Dr. R. B. Grinnan was sent as a supply by the "Mother" church. He was pastor of the Woodrow Memorial in Waverly at the time. He served one and one-half years, then Mr. Ligon, a seminary student, filled the pulpit a short while until the First Church sent Mr. J. O. Van Meter as the pulpit supply in 1914 from the seminary. In 1916 a meeting was held at the home of Mr. Whilden by the following men: Mr. Van Meter, Prof. P. S. Carmichael, N. W. McDermid, H. W. McCreight and I. M. Keels, to decide the advisability of organizing a church. There was some opposition to this, due to the loyalty of the members to the First Church and the few Presbyterians in the town of Eau Claire, but through the continued efforts of Mr. Van Meter, and the then pastor of the First Church, Rev. Andrew Blackwood and two "Scotch Presbyterians" in Eau Claire—N. W. McDermid and Inglis McQueen Keels—grandson of the late Dr. Donald McQueen, of Sumter,—a petition was sent to Presbytery (Congaree) through T. S. Bryan, Dr. Grinnan and Dr. George Blackburn, of Arsenal Hill Church, requesting them to make Eau Claire Chapel an organized Presbyterian Church, and to be known as the Eau Claire Presbyterian Church, which was granted. J. O. Van Meter, supply pastor; elders, F. F. Whilden and N. W. McDermid; deacons, P. S. Carmichael and I. M. Keels, treasurer.

In 1919, elders were: F. F. Whilden, N. W. McDermid, P. S. Carmichael and H. W. McCreight; deacons, G. F. Bowie, T. J. Chapman and I. M. Keels, treasurer.

In 1920 Mr. Van Meter was ordained and installed pastor of the church. G. F. Bowie was made an elder, and N. D. Walker and T. J. Chapman deacons.

Membership has grown from 30 to 110. The church has been self-supporting for five years and the budget has been met every year for benevolences, but does not entirely support its pastor.

The Sunday School of the Eau Claire Chapel had as its first superintendent Prof. A. R. Banks, next a seminary student, for a year or two. H. W. McCreight took charge during the latter's summer vacation and has been superintendent ever since, having N. D. Walker as his assistant at present. Senior Christian Endeavor Society was organized five years ago, now have junior and intermediate also.

The church has spent a considerable amount on remodelling and replastering the building and a choir loft was built in 1922. Mrs. John E. Wilds is chairman, director, and pianist of the organized choir.

Revival services have been held by Dr. Reavis, Rev. George Belk, Rev. R. T. Gillespie, and Rev. R. A. Lapsley, Jr.

Plans are under way for building a manse. Church at present rents a house in Eau Claire for pastor and family; a lot has been bought near the church for the manse.

At present pastor, J. O. Van Meter; elders, H. W. McCreight, T. J. Chapman, C. B. Fraley, N. D. Walker, and Robert Moore; deacons, John E. Wilds, chairman; M. E. Wilds, J. A. Cloyd, Jr., Hilliard Miller, A. H. McDermid, J. E. Matthews, E. A. Richardson, and I. M. Keels, treasurer.

Two of the elders have gone to their reward—N. W. McDermid and G. F. Bowie.

### Edgefield

An effort was made before the War Between the States to establish a Presbyterian Church at the county seat, and a handsome sum was subscribed, but the war suspended all effort in that direction. When the war ended many of the friends of the church were dead and nothing further was done for ten years.

For a number of years Mrs. J. W. Hill, then Miss Mattie Wardlaw, was the only Presbyterian in the county. She held her membership in the First Church of Augusta, Ga. In spite of her loneliness and the seeming hopelessness, she

clung to her cherished hope that in time she would see a Presbyterian Church at Edgefield. Under Providence she became the mother of Presbyterianism in the county. She found three other persons in the county who had been raised up in the Presbyterian Church, and who were ready to help in the establishing of a church. She sent a petition to South Carolina Presbytery, asking for occasional ministerial visits, looking toward an organization. The outcome was that on May 26, 1877, Revs. J. L. Martin, R. A. Fair, W. F. Pearson, and Elders Thomas Thompson and Robert Wardlaw met at Edgefield and, with many misgivings, much hesitation and earnest prayer, organized a church of four members: Mrs. J. W. Hill, Mrs. R. S. Anderson, Miss Etta Rainsford, now Mrs. Bunyan Norris, and Mr. S. H. Manget. The organization was sustained jointly by the presbyteries of South Carolina and Charleston, since its bounds lay in each. Preaching was maintained at Edgefield C. H., and Trenton and Johnston were preaching stations within the bounds of the Church with four members. The one man was elected as elder and Mrs. Hill automatically became the board of deacons, the board of trustees, church and Sunday School treasurer and Sunday School superintendent. These offices she filled most efficiently and only relinquished them as she found some one to fill them. In May, 1880, Rev. S. L. Morris visited the church and by invitation held a meeting at Trenton, which resulted in ten members. In 1882 Mr. Morris became the pastor. When he became its pastor the church had increased its membership to 30 members and a house of worship had been erected at Trenton. Rev. Mr. Morris established a fourth preaching point at the "Pavilion" of the Huzzars near the home of B. R. Tillman. The next building was at Johnston, dedicated June, 1883.

The Highview Church came next, and last was that at Edgefield, erected on a lot bought of W. E. Lynch for \$250.00, in May, 1885.

The four church buildings were erected within eight years after the organization of four members.

During that time there was only one organization, all preferring to stay together. Mr. Morris preached to two of these

stations each Sabbath. He received into the church 130 members, baptized 65, leaving a membership of 120 when he accepted a call to Macon, Ga., in the fall of 1889.

The church remained without a pastor until the following fall, when Rev. J. M. Plowden accepted a call. Under his pastorate the first manse was built on the lot opposite the depot. The lot for the manse and several Communion sets were given by Mrs. Norris. The manse was built on the building and loan plan. Mrs. Hill undertook to raise the monthly payments by teaching music and any way that presented itself. Later, Dr. Hill and Dr. Lynch assumed the payments. At the death of Dr. Lynch, Mr. W. L. Dunovant took his place and at the death of Dr. Hill, Mr. W. W. Adams took his place; thus were the payments made and thus was the faith of this good woman rewarded.

In 1910 the present site was bought of W. W. Adams for \$750.00 and the new manse erected at a cost of \$3,000.00, all of which has been paid, the Woman's Society raising more than \$800.00 of the amount in six years.

In 1891 the Edgefield Church was divided into three and Trenton and Johnston Churches were organized.

The longest pastorates are: Rev. S. L. Morris, who is now secretary of the Assembly's Home Missions; Rev. G. G. Mayes, who is connected with the *Presbyterian Progress*, and is pastor of the church at Winnsboro; Rev. T. P. Burgess, under whose pastorate the church was taken from the Home Committee's roll, and who now lives in Georgia; Rev. E. C. Bailey, who is now living in Hartsville, and Rev. H. E. Wright, under whose pastorate the church was remodeled and new Sunday School rooms added.

While the struggle is still on, the church feels that the results justify the early efforts and that the faith of the founder is being rewarded daily.

### Hopkins

In 1890 Mrs. A. M. Hopkins and Mrs. M. J. Gorman, two Presbyterian women at Hopkins, desiring services here, requested the Columbia Seminary to send a student to preach two Sundays in the month. This request was granted and the



students came regularly during the session for a period of twenty-five years, preaching two sermons a day in the school house.

In 1915 Mr. William Stork, the student supplying the pulpit, persuaded the band of Presbyterians to organize a church. The organization was perfected in 1916 and W. A. Downing, a student, supplied the pulpit. Dr. J. R. Hopkins was elected elder and T. D. Hopkins deacon. Ordination services were held on Sunday afternoon, June 11, Rev. G. A. Blackburn, Rev. R. B. Grinnan, and Elders D. W. Robinson and N. W. Edmunds officiating. There were fifteen charter members.

In May, 1918, Rev. A. P. Toomer was called and was ordained and installed pastor on the 23rd. He also supplied the Eastover Church, preaching twice a month at each place.

On July 14, 1918, A. M. McGregor, a former elder of Reedy Creek Church, was installed an elder. On September 22, R. D. Williamson was ordained and installed as deacon by Mr. Toomer. An unused Methodist church in the community was bought. Mr. Toomer served the church two years and it flourished.

In 1920 the Eastover Church withdrew from the group and we had to call upon the Seminary students again. For four years we were grouped with Rowan Chapel. During this time we were supplied by Messrs. J. R. Woodson, H. B. Dendy, C. D. Brearley, and T. B. Hay. One summer during this period the Men's Evangelistic Club of Columbia conducted services and held the congregation together.

In October, 1924, we again united with Eastover and called Rev. A. E. S. McMahan, who served us until April, 1925. We were again supplied by students until June, when Rev. J. B. Polk was called for the summer months.

In September, Rev. W. M. Crofton was called and began his duties October the 4th.

On account of the many changes of pastors the church suffered greatly in loss of members and general interest. The present membership is twenty-five, only fifteen of whom are active. Dr. J. R. Hopkins is our only elder now.

There is an active Woman's Auxiliary, which takes an interest in the welfare of the church and contributes to all causes of the church at large.

### Johnston

The Johnston Presbyterian Church was organized in 1883. There were nine charter members, Mr. and Mrs. E. M. Hicks, S. H. Mangett, Mrs. T. J. Teague, Mrs. Nora Dunlap Lott, Mrs. Margarite Dunlap, Miss Nannie Dunlap, Mr. M. B. Latimer, and Mrs. Amelia M. Latimer.

This little band of loyal Christians worked hard to build the church that we now have. The dedication sermon was preached by Rev. J. L. Girardeau, D.D. The Rev. S. L. Morris was the pastor. Other pastors who have served the church are Rev. J. M. Plowden, Rev. States Jacobs, D.D., Rev. G. G. Mayes, Rev. Stewart, Rev. Latimer, Rev. T. P. Burgess, Rev. E. C. Bailey, Rev. Lack, Rev. E. L. Barber, and Rev. H. E. Wright. Mr. J. B. Sloan, a seminary student, has supplied for us during the summer of 1926.

Although Johnston and Trenton each had a church building, they remained as one church until 1891. Under the administration of Rev. J. M. Plowden a manse was built in Edgefield, and the Johnston and Trenton were organized into separate churches.

Mr. James Simmons, Mr. E. M. Hicks, and Mr. P. B. Harrison were elders in the church for a number of years. Since their death, Dr. D. B. Frontis and J. W. Marsh have been elders. Mr. O. F. Armfield was ordained elder in 1925. Mr. Chas. Lamb and S. Theodore Marsh were deacons until the death of Mr. Lamb in 1925, when Mr. McQueen Quattlebaum was ordained to succeed him. The church membership is 20.

As our church records were lost at Presbytery several years ago we are unable to give any other information.

### Langley

Meetings were held in the Union Church, Langley, S. C., on October 10th and December 12, 1880, to consider the question of organizing a Presbyterian Church in Langley.

On January 9th, 1881, at the close of public worship, the Presbyterian Church of Langley was regularly formed according to our Form of Government. Rev. John R. Dow presided and opened the meeting with prayer. This church was re-

ceived under the care of Charleston Presbytery at the spring meeting on Edisto Island, 1881, and is now enrolled as one of the churches of that Presbytery.

Pastors: Rev. John R. Dow, the Evangelist of Charleston Presbytery, 1900; Rev. Kenneth McCaskill, 1904; Rev. W. H. Mills, Rev. F. D. Jones, Pastor of Aiken Church; Rev. T. D. Johnson, the stated supply.

Ruling Elders: 1881, A. C. Small; 1887, Mr. Small died and Mr. P. A. Emanuel was then nominated and elected as ruling elder; 1892, Mr. W. R. Smith chosen as elder; 1895, J. W. Rochester chosen as elder. In 1895, John Maxwell was made deacon and treasurer. In 1925, the Langley Presbyterian Church ceased to exist as an organization.

### Lebanon

The beginning of the Church of Lebanon was some time between 1770-1780 on Jackson Creek. David McCreight, William Hamilton, John and Alexander Robertson, James Gray and John Phillips, elders from Ireland, collected the people and became united as a church and congregation.

The first meetings were held in private home of John Robertson. The church was organized by Rev. John Simpson of Fishing Creek. After some time a log house was built for public worship on the land of John Robertson which was used for this purpose until after his death. Some misunderstanding arising with the widow as to church dues, this house was abandoned, and another of similar material was erected on the land of Joseph Chapman.

Rev. Mr. Thatcher, from the north, perhaps previous to this, preached for some time at Jackson Creek and Wolf Pen Meeting House on the Wateree. While assembled for worship at the church on Jackson Creek, in those troublesome times, men were stationed as videttes, and sentries walked their rounds to apprise the worshippers of any approaching foe. Bands of Tories were lurking around and late in the year 1780 Lord Cornwallis established his headquarters at Winnsboro.

The Rev. William Martin, a Covenanter, preached occasionally at the Jackson Creek Church. He was a warm

Whig. Rev. Mr. Simpson, from Fishing Creek, preached at Jackson Creek for two or three years subsequently to the war one week-day in the month. In 1784 or '85 the Rev. Thomas Harris McCaule received a call from Jackson Creek and Mt. Olivet for his ministerial services, he having been appointed principal of the Mt. Zion College at Winnsboro. Mr. McCaule continued to preach to the churches, it is supposed; but in April, 1786, he delivered up the united call to Presbytery and received one from Jackson Creek alone for half of his time at \$8.00 per Sabbath.

In September, 1792, Rev. Thomas H. McCaule was released from his charge at Jackson Creek and Mt. Olivet Churches, and these churches appear on the records of Presbytery for some time as vacant. Jackson Creek was supplied as a vacant church by Mr. McCaule, Gilliland and others.

In April, 1795, the church called Mr. Samuel W. Young as its pastor, and a meeting of Presbytery was called to be held on the 13th of January, 1796, for his ordination. This meeting failing, the ordination took place at Salem (Black River) with that of Mr. Foster on the 4th of February in 1796. Mt. Olivet was united with Jackson Creek in the pastorate of Mr. Young.

Rev. Samuel W. Young was the minister in 1807 of Jackson Creek (Lebanon) and Mt. Olivet; salary was quite small so he was also Clerk of Court. He was appointed as a supply of Concord, Horeb, Aimwell and Salem. The total membership of Lebanon and Mt. Olivet combined in 1813 and '14 was 120.

Lebanon and Mt. Olivet continued under the same pastorate, Rev. Samuel W. Young, until 1828. Rev. Samuel W. Young was pastor for thirty-four years and died November 8th, 1830. Rev. C. L. R. Boyd was pastor to October 24, 1838, and churches were vacant in 1838. In 1839, October 22d, the churches called Rev. G. W. Boggs and he officiated for them on several occasions, but 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. (Recorded in minutes of Harmony Presbytery, pages 213, 214, 239, 246, 254 and 256.)

On April 1st, 1841, the Rev. Malcom B. Frazier of Alabama Presbytery was called by Lebanon and installed pastor of church on 1st Sabbath in May, 1841. On April 4th, 1846, this pastoral relation was dissolved, the church declared vacant, and Presbytery supplies were appointed.

On October 8th a call was laid before Presbytery for the services of Rev. Edwin Cater, then of South Carolina Presbytery. A joint call was presented by Lebanon and Salem Churches, which was accepted by him. His installation took place January, 1844. The pastoral relation of Rev. Edwin Cater and the churches was dissolved, 1849. On December 14, 1849, the Rev. T. A. Hoyt became pastor and served to April 3rd, 1851.

From April 3, 1851, to May 20, 1886, the record showing the church's history during this time having been destroyed by fire with the manse, January 13, 1923, some of most valuable records were destroyed.

We are relying upon information given us by two of our oldest and only living members of their day, Miss Sarah N. Paul and Mr. James T. Lemmon. Miss Paul did not remember how long either of the ministers officiated but they came in order of Rev. Mr. Smith and Rev. E. P. Palmer.

The next record shows that Rev. W. C. Boggs became pastor May 20, 1866, and served to March 22, 1868. Rev. G. W. Boggs preached from April 26, 1868, to May 28, 1868. Rev. G. R. Brackett served from September 27, 1868, to November 4, 1868.

Rev. W. W. Mills became pastor Nov. 21, 1868, and served to February 24, 1884. He was an able minister and was held in highest esteem by all of his members.

During 1884, Rev. J. C. McMullen and Mr. T. H. DeGraffenreid, a seminary student, served.

Rev. Jno. P. Marion became pastor August 1st, 1884, to June 7, 1886. The church appeared to be vacant between June, 1886, and February, 1887, and Rev. H. G. Gilland, Rev. D. E. Jordan, D.D., and Rev. James Douglas preached occasionally.

In the year, February 27, 1887, Rev. H. B. Garris became pastor and continued to June 20, 1888.

The latter part of 1888 and the first of 1889 the following ministers preached occasionally: Rev. Douglas Harrison, Rev. W. G. White, Rev. J. L. McLin and Rev. M. R. Kirkpatrick. Rev. W. G. White became pastor in 1889, and served to March, 1891. Rev. W. B. White, a son of Rev. W. G. White, began preaching on March 26, 1891, and served to October 16, 1892. Rev. W. K. Boggs preached occasionally in latter part of 1892.

The congregation became scattered and was farther from the church, and the Old Stone Church building became dangerous to worship in and a new church was built at the present site. Rev. D. E. Todd served as pastor while the new church was being erected and preached in the Parsonage Academy near the Stone Parsonage. His services began March 12, 1893, and continued to December 10, 1893.

In 1894 the following ministers preached occasionally: Rev. W. K. Boggs, Rev. D. Harrison, Rev. McLean and Rev. M. R. Kirkpatrick.

Rev. James Russell became pastor August 8, 1894, and served to April 25, 1897.

Rev. M. R. Kirkpatrick served as supply occasionally in latter part of 1897.

Rev. A. M. McNaull served as supply from July 1st, 1899, to fall.

Rev. R. F. Kirkpatrick became pastor June 17, 1900, to September 27, 1903. During this period the Manse property was sold and a new Manse erected near the present church.

From January 18, 1903, Rev. J. R. Millard served as pastor until December 11, 1910. During this administration the church building was burned and was rebuilt in 1911 at the same site.

Rev. F. Ray Riddle served as supply during 1911 and 1912, who was a seminary student.

Rev. F. D. Vaughan became pastor May 1st, 1913, and served to November 10, 1918, at which time he was released by Session and volunteered in the World War and was stricken with pneumonia while in camp at Louisville, Ky., and died on Thanksgiving Day of same year.

Rev. W. K. Chapman became pastor April, 1919, and continued until March 1st, 1921.

Rev. D. A. Swicord, a recent graduate of Columbia Seminary, served from April, 1921, to August of same year, at which time he left for Korea as a missionary.

Rev. J. Sprole Lyons, Jr., served as supply from August, 1921, to October 1st, 1922.

Rev. C. Groshon Gunn became pastor November, 1922, and served until April 1st, 1923. The Manse was burned during Rev. Gunn's administration.

From April 1st, 1923, the church was supplied by J. Daniel Henderson, a seminary student, to October 1st, 1923.

On November 1st, 1923, Rev. J. Sprole Lyons, Jr., became pastor and is serving at present.

### Longtown

Longtown Presbyterian Church was organized by a committee from Bethel Presbytery on Saturday, December 9, 1882, consisting of Rev. T. A. Trenholm, Chairman, and Revs. W. W. Mills, J. C. McMullen and Elder I. N. Withers of Sion Church, Winnsboro, S. C., with fourteen members, as follows: Samuel McCormick, Mrs. M. E. McCormick, Mrs. C. E. Jones, Louis T. Wilds, Mrs. Annie T. Wilds, Joseph Stewart, Thomas B. Stewart, Mrs. S. N. Stewart, Miss Jane Stewart, Miss Mary Stewart, Mrs. Rosannah Stewart. All by letter from Aimwell Church (except Mrs. Annie T. Wilds and she on profession of faith). Mrs. Sallie D. Harrison, A. F. Peay, Mrs. A. F. Peay by letter from Liberty Hill Church. Samuel McCormick and Louis T. Wilds were elected elders, and Thomas B. Stewart and A. F. Peay, deacons.

The congregation worshipped in the school house until December, 1884, when our church was finished and dedicated. The land on which it stands was given jointly by Thomas B. Stewart and Louis T. Wilds. It was through the work of Rev. J. C. McMullen that the church was organized.

### Mt. Olivet

The Rev. William Martin, a Covenanter, preached at the Wolf Pen, or Wolf Pit, before the year 1780. This Covenanter Church was located about one-fourth of a mile east of where



the Mt. Olivet Church now stands. It was built of large hewed logs and it was still standing, though very much dilapidated, as late as 1840. Between the years 1780 and 1784 the Rev. Daniel Thatcher, a member of Orange Presbytery, preached at the church, the Wolf Pen, and at Jackson's Creek Church, and it is very probable that if the church had not been organized before that, it was done during the time of his preaching. In 1784 or '85, a call was made by the churches of Mt. Olivet and Jackson's Creek for the pastoral services of the Rev. Thomas Harris McCaule, who was then the principal of the Mount Zion College at Winnsboro. This call was presented to the Presbytery of Orange and was by it reported to the newly formed Presbytery of South Carolina at its first meeting at Waxhaw Church in April, 1785, Mr. McCaule having become a member of that body.

The call was put in his hands and accepted by him. He served the two churches, it seems, until April, 1786, when he gave up Mt. Olivet to give his entire time to Jackson's Creek. The church seems to have remained vacant or with temporary supplies until it was again united with Jackson's Creek under the pastorate of Rev. Samuel Whorter Younge in 1796, he having been ordained and installed as pastor at Jackson's Creek (now Lebanon), on the 4th of February in that year. How long Mr. Younge served these churches is not known, nor is it known who succeeded him. There is among the papers of Mt. Olivet a partial record of a society organized by the members of the church September the 17th, 1799. The Rev. S. W. Younge was appointed chairman. The purpose of this society was for defraying the temporal expenses of the church. The pastor's salary was counted by pounds. The sum of 40 pounds was Mr. Younge's annual salary—or stipend. The salary was raised by assessing the pews. In some cases two or three families owned a pew together. The minute book of this period was home-made, the cover being a heavy brown paper with inner leaves of tablet paper neatly sewed together. The latest meeting on record in this book was held April 14th, 1801. At this meeting they were making preparations for building or repairing the "Meeting House," as they called the church. Mr. Younge was present at each meeting and always

appointed chairman. No records from 1801 to 1836. The Rev. C. L. Boyd was pastor in 1836, but when his pastorate began or ended is not known. During his pastorate a split occurred in the church and a considerable number of the members drew off and established another organization by the name of Sion. Their meeting place was about three miles west of the present location of Mt. Olivet. The cause or causes of this split are not certainly known, in one old record it is stated to have been because certain children of non-professing parents had been baptized. This division continued for some time, its records becoming confused with the church at Winnsboro, with a name so similar. Finally the breach was healed by a commission of Presbytery, of which the Rev. William Brearley was a member.

The congregation was again united under the pastorate of the Rev. Mitchell Peden, who served this church and Aimwell near Ridgeway. When he began is not known, but it is known he moved to Mississippi in 1845. The next supply was Rev. M. D. Fraser, of Winnsboro. It soon, however, came under a joint pastorate with Concord served by Rev. James R. Gilland. Mr. Gilland was elected a professor in Davidson College in 1852, and was succeeded in the pastorate by Rev. William J. McCormick. Mr. McCormick moved to Florida in 1857 and was succeeded by Rev. T. W. Ervin, who served for nineteen years, and then in 1878 moved to Texas. The Rev. James Douglas came next, who continued in the pastorate until his death in 1904.

It is much to be regretted that nothing whatever is known of the eldership previous to 1840. About that time the Session was composed of Captain James Johnston, Captain Archibald Beaty, Doctor Carothers and Robert Caldwell. About 1845 Dr. Carothers moved to Mississippi and Robert Caldwell to Chester County within the bounds of Catholic Church. They were succeeded in the eldership by Captain Daniel McCullough and James E. Caldwell.

There are no records further until Rev. J. M. Holladay, pastor at Winnsboro, began to supply the pulpit, which he did until he left Winnsboro in 1915. In the fall of that year the Rev. G. G. Mayes became pastor-elect. He was not in-

stalled by Presbytery until March 18th, 1917. The membership, never large, by this time had become very small, but heroically struggling to keep up the church. In 1921 it was giving to the benevolent causes of the church \$358.00 and for pastor's salary \$318.00, being an average of thirty-one dollars and eighty cents per member. In that year there came to it a staggering blow in the death of Mr. T. L. Johnson, who had served in the eldership for forty-one years and was the recognized leader in all of its activities. The church has never rallied from this loss and it seems at this writing that its history is made.

### Pine Tree

Pine Tree Church was founded about the year 1812 by pioneer settlers of Scotland. The first place of worship was a brush arbor on Caney Branch. In 1820 a church was built on Georgetown Hill. This was a small log structure with one chimney. The logs for the building and for the seats were hewn by the members of the church. The first pastor was a Mr. Frazier, who served until 1825, when the church secured the service of Rev. John D. McFarland. Rev. McFarland, who could trace his lineage to the Earls of Scotland, was one of the great men of his day. During the early part of his ministry he was a missionary doing work along the Northern River Valleys. During his ministry at Pine Tree he preached two sermons on Sunday, one in English and one in Gaelic for the benefit of those who did not understand English. He served Pine Tree Church until 1843.

After a few years, the membership and wealth of the church having increased, it was decided to build a more comfortable place of worship, centrally located. The church was moved to the head of Bell Branch, a large, comfortable building, one of the best of that day, being erected there. In addition to the church a number of sheds were built to be used during camp meetings.

We have no record of the pastorate of the church for a period of eight years. In 1851 the church secured the services of Rev. T. R. English, who served until 1859.

During the period of the war the church was supplied by the Rev. Harrison, Rev. McDuffie, and Rev. McIntyre. In 1867 Rev. T. R. English returned as stated supply until 1869. At that time the church secured the services of Rev. S. H. Hay, who served until 1873. On March 24, 1873, Rev. Robert Bradley was installed pastor and served until November 8, 1891. Rev. T. F. Boozer supplied the church from 1891 to 1893. On May 28, 1893, Rev. C. O. Martindale was installed as pastor and served for a period of one year.

During 1894 and 1895 Mr. C. M. Richards, a seminary student, supplied the church. On February 18, 1896, he was called as pastor and installed May 17. He served until October, 1900. Mr. McNaul came as stated supply at that time and served until 1904. Rev. G. M. Howerton was pastor from 1904 until October, 1907. It was about this time that the S. A. L. Ry. was completed and the membership of the church having increased considerably, it was decided to have two places of worship instead of one. One church was built at Bethune, a station named for one of the old elders of Pine Tree Church, and the other church was built at Cassatt, another station on the S. A. L. Railway. The building at Cassatt took the name of the Mother church, Pine Tree, and was ready for worship in May, 1905. Both churches were served by the same pastor, the minister dividing his time between the two churches. The parsonage is located in Bethune.

From 1907 until 1912 the churches were supplied by students from the seminary: Mr. Simpson, Mr. Marion and Mr. Bailey each serving for a short length of time. In 1912 Rev. J. M. Forbis came as pastor, and for thirteen years he has been the faithful Shepherd of his flock. He, like William Jennings Bryan, has no patience with the theory of Evolution, but holds to the teachings of Jesus Christ, his Lord and Master, whom he serves.

### **Richland**

The first seeds of Presbyterianism were sown in Lower Richland in the form of a mission Sunday School established near the spot of the present Old Richland Church in 1873 by a

student of the Columbia Seminary, Reverend T. L. Haman, with the aid of Reverend James Russell, of Chester. This work lasted but a short time, as both of these men were called to other fields. Mr. Haman, upon graduation, accepted a call to Vaiden, Mississippi, where he served for forty years until he was called Home to his reward.

The community changed considerably about this time. Several young men, some of whom were Presbyterians and some Lutherans, moved into it and three or four of them married Presbyterian girls. Children were born to these homes and realizing the necessity for religious influence, these people joined together and built a church three miles south of East-over and called it Richland Presbyterian Church.

The building committee of this church consisted of the following: Messrs. J. J. Kaminer, G. A. Kaminer, Joseph Bates, J. P. Garrick, T. H. Auld and S. J. Dwight. The church was built in 1883 and dedicated with eleven members by Dr. John L. Girardeau in May, 1884. The text of his sermon was a part of the thirteenth verse of the sixth chapter of Isaiah, "As a teil tree and as an oak whose substance is in them when they cast their leaves; so the holy substance shall be the substance thereof."

The church was presented to the Charleston Presbytery and Dr. John Dow, who was then evangelist of the Presbytery, took charge of the work for two years. The church prospered under his able leadership, and through the untiring efforts of the women of the congregation, who have ever been faithful to the cause, numerous improvements were made. From one of their number, Mrs. Jane Joyner, had come the land for church and cemetery and to the church they added a handsome organ, chandeliers and a silver Communion service.

At this time a Sunday School and Ladies' Society were organized and both of these have lasted and have borne fruit with the exception of a few years until the present time.

For a long period after Dr. Dow left the church was supplied almost entirely by seminary students. During this time it was served by men who have since been great successes in the ministerial field and Richland Church is justly proud of

the noble ministers who have served it. Among these must be mentioned: Dr. S. C. Byrd, of Columbia; Dr. R. O. Flinn, of Atlanta; Dr. William Anderson, of Dallas; Dr. Richard Gillespie, of Columbia; and Dr. Hugh Murchison, of Columbia, and last but by no means least, Dr. R. C. Reid, who was recently called to his Heavenly Home.

In the year 1919 the congregation decided that the church should be moved to the Town of Eastover, where it would have a greater field of work. The movement was started under Reverend A. P. Toomer and after several years of hard work the new brick church was completed and occupied under the leadership of Reverend E. A. Dillard in August, 1922. The new church was appropriately named Richland Church as a memorial to those who had striven and worked to establish and carry on the great work of Old Richland Church.

The land for the new church was donated by Messrs. H. G. Bates, L. M. Yelton, F. G. Auld and C. G. Rowland, and the Building Committee consisted of: Messrs. R. C. Hamer, J. N. Hardee, F. G. Auld, Alfred Scarborough and J. B. Bates.

The church is now in charge of Reverend W. M. Crofton, who is doing a wonderful work. The membership has grown from eleven charter members to more than fifty and the church boasts a growing Sunday School and a live Missionary Society and Ladies Auxiliary.

Most of the charter members have been called to their reward but they still live in this memorial and their mantles have fallen on younger shoulders to carry on the work for which they fought so hard. By God's help may Richland Church be a light to guide many to our Father's House!

(Written by MRS. JOE BATES.)

### **Rose Hill**

The first religious work done in Rose Hill was led by Mr. F. L. Outlaw, now deceased, assisted by Mr. Y. P. Scruggs and Miss Bessie Black. These organized a Sunday School in the old school house, and carried it on for two or three years, beginning in 1913.

Among others who came to their assistance were Miss Emily Dick and Mr. and Mrs. Wyatt Taylor. Sometime after 1915 the meeting place was transferred to a building at the Palmetto Mill. Here it continued till Mr. M. F. Daniels, while at the Columbia Theological Seminary, with the help of Mr. J. B. Spillman, changed a part of the Sunday School back to the Rose Hill school house and began to preach there regularly.

This work prospered, and finally under the leadership of Mr. Daniels on October 31, 1919, the Rose Hill Presbyterian Church was organized by Congaree Presbytery with thirty charter members.

Mr. S. A. Dillard and Mr. H. W. Mitchum were elected elders, and Mr. J. W. Dreher, deacon.

Rev. M. F. Daniels continued to supply the church till called to Georgia.

Rev. E. S. Campbell was then engaged as supply and on June 20, 1920 was called as pastor. He accepted and was installed November 5, 1920. He was pastor till November 27, 1922.

The pulpit was supplied by various ministers till May 9, 1923, when Rev. B. F. Yandell was ordained and installed as pastor. The following year Mr. Yandell accepted a call to North Carolina on June 1, 1924. Since that time the church has been kept open, though without a regular pastor.

Besides the officers who were charter members, the following have served: As elders: R. T. Ritchie, D. W. Andrews, J. T. Dabbs, Auburn Woods, R. H. Worrell, S. S. Henson. As deacons: Fred Ropp, R. T. Ritchie, D. W. Andrews, J. T. Dabbs, F. L. Outlaw, R. H. Worrell, Auburn Woods, W. N. Hudson, S. S. Henson, John Tyner and R. F. Crowder.

The church building is a handsome stone building holding about 200, with individual class rooms for the Sunday School. It is the only church of any denomination in its part of the city. This is in the year 1925. The growth and size of the church can be found in the Minutes of the General Assembly.



### Rowan

The first members of Rowan Presbyterian Church were chiefly from a group of Presbyterians who were formerly members of Hopewell Presbyterian Church, which had been dissolved in 1904. At the request of these parties and others Rev. J. C. Rowan, then pastor of the Presbyterian Church at Camden, S. C., held services twice each month, in the afternoons, in one of the school rooms of the Lugoff public school. The services were well attended, and in August, 1916, Mr. Rowan assisted by the Rev. J. M. Forbis of Bethune, S. C., organized the church, under the name of Rowan Chapel, with a membership of fourteen. Mr. Rowan continued to serve the church, until his removal from Camden, and during this time the present church building was begun and nearly completed. Upon Mr. Rowan's removal from Camden, Dr. Edwin Muller, who succeeded him, also continued the work at Rowan Chapel until failing health forced him to give it up. The church had no services for some time, although the building was completed and a Sunday School was carried on continuously. In 1921, the "Billy Sunday Evangelist Club" of Columbia, S. C., began holding services at the church, and through their efforts and especially of Mr. J. B. Spillman, arrangements were made to have one of the students from the Columbia Theological Seminary hold services twice per month. Mr. H. B. Dendy was the first student to take charge of the work, and continued until his graduation in May, 1922. Mr. C. D. Brearley, also a theological student, succeeded him and remained until February, 1923, when he in turn was followed by Mr. T. B. Hay, then a student at the seminary. In October, 1924, the Presbyterian Church at Longtown, S. C., Aimwell Presbyterian Church at Ridgeway, S. C., and Rowan Chapel entered into an agreement to unite in calling a pastor to serve the three churches. Mr. T. B. Hay, having completed his course at the seminary, was called to the three churches and accepted the call. The church building having been completed and all debts against it paid, on August 30, 1925, it was formally dedicated by the Rev. J. C. Rowan, who had founded it and for whom it was named. At a meeting of the congregation and Session

on that day, the name of the church was changed to "Rowan Presbyterian Church." The church now has a membership of thirty-two.

### **Salem (Fairfield County)**

The following copied from Howe's History of the Presbyterian Church in South Carolina, is the earliest record we have of Salem's organization: "Salem (Little River) which had been recently organized, applied at the Sixth Stated Session of the Presbytery of Harmony held in Augusta, Nov. 12th-16th, 1812, to be taken under its care. Supplies were at different times appointed for it, mostly to be filled by Rev. Sam'l Youngue."

From Vol. VIII, pp. 265-269, "Statutes of South Carolina," we find an act of 1813 chartering Salem Church by the name of "The Salem Presbyterian Church, Fairfield District." This charter was to last only fourteen years, and has never been renewed.

The land on which the church stands, consists of five acres given by Thos. Means. In 1896, a manse was erected on five adjoining acres of land given by Mrs. Virginia Preston Means and her sons [grandsons of Gov. John Hugh Means] "on account of the love we have for Salem Church whereat the Means family have in, successive generations, worshipped."

In 1817, Salem united with Sion Church, Winnsboro. under the pastorate of Rev. Anthony Ross. The Ladies of the two churches made their pastor a life member of the American Bible Society. Rev. Mr. Brearley was the next pastor. In 1829, Rev. Robt. Means became stated supply of Salem. The membership at this time was 33. A goodly portion of the membership of Salem seemed to have been made up of people who had come from Antrim County, Ireland, Synod of Ulster. These people were Scotch-Irish. Between 1836 and 1847, the following served as pastors or supplies: Rev. R. S. Gladney and Rev. R. C. Ketchum. The call made to Mr. Ketchum was at a salary of \$700 for full time, or \$500 for half time. The lowest salary recorded in the history of this church was \$275, about 1900, for half time, then it began to rise again and at present is \$1,800.

In 1847, Salem joined Lebanon, with Rev. Edwin Cater as pastor. He was a revivalist type and the church membership was increased to 92. From 1850 to 1873, the following served as pastors—there being one supply, M. D. Frazer, from the Seminary: Rev. T. A. Hoyt, E. P. Palmer, T. E. Smith, D. A. Todd, D. C. Boggs, F. P. Mullally, W. B. Corbett.

From the first records mention is made of colored servants being baptized and admitted to the membership of the church. On May 1, 1870, the session set off the colored members as a colored church by the name of "Salem Church, Fairfield," by order of Harmony Presbytery.

The minutes of the Session have accounts of the discipline of the members for non-attendance on public worship and communion, profanity, drunkenness, etc. In 1873, Rev. W. W. Mills became pastor and served 11 yrs. The older members still refer lovingly to his useful pastorate. Rev. H. B. Garris, pastor from 1885 to 1892, then Salem was united with Mizpah, Chester County, Mr. G. T. Bourne being supply. After graduating, Mr. Bourne was pastor. In 1892, the new church building was erected and dedicated. The Ladies Aid Society rendered valuable aid in building the church and manse.

Rev. W. A. Hafner, supplied to 1896-97; Rev. W. W. Sadler, pastor in 1898; Rev. R. F. Kirkpatrick, 1900-1902; Rev. J. R. Millard, 1903-1911; Mr. Ray Riddle, supplied in 1911; Rev. F. D. Vaughan. The last named was pastor from 1913 to 1918, when he was given leave of absence to train for chaplain at Camp Taylor, Louisville, Ky. On Nov. 28, 1918, he died of pneumonia. During Mr. Vaughan's pastorate the membership reached its highest record, 205 members. The wave, movement from country to town helped to reduce the number, and at present it is 148.

Mr. D. A. Swicord served as supply, and then the church had preaching every Sunday. He was called as pastor, from which he resigned to go as a missionary to Korea in 1921.

Rev. J. S. Lyons, Jr., acted as supply from 1921 to 1922; Rev. C. G. Gunn, as pastor from 1922 to 1923; Mr. J. D. Henderson, supplied during the summer of 1923; Rev. J. S.

Lyons, Jr., returned as pastor in October, 1923, was installed March 28, 1924. He is the present pastor of Salem and Lebanon Church at which places he preaches every Sunday. For one hundred and thirteen years, through five wars, Salem Church has stood. Under the leadership of so able a man, she should justify her existence as a "Watch-tower in Zion." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us and let us run with patience the race that is set before us."

### Saluda

In 1896 when Saluda County was carved from the side of Edgefield, there was no Presbyterian church within the confines of the new county; J. H. Ligon and family and Mrs. W. C. Edwards being the only Presbyterians within a radius of some ten miles of the county seat.

With the coming of H. S. Cunningham, who published the county paper and was also principal of the local school, together with his numerous family of this faith, the little band of Presbyterians were encouraged to buy a church lot in 1899 for the sum of \$40. This lot is beautifully situated and today worth many times the purchase price. Alluring offers have been made for it for other purposes, all of which have been refused in the hope it will yet be used for a Presbyterian place of worship.

Referring to the Minutes of Presbytery we find the following: A request for organization of a church was made April 10, 1900. The following commission was appointed to meet May 3, 1900, at Saluda: J. L. Williamson, R. H. Nall, D. J. Blackwell, Elders E. M. Hix and W. E. Pelham.

On September 4th, 1900, at the Fall meeting of Presbytery of South Carolina, the commission to organize the church at Saluda reported as follows: The Commission to organize at Saluda met May 3, 1900, J. L. Williamson, D. J. Blackwell, and Elder H. M. Hix were present.

After a sermon by J. L. Williamson from Heb. 11:6, the Commission proceeded to business.

Letters of ten members of Johnston Church were read and approved. Miss Susan Walton, a member of Harmony Church, Salkahatchie, was enrolled under Paragraph 277, Book of Church Order.

These eleven persons were constituted a church. J. H. Ligon and H. S. Cunningham were elected elders. Both having been ordained, Mr. Cunningham was installed; the installation of Mr. Ligon was delayed on account of sickness.

W. R. Cunningham was elected deacon. Not being ready to accept the office, he was not ordained.

The church was named Saluda Presbyterian Church.

D. J. Blackwell was appointed Moderator of the Session until a pastor should be called, preaching one Sunday afternoon service a month for about a year. He and Rev. Mr. McLees conducted two or three days' services.

Rev. T. P. Burgess was sent in 1907 as supply. Coming up from Edgefield he preached every first Sabbath night, alternating in the Methodist, Baptist and Lutheran Churches, all of which had been offered for that purpose. He continued to supply until 1911, at which time there were some twelve or more members and a live Missionary and Ladies' Aid Society conducted. The building of a church was being discussed, though the idea had to be reluctantly abandoned as the Mayes families moved to a distant State reducing the members to less than a half.

In 1914, Rev. E. C. Bailey of Edgefield preached several times for the Saluda flock, holding services a few days in the Lutheran Church, since which time we have had no preaching, with the exception of two services by Rev. Mr. Lack from Edgefield.

The members have died, moved to other places, or been affiliated with other denominations until at present there are only two, Mrs. W. C. Edwards and her son, Theron.

Even a small house of worship might have held the little band together and attracted others in a community of other denominations.

As far as we have any record Rev. G. G. Mayes was the first Presbyterian ever to have preached in Saluda town or county.

### Shandon

In the year 1913 a number of Presbyterians living in the town of Shandon, then a suburb of Columbia, had a vision of a church growing up in their community: Messrs. Henry C. Davis and Thos. M. Glenn were the pioneer leaders in the movement. In their efforts they were greatly encouraged by Dr. Jas. O. Reavis and the Home Mission Committee of the Presbytery. After a canvass of the community, a meeting of the Presbyterians was called on October 12, 1913, in the Shandon Baptist Church. There was a very small attendance and the outlook was not very encouraging. Rev. R. B. Grinnan, Pastor of the Woodrow Memorial Church, was present and saved the day. A committee was appointed to secure a suitable lot upon which to erect a building. On the following Sunday afternoon a Sunday School was organized in the Shandon Methodist Church, which was very kindly offered by that congregation. This school continued to meet there until a fire destroyed the building, when the K. of P. Hall was secured as a meeting place. Here in an "upper room," around a big stove much of the foundation work was done. It was during this time that a preaching service was undertaken, attended only by twelve to fifteen persons who were thoroughly in earnest. During this trying time the little band was held together largely by the efforts of Mrs. D. P. Duncan, a consecrated Christian woman, who gave of her time and talents to the upbuilding of the kingdom.

Shortly after the little mission began operating, the women of the congregation felt that they should have a share in the work, and accordingly on November 13th, 1913, a little band of thirteen—a lucky number for the church—met and organized themselves into an Aid Society, and immediately began work for a church organization. It was through their efforts and sacrifice that one of the three lots on which the present building stands was purchased and paid for, the other two lots having been given by Dr. W. B. Burney.

Later, the place of meeting was changed from the K. of P. hall to the auditorium of the Public School building, where services were held regularly each Sunday. Believing that



the time had arrived for an organization, a petition was presented to Congaree Presbytery at its Spring meeting in 1916, which was approved, and a Commission consisting of Rev. R. B. Grinnan as Moderator, Rev. H. A. White and Rev. A. W. Blackwood, with Elders T. M. Glenn and R. L. Moore, was appointed to organize the new church. This Commission met in the school building on Sunday, May 7, 1916. The sermon was preached by Rev. Jas. O. Reavis, D.D., by request. Certificates of membership were presented by 50 persons and 3 were received upon a profession of their faith. These persons entered into a covenant and were organized into a church. Messrs. T. M. Glenn, Y. R. Scruggs, and J. H. M. Beatty were elected elders, and Messrs. H. C. Davis, Joel A. Smith, W. M. B. Davant and M. M. Freeman were elected deacons. Rev. R. B. Grinnan was requested to act as stated supply with Rev. Neil McInnis as assistant, in which capacity he served for some time. Thus began the Shandon Presbyterian Church.

Immediately plans were made for the erection of a suitable house of worship on the lots already provided. A building committee was appointed, and work commenced on the building August 24th, 1916. The faith of the members was tried very many times during this period in the life of the organization for lack of funds, but they proceeded in that faith which refused to be put down and after many trials and tribulations the building was completed and opened for service on a cold November day in 1916 amid great rejoicing.

Before the church building had been completed Dr. Grinnan removed from the city, and on October 8, 1916, Rev. W. S. Harden was called to labor in the field as stated supply, in which capacity he served until October 28, 1919, when he was regularly installed as the first pastor of the church. This relation existed until April 1, 1923, when he removed to other fields of labor. During this pastorate the work of the church began to look more favorable; the church had now grown from a membership of 53 to that of 279 members, and a manse had been erected on the lot adjoining the church.

On May 20, 1923, a call was extended to Rev. F. Ray Riddle to become pastor. The call was accepted and on September 30, 1923, he was installed as the second pastor. Un-



der his leadership the work has gone forward until the membership now numbers 320, with a large and ever growing Sunday School, organized Bible Classes, a Junior, Intermediate and Senior Christian Endeavor Society, and an active Woman's Auxiliary of over 100 members, all working together for the building up of the kingdom.

The following officers are now serving the church: Elders: B. D. Cranshaw, J. P. Elliott, M. M. Freeman, W. A. Harrison, J. W. Portrum; Deacons W. D. Barrett, J. C. Copeland, A. B. Craig, H. W. Moffett, J. J. Neil, and Joel A. Smith.

This church is proud of its short but glorious past and for all of its blessings are grateful to the Heavenly Father. We face the future with a bright hope that it may be used under the direction of the Holy Spirit to accomplish even greater things for the coming of the Kingdom on earth.

### Sion

The first record we have of this church is found in a sketch supposed to have been written by Col. William McCreight, who was one of its first elders. From this source we learn that the congregation was received under the care of the South Carolina Presbytery—the “First South Carolina”—as it came to be called in 1799, not as an organized church, but rather as a mission or preaching station. The Rev. Robert McCollough was preaching here at that time. In 1801, the Rev. John Foster came from Salem (B. R.) Church to Winnsboro as the President of Mount Zion College, and the congregation secured him as a pulpit supply for the two years he was connected with the college. When next, the Trustees of the Mount Zion Society went after a president for the college, the congregation joined them and they went up to York and offered the college and church to the Rev. George Reid. “At this time” to quote the old manuscript “there was no division as respects religion, all being in favor of the Presbyterian Religion, and the congregation being small, it was their wish to get a Presbyterian Minister Professor in the College, and from what the Society could give him for teaching and from what the church could give

him for preaching, it would be an inducement for a minister to continue amongst us." Mr. Reid was induced to come and was installed the first pastor by the "First" Presbytery of South Carolina in March, 1805. "About this time it is believed the congregation, as it had been called up to this time, was organized into a church, taking as its name 'Sion.'" The Presbytery met in the college as there was no house of worship yet erected. The preaching to the congregation had been done in the County Court House.

The first division came in 1807, when a few members broke off and organized a Methodist Church and in a short time had built themselves a neat church of brick. This seems to have been the first church building in the town.

The first Sacrament of the Lord's Supper was administered on the 18th of June, 1809, under a large shed belonging to Mr. Crayton Buchanan.

The congregation numbered twenty-seven and had three elders, William McCreight, James Beaty and Thomas Russell.

The first building was begun in 1809, and finished in 1811. When the town was laid out there were four lots set apart on the public square, one for a Court House, one for a jail, one for a market and the other for a church. The first three were built as designed, but the congregation thought the place too public for a church and concluded to let it be sold. This is the corner upon which the present Bank of Fairfield is situated and next to which the present church stands. Major Thomas Means and his brother Robt. deeded to the church the lot two blocks back where the old church now stands.

Mr. Reid continued to serve the church most acceptably even after he had severed his connection with the college. In 1810, he got a dismissal from the congregation and moved to North Carolina.

The church was now vacant, but went on building their "House of Worship." It was of brick, 50 by 30 feet, 21 feet high, with galleries on three sides. The first sermon was preached in it on Saturday before the second Sabbath of September, 1811, by the Rev. B. R. Montgomery. On the next day the Lord's Supper was administered by him and the Rev.

John Davis. The church was without a minister, but the elders met the congregation on the Sabbath, prayed, sung and read sermons, in which they were assisted by two divinity students of the college. One of these, Mr. Francis Porter, after licensure supplied the pulpit for some time.

In 1813, the church gave a call to the Rev. Anthony Ross which he accepted. The church was prosperous and harmonious under the pastorate of Mr. Ross until a division of sentiment occurred 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 them and the minister and his Session, they seceded from the church and erected a small church in another part of the village and formed an organization, where they could enjoy "liberty of conscience" as they termed it, "and sing Psalms of their own choice." This is the origin of the Associate Reformed Church in Winnsboro. After some time had elapsed the animosities subsided and the members of these two communions began to mingle together in the public worship of God and to this day the best of Christian feeling exists between the two congregations.

During, and it is said because of, the Psalmody controversy Mr. Ross thought it best to leave, which he did in 1822, and for two years the church was without a pulpit supply. In 1824, Mr. John McKinney, a licentiate of Carlisle Presbytery, Pennsylvania, supplied the pulpit for nine months.

Application was next made to Princeton Seminary for a supply. In compliance with this request the Rev. William Brearley came and began to preach as a supply, December, 1825. At this time the church had fifty members and two elders. The next year Mr. Brearley was unanimously called to the pastorate, which he must have accepted though there is no record of his installation. He continued to serve the church until 1841, at which time he accepted a call to the church at Darlington, S. C., where he spent the remainder of his life.

During this pastorate of fourteen years, Mr. Brearley labored most faithfully together with his Session to bring the people of their charge up to a higher standard of Christian living.

They were diligent in the administering of discipline. The records tell of many trials. The most common offence seems to have been that of intemperance. It was, however, by no means the only offence noticed. They were faithful in their oversight of the slaves. Many of these were received into the communion of the church, their children baptized and a catechism specially prepared for them used. Another outstanding feature in the records was the frequent mention of spiritual awakenings. On one occasion when Dr. Daniel Baker had preached for but five days as many as fifty persons professed a hope of salvation. Nor were the children of the church neglected. Nearly every page of the records tell of baptisms.

The Rev. Samuel H. Hay was ordained and installed the next pastor on the 28th of October, 1844, and served the church until the 4th of April, 1846, when he was dismissed by Presbytery to the Presbytery of Charleston.

The church next called the Rev. Malcolm D. Fraser, lately pastor of Lebanon Church, who was installed on the fourth Sabbath of April, 1846.

In June, 1853, Dr. Daniel Baker visited the church for the second time. Great interest was awakened in the congregation. Eleven persons were admitted to the communion "all of whom were affectionately welcomed and encouraged to participate in the Christian cause," to use the language of the record. Mr. Fraser seemed to have been all the while in feeble health. In November of that year—1853—he gave notice of his purpose to resign and at an adjourned meeting of the Presbytery during Synod at Anderson, the pastoral relation was dissolved. He continued to reside within the bounds of the church as late as 1856, blessed it with his presence and was often found moderating the meetings of the Session.

Repeated efforts were made during the next year to secure a pastor. As many as three calls were made before the Rev. James Douglas was induced to accept the pastorate, which he did November, 1855.

The membership at this time was 68 whites and 28 blacks. In October, 1857, a meeting of the male members was called

to consider the erection of a new house of worship. In 1858, the church sent representatives to a meeting in Columbia called by the Revs. Thomas Smythe and Edward Cater to "confer on the subject matter of an ultimate union with the A. R. P. Church." Nothing came of either of these two good moves. The pastor being in failing health, was given indefinite leave of absence in August, 1858, and the Session kept up the public worship.

The next year Col. William McCreight died, after having served as ruling elder for more than fifty years. He was a man of great strength of character and was most faithful in the discharge of his duties to the church. He had been in large measure the guiding hand and the inspiring spirit in the days of struggle in the church. During this period the spiritual interest of the colored people was diligently looked after. A Sabbath School especially for them was conducted by the Session and they were received into the full communion of the church. The appeal of outside agencies had become so numerous that the Session found it necessary to protect the pulpit and congregation by special resolution. A representative of the American Bible Society and Rev. William E. Boggs, representing the cause of Tract Distribution in the Army, were allowed to speak and make their appeal from the pulpit in 1862. There is no record of Mr. Douglas being with the church after 1863. The Rev. William E. Boggs was asked in February of the next year to supply the pulpit until April or longer "if not called into the Confederate Service." He was soon called, however, into the service of the Army as chaplain of the Sixth South Carolina Infantry and not until August, 1865, do we find him back with the church. The War Between the States having now been fought and the status of the colored people having been changed by its issue, the spiritual condition and church relationship of that people came up anew for consideration by the Session. Mr. Boggs proposed the appointment of rulers or elders from their number as officers in the church, failing to carry his Session with him, the matter was taken to Presbytery. What the Presbytery did, does not show in the records of the church. In March, 1866, after Mr. Boggs had

accepted a call to the First Presbyterian Church of Columbia and was no longer a member of the Session though presiding at the meeting by courtesy, the church resolved and did elect at the regular meeting of prayer for the colored people a number of deacons or supervisors from among them "to have a general oversight of their moral conduct and to report on same from time to time to the Session." The Presbytery, when the records went up for review, excepted to the alternate title "Supervisors." From this time the colored people began to withdraw from the communion and to form a church of their own. It was in this year that Mr. A. S. Douglas came to the church by letter from the Spartanburg Church and was made an elder one month after his reception. There came also in this year to the pulpit the Rev. G. R. Brackett, as a young man, first as supply and afterward as pastor. He was not installed until 1868. His pastorate was of short duration but long enough for him to impress himself upon the community. By 1871, the Second Church of Charleston had succeeded in inducing him to come to them. During this period the church lost by death Mr. Samuel G. Barkley, a man who had served in the eldership for many years and, judging from the records, faithful to his trust.

The Rev. E. M. Green came after the departure of Dr. Brackett as a supply for about one year. He is at this writing, the Rev. Dr. Green of Danville, Ky., the oldest surviving occupant of the pulpit. At this time Miss Kitty Rion was received as the "youngest applicant for church membership that ever appeared before the Session."

In the year 1872, Mr. James McCreight, who had served with his father in the eldership for many years, fell in sleep. Like a son with the father, he was faithful to his trust.

The Rev. C. E. Chichester succeeded Dr. Green in the pulpit. He preached his first sermon May 25th, 1873, using as a text, Acts 10:27. "Therefore came I unto you as soon as I was sent for; I ask therefore for what intent ye have sent for me." His ministry is recalled by the older members of the present day church. Names yet on the roll now begin to appear and what is now to be written is more of the nature of current events.



On July 10th, 1877, Mr. James R. Aiken died. He had been for twenty-seven years an elder and for twenty-six years the clerk of Session. And, oh! that all clerks could write the hand he did and would take the pains characteristic of him. Mr. Aiken must have been a "Strict Constructionist Presbyterian." The positions he took on the questions that came before Session would indicate this. In his death the church lost a faithful officer.

Mr. Chichester served the church for a little more than four years, when he was dismissed to Charleston Presbytery to become chaplain to the seamen at that port. In April, 1878, Rev. H. B. Pratt came to the pulpit. He was a man of fixed rules and settled convictions. One of these was not to stay too long in any one place, and so, after a useful ministry of only four years he left, over the protest of his congregation. During this pastorate the church building was altered. Two-thirds of the gallery was removed, the pulpit that had stood high on the wall was lowered, a vestibule built at the entrance and a pulpit recess at the rear of the building.

In 1880, Mr. James W. Law died, after having served as elder for eight years and for a part of that time as clerk of Session. Mr. I. N. Withers, who had become an elder at the beginning of this year, was made his successor as clerk. About this same time Messrs. J. Mc. Beaty and J. G. McCants came also into the Session.

Rev. D. E. Jordan, D.D., was called to the pastorate July 23rd, 1882, and soon afterward entered upon the longest pastorate in the history of the church. In September of the same year Mr. J. C. Caldwell came from Mt. Olivet and was installed in the eldership about the same time Dr. Jordan was in the pastorate. Thus did two strong Presbyters come at once.

The membership of the church at this time was about one hundred. Mr. O. R. Thompson, for many years an elder, died the next year and in his death the church sustained a distinct loss; he was a man that loved his church and delighted in its service. Soon after this Mr. J. P. Caldwell, son of J. C. Caldwell, was made an elder and once again father and son served together. The next year, 1886, brought into the Session



another strong character in Mr. W. H. Witherow, who came from Marion, S. C., to teach in Mt. Zion Institute. About this time, Mr. I. N. Withers, who had been an elder for twelve years and nearly the whole while clerk of Session entered into his eternal rest. Captain Withers, as he was always called, was a man that could always be depended upon. There were few meetings of the Session he did not attend, wise in council and faithful in detail, he made a good officer.

Mr. J. C. Caldwell now becomes the clerk of Session and it is a pleasure to follow him through the records.

The most serious concern during this period was of a financial nature. The times were hard and the town not growing. There were many congregational meetings to consider deficits.

In the early part of 1893, Rev. W. W. Orr of the A. R. P. Church held a Union meeting in the town, which resulted in twenty-five additions on profession. In 1893, the Presbytery sent down to the Session the question, "whether it was advisable to form Ladies' Missionary Societies," and the Session of this church voted in the negative.

There arose about this time some confusion as to the correct name of the church. When it was first incorporated by the Civil Power, it was as Sion. When this charter was renewed at a later date, it was written Scion and in some of the documents it was being spelled Zion. The congregation and the Presbytery in 1897, determined the name to be Sion. There had been in the county a church by the name of Zion, a split-off of the Mt. Olivet Church and in Howe's History this had become confused with the church at Winnsboro.

Messrs. James M. Smith and William A. Beaty came into the eldership in July, 1900. Dr. Jordan in January, 1902, on account of failing health, asked for an assistant pastor, offering to pay two-thirds of the salary of such. The matter was considered but the Session declined to put it formally before the congregation for action. In October of that year, Dr. Jordan entered into rest, having served the church for twenty years. A tablet to his memory is to be seen on the wall of the church today, the silent testimony of a people's affection. In the same month of the old pastor's going away, Mr. W. H.

Witherow went to join the Church Triumphant also.

A Mr. Bradshaw, a student in Columbia Seminary, was engaged as pulpit supply for a time. The membership of the church at this time was 139.

In January, 1903, Rev. S. C. Byrd was called to the pastorate and began his labors in March of that year. He was installed on the 17th of May, all the churches of the town uniting in the services. By 1904 the membership had reached 185. In June of this year Revs. McLees and Wardlaw, evangelists of the Synod, held a meeting which was largely attended by the entire community. Great good was done among the membership and twenty-five were added to the church on profession.

Mr. Byrd remained with the congregation but three years when he gave up the pastorate to become the President of Chicora College, then located in Greenville.

In the following October, Rev. J. M. Holladay was called and was installed on the first Sabbath of December. The most noticeable thing in the records at this time was the marked improvement in the finances. The publishing of the facts and figures under the leadership of Mr. J. C. Caldwell and the adoption of the envelope system seemed to have been responsible for this. The membership in 1907 was 198.

At a congregational meeting held on the 16th of July, 1907, another move toward a "New House of Worship" was launched. Finance and location committees were appointed. The plan, then begin considered, called for \$15,000.00 and it was proposed to divide this amount into 300 shares of \$50.00 each and the money to be raised before the building should be started. In February, 1910, the property owned on Liberty Street was exchanged for the property now owned on Washington Street. At that time the lot extended to Vanderhorst Street. The difference paid was \$2,750.00. On the property then stood the "Old Aiken Home," a most commodious and well built residence. This was used for a manse until destroyed by fire on the 26th of November, 1911. This was a serious loss. However, the Session and board of deacons met next day to devise ways and means to rebuild at once. Not

until the next year did active operations in this direction begin. The result is the present imposing manse. A better minister's home is hard to find. The total cost was \$6,200.00.

The next severe blow that came was the death of Mr. A. S. Douglas in January, 1914. He had been made an elder one month after his reception and served as such for 46 years and for 44 years superintendent of the Sabbath School. His name was a synonym for faithfulness; regular and systematic in all his ways, humble in spirit and steadfast in his adherence to the faith of his church, his life was a benediction.

In May, 1915, Dr. Holladay gave notice of his desire to accept a call "back to Old Virginia," the church reluctantly accepted to his request and the relationship was dissolved by Presbytery, June 2nd.

At a congregational meeting held the 1st of October following, Rev. G. G. Mayes was called to the pastorate. The Presbytery approved of the call on the 10th and met in adjourned session to install him December 31st, 1915. Thus began the happy pastorate that is yet continuing.

Mr. J. P. Caldwell, after a lingering illness, died on the 14th of September, 1916, and on the 28th of October following his father, the venerable J. C. Caldwell, followed him unto the Church Triumphant. "Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them." Mr. J. C. Caldwell as a clerk was a model. His records were most accurately and neatly kept.

Mr. J. M. Smith was made his successor as clerk. In January, 1917, Messrs. W. D. Douglas, J. C. Buchanan and C. A. Stevenson were inducted into the eldership.

At a congregational meeting held about this time the money on hand, that had been raised for a new church, was by unanimous vote used to liquidate the debt resting on the church for the manse. Thus the church had retrieved its loss in the fire and also at the same time the second effort for a new church passed into history.

On August 19th, 1918, Mr. James G. McCants, for many years a ruling elder, for some time the superintendent of the Sabbath School, and always a sweet tenor singer in the public worship, passed to his reward.

Mr. T. K. Elliott was received January 5th, 1919, from Bethel A. R. P. Church, Winnsboro, where he had been from young manhood a ruling elder. On May the 25th of same year he was installed an elder in Sion along with Mr. J. C. Kirkpatrick, who had previously been received from Mt. Pleasant Church, where he had been for many years an elder.

The membership at this time was reported as 223. In September, 1919, Dr. W. H. Miley, Synodical Evangelist, held a union meeting under a tent where the present church building now stands. Great interest was manifested by the entire community. The business houses were closed and the Court of General Sessions adjourned for the hours of service. The church was revived and some 17 persons received into the communion on profession.

In 1920, the pastor of Bethel A. R. P. Church being ill in the hospital, the pastor of Sion held services alternately in the two churches for several weeks, during which time a member was dismissed by his Session and received into Bethel, he moderating both Sessions.

In 1922, an agitation for a new church was begun for the third time, which resulted in the present building, occupied for the first time April 24th, 1923. The Presbytery met in the building that month, before the pews were installed. The total cost of the structure is around \$26,000.00.

### **St. Matthews**

The Presbyterian Church of St. Matthews is a monument to the faithful services of the late Rev. J. L. McLees, of Orangeburg. For approximately ten years he gave his time willingly and without remuneration, in an effort to establish a Presbyterian Church in this town. Through his efforts, and the efforts of a few faithful women, a church was organized in 1906. Those who ably assisted in this work were Mrs. C. R. James, Mrs. W. W. Oliver, Miss Ella Salley, Mrs. J. S. Wannamaker, Mrs. R. D. Zimmerman, Mrs. Olin Dantzler, and a few others. For some years the services were conducted in the Masonic Hall, but in 1916 the present church building was erected at a cost of \$3,800.00.

Rev. Daniel Iverson was called to the pastorate of this church in September, 1917, and served in that capacity until December 31st, 1919. Prior to this time he had served as a supply while still attending the seminary. It was due in a large measure to his energy and enthusiasm that the final efforts to build the church were crowned with success.

He was succeeded in 1920 by the Rev. H. D. Corbett, who builded worthily on the foundations laid for him by Dr. McLees and Mr. Iverson. On February 20th, 1922, Mr. Corbett left this field to accept the pastorate of the Presbyterian Church at Bowling Green, S. C. From that date until 1924 the church was vacant, but services were conducted from time to time by various supplies. February 1st, 1924, the Rev. C. D. Brearley was called to the pastorate of the church and has continued in that capacity until the present time.

Although our church is comparatively young, it is a power for good in the community. We have a real live organization and God has richly blessed us during recent months. The Woman's Auxiliary has kept this church going through the years of discouragement. They have always taken a most active part in its affairs, but the men are now beginning to show a like interest. Four new deacons and one new elder have recently been elected and all of them have gone to work with an earnestness that is to be admired.

Two years ago this church reported a membership of 49, while today we have a membership of 81. But the growth in membership cannot be compared with the growth in interest and in consecration. With the continued blessing of our Heavenly Father this church has before it a very bright future.

### **Turkey Creek**

Turkey Creek Church was organized August 23, 1858, by Harmony Presbytery through a commission upon which had been appointed Rev. Thomas English, Rev. W. W. Wilson with Elder John R. Shaw. At that time Wiley Kelley, John R. Shaw and Alexander McLean were chosen elders. This record is all that we have been able to secure concerning this organization.

### Union

Union Church is situated eight miles southwest from Winnsboro, in Fairfield County. Two other denominations of Christians had first attempted to organize a church at this point, so that when the Presbyterians came to organize in July, 1889, they found a church building already erected. This building had been erected by the community for whatever evangelical church would afford them services. The Rev. II. B. Garris, Evangelist of Bethel Presbytery, began preaching there some time previous to the above date. Through him the people of the community petitioned Bethel Presbytery to organize them into a church. The commission of Presbytery found a number of the members of "Old Horeb" Church some five miles distant and some of the Lebanon Church members that were ready to enter such an organization. The roll was made up of seventeen received by letter and five on confession. Two elders and two deacons were elected; of these, two are still serving the church as elders. Mr. Garris supplied the pulpit once a month for a year. In 1890 the Rev. W. B. White came to them as their first pastor. His labor, so greatly blessed, was of short duration. By 1892 the membership had increased to sixty-nine. In this year Mr. White resigned in order to go as a missionary to China. In January of the next year Rev. D. A. Todd came to them and served as supply and then pastor for one year and three months. He was succeeded immediately by the Rev. James Russell, who preached and labored among them as pastor for three years. From the spring of 1897 to that of 1900 the church was without an under-shepherd. The Rev. R. F. Kirkpatrick next came and served them for three years, severing his relationship with them in the fall of 1903 to go as a home missionary in the then "Indian Territory." The Rev. J. R. Millard, the pastor of the Lebanon Church, began at this time to serve them and continued to do so until 1910, when he left Fairfield County for work elsewhere. During all these years the church had but the one service per month. On the leaving of Mr. Millard, the Rev. J. M. Holladay, of Winnsboro, became their supply, giving them two afternoon services. This continued until Dr. Holladay left Winnsboro in 1915. The Rev. F. D. Vaughan, the then pastor of Salem and Lebanon Churches, was secured for



one service per month in the afternoon. This continued until Mr. Vaughan was given a leave of absence in 1918, to serve as chaplain in the army then being raised for the "World War." Mr. Vaughan was in camp for but a short while when he contracted pneumonia and died at Camp Buckner in Kentucky. The Rev. W. H. Chatman then came to them as a supply for two services per month. He remained with them for a part of two years. In 1921 the Rev. G. G. Mayes, pastor of the Winnsboro Church, began to preach for them two Sabbath afternoons of each month, which continues to the present time.

This church, never large in membership, finds the secret of its existence not in the pastors it has had, though it has had some faithful ones, but in the men and women that constituted its membership from the beginning. Among those who have passed to their reward, should be mentioned: Mr. J. B. Murray, born in County Antrim, Ireland, first a member of the A. R. P. Church, but upon moving to this community he cast in his lot first with Horeb and afterward became a charter member of Union. He was one of its first two elders, the first clerk of Session and the secretary and treasurer of the Sabbath School. In all the relations of life he was faithful and an example to his brethren. He served Union but for four years when he fell on sleep in the blessed hope of a glorious resurrection. The next that should be mentioned is Mr. James R. Harvey, who came to Union from Lebanon Church and was made its second clerk of Session. Mr. Harvey was intensely interested in his church and served it faithfully until God took him in 1913, leaving behind the impress of his character that abides to this day. Two other elders who, like Mr. Harvey, came from Lebanon and like him have their good works to follow them, A. J. Milling and R. Y. Lemmon. It is such men that make a community and a church.

This community has given four men to the gospel ministry. One to the Baptist Church, one to the Methodist and two to the Presbyterian Church: Rev. Mills Lemmon, who was first an elder in Union and now for many years a pastor in Pee Dee Presbytery, and Rev. Russell A. Park, now the pastor of Lake City Church in Harmony Presbytery.

This little church was never in a more flourishing condition than it is today.



## ENOREE PRESBYTERY

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### Antioch

The original Antioch Presbyterian Church, an offshoot of Nazareth Church, Spartanburg County, was organized in 1843, with twenty-three members. Of these eleven were of the family of Denny Anderson, Sr., a soldier of the American Revolution, who donated ten acres of land near Cashville, S. C., for a church and cemetery. The church seems to have done good work until changed conditions following the Confederate War left a weak congregation barely able to hold a pastor. The organization, including the most of its membership, was removed to Reidville, four miles away, about 1883. "The Session met at the residence of Elder A. Coan, January 2d, 1884, and unanimously resolved to call Rev. R. H. Reid for one-half his time as stated supply." This congregation worshipped in the chapel of the old Reidville Female College until it occupied its own building on a corner of the college campus in 1889. This is now the flourishing Reidville Presbyterian Church.

As time passed the Cashville community changed. A number of new people came in; some to occupy their own farms. The old church building meanwhile was used for funeral services. About 1899, a Union Sunday School was organized. Summers this was conducted in the old church; winters, in the schoolhouse near Cashville. This soon enlisted the interest and sympathy of that zealous missionary preacher, the Rev. B. P. Reid. Old Antioch became "his last and greatest ecclesiastical love." With heart and hands already full, for four or five years he gave a Sunday afternoon each month to it. "He thought and worked and talked and prayed Old Antioch back to life again." In 1903, he conducted a several days' meeting in the old church, and an organization was effected the next year with nine members, including one elder and one deacon, and the name Old Antioch. While serving four or five other churches, Mr. Reid supplied this church with an afternoon a month, at a salary of \$25.00 to \$75.00 a year—

and this he usually turned back into the activities of the church—until he was stricken with paralysis, 1912, while still in his prime. His lamented death occurred December 4, 1913.

Mr. Reid left a wide-awake, forward-looking organization of sixty-one members, with three elders and four deacons. In 1913, the Rev. A. H. Griffith was installed pastor, with a salary of \$180.00 for two afternoons a month. During his pastorate, which terminated April 3, 1916, the membership (largely recruited from a floating population after revival services) reached 124, with four elders and six deacons.

During the pastorate of the Rev. J. F. Ligon—two years ending November, 1918—there were ninety-one resident members.

The next pastorate, that of the Rev. C. O'N. Martindale, March, 1919, to March, 1924, was marked by the death of the senior elder and clerk of the Session, J. S. Kilgore.

Total contribution to all causes of the church reached \$1,065.00 in 1920.

June, 1924, the Rev. W. C. Copeland entered upon this pastorate for services two afternoons a month and fifth Sunday mornings, with eighty-five members, five elders and four deacons. The church maintains a regular Sunday School, which is slowly adding to the church membership, a Woman's Auxiliary, a live organization of laymen, and the Palmer Reid Society of young children.

The following have served as elders of the church: J. S. Kilgore (1904-1921), W. P. Fowler (1904—), N. P. Anderson (1909—), N. R. Gaston (1914—), L. Leonard (1918—), W. B. Kilgore (1923—); as deacons, B. Wood (1904—), F. O. Dillard (1909—), T. R. Perry (1909—), F. D. Ellis (1909—), W. B. Kilgore (1914-1923), Thurman Fowler (1914—), A. W. Leonard (1914—), G. P. Fowler (1918—), J. H. Kilgore (1921—), J. T. Hayes (1923—).

Old Antioch is regularly grouped with Nazareth and Reidville. It is not located in a Presbyterian community, and absentee-land-ownership characterizes much of its enviroing territory. But with a generous number of children being reared in the church, the future looks brighter. In this con-

fidence funds are being gradually but surely raised for a new building, which will be undertaken when all the necessary cost is in sight.

### **Buffalo**

The scattering of the congregation of this church has resulted in the Sessions Book's disappearance, and so the record must be guessed at. About 1912 or 1913, a church was organized by authority of Enoree Presbytery at Buffalo; the building used was the church erected by the Union-Buffalo Mill Company, for joint occupancy by such religious organizations as were eligible.

The Baptists having withdrawn from use of the building into a church of their own, the Methodist congregation very cordially welcomed the Presbyterians in our attempt to organize.

The requirements of our Book of Church Order having been complied with, a church was organized.

Two ruling elders were elected, ordained and installed; these were Mr. J. L. Padgett and Mr. J. B. Todd, both of Buffalo.

The church was supplied for some time by Rev. J. F. Mathe-son, by Mr. Darby Fulton, later missionary to Japan, and several others.

There seemed to be a prospect of a good, strong church; but about 1913, or 1914, a Mr. Arthur was brought from New England by the mill owners to take charge of the mill business.

In the resignations that grew out of his administration, nearly all of our members and officers left the town, and not enough were left to continue the work.

For several years the work of the Buffalo Church has entirely stopped.

### **Campobello, Formerly North Pacolet**

North Pacolet Presbyterian Church was organized in 1780. The elders of this church, so far as can be gathered, were J. Jackson, R. Caruth. Other elders mentioned in the years that followed were: A. F. Jackson, B. W. Clark, William Jackson,

Joseph Finger. The names of other elders are in records which have been lost.

The Rev. Thomas Newton, 1790, is the first minister of whom we have record. While the church was frequently vacant, the following ministers served the church in its long history: Revs. Messrs. Templeton, Montgomery, W. C. Davis, Dunlap in 1793, James Gilliland, Sr., James Gilliland, Jr., Daniel Gray, Thomas Archibald, Braynard, J. Hillhouse, F. Porter, J. F. Kennedy, A. J. Pearson, M. Curtis, C. B. Stewart, P. H. Folker, Z. V. Holmes, A. A. Morse, M. Morse, R. H. Reid, J. B. Hillhouse, W. Baird, C. B. Smith, A. P. Smith, M. Robertson, A. A. Porter, T. H. Law, T. W. White, E. F. Hyde, J. W. Query.

Since 1917, this church has been served by the pastors of Landrum Church. Mr. K. F. Lancaster is the present clerk of the Session. In 1900, Enoree granted the congregation the privilege of moving to the town of Campobello. In 1905, Enoree Presbytery, upon petition of the congregation, changed the name from "North Pacolet Presbyterian Church" to the "Campobello Presbyterian Church."

The last pastor of the Campobello Church was Rev. W. G. Neville, who resigned in the summer of 1925 to go out as missionary to Brazil.

### Cane Creek

Just after the close of the American Revolution, probably in 1784, though the exact date is uncertain, the Quakers, then a numerous sect in lower Union District, built two "meeting-houses"—one, called "Padgett's Creek," in the northwestern part of the district and one, called "Cane Creek," about two miles west of where Santuc village now stands. It is with Cane Creek that this sketch is concerned.

Owing to their opposition to slavery, the Quakers began moving west to Ohio and Indiana early in the eighteenth century and, about 1805, sold the meetinghouse to one "Spill" Glenn, who intended to move it to use as a barn. Several gentlemen of the neighborhood, however, bought it from Glenn and presented it to the people as a church building for all de-

nominations. The names of these donors were: Major Samuel Otterson (*not* Atterson, as Howe's History has it), James Dugan, Joseph McJunkin, Abram McJunkin, William Hobson, and James Jeter, all of whom had been soldiers of the Revolution. The building was used regularly by all denominations until about 1850, with increasing bitterness and friction as to which denomination the ownership was vested in; the matter was finally taken to the courts and the Presbyterians adjudged the owners. About five years prior to this time, the Presbyterian Church had been much hurt by a division within itself, caused chiefly by differences between the large slave- and land-owners on one side and the smaller slave- and land-owners on the other. Nearly half the church (wealthy land-owners) left the denomination and aligned themselves about equally with the Methodists and Baptists. It took fully half a century for the hurts and enmities caused by this schism to heal. Cane Creek congregation (the Presbyterians) at once sank from the largest denomination in the section, in numbers, to the third and has remained so until recently.

After the Civil War, Cane Creek barely existed for some years, but began growing stronger in the seventies, but again the congregation was divided (this time amicably, however), when in 1877, Mt. Vernon Church, just a few miles away, was formed from her members. This folly of a country church division is apparent today, for neither Cane Creek nor Mt. Vernon has ever been able to do the work they would have done had they been consolidated.

In 1884, it was thought best to move the church to the village of Santuc, where it now stands; the neat little church being largely built of the materials of the old.

#### ORGANIZATION AND MINISTERS

Just when Cane Creek Church was organized is not known. Rev. Jas. H. Saye, who was pastor of the church in 1839, says: "Whether a Presbyterian Church was ever formally organized at Cane Creek is to me unknown; the more probable supposition is that it grew into existence as an organized church, rather than so constituted by Presbyterial action." At any

event, it was regularly functioning as a Presbyterian Church in 1820, when Mr. Hillhouse, who was the first pastor of Unionville Church, occasionally filled its pulpit. The first regular pastor was a Mr. Chesney, who taught in Unionville and supplied both that church and Cane Creek. Since 1826, the following ministers have served the church: Reverends Daniel Lewis Gray (1829), Jephtha Harrison (1832 to '35), Aaron Williams (1836 to '38), Jas. H. Saye (1839 to 1860), W. F. Farrow (1861-'62), Robert Douglass (1863 to 1864), D. A. Todd (1866 to '68), D. L. Baker (1870), J. S. Bailey (1871 to 1883), B. G. Clifford (1884), J. W. Query (1885 to 1893), Mr. Russell (1900), W. H. White (1901 to 1905). From this time until about 1912 the church was supplied very irregularly by different ministers and theological students; from 1912 to 1923, arrangements were made by which the church was supplied once a month by students from Columbia Seminary.

In May, 1923, Rev. A. R. Batchelor, a graduate of Columbia Seminary and a native of New York State, became the regular pastor, preaching twice a month. He has continued most acceptably in that position to the present.

Elders—The first elders of Cane Creek Church were Maj. Samuel Otterson and James Dugan; others serving with them and since are: Joseph McJunkin, Abram McJunkin, John Steen, Stephen Johnson, R. G. Hobson, Dr. J. C. Jeter, L. B. Jeter, Sr., Benjamin Gregory, Jeremiah H. Hamilton, Dr. C. Young, Frank Hobson, James McJunkin, R. G. Otts, George Spencer, A. S. McJunkin, Archie Gordon, R. C. Farr, William Crocker, James Carter, D. B. Fant, Jno. A. Fant, J. M. J. Fant, R. H. Carter, and M. Russell Jeter—the three last named are still living. The present deacons are, Richard Jenkins, Robert Crocker, Maxcy Crosby, and R. P. Jeter.

### Carlisle

Carlisle Presbyterian Church, Enoree Presbytery, was organized about 1898, by the Rev. Jas. R. Russell. The following have either served as regular pastors, or supplied the pulpit at various times: J. H. Roseboro, J. L. Coker, Darby Fulton, P. W. Dubose, A. R. Cotes, Marshall Woodson, A. R. Batchelor. Elders, W. E. Ratchford and F. Ratchford.

### Center Point

Center Point Presbyterian Church, a mission of Nazareth Church, was organized November 22nd, 1883, Rev. A. A. James, chairman of commission. The charter officers were: Elders—Charles A. Barry, Thos. J. Moore. Deacons: James H. Anderson, Sam C. Miller, and Robt. W. West; with twenty-eight members.

Additional elders: Robt. Miller Otts, John C. Anderson, James Henry Anderson. Additional deacons: John M. Switzer, John P. Fielder, Richard H. Barry, Paul V. Moore, J. M. Mason Anderson, John Bagwell and Herman Entriken.

Pastors and supplies: W. L. Boggs, 1890-1897; A. H. Atkins, 1898-1901; C. A. B. Jennings, 1902-1908; J. J. Harrell, 1909; L. W. Brown, 1910-1913; Sam L. Wilson, November, 1913-November, 1914; Rev. T. D. Johnston, 1915-1919.

We have been unable to secure history after 1914. The present pastor is Rev. Paul S. McChesney, Woodruff, S. C.

### Clifton

Clifton was organized in 1888 under the evangelistic service of Rev. N. J. Holmes.

Charter officers: Elders—C. G. Falls, H. J. Whitaker, H. J. Pettit, F. M. Logan. Deacons—M. S. Mitchell, Frank Moses, F. T. Radford. Additional elders—J. P. Cudd, Wm. Jenkins, W. E. Lyscomb, W. W. Lancaster, W. A. West, W. A. Tinsley. Additional deacons—A. F. Metcalf, D. E. Stewart, John Pettit, W. E. Montgomery, W. A. Tinsley, R. L. Burgess.

Pastors—N. J. Holmes, W. L. Boggs, J. P. Stevenson, T. P. Burgess, and W. G. Neville.

### Dunean

On Sunday, May 23rd, 1926, a commission consisting of Rev. J. K. Roberts, Chairman; Rev. R. C. Morrison, Rev. E. P. Davis, D. D., and elders W. M. Stenhouse of the Reedy River Church and R. N. Ward of the First Presbyterian Church, Greenville, S. C., appointed by Enoree Presbytery to organize a church at Dunean Mill village, Greenville, S. C., met upon said date. After sermon by Rev. J. K. Roberts, the commis-



sion organized the Dunean Presbyterian Church with seven charter members, all of whom were heads of families, and ordained and installed the following officers: Elders: J. A. Morgan and W. T. Roddy; deacons: C. G. Lankford, R. R. Adkins and J. M. O'Shields.

The Sunday School was organized the second Sabbath in January, 1926, with one scholar, two visitors, three teachers and the minister, Rev. J. K. Roberts, present. The following Sunday nine scholars were present. The school continued to grow each Sunday until now they have 88 on the roll, 21 of whom are on the cradle roll, with an average attendance of 60. Mr. C. G. Lankford is the Superintendent of the Sunday School.

### **Enoree, Sedalia**

In October, 1871, in the regular meeting of Bethel Presbytery, at the request of several persons residing in the western part of Union County, S. C., Presbytery appointed a commission consisting of Rev. A. A. James, Rev. W. H. Dickson, Ruling Elders C. Gage and William A. Nicholson, to visit the neighborhood, and, if the way be clear, to organize a church previous to the next meeting of Presbytery.

On March 30, 1872, this commission met at the call of the chairman, Rev. A. A. James. After religious services, letters were presented, and the church was organized by the name of Enoree, with the following members: John R. Minter, F. D. Minter, Mrs. Mary Ferguson, Alice Browning. Mr. John R. Minter was elected, ordained and installed as ruling elder. The next day the neat and commodious church building, erected entirely by the liberality of Mr. John R. Minter, "was dedicated to the Triune God," after which the members united in celebrating the Lord's Supper. For some time previous services had been conducted in the grove where the church building now stands, by the Rev. A. A. James, who continued for a time to supply the church once a month.

In October, 1872, the Presbytery of Bethel convened in this church, "and remained in session for several days." (Think of this, hurrying brethren of 1926!)

The Sessional records show a good many names admitted to membership through the years, and some dismissed to other churches elsewhere.

The pastoral supply, with protracted services at intervals, shows the following names: 1872, Rev. A. A. James; 1876-'78, W. W. Ratchford; 1879-'80, A. L. Miller; 1890, J. M. Rose; 1890-'95, B. G. Clifford; at times in 1901, '03, '05, W. R. Minter; 1907-'08, B. P. Reid; 1909, C. B. Yeargin; 1910-'12, John R. Roseboro; 1919-'21, J. F. Matheson.

During later years, protracted meetings were held by Revs. W. R. Minter, J. F. Matheson, T. D. Johnson, and C. O'N. Martindale. Doubtless other meetings were held before this, beside the recorded one by the Rev. A. A. James. The one by Mr. Martindale made an especially profound impression on the entire community, because of his unique and powerful presentations of Bible teachings.

The following officers were elected ruling elders and deacons, from its organization in 1872: Ruling elders—1872, John R. Minter; 1887, William T. Betsill; 1890, L. J. Browning; 1901, James E. Minter. Deacons—1887, J. R. Minter, Jr.; 1890, W. E. Ratchford; 1893, Charles A. Betsill; 1912, B. B. Betsill; 1912, C. C. Rochester.

There is a mute appeal in the history of this church. Its life began in the big heart of Mr. John R. Minter, and his faithful associates. A fine country section, where an active, regular pastoral supply would by now have resulted in a strong church; too weak in membership to support a pastor except for once a month services; often being without any pastor; struggling to keep the fire burning on God's altar, needing the support of sustentation; giving to the ministry a brilliant son of the church, William R. Minter, D.D., who several times held great revivals in his mother church, and after important work elsewhere, is now the honored pastor of the First Church, Austin, Texas. And another brother, the faithful elder who has kept the church alive until now, Mr. James E. Minter.

In 1925, the depression caused by deflation of 1920 and the boll weevil, made business conditions such that it became necessary for Mr. James E. Minter and his family to leave the field.

Their parting worship was a very liberal offering to church benevolent causes and Thornwell Orphanage.

None of the members now remain except one or two; and the neat, well-kept church building, in its pretty grove, is silent, waiting until the Master shall quicken her into life again.

### Fairforest

Fairforest Church had its beginning from some Scotch-Irish Presbyterian families who came to this state from Pennsylvania in 1751, and settled along the basin of Fairforest Creek in the northern part of Union County. This section was then on the frontier of civilization. The first place of worship used by this colony was on the site of what is now the Fairforest Cemetery.

The first minister who visited them was Rev. Jos. Tate, who preached to them in 1754. They built a log meeting-house, and were supplied at intervals by several other ministers; prominent among whom was Dr. Joseph Alexander, who supplied the church just before and during the Revolutionary War.

The congregation was not formally organized into a church until 1771; the elders were, James Mayes, James McIlwain, William Patton, Joseph Kelso, and John Davidson.

A new church building was erected about 1786. The first meeting of the Session, of which we have record, was held August 16, 1791, composed as follows: Rev. David Barr, moderator; elders present, John Davidson, Joseph Kelso, William Patton, James Mayes, Hugh Means, James McIlwain, and Robert Harris. These early records deal almost entirely with judicial business, and tell very little of the other affairs of the church.

Rev. Wm. Williamson was ordained and installed first pastor of this church in 1793. He continued pastor until 1804, when he, and some members of the congregation, removed to Ohio in order to liberate their slaves.

Rev. Daniel Gray was pastor, 1805-1816—the only pastor of this church buried in Fairforest Cemetery. Rev. Joseph Hillhouse served as pastor, 1817-1823. In 1819, a brick church was built about two miles west of the original location. Dr.

J. S. Wilson, who organized the First Presbyterian Church of Atlanta, was a nephew of Mr. Hillhouse and studied for the ministry under him.

Rev. Daniel Gray, nephew of a former pastor, by the same name, became pastor in 1831, and continued pastor until his removal to Tennessee in 1836; fourteen families of his congregation going with him. These, with their slaves, made a colony of 139. James H. Saye was pastor, 1840-1851.

Rev. A. A. James was ordained and installed pastor in July, 1851, and continued pastor until his death in 1910; never having taken a vacation during the whole time of his ministry. He served as chaplain in the army during the War Between the States; visiting the church twice a year during that time, to administer the communion.

In 1868, the first board of deacons was elected.

Mr. James organized and became the first pastor of the following churches: Grindal Shoals, in 1859; Glenn Springs, 1883; Trough Shoals, 1884; Pacolet, 1885, and Jonesville, 1889. Each of these churches received part of its membership from Fairforest Church. The number of members of Fairforest Church has varied from about two hundred to scarcely more than a tithe of that number. During the early part of the present century the congregation had become so depleted in numbers by removal of the families from the vicinity of the church, that it was thought best to abandon the old place of worship.

In 1906, Fairforest, Grindal Shoals, and Jonesville Churches were consolidated; the name "Fairforest" being retained, and the church located at the town of Jonesville.

After Mr. James became unable to serve as active pastor in 1909, Rev. J. E. Coker was made pastor in 1910 and remained until 1912. Rev. W. S. Porter was pastor 1913-1921. In 1914, a new building—the one now in use by the church—was erected. Rev. W. B. Goebel was pastor 1922-1924. In June, 1925, Rev. R. D. White became supply, and now has accepted a call to become regular pastor of this church. The present membership of the church is sixty-five. In recent years two members have devoted their lives to the service of the King-

dom, these being Rev. A. N. Littlejohn, now a member of Bethel Presbytery, and Miss Grace Farr, missionary to China.

### Fairview

The Fairview Presbyterian Church is located in Greenville County, South Carolina, Fairview Township, five miles west of Fountain Inn, on the Cooley's Bridge Road.

The above church was organized in the late fall of 1786, the following families composing the organization: John Peden's, Samuel Peden's, David Peden's, James Alexander's, and James Nesbitt's, and was received under the care of South Carolina Presbytery, April 10, 1787.

The Rev. Samuel Edmonson, of Virginia, preached the first sermon and organized the church with the following ruling elders: John Peden, Samuel Peden, James Alexander, Sr., and his son, John Alexander. The first minister to serve the church was Rev. John McCosh, for one year. Second, Rev. J. Foster Simpson and Rev. Wm. Montgomery, each preached occasionally until 1794, when Rev. James Templeton was called as stated supply for half of his time and continued for six years.

From 1800-1802, the pulpit was vacant. In 1802, the church, with Nazareth, Spartanburg County, called the Rev. James Gilliland, Jr., as pastor and continued for ten years. From 1812-1814, Rev. James Hillhouse, Rev. Thomas Archibald, Rev. Joseph Hillhouse, and Rev. Alexander Kirkpatrick were occasional supplies as appointed by Presbytery. From 1814-1816, Rev. Hugh Dickson served the church for one-fourth his time. Again the Rev. James Hillhouse served for six months, followed by Rev. Thomas Archibald for one year, and Rev. Alexander Kirkpatrick for two years; Rev. Thomas Baird for two years, 1818-1820; Rev. Michael Dickson serving Fairview and Nazareth from 1820-1827, vacant from 1827-1832. Messrs. Watson and Craig holding occasional services as appointed by Presbytery with Rev. Arthur Mooney. In 1832, Rev. John Boggs took charge as supply, later as pastor, followed by Rev. David Humphreys for three years. He was succeeded by Rev. Wm. Carlisle in 1838, who was stated supply for six years. He was followed by Rev. John McKittrick for two years, then

Rev. E. T. Buist as stated supply for six years. This brings us to the ministry of Rev. C. B. Stewart, which extended over a period of thirty years, eighteen years as stated supply and twelve years as pastor, and embraces the era of greatest church enterprise and prosperity. His worthy successor was Rev. Marion C. Britt, from 1884-1889, as pastor for three-fourths of his time. He was followed by Rev. W. G. F. Wallace, from 1890-1891, as stated supply for three-fourths of his time. He was followed by Rev. H. W. Burwell as pastor for seven years, succeeded by Rev. D. S. McAllister as pastor for one year, 1902. Rev. W. W. Ruff, of Virginia, for three-fourths of his time, 1903-1907; Rev. Robert E. Henderlite, of Virginia, as pastor for three-fourths of his time from 1908-1913; Rev. R. G. Matheson, of Alabama, as pastor for three-fourths of his time from 1914-1921; he was succeeded by Rev. J. N. McCord of South Carolina for full time from 1921 to the present, July 15, 1925.

Elders from 1786-1925: John Peden, Samuel Peden, James Alexander, John Alexander, Alexander Peden, William Peden, Robert Morrow, Anthony Savage, James Peden, T. W. Alexander, Lindsey A. Baker, David A. Morton, James Dunbar, James Alexander, Jr., Alexander Thompson, Adam Stenhouse, John M. Harrison, Austin Williams, James E. Savage, A. Wilson Peden, Thomas H. Stall, William A. Harrison, Thomas L. Woodside, William L. Hopkins, David R. Anderson, Robert Wham, David Stoddard, J. Whitner Kennedy, H. B. Stewart, Adam S. Peden, M. Perry Nash, James L. Stoddard, James M. Peden, A. McQ. Martin, J. D. McKittrick, James B. Wasson, Robert J. Hopkins, W. Stewart Peden, and Thomas R. Goldsmith.

The office of deacon established in 1858.

Deacons from 1858-1925: John T. Stenhouse, William Nesbitt, T. C. Peden, Thomas L. Woodside, W. L. Hopkins, C. D. Nesbitt, A. S. Peden, M. Perry Nash, E. W. Nash, Thomas C. Harrison, D. R. Anderson, Thomas H. Stall, S. T. McKittrick, D. M. Peden, J. T. Peden, J. Wistar Stewart, J. S. Peden, James M. Thackston, J. D. McKittrick, Robert J. Hopkins, James B. Wasson, J. Wistar McDowell, W. Stewart Peden,

Thomas R. Goldsmith, J. Walter Peden, Stewart A. Fowler, Henry B. Peden, W. A. Hopkins, Anderson H. Stewart, Charles D. Armstrong, Sidney E. Smith, Hugh McCarter.

There have been four church buildings, two built of logs, third of brick, and fourth frame. History only mentions the dedication of the last two, the brick church August 11, 1818, by Rev. Carter; the frame by Rev. David Humphreys, May 15, 1858, assisted by Rev. E. T. Buist. The above building was erected by Mr. Robert Wham, afterwards an elder in the same, and its fine appearance and almost faultless preservation to-day, 1925, stands as a monument to his judgment as to material to be used and his honesty as a workman.

The congregation of Fairview has always been a homogeneous body. Those who first composed it and the pious households of godly men and women that have been added to it from time to time, belonging to a common ancestry; they had the same faith and customs. The history of Fairview as a consequence has not been a process of harmonizing conflicting elements with a composite result, as is true of so many churches, and other institutions in this country. On the contrary, the natural and almost uninterrupted growth of an unmixed Scotch Presbyterian Church on American soil; this growth has been remarkably uniform in its nature. It has been a progress not by sudden expansion, but by a regular increase. It has the proud distinction of being the mother of Presbyterianism in Greenville County, and of many, many churches in other states, colonists who have carried with them her faith and spirit. Several of her sons are in the ministry, Rev. Andrew Peden, Rev. Calvin L. Stewart, and Rev. W. W. Sprouse. One candidate at the present time, Fred Hopkins. From the first organization to the present about fourteen hundred names have been enrolled as members. The church has suffered greatly at times from emigration. At present we number about one hundred and thirty-six active members.

#### SOCIETIES OF FAIRVIEW CHURCH

The Burwell Aid and Missionary Society was organized about 1892, and continues in active work. The Christian Endeavor, composed of the young men and women, was organized



in 1910. The Busy Bees, composed of small girls and boys, support an orphan. The Helping Hands, organized in 1911. There have been four sextons: James Savage, John W. Woodside, James McDowell, and Walter Henderson. The Sunday School was organized in 1866. There have been three superintendents: Thomas H. Stall, J. Whitner Kennedy, and H. B. Stewart. It has continued ever since twelve months in the year. Total membership today, about one hundred and fifty.

The Semi-Centennial was observed the third Sabbath in December 1836. The Centennial was observed the 25th of September, 1886, prayer by Rev. R. H. Reid; historian, Rev. M. C. Britt; and sermon by Rev. James Y. Fair, his subject: "Zion, the Beautiful City of God."

During the thirty-nine years that have elapsed since the Centennial service, Fairview's membership, owing to deaths and removal by letter, etc., has not increased as of former years. But her record for liberality for all causes has made marked gains over any period of her long life.

Donations in money and wills, three stand out as unsolicited: David Morton, Misses Isabella Blakely and Mary McDowell.

Other facts that may be of interest to the present generation, and greater interest to coming generations, can be found in the following: The land that is now used by the church, cemetery, manse, etc., was donated to this organization by James Alexander, Andrew Joyce, James E. Savage, Mrs. M. E. Britt, and H. B. Stewart. So unbounded was the devotion of James E. Savage, as elder and sexton, to the church, that it was said of him, "that it would be a dark day for Fairview when Jimmie Savage was called away."

Rev. Hugh Dickson's pastorate of ten years comes second to Rev. C. B. Stewart, previously referred to in this paper as pastor for thirty years. And during the fifty-nine years of the life of the Sunday School, Dr. H. B. Stewart, third son of Rev. C. B. Stewart, has been its superintendent for forty years of that time. Allow the present historian to wish and pray that at the end of another one hundred and thirty-nine years she may not only be known as Fairview, but "Zion, the City of God."

### Fountain Inn

Fountain Inn Church was organized March 17th, 1889, and has grown to be one of the best of the smaller churches of Enoree Presbytery. It was organized with fourteen members (one ruling elder and one deacon), and for the year ending March 31st, 1925, the Session reported seven ruling elders and eight deacons, one hundred and forty-eight members, and contributions amounting to \$3,642.00 for all purposes, \$924.00 of the amount being for benevolences: Sunday School enrollment of one hundred and sixty-six with contributions of \$286.00.

The following were the charter members: Y. R. Scruggs, Mrs. Nettie Scruggs, Mrs. Margaret Hitch, Mrs. Laura Bradley, Miss N. E. Garrett, Miss M. L. Garrett, Mrs. J. K. Garrett, A. L. Hitch, Mrs. Sarah Hitch, Robert Bryson, Jr., Mrs. Frances Bryson, Robert Bryson, Sr., Mrs. S. A. Stewart and LaFayette Martin. The first ruling elder elected was Y. R. Scruggs, and the first deacon, Robert Bryson, Jr. Later in the history of the church, LaFayette Martin, J. R. Harrison, P. F. Templeton, Geo. P. Woods, A. S. Peden, Dr. A. L. Blanding, Dr. H. L. Shaw, J. E. Kestler, E. R. Bradley, J. G. Wham and G. A. Fowler were elected ruling elders; and J. D. Mock, C. W. Templeton, D. M. Garrett, E. R. Bradley, Dr. J. A. Thomason, J. L. Sprouse, D. R. Martin, H. D. Woods, J. L. Chapman, J. H. Stewart and T. H. McDowell were elected deacons. The church has been honored by God calling one of her young men, Y. P. Scruggs, into the ministry.

The first house of worship was an inexpensive frame building, and the first service held in it was on May 7th, 1891. This building was used until December, 1910, when the congregation worshiped for the first time in the present beautiful brick veneer house of worship. The cost of this building, exclusive of the Sunday School room, was something more than \$6,000.00, and is well located.

The communion set and pulpit Bible were donated by the Bryson family and the chandelier and fixtures by J. W. Anderson and family. The women of the church, in 1911, carpeted the church, and in 1913, purchased a new organ.

The Sunday School was organized in 1891. In 1892, Mrs. R. E. Henderlite led in the organization of "The Earnest Workers," an aid society consisting of twenty ladies. In January, 1899, this became a Missionary and Aid Society, which later developed into The Woman's Auxiliary with its present (1925) membership of sixty-five. The Children's Missionary Society was organized in 1896, and has developed into the C. E. Society.

Rev. T. B. Craig and Rev. M. C. Britt ministered to the people before there was an organization. Rev. N. J. Holmes preached the sermon and moderated the congregation on the day the church was organized, and served the church as stated supply until May 7th, 1891, when Rev. R. E. Henderlite was called as pastor. The commission of Presbytery to install him consisted of Rev. J. M. Rose, Rev. N. J. Holmes, and Ruling Elder Y. R. Scruggs. He preached for one-fourth of the time for \$100 per annum. This pastorate continued until February 19th, 1893, when he resigned to accept a call to the Third Church, Greenville, S. C. Rev. H. W. Burwell served the congregation for a month, and on April 16th, 1893, Rev. T. B. Craig was called for one-fourth of his time, and was installed pastor on June 18th, 1893; Rev. N. J. Holmes presided, preached the sermon, propounded the constitutional questions, charged the pastor and the people. He served the congregation for thirteen years. On May 5th, 1906, Rev. R. E. Henderlite was called as stated supply for a part of his time, and continued in this relation until April 4th, 1911, when he became pastor, in which relation he continued until November 26th, 1911. During the summer of 1912, and for several months afterwards, Mr. Ovid Pullen, a theological student, supplied the pulpit. On June 22nd, 1913, Rev. R. G. Matheson was called as pastor, preaching the first Sabbath afternoon and the third Sabbath morning and evening of each month, at a salary of \$600.00 per annum, to be paid quarterly. This pastorate was dissolved November 14th, 1920, at a called meeting of Enoree Presbytery in the First Presbyterian Church, Greenville, S. C.; Rev. R. C. Morrison was called to the pastorate and entered on the same, July 1st, 1921, and was installed by a com-

mission of Presbytery composed of Rev. E. P. Davis, D.D., Rev. T. D. Johnston, and Ruling Elder H. B. Stewart of Fairview Church, November 11th, 1921.

The Session is now (1925) composed of elders: P. F. Templeton, A. S. Peden, Clerk; Dr. A. L. Blanding, J. E. Kestler, E. R. Bradley, J. G. Wham and G. A. Fowler. The diaconate: Robert Bryson, D. M. Garrett, C. W. Templeton, Treasurer; D. R. Martin, H. D. Woods, Dr. J. A. Thomason, J. H. Stewart, Chairman; and T. H. McDowell.

The Sunday School has grown in the past four years from 98 to 166 members. There is a most active and interesting mid-week Bible Class carried on by the women of the church and community with Mrs. J. E. Kestler, teacher. Never in the history of the church has there been so much Bible study done by the women of the church.

During 1923-4, eight Sunday School rooms were added, the church building recovered, renovated and repaired, choir loft built, and other improvements made at a cost of about \$3,800.00. The church has no manse, but is hoping to purchase or build one in the near future. There are few, if any Presbyterian-inclined in the congregation, over ten years of age, who are not members of the church.

### Fulton

History, like so many other subjects, is based on the causes thereof. Oliver Wendell Holmes was asked when to begin training a child, and he said, "A hundred years before he is born." Another peculiarity of history is, that it must be known in order to do good. A few days ago I was surprised to have my youngest son ask why I gave Fulton that name. One other feature of history is, that it never changes. You may deny it, you may pervert it, or you may never know it, but you cannot change it. Dr. Burkhead said, "That heaven was filled with sinners, saved sinners, as what was done was done, and we could never say it was not done." Dr. Heddleston said, "That their sins were blotted out and it was as if they had never sinned." Around these three features, let us hang the thoughts of the history of Fulton: Cause, Knowledge, Eternity.

Cause: We cannot settle on any one cause. The first cause we mention is the life and influence of John Smith, my grandfather, who sometimes was called the model elder of Nazareth, and who left that mother church of the county that he might be used as an elder in the new organization of Mt. Tabor, which was moved to Greer, and called by that name; and from which most of the charter members of Fulton came.

The second cause we mention was Nathaniel Smith, my father, another elder of Mt. Tabor, two of his children and two of his grandchildren were charter members of Fulton. In connection with him we mention John P. McClimons and W. Allen Mayfield as three men whose influence morally and religiously probably stands out more for the remote cause of Fulton than any others. Nathaniel Smith was a man of family prayer, versed in the Bible, an advocate of every good. John P. McClimons was also an elder of Mt. Tabor, who trained his children in the nurture and admonition of the Lord, a great Sunday-School worker and organized the first Sunday School Convention in the county. I learned to sing the "Happy Land" from John P. McClimons in the Sunday School of Liberty Hill, the first hymn I learned to sing. One of his sons, B. F. McClimons, was a charter member and elder of Fulton, and three of his grandchildren. W. Allen Mayfield, a Methodist, taught school and lived an influential life for religion in the community, but the greatest good he did was to teach a singing society for several years; and like the Mantuan Bard, Virgil, he still sings in the voices of others, and will. There should be added to these three, the name of Rev. Charles Mayfield, a Baptist minister, whose wife and four children were charter members of Fulton.

Another great remote cause of Fulton was the preaching of Dr. Burkhead during a protracted meeting at Greer on such themes as the eternity of memory, the sovereignty of God, of sin, righteousness and judgment, etc. I think only three people united with the church during that meeting, but people began to talk Scripture at log-rollings, choppings, corn shuckings, or even if they met in the road some Bible subject would be discussed. Like the Bereans, they "Searched the Scriptures

daily, whether these things were so." "Therefore many of them believed." Acts 17:11-12. Then followed the revival at Liberty Hill, preaching by Rev. McKissick and community prayer meeting, started by J. M. Chatman (Jim). So that when I left there in 1889, I did not know of a person twelve years old who was not a professing Christian. On recovering from a severe attack of measles I walked out for the first time and knelt on a hill where the G. O. Dillard house now stands, and prayed God that a Presbyterian Church be built on that spot. For a short time a Presbyterian Sunday School, Iconium, was held in the Chatman house in the hollow this side of the Dillard house mentioned above. I wanted the church near the public road and did not think of the old Spartanburg and Greenville road being practically discontinued as it is now, but the Lord knew and answered the prayer in His own good way by having the church built on this public road, the old ridge road, not used for so many years.

Knowledge: We now come to the real history, the organization and the life of the church. Fulton Presbyterian Church was organized May 6, 1900, at Liberty Hill Methodist Protestant Church by a commission of Enoree Presbytery, consisting of Rev. W. L. Boggs, Chairman, Rev. J. C. Bailey, Rev. S. R. Preston, Ruling Elders C. E. Graham and J. A. Russell. Rev. W. L. Boggs preached the sermon from Matthew 16:18 "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The charter members coming from Mt. Tabor (now First Church of Greer) were twenty-five in number; two charter members came from Antioch Presbyterian Church and five joined on profession of their faith in Jesus Christ. The charter members numbered thirty-two. Messrs. G. M. Dillard, L. H. Mayfield and B. F. McClimons were elected, ordained and installed ruling elders. B. F. McClimons was elected clerk of the Session. Messrs. D. H. Leonard, W. L. Dillard and W. H. Poole were elected, ordained and installed deacons.

The first gathering in the present church building was the reunion of the S. G. Smith family, September 30, 1900. Mr.



Smith was an elder of the Mt. Tabor Church, and four of his children and sixteen grandchildren were charter members of Fulton Church.

The Sunday School was first organized October 1, 1900. G. M. Dillard was the first superintendent, S. O. Mahaffee, secretary and treasurer, C. P. Mayfield, organist, B. F. McClimons, teacher of men, Mrs. S. L. Dillard, teacher of women, Mrs. G. M. Dillard, teacher of primary class, and Miss Mary Dean Mayfield, teacher of girls. The present church building was dedicated November 4, 1900. Rev. W. L. Boggs preached the sermon, and Rev. T. C. Potter offered the dedicatory prayer.

Eleven ministers have served this church, ten of them as stated supplies. Rev. D. C. Stogner, the present pastor, was the first pastor, and only one installed. He was installed May 30, 1923. Ministers served as follows: T. C. Potter, 1900-03; C. A. B. Jennings, 1904-05; W. R. Potter, 1905-06; Jonas Barclay, 1906-07; B. P. Reid, 1907-13; A. G. Wardlaw, 1913; J. L. Ray, 1913; Rev. P. D. Patrick, 1917; Rev. A. P. Toomer, 1917; Rev. T. P. Burgess, 1918-22; Rev. D. C. Stogner, October 1, 1922—and present pastor.

The present ruling elders are: S. L. Dillard (clerk); B. B. McClimons, W. P. Mayfield. The present deacons are: D. H. Leonard, C. P. Mayfield (treasurer), O. N. Poole, Jamon Smith.

The membership has exactly doubled in twenty-five years. The church has been well preserved. The grounds have been kept well, and the cemetery shows that the dead are highly respected. The church has a pleasing outward appearance and an even more pleasing effect has been worked out within. The furniture and general equipment is better than the average rural church boasts of owning. The present members accept the glorious past as a heritage to be lived up to.

Eternity: As our influence is eternal it seems appropriate that on this land, a part of the one thousand acre tract formerly known as the Coalen ground tract, and bought by Hugh McClimons, my grandfather, for twenty-five cents an acre, and given to his wife for their children, a church should be built. This grandmother used to ride twenty-five miles on horse back



with one of the girls behind her, to attend her church, the Associate Reformed Presbyterian, at Old Fields, now Ora. The colloquial name was "Scuffle Town." I say that it seems appropriate that somewhere in this old tract should be built a Presbyterian Church that the influence might be to the glory of God's love. And since John P. McClimons gave a part of it for a church lot for Liberty Hill, a Methodist Protestant Church, surely someone should give a lot for a Presbyterian Church. During my boyhood days, hundreds of acres of dense forests surrounded the site of this church, and resounded with the whoops of boys hunting, and with the crack of the squirrel rifle, and with the hoot of the raccoon and opossum hunter's horn. It is said that Eliphus Vaughn caught one hundred and fifty opossums during one fall and winter around here. Now, these hills and valleys resound with songs of praise to Almighty God, the influence of which will continue to all eternity. Some things were done in those days that were not right. "Tell it not in Gath, publish it not in the streets of Askelon," II Sam. 1:20. Men sometimes sow to the wind and reap the whirlwind; therefore God has planted Fulton to help men overcome these evils, and to be used to redeem souls to eternal salvation by the preaching of the gospel of Jesus Christ who came "To seek and to save that which was lost," Luke 19:10. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." Luke 13:29. Shall you? Shall I?

Why named Fulton? In memory of a special providence. While I was in the seminary at Columbia, South Carolina, with a family of wife and three children, later four, 1889-92, sickness had invaded our home, funds were running low, Rev. R. L. Fulton of Augusta, Georgia, came to visit some of our students who told him of my condition. He returned home and on Sunday told his congregation, and a millionaire, having started to hear a military sermon, but by mistake went into Mr. Fulton's church, and being too polite to leave, consequently heard Mr. Fulton's plea. The next morning he came to Mr. Fulton's room, inquiring about the theological student. Mr.

Fulton told him that he did not know the student, but that two other students whom he did know told him that he was making good and endeavoring to keep out of debt. The millionaire handed Mr. Fulton a little bundle which he put in his vest pocket. It was for that student. As Mr. Fulton's cart was hitched he drove the millionaire back to his hotel, and on parting he handed Mr. Fulton a bundle for himself. He put it in the other vest pocket and when he got home he found fifty dollars in each pocket. He sent the fifty dollars to the student in the form of a money-order and you can imagine the surprise of the postmaster when I presented it for collection. Other money was sent and children's clothes, etc., until all amounted to one hundred dollars. Then as I had given the lot for the church they gave me the honor of naming it, and in memory of that kind and special providence the name of Fulton was given. Therefore, when the name is called it is a reminder that,

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

He is showing his mercies unto thousands of generations of those who love his Commandments. Those who have wrought for good are like the setting sun. As he sinks out of sight behind the western hills he sends back his rays of light which are reflected by the moon and stars until he rises again in the east. So with those who have done good in the name of the great Son of Righteousness, our Lord and Saviour, Jesus Christ, reflect His glory in the lives of others until the resurrection in Christ and then to all eternity. While they rest from their labors, "Their works do follow them," Revelation 14:13. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," Daniel 12:3. Then let us pray and work for a large group of our boys to be called to preach the glorious gospel of Jesus Christ in this land and "Unto the uttermost parts of the earth"; and there be an equal number of our girls to be their wives, teachers and helpers in the

gospel. This is where they come from, country churches like this. And may Fulton ever be a stronghold for truth and not be carried away by every wind of doctrine and by false science.

(The above history was prepared and read by Rev. Newton Smith of The Hollow, Va., at the twenty-fifth anniversary exercises of the church held during the two hundred and fifty-first Session of Enoree Presbytery at Fulton Church, Greer, South Carolina, R. F. D. No. 5. September 29-30, 1925.)

### Glenn Springs

From its beginning to the end of the church year, March 31, 1925.

In the year 1877, there were three Presbyterian elders and their families living at Glenn Springs, besides a few other Presbyterians.

To these few Presbyterians, Rev. A. L. Miller preached once a month in the parlor of the Glenn Springs Hotel for about a year; and after that Rev. A. A. James, pastor of the Fairforest Church, preached once a month.

These Presbyterians were Mr. G. D. Smith and wife, Miss Florence Smith, Miss Cora Smith, Dr. John W. Simpson and wife, Mr. J. Wistar Simpson, Miss Bessie Simpson, Mr. R. C. Simpson, Mr. H. S. Simpson, Mrs. Henrietta Smith, and Mrs. Mary Wallace Smith, and a few members of the Fairforest Church.

In the year 1880, the question of building a church here was raised, and Rev. A. A. James appointed the following committee to raise the funds and build the church—Mr. C. Eber Smith, Mr. W. F. West and Mr. H. S. Simpson. The lot was given by Mr. J. Wistar Simpson, the necessary funds were raised, the foundation was laid off on March 23, 1881, by J. G. Muller and H. S. Simpson, the building was let out to contract, and was completed that summer.

In the fall of 1881, a Sunday School was organized. Col. W. J. T. Glenn was elected Superintendent; and for a while all the school was in one class, and Col. Glenn was the teacher. But other classes were soon organized with the following teachers: Col. Glenn taught the large girls, Mrs. L. D. Smith

taught a class of small girls, Mrs. Henrietta Smith taught a class of small boys, and H. S. Simpson taught a class of larger boys.

In 1883, a petition was signed and sent to the Spring meeting of Presbytery, asking that a church be organized here; and Presbytery appointed the following commission to organize a church if the way be clear: Rev. R. H. Reid, Rev. A. A. James, Col. John H. Evans, Col. W. J. T. Glenn and Col. T. J. Moore.

The following is taken from the first minutes in the Session book recorded by the presiding minister: "The following members of the commission met on the 19th of May, 1883, viz.: Rev. A. A. James, Ruling Elders J. H. Evans, T. J. Moore, and W. J. T. Glenn. After religious exercises testimonials of membership were presented by the following persons desiring to organize into a Presbyterian Church: Harvey S. Simpson, Mrs. Bessie S. Zimmerman, from Laurens Church; George D. Smith, Mrs. Elizabeth D. Smith, Miss Florence Smith, Miss Cora Smith, from the Spartanburg Church; Mrs. Henrietta Smith, Mrs. Mary Wallace Smith, from the Nazareth Church; Mrs. Harriet West, Mrs. Margaret West, from Fairforest Church; William W. Lancaster, Mrs. C. S. Lancaster, from the Methodist Church.

The following persons were examined in their religious experience and made a satisfactory profession of their faith in the Lord Jesus Christ: Miss Hattie Smith, Miss Patra Lee Smith, Gussie D. Smith, Frank F. Simpson, Andrew M. Foster, John H. Foster, and Franklin Sloan. \* \* \* They were declared by the presiding minister, to be a constituted church \* \* \*.

By unanimous vote the church was named Glenn Springs Presbyterian Church.

Mr. Harvey S. Simpson and Mr. W. W. Lancaster were elected ruling elders; Mr. Gussie D. Smith, and Mr. Andrew M. Foster were elected deacons. These officers were then regularly ordained and installed.

Rev. A. A. James, who had been preaching since 1879 in the parlor of the Glenn Spring Hotel, and then in the church

building as a mission station, before the organization and after the organization as stated supply, was now on March 16, 1884, elected pastor and continued in the pastorate of this church until his death in June, 1910. The last sermon he ever preached was in this church and was on the exact anniversary of the first sermon he preached at Fairforest Church the third Sunday in July, 1851.

Rev. W. J. Roach was the next pastor of this church. He was ordained and installed by a commission from Presbytery consisting of Rev. T. H. Law, Rev. R. P. Pell, Rev. J. E. Coker, and Elders R. C. Simpson, and T. J. Moore in June, 1911. He resigned June 20, 1915; and Rev. W. S. Epperson was stated supply for one year.

Rev. T. A. Beckett, Jr., was elected as next pastor and was installed Oct. 21, 1917, and he resigned August 20, 1920.

Rev. R. M. Phillips was next elected, and preached his first sermon as pastor Dec. 20, 1920, from the text Rom. 1:16.

C. Eber Smith was admitted into the communion of this church June 10, 1885, and was elected and ordained elder Oct. 18 the same year. He died Oct. 30, 1905.

Gussie D. Smith was ordained deacon at the organization of the church and died Feb. 6, 1884. Franklin Sloan was ordained deacon April 19, 1884. T. H. West was ordained deacon Oct. 18, 1885. And on May 18, 1901, the following additional officers were elected and installed: Elders R. C. Simpson, John H. Foster and R. E. L. Smith, and Deacons A. O. Simpson and W. F. Smith. John H. Foster died June 9, 1908, and W. W. Lancaster was dismissed to the church at Clifton; and May 15, 1909, T. H. West, A. C. Smith, and D. P. Smith were elected elders, and W. R. Allen, L. M. Landford, and James W. Foster deacons.

A. O. Simpson died June 17, 1914, and Andrew M. Foster was dismissed to the church at Landrum; and on May 4, 1919, McGilvery B. Simpson and J. E. Thornton were elected deacons. J. E. Thornton was ordained and installed, but McGilvery B. Simpson declined because of his expected change of residence.

December 19, 1920, H. S. Simpson, who had been clerk of the Session since the organization of the church, resigned, and

R. C. Simpson was elected clerk. R. C. Simpson was dismissed to the Spartanburg Church Jan. 23, 1923, and R. E. L. Smith was elected clerk of the Session. Oct. 29, 1922, L. M. Lanford was elected elder and John C. White and John S. Riddel were elected deacons. W. F. Smith was dismissed to the Spartanburg Church April 6, 1925. The officers at present are: Pastor, Rev. R. M. Phillips, Elders H. S. Simpson, R. E. L. Smith, D. P. Smith, A. C. Smith, and L. M. Lanford. Deacons Franklin Sloan, James W. Foster, J. E. Thornton, and John C. White.

Our present membership is one hundred.

In the year 1905, the congregation decided to make some improvements in the church building, and the following committee was appointed: H. S. Simpson, C. Eber Smith, T. H. West, R. E. L. Smith, John S. Riddel, C. G. Chapman, W. H. E. Lancaster, and J. H. Foster. A subscription of about \$500 was secured and a plan adopted; but before work was begun the Simpson family conceived the idea of erecting a new church building as a memorial to their parents, J. Wistar and Anne Pattillo Simpson. The children of J. Wistar and Anne Pattillo Simpson appointed two of their number, W. W. Simpson and H. S. Simpson, to submit the plan to the congregation and if accepted to put it into execution. The plan was accepted by the congregation at a meeting held Oct. 20, 1907, and the present building was erected. And the money secured for improvement was used for its furnishing.

J. Wistar Simpson was born at Laurens, S. C., June 11, 1821. United with the Laurens Church Oct. 25, 1851; was ordained elder Jan. 6, 1870, moved to Glenn Springs 1877. Though he never moved his membership to the Glenn Springs Church, he loved this little church, having given the lot, and was largely instrumental in its organization. He died May 7, 1893.

Anne Pattillo Simpson was born at Laurens, S. C., June 21, 1828, united with the Laurens Church May 1, 1842, and died July 30, 1872.

The old church building was moved Nov. 8, 1907; and is now being used for Sunday School building. Work was be-

gun on the new church Nov. 8, 1907, and was completed June, 1908. Services were held in the new church for first time on Saturday, May 16, 1908, when not quite completed, this being the 25th anniversary of the church's organization. Mr. James preached the sermon from the text Psalm XXVI, 5 and 6.

The new building was dedicated June 21, 1908. Rev. A. G. Wardlaw preached the sermon, and Rev. A. A. James read a history of the church, presented the new building to the congregation, and it was dedicated to the service of God.

While very little mention is made, in this sketch, of the women of our church, its organization and its growth is largely due to their untiring efforts. Of those who deserve especial mention are Mrs. L. D. Smith, Mrs. Mary Wallace Smith, and Mrs. Henrietta Smith. To these women is due the splendid beginning which has been so nobly carried on.

To honor the memory, on the one hundredth anniversary, of the birth of the first pastor of this church, who gave his whole ministerial life to the self-sacrificing service of God in this community; and to have all who had ever been members of this church join in this service this invitation was sent out:

"You are cordially invited to attend a Home-Coming Memorial Service at the Glenn Springs Presbyterian Church Sunday, September 14, 1924, at 11 o'clock. In Honor of the one hundredth anniversary of the birth of Rev. A. A. James, the first pastor of this church."

An all-day service was held, and many who had been members of this church and many descendents of Mr. James joined in the service. Rev. R. M. Phillips presided and Rev. Malcolm Williamson, a grand-son of Mr. James, preached the sermon from the text Joshua 4:21. Rev. J. F. Matheson, and Elders H. E. Ravenel, B. B. James, J. W. Cunningham, and the Pastor, Rev. R. M. Phillips, made addresses.

### First, Greenville

The first entry in the *Record of the Session of the Presbyterian Church, Greenville, S. C.*, is as follows: "Presbyterian Church at Greenville C. H." "Preliminaries."



Following this heading was a statement of the fact that several ladies of Greenville village had petitioned the Presbytery, meeting at Newberry C. H., in October, 1847, to send them supplies of preaching by Presbyterian ministers. After considerable discussion and over strong opposition, Presbytery complied, sending Reverends Lewers, Holmes, and Gaillard to look after the matter. The Rev. S. S. Gaillard came the fourth Sunday in November and held several religious services in the Methodist Church. At the close of this meeting an appointment was made to meet again on Friday evening before the third Sabbath in January, 1848. Reverends Samuel B. Lewers, Z. S. Holmes, and John McLees attended this meeting. Saturday afternoon it was agreed unanimously to organize a church, seven women and five men becoming charter members, one of the men, James McPherson, coming in upon profession of faith.

The two men elected elders upon this attempted organization declined to serve, consequently another meeting was held February 28, 1848, at which time five men and thirteen women became charter members, John Adams being elected elder.

On April 9, 1848, Dr. J. P. Hillhouse joined by letter from Mt. Zion Church and was the same day elected an elder, was chosen clerk of the Session at its first meeting and served for four years.

The first accessions to the church were on September 4, 1848, at which time three children were also baptized. The first member coming into the church was a Negro slave and one of the children baptized was the child of a slave.

During 1848, the congregation worshipped in various places; in 1849, and 1850 and a portion of 1851 they used the "Lyceum," but some time in 1851 they moved into their own new building erected upon a lot given by Vardry McBee, which is the same lot now occupied by them.

The report to Presbytery in April, 1862, made the following showing: Sixty-seven members, former report; 10 added. 77 total white, 2 colored communicants, 79 total. Fifty pupils in Sunday School. Financial report: \$200.00 pastor's salary (promised), \$12.00 Presbyterial, \$27.90 congregational, \$165.84 paid on pastor's salary, \$7.35 domestic missions, \$7.30 foreign missions.

Six months later, to the October meeting of Presbytery, the report shows that contributions had been quadrupled, while the report of April, 1863 showed 100 per cent increase over the October report.

On March 7, 1869, the salary of the pastor was increased from \$400.00 to \$600.00 per year, and on July 6, 1870, the rent of the "Gaillard" school building was added to the latter amount.

From the report of April, 1877, to Presbytery, the following items are taken: Elders, 6; deacons, 6; members, 143; children in Sunday School, 152; total contributions, \$1,467.23.

On December 2, 1883, the new church building, on the site of the old, was occupied.

The last instance of the reception of Negro members into the church was August 12, 1878, three coming by letter from Long Cane Presbyterian Church, Abbeville County. June 16, 1878, a committee composed of T. C. Gower, J. F. Dorroh, and L. B. Cline had been appointed by the Session to co-operate with the Negroes in the organization of a Presbyterian Church in Greenville. These efforts resulted in the formation of a church in connection with the Northern Assembly, known as the Mattoon Presbyterian Church. September 1, 1878, the colored members of the church were granted their letters to this organization of their own.

March 10, 1892, twenty-six members of this church were granted letters to the Second Presbyterian Church, which was being organized.

For the report to Presbytery in the following April, there were shown 310 members, 200 in Sunday School, 133 in West St. Mission, with a fruitful work being prosecuted among the women of the "red light" district.

August 7, 1893, at a joint church meeting, the preliminaries were taken in launching the school which afterward became Chicora College.

February 26, 1893, thirty-three communicants were dismissed to become members of a church to occupy the property of the West Street Mission, later to become the Third Presbyterian Church.

December 8, 1912, another draft was made on the mother church when eighteen of its members were given letters to the Fourth Presbyterian Church, just being organized.

Dr. T. W. Sloan has been pastor of this church for nearly twenty-three years and is still its much loved head. The church has grown marvelously under his leadership and has been greatly blessed in its Christian efforts and has sent out its beneficent influence to all parts of the earth where its organized work is being prosecuted.

Pastors and officers: Rev. S. S. Gaillard, July 25, 1848, to September, 1860 (as pastor and stated supply except for short period when Rev. W. F. Pearson and Rev. J. S. Wilbanks supplied); Rev. E. T. Buist, D.D., December, 1861 to November, 1877; Rev. R. H. Nall, D.D., December, 1877 to November, 1885; Rev. J. M. Rose, D.D., March, 1886 to October, 1891; Rev. T. M. McConnell, D.D., January, 1892 to May, 1902; Rev. T. W. Sloan, September, 1902; still serving.

Ruling elders: John Adams, February 27, 1848, died May 24, 1891; Dr. J. P. Hillhouse, April 9, 1848, died September 18, 1879; Whiteford Smith, Sr., June 7, 1851, died November 18, 1863; Logan B. Cline, September 9, 1855, died February 15, 1889; Thomas C. Gower, September 9, 1855, died October 23, 1894; J. A. Kirkpatrick, June 30, 1861, moved March 3, 1867; Lewis Worthington, May 3, 1862, died April 18, 1869; James D. Anderson, May 3, 1862, moved October 14, 1866; James Birnie, August 2, 1869, died November 12, 1873; A. A. Foster, August 2, 1869, moved June 3, 1877; Alfred Fuller, December 21, 1873, moved April 8, 1878; John F. Dorroh, December 21, 1873, died March 26, 1893; Thomas H. McCann, December 8, 1878, died December 12, 1885; James K. Dickson, December 8, 1878, died January 23, 1893; William Lee, April 2, 1882, died June 27, 1892; Thomas H. Stall, April 2, 1882, died November 18, 1906; George D. Barr, October 6, 1889, died February 7, 1915; Jacob P. Miller, October 6, 1889, died March 4, 1905; Hamilton W. Cely, October 6, 1889, died August 1, 1919; John A. Russell, October 6, 1889, still serves; Martin F. Ansel, February 3, 1892, still serves; Dr. C. A. Simpson, February 5, 1893, moved April 12, 1908; George W. Taylor, February 5,

1893, died July 6, 1920; Thomas L. Woodside, March 24, 1895, died August 4, 1903; E. L. Hughes, March 24 1895, ceased to serve 1926; John B. Miller, January 2, 1898, died February, 1913; C. E. Graham, January 2, 1898, died August 23, 1922; Thomas C. Stuart, September 27, 1903, died June 27, 1919; Frank Hammond, October 8, 1905, died January 27, 1914; Dr. J. C. Brawley, March 3, 1907, moved September 12, 1915; J. C. Caldwell, March 3, 1907, died June 10, 1919; J. S. Jennings, March 3, 1907, moved; Herman Meador, March 3, 1907, died March 6, 1908; Dr. W. S. Pack, March 3, 1907, died December 12, 1921; A. A. Pearson, March 3, 1907, still serves; J. H. Woodside, March 3, 1907, died 1926; Arthur G. Gower, April 26, 1914, still serves; John T. Woodside, April 26, 1914, still serves; J. S. Plowden, April 26, 1914, moved to Columbia; A. S. Johnstone, April 26, 1914, moved March 12, 1916; T. W. Barr, April 26, 1914, died January 10, 1915; H. K. Glenn, April 26, 1914, ceased to serve 1926; L. L. Barr, September 22, 1918, still serves; George T. Bryan, September 22, 1918; Avery Patton, September 22, 1918, still serves; R. N. Ward, March 12, 1922, still serves; J. A. Singleton, March 12, 1922, still serves; Marion Pack, March 12, 1922, still serves; D. L. Norris, March 12, 1922, still serves; M. T. Maxwell, March 12, 1922, moved July 5, 1923; W. P. Anderson, Jr., March 12, 1922, moved to Florida; W. H. Keith, March 12, 1922, still serves.

Deacons: Thomas C. Gower, January 4, 1852, made elder September 9, 1855; Logan B. Cline, January 4, 1852, made elder September 9, 1855; James McPherson, September 9, 1855, died April 11, 1878; Joseph R. Dickson, September 9, 1855, ceased to serve; A. A. Foster, January 12, 1862, made elder August 2, 1869; Thomas H. Stall, August 6, 1855, moved May 12, 1867; W. A. Hudson, January 23, 1868, moved Third Church February 26, 1893; James Birnie, August 23, 1868, made elder August 2, 1869; John C. Bailey, May 7, 1871, moved Second Church May 2, 1892; J. P. Miller, May 7, 1871, made elder October 6, 1889; Joseph Allen, December 21, 1873, moved August 26, 1883; H. W. Cely, December 21, 1873, made elder October 6, 1889; W. C. Hillhouse, December 21, 1873, moved August 31, 1902; Dr. J. R. Wilkinson, October 6, 1889, moved

Third Church February 26, 1893; R. E. Allen, October 6, 1889, moved Second Church March 17, 1892; Frank Hammond, October 6, 1889, moved Second Church March 17, 1892; Avery Patton, October 6, 1889, made elder September 22, 1918; M. F. Ansel, April 17, 1892, made elder February 5, 1893; G. W. Taylor, April 17, 1892, made elder February 5, 1893; A. W. Anderson, April 17, 1892, moved October 20, 1907; T. C. Stuart, April 17, 1892, made elder June 27, 1903; A. G. Gower, April 17, 1892, made elder April 26, 1914; T. Walter Barr, February 5, 1893, made elder April 26, 1914; James Finlay, February 5, 1893, died January 18, 1899; Harris T. Poe, February 5, 1893, ceased to serve 1926; Joseph M. Blair, March 24, 1895, moved November 23, 1896; John F. Mitchell, March 24, 1895, still serves; John T. Woodside, March 24, 1895, made elder April 26, 1914; B. A. Morgan, January 2, 1898, still serves; L. L. Barr, February 26, 1899, made elder September 22, 1918; W. P. Conyers, February 26, 1899, ceased to serve 1926; R. L. Graham, February 26, 1899, died May 16, 1915; Robert K. Adams, February 26, 1899, died September 9, 1922; Thomas P. Cothran, October 11, 1903, still serves; George T. Barr, March 3, 1907, moved to Orlando, Florida; Crawford Clapp, March 3, 1907, moved September 17, 1911; R. N. Tannahill, March 3, 1907, moved Fourth Church; R. I. Woodside, March 3, 1907, still serves; J. D. Woodside, March 3, 1907, moved December 8, 1912; J. H. Spencer, May 24, 1914, still serves; J. M. Palm, May 24, 1914, ceased to serve 1926; Marion L. Pack, May 24, 1914, made elder March 12, 1922; A. J. Graham, May 24, 1914, still serves; George T. Bryan, May 24, 1914, made elder September 22, 1918; W. N. Watson, May 24, 1914, still serves; H. M. Pickett, May 24, 1914, still serves; C. C. Good, May 31, 1914, still serves; J. A. McPherson, May 31, 1914, moved to Fourth Presbyterian Church 1926; Henry T. Mills, February 2, 1919, ceased to serve 1926; G. P. Campbell, February 2, 1919, still serves; W. K. Livingston, February 2, 1919, still serves; F. K. Spratt, February 2, 1919, still serves; H. Calloway Mims, February 2, 1919, moved 1926.

In conclusion: The church as it at present stands, has been enlarged to almost double the original size, entirely finished and furnished.

The report to the General Assembly, 1922-23, shows as follows: Elders, 19; deacons, 18; members, 1004; Sunday School, 685.

Contributions: Foreign missions, \$8,426.00; home missions, \$4,710.00; Christian education, \$761.00; Sunday School extension publications, \$359.00; educational institutions, \$9,936.00; Bible cause, \$68.00; Orphans' homes, \$1,102.00; current expenses, etc., \$6,783.00; pastor's salary, \$4,785.00; miscellaneous, \$2,861.00. Total, \$39,791.00.

The church is contributing now to the support of the following missionaries: Rev. and Mrs. Plumer Smith, Mutoto, Africa; Rev. and Mrs. Gaston Boyle, Ytu, Brazil; Dr. and Mrs. W. McS. Buchanan, Kobe, Japan; Dr. and Mrs. A. A. McFayden, Hsuchoufu, China; Miss Esther Matthews, Mokpo, Korea.

These missionaries went out from our church into the service or were long members of this church: Dr. W. H. Hudson and wife, China; Dr. J. R. Wilkinson and wife, China; Rev. H. Kerr Taylor, China; Rev. George W. Taylor, Brazil; Rev. J. Fairman Preston, Korea.

### Second, Greenville

The Second Presbyterian Church owes its organization, by the help of God, to the efforts of nine good women, who, on the first day of August, 1890, met at the home of Mrs. R. E. Allen on River Street to engage in some united form of church work. The result was the formation of the Ladies' Working Society that resolved to devote its funds to build a house of worship in West Greenville. Its work prospered and on March 17, 1892, twenty-six charter members met to organize a church of our faith and order. The following were the charter members, to wit: Mr. and Mrs. Frank Hammond, Captain and Mrs. E. A. Smyth, Mr. J. A. Smyth, Mrs. A. F. McKissick, Mr. and Mrs. R. E. Allen, Captain J. F. Mackey, Mr. and Mrs. W. F. Martin, Mr. and Mrs. R. A. Means, Mr. H. W. Allen, Mrs. L. Williams, Dr. and Mrs. W. S. Pack, Miss Sarah Pack, Mrs. M. J. Land, Miss Lucy McDonald, Miss Jessie Garlington, Captain O. P. Mills, Mrs. M. L. Deal, Mrs. M. F. Davies, Mr. Adams Davies, and Mrs. B. F. King. Messrs. R. E. Allen,



R. A. Means, Frank Hammond, and O. P. Mills were elected Ruling Elders and Messrs. H. W. Allen, J. F. Mackey, Adams Davies, and W. S. Pack, deacons. Rev. N. J. Holmes, who organized the church, was called to be the pastor and on May 15th, 1892, was installed. During his ministry the membership increased to ninety-four and a Sunday School room was erected on the corner of Wardlaw and Rhett Streets. On the 3rd of November, 1895, he resigned; and on the 24th of the same month, 1895, Rev. S. R. Preston, D.D., was called to be pastor in connection with the Presidency of Chicora College. During his pastorate several organizations were formed that increased the usefulness and activity of the church. The first six years of the existence of the church, it contributed \$16,650.00 to all causes. The Sunday School was organized in April, 1892, and Mr. R. E. Allen was elected superintendent. Four years later it had six officers, fifteen teachers and one hundred and twenty-seven scholars. In May, 1899, Dr. Preston resigned; and in September of the same year, Rev. G. G. Mayes, D.D., a graduate of Princeton, was called to be pastor; and was installed on the 31st of October. He soon endeared himself to his people and God blessed his labors; the debt of \$2,200.00 on the church was paid; additional officers were elected and substantial increase was made to the Register of Communicants. During the first ten years of the history of the church, it gave \$24,000.00 to all purposes without a fair or festival. Rev. G. G. Mayes, D.D., served the church for five years and then accepted another pastorate. He is one of the former moderators of the Synod of South Carolina and acted for years as Synod's Superintendent of Home Missions. The pastorate of Rev. Edward Payson Davis, D.D., began on the first of February, 1905, and has continued for twenty years up to this date, March, 1925. He was installed on the first Sabbath in March of the same year. Rev. S. R. Preston, D.D., presided and preached the sermon. Rev. T. W. Sloan, D.D., charged the pastor, and Mr. C. E. Graham, the people. The church continued to grow with the growth of Greenville and a new house of worship was needed and on November 29, 1908, the congregation appointed Messrs. O. P. Mills, J. F. Mackey, R. E. Allen, E. G. Mallard, Sr.,



J. C. Bailey, H. W. Allen, A. H. Dean, J. C. McCall, Arthur Mills, T. J. Seyle, L. G. Corbett, and J. E. Means a committee to purchase another lot, sell the property on the corner of Rhett and Wardlaw Streets and erect a modern house of worship and a commodious manse. Beautiful lots were bought on the corner of River and Rhett Streets and on them the church, with modern appointments, was built and all facilities for doing church and Sunday School work furnished. The strength of a church, however, does not consist primarily in its architecture, nor numbers, nor organization, nor culture, nor wealth, nor social standing; but in its spirituality that consecrates and uses all these forces; as it is the body of Christ to do His will and testify for Him. There is no debt on the material property and it is well located. The church is well organized; having a Session, Board of Deacons, Elders and Deacons' Conference, Board of Trustees, Sunday School, Fellowship Club for men, Women's Auxiliary, Intermediate and Junior Christian Endeavor Societies, and Sunbeams, Choir, and Board of Ushers. It has a set of tower chimes that add to the music. The church stands for the Confession of Faith as the best interpretation of the Holy Scriptures in doctrine, government, worship, work and life; and strives to maintain these standards according to its vows. The methods adopted by the church in past years have succeeded by God's gracious benediction.

The church has thirteen elders, eleven deacons, and five hundred and seventeen members, and for the year ending March 31st, 1924, contributed \$22,842.00 to all causes. The following are the names of the officers at present date (April, 1925), to wit: Ruling Elders—M. O. Alexander, H. W. Allen, W. P. Anderson, J. N. Bell, G. A. Buist, D. W. Cochrane, E. G. Mallard, Sr., E. G. Mallard, Jr., R. A. Means, J. E. Means, T. J. Seyle, P. W. Seyle, Frank E. Taylor.

Deacons—W. K. Allen, Frank H. Earle, W. G. Gresham, W. E. Holbrook, A. H. Mackey, Milton G. Smith, J. S. Taylor, E. O. Todd, C. M. Ware, W. P. White and W. B. Smith.

The pastorate of Rev. E. P. Davis terminated on June 15th, 1925, and as he is Stated Clerk of Enoree Presbytery, Rev. J. K. Roberts was appointed to write the minutes in regard to

the action of Presbytery, with reference to the dissolution of the pastoral relations. The minutes are as follows:

"At an adjourned meeting of Enoree Presbytery in the First Presbyterian Church, Spartanburg, S. C., on June 9th, 1925, at 11 :00 a. m., the pastoral relations between Rev. E. P. Davis, D.D., and the Second Presbyterian Church, Greenville, were dissolved at the request of Dr. Davis, who had previously asked the congregation to join him in requesting the Enoree Presbytery to dissolve the relations existing between them.

"At a congregational meeting held Sunday, June 7th, 1925, his congregation, by a large majority, refused to join in the request, and passed a resolution, asking Dr. Davis to withdraw his resignation. Dr. Davis felt it his duty to resign; and upon his earnest request, the Presbytery dissolved the pastoral relations between him and the Second Church; and at the same time unanimously passed a resolution expressing its high appreciation of and love for Dr. Davis; and in recognition of the great work he has accomplished in building up the Second Presbyterian Church of Greenville, during the twenty years of his pastorate. The resolution is as follows: *Whereas*, our brother, E. P. Davis, D.D., has most earnestly requested that the pastoral relations existing between him as pastor of the Second Presbyterian Church of Greenville and said church be dissolved: *Be it resolved*, That Enoree Presbytery regretfully accedes to such request, and at the same time takes this occasion to express its confidence in and its high regard for Brother Davis, as a Christian gentleman, loyal minister of Christ, and a faithful Presbyter."

### Third, Greenville

The existence of the Third Presbyterian Church is directly traceable to the missionary efforts of an organization of the First Church, known as the Young Men's Working Society, which on September 25, 1887, started a mission Sunday School in a vacant warehouse on West Washington Street.

This work grew until a Sunday School building was erected on West Street (now Hampton Ave.) where, Feb. 26, 1893, a commission of Enoree Presbytery, composed of Revs. T. M.

McConnell, N. J. Holmes, and J. W. Query, and Elders J. A. Russell of the First Church and R. E. Allen of the Second Church, organized the Third Presbyterian Church, with forty members, as follows:

Charter members—A. J. Axman, Elizabeth Axman, T. A. Bellotte, Neva Bellotte, J. L. Cooper, Mrs. M. J. Cooper, Chas. Cooper, Edmonia Cooper, Lucy Cooper, Kate Cooper, Mary Dickson, S. N. Feaster, Mrs. S. N. Feaster, J. W. Goldsmith, Mrs. J. W. Goldsmith, C. G. Harris, Mabel Harris, Emma Hillhouse, E. Y. Hillouse, L. P. Hillhouse, W. A. Hudson, Mrs. Rosaline Hudson, Lois Hudson, W. Austin Hudson, Myra Lay, Minnie Litton, Jas. Lundskowski, Mrs. Jas. Lundskowski, Mrs. M. L. Martin, Lucia Martin, Elizabeth Moore, Jennie Moore, J. H. Simpson, E. B. Wells, Mrs. Zelina Wells, Annie Wells, J. A. Williams, Robt. H. Williams, J. R. Wilkinson, M.D.

The first elders were W. A. Hudson, W. H. Stewart and Dr. J. R. Wilkinson.

The first deacons were Chas. Cooper, J. H. Goldsmith and W. Austin Hudson.

Rev. R. E. Henderlite was installed pastor, April 14, 1893, and continued with the growing church for two years, being followed by Mr. F. C. Jennings, a Princeton Seminary student, as summer supply.

Rev. W. L. Walker was installed October 15, 1895, and labored for three years in a steady growth of the church and development of its activities.

Rev. W. L. Boggs succeeded him October, 1898. During his pastorate the church debt was eliminated, the property improved, and the membership increased.

March 1, 1904, Rev. Frank D. Hunt became pastor, and under his evangelistic activities, the membership and benevolent gifts rose rapidly.

Dr. S. C. Byrd of Chicora College, supplied the pulpit several months upon Mr. Hunt's going into the Evangelistic work in January, 1908. The ensuing May, Rev. Lowry Davis became pastor pending his departure as missionary to China, November, 1909.

Under his leadership an annex to the building was added for the Sunday School. At this time there were 122 members, 3 elders, 5 deacons, and gifts totalled \$1,865.

Rev. G. O. Griffin, M.D., began his pastorate January, 1910. The expanding Sunday School emphasized the need of better facilities and a more central locality. Erection of the present edifice on the corner of Buncombe and Echols Streets, upon a site donated by one of the church officers, was begun June, 1916.

The Sunday School rooms were first completed and used for worship February, 1917. Dr. Griffin led the congregation in this work of faith and vision, and events have justified the wisdom of undertaking larger things than immediate needs required. A substantial and progressive increase in the church family characterized his ministry. He was cut down by the influenza epidemic, October 9, 1918. For a year afterward the pulpit was supplied chiefly by army Chaplains stationed at Camp Sevier.

Dr. T. M. McConnell, supplying during the summer, rendered a most valuable service in preparing for the pastorate of Rev. J. G. Walker, which began in September, 1919.

The congregation rallied to finish the auditorium, the first service being led by Dr. T. M. McConnell, July 4, 1920.

The completed building with pipe organ and furnishings represents an outlay of \$33,500.00. The present value of the entire plant is estimated at \$75,000.

The thoroughly graded Sunday School, Woman's Auxiliary, Christian Endeavor Societies and Daily Vacation Bible School are adding greatly to the Kingdom's advance.

There are 5 elders, 10 deacons, and 352 members, whose gifts last year totalled \$11,236.

#### CHURCH OFFICERS SINCE ORGANIZATION

Elders: L. A. Abbercrombie, J. L. Cooper, John W. Hayes, E. Y. Hillhouse, W. A. Hudson, N. T. Martin, W. L. Miller, M. S. Mitchell, R. A. Smith, W. A. Stenhouse, W. H. Stewart, J. R. Wilkinson, M.D.

Elders now serving: J. A. Brown, W. T. Hudson, B. B. Smith, A. N. Stall, S. C. Templeton.

Deacons: W. S. Agnew, T. R. Chatam, Chas. Cooper, S. F. Evatt, J. W. Goldsmith, C. M. Martin, M. S. Mitchell, J. T.

Seawell, J. H. Simpson, J. F. Sloan, R. A. Smith, A. N. Stall, A. D. Stenhouse, S. C. Templeton, E. B. Wells.

Deacons now serving: S. H. Ballinger, J. A. Bettis, T. M. Davis, M.D., R. J. Drummond, W. Austin Hudson, W. G. Lang, D. H. McCorkle, J. S. Sanderson, W. F. Smith, J. W. Webster.

Greenville, S. C., October 16, 1925.

#### Fourth, Greenville

Petition signed by thirty-eight members of the church was presented to the Presbytery of Enoree at its regular Fall meeting in Spartanburg, October 2nd, 1912, requesting the appointment of a Commission to organize a church in the northeast section of the City of Greenville, on Broadus Avenue and East Washington Street, to be known as the Fourth Presbyterian Church. The petition further recited that there was no church in this part of the city excepting the Christ Episcopal, and that this section was rapidly building as a high-class residential district.

The petition stated that the lot above described had already been donated for the proposed church, and that subscriptions had been taken for the erection of a neat and commodious edifice containing ample space for the accommodation of a Sabbath School. Furthermore, it was stated that, in the opinion of the petitioners, a strong church could be builded in this district. The petitioners declared their intention to engage a pastor for his whole time and that they neither asked nor expected any financial assistance from the Presbytery.

The Committee presenting this petition and in charge of the organization consisted of: R. C. Hudson, Chairman; J. D. Woodside and J. Adger Smyth, Jr.

The Presbytery appointed a Commission consisting of the Rev. B. P. Reid, the Rev. W. L. Boggs and Elder J. C. Oeland, to visit the field and if deemed expedient to recommend the organization of the proposed church to an adjourned meeting of the Presbytery to be held at Columbia during the meeting of the Synod.

The serious illness of the Chairman of this Commission prevented the performance of this duty, so that no report was made

at the adjourned meeting in Columbia ; the petition was read and another Commission appointed consisting of the Rev. A. G. Wardlaw, D.D., the Rev. W. L. Boggs, the Rev. W. J. Roach and Elder J. C. Oeland to organize the church if the way seemed clear, the time to be left to their discretion. The Commission convened December 12, 1912, at 8 P. M. at the residence of Captain Ellison A. Smyth on Broadus Avenue in Greenville, and the church was duly organized according to the Constitution of the Presbyterian Church in the United States.

Certificates of dismissal of twenty-three members of the church were presented and they were received and constituted the charter members of the Fourth Presbyterian Church. The congregation elected as elders, Messrs. R. C. Hudson, E. A. Smyth, J. M. Dickson, J. D. Woodside and J. Adger Smyth, Jr., and as Deacon, Mr. L. A. Cothran. These were immediately installed into office.

On February 12, 1913, Mr. E. F. Woodside and Mr. John Reynolds were elected deacons. April 29, 1913, the Rev. Rollin T. Chafer was received from the Presbytery of Troy, New York, by the Presbytery of Enoree and was installed Pastor of the Fourth Church at 8 P. M. that evening, and at the close of that calendar year the church had five ruling elders, five deacons, and fifty communicant members.

The Rev. Mr. Chafer began preaching services in the building of the Y. M. C. A. April 1, 1913, and a Sabbath School was organized the same month, with Mr. Adger Smyth as Superintendent. In December, 1913, the Congregation commenced to worship in its new and beautiful edifice on Broadus and East Washington Streets.

The women of the church organized an "Auxiliary" which from the beginning has flourished in stimulating the varied program of church activities.

After the retirement of the Rev. Mr. Chafer from the pastorate of the Fourth Church, in 1915, the Rev. Sprole Lyons, Jr., a recent graduate of the Columbia Seminary, was elected and the membership of the church soon doubled and passed the one hundred mark when the pastor responded to the call of the President and entered the Service as Chaplain, the Summer of 1917.

The Rev. Jesse C. Rowan was called from Camden, S. C., and a steady growth rewarded his efforts. Mr. Rowan is a preacher of exceptional ability and was missed when he accepted the call to Mississippi.

The Rev. C. Groshon Gunn had served as Chaplain, Secretary of War Work and Assistant Pastor in Westminster Church, St. Louis. Mr. Gunn had made a specialty of Sabbath School and Young People's Work and did a splendid service in organizing and stimulating these departments of the Church's activity.

When Mr. Gunn resigned his pastorate, the congregation turned again to Mr. Lyons and recalled him in the Fall of 1923. After one year he returned to Salem Church in Fairfield County. An unfortunate disagreement arose as to some matters of church policy, and as a result the church lost its pastor and some of its valuable members. For almost a year the church was pastorless, and the hearts of many grew cold. Surely this was a gloomy outlook, but, be it said to the lasting credit of the noble band who stayed by the church and weathered the storm, that only those whose hearts are courageous and faith resolute would have "carried on" and had the splendid audacious perseverance to call a man from a larger church to come and lead what to the faint-hearted seemed a forlorn hope.

In October, 1924, the Rev. Charles T. Squires arrived from Laurens, S. C., and by vigorous pastoral labor succeeded in reclaiming many who had practically quit the church though their names were on the roll. A few returned their letters, and sixty were added during the first 12 months.

After dismissing some non-residents, dropping a dozen whose whereabouts were unknown, and a careful pruning of the roll, we are able to report October, 1925, thirteen elders, fourteen deacons and two hundred and fifty members, of whom two hundred and twenty are resident.

The fact that this church is now enjoying the greatest prosperity since its inception, with the entire membership and officers working in complete harmony and with renewed zeal and enthusiasm, is a splendid tribute to the energy and ability of its present wise, capable, energetic and popular pastor.



### Greer

As originally organized, the church took the name "Mt. Tabor." The name was changed in 1922.

The first steps leading to organization were taken on the sixth of September, 1840, but the actual organization was not effected until Sept. 5, 1841. The number of charter members appears from the records to have been 25. Among these appear names which are still prominent in Presbyterian circles in this section of the Synod, such as Bailey, Smith, Kilgore, Dickson, Grisham, McClimon.

The following were elected as the first elders of the church: Hugh Bailey, Nathaniel Smith, John Smith and Jas. K. Dickson. These were duly ordained and installed except Hugh Bailey, who was removed by death before the date set for these ceremonies.

The following were elected as trustees: Hugh Bailey, John Smith and M. Hudson. The vacancy caused by the death of Mr. Bailey was filled by the election of Wm. Dickson.

This organization was effected by Rev. E. T. Buist, who became its first pastor.

Mt. Tabor Church was originally built near Bailey's Cross Roads, about two miles south of Greer. This church building, which was a wooden structure, was moved to Greer in the year 1880, during the pastorate of Rev. T. B. Craig and set up upon the site now occupied by the brick building which takes its place.

In the year 1922, during the pastorate of Rev. A. G. Wardlaw, D.D., the old wooden building was torn down and the present modern brick building put in its place. The first service in the new church was held on Feb. 11, 1923, in which all the denominations of the community united. It was at this service that the name, "First Presbyterian Church of Greer," was adopted, which change was sanctioned by Enoree Presbytery at its Spring meeting, 1924. The corner stone was placed on June 22, 1922, with appropriate ceremonies.

The following is a list of the pastors who have served this church in the order of their pastorates: E. T. Buist, R. H. Reid, T. B. Craig, E. E. Bishop, I. R. Jacobs, W. M. Mc-

Whorter, T. M. McQuerry, B. P. Reid, Luther Link, W. L. Boggs, T. C. Potter, W. R. Potter, Jonas Barclay, D. W. Richardson, A. G. Wardlaw, F. H. Wardlaw.

It is a curious coincidence in the history of this church that twice a pastor has been secured who bore the same name as his immediate predecessor.

The officers of the church in this year of 1926, are as follows: Elders W. D. Smith, O. P. Smith, J. V. Smith, W. N. Johnson, W. D. McCorkle, Jno. A. Robinson. Deacons E. C. Bailey, T. E. Smith, J. B. Mendenhall, E. H. Shanklin, T. Norris Smith and B. P. Dillard.

The following notes, taken from the old Sessional records, are of peculiar interest, in view of the size and strength of the daughter thus sent out.

"Jan. 9, 1848. A letter from several ladies of Greenville village was presented to the Session desiring letters of dismission from Mt. Tabor Church for the purpose of uniting with a church to be organized at that place. The matter was postponed for further consideration."

"Jan. 30, 1848. Session recommended that Rev. E. T. Buist furnish the following persons with certificates that they may organize a Presbyterian Church in Greenville Village, viz.: etc."

### Landrum

Landrum Church, Enoree Presbytery, was organized September 26th, 1916, by a commission consisting of Rev. W. S. Porter, Rev. Asa D. Watkins, and Hon. H. E. Ravenel. Previous to organization, services were held for three years, first by Rev. G. G. Suggs, then by seminary students in the following order: Roy Brown, Charles R. Bailey, Henry Reaves, and A. P. Toomer. Mr. Toomer was preaching at the time of the organization. Rev. M. G. Woodworth supplied for a few Sabbaths.

Charter officers: Elders, W. H. E. Lancaster, D. W. McChesney, C. T. Baynord, C. C. Hampton. A. M. Forster, Dr. W. B. Sutherland, L. Hancock. Deacons, C. C. Hampton, E. E. Brown, W. W. Crawley, and H. K. Davenport.

### Lickville

Lickville Presbyterian Church was organized on April 30, 1882, by a commission of Enoree Presbytery. By special request, Rev. R. H. Nall preached the sermon from Genesis 28:17. After his sermon, no objections being made to the organization, applications for membership were called for and twenty people presented certificates and were received. An election of officers was then held by the congregation. The following gentlemen were elected, ordained and installed: Messrs. W. A. McKelvey, Archibald Ramsay, Andrew Ramsay as Ruling Elders; Messrs. James Williams and Charles L. Woodside as deacons. The required constitutional questions were propounded and answered. Satisfactory answers being given, the congregation was pronounced and declared to be a regularly constituted Presbyterian church. The name of Lickville was chosen. (The name Lickville is said to have originated from the fact that many deer were frequently seen licking rock, supposedly of saline properties, near and where the church building now stands.) W. A. McKelvey was the first Clerk of the Session and James Williams was the first church treasurer. Rev. C. L. Stewart was the first pastor of the church. He served the church for thirty years and was much loved by his congregation. He died October 9, 1921. There is a marble tablet to his memory in the church auditorium. The following ministers have served the church as pastors: Rev. H. W. Burrell, Rev. D. S. McAlister, Rev. W. W. Ruff, and Rev. J. K. Roberts, as supply from August, 1921—October, 1922. Rev. D. C. Stogner, the present pastor, took up the work in October, 1922. He was installed on May 30, 1923, by a commission of Enoree Presbytery, consisting of Rev. J. K. Roberts, Rev. F. B. Estes, Rev. J. S. Davis and Ruling Elder C. L. Woodside. The present Session of the church is composed of Rev. D. C. Stogner, Moderator, A. W. McDavid, Clerk, C. A. Scott, J. H. McKittrick and L. C. Garrett. The present diaconate is composed of A. R. Latimer, Rudolph Stoddard, C. L. Woodside, Fred McKittrick and C. W. McKittrick.

The present membership is sixty-seven. The Woman's Auxiliary and Sabbath School both are doing a good work.

The church has one candidate for the gospel ministry of which it is very proud, and justly so.

### **Limestone**

The Limestone Presbyterian Church was organized in the Elam Methodist Church, Gaffney, S. C., August 18, 1877, by a commission from South Carolina Presbytery consisting of Rev. R. H. Reid, T. H. Law, and Ruling Elder C. A. Barry, and was called Limestone, after the name of the postoffice at this place.

The charter members of the organization were: M. S. Lynn, E. Parker, James Lynn, J. D. Goudelock Mrs. A. E. Camp, Miss Ellen Lynn, Mrs. Carolina J. Nott, Miss Jane Nott, Mrs. Fannie Corry, Dr. J. N. Torrence, Mrs. Sallie Torrence, J. A. Corry, and Mrs. Mary Ann Lunsden.

At the organization of the church, M. S. Lynn and E. Parker were chosen elders and Dr. J. N. Torrence and J. D. Goudelock deacons. Soon after the organization a frame house of worship was erected on South Limestone street where the congregation worshipped until the year 1897, when, the present brick building was erected and dedicated, Dr. J. H. Thornwell, of Fort Mill, S. C., preaching the dedicatory sermon.

The congregation also owns a splendid ten-room manse, with modern conveniences, on South Limestone street. Both the present church building and the manse became the property of the congregation very largely through the generosity of Mr. H. D. Wheat, who for many years has proven himself a friend of the Limestone Church.

The following ministers have served the church either as pastor or supply: A. L. Miller, 1877-1880; J. H. Dixon, 1882-1883; W. W. Ratchford, J. W. Query, 1886-1894; C. E. Robertson, 1894-1900; W. R. Potter, 1901-1905; R. F. Liston, 1905-1906; J. F. Matheson, 1907; G. R. Ratchford, 1908; F. W. Gregg, 1909-1910; H. A. Knox, 1913-1915; R. A. Miller, W. A. Hafner, 1916.

The following named elders have served this church: M. S. Lynn, Eleazer Parker, James A. Corry, J. W. Jones, J. D. Jones, T. S. Farrow, J. G. Bailey, J. R. Miller, J. C. H. Duff,

J. G. Wardlaw, J. J. Carroll, E. B. Taylor, S. F. Parrott, J. H. Witherspoon, E. A. Kiser, J. M. Crews.

The present ruling elders are: J. D. Goude-lock, S. C. Stribling, Dr. S. B. Sherard, T. M. Caldwell, W. C. Thomson, C. K. White, J. N. King, and P. S. Courtney.

The following named deacons have served: J. D. Goude-lock, Dr. J. N. Torrence, J. S. Robinson, W. M. Webster, T. M. Caldwell, J. W. Boozer.

Present deacons: E. H. DeCamp, D. M. Boozer, H. R. Dillard, E. W. Sossamon, L. Lamar Wood, P. D. Mazyck, S. A. Cathey, E. L. Eison, C. A. Blackwell, Boyce Whisonant, J. F. Fincken.

### McCarter

Organized 1895 by a Commission of Enoree Presbytery—the result of a Sunday School which had been superintended by E. G. Hillhouse for several months. There were about ten charter members.

First elders: Miles E. McCarter, who donated the site upon which a neat and commodious edifice was erected, and David C. Morn; deacons: James G. McCarter, Z. B. Freeman, and R. T. Waddell.

The church was grouped with Palmer Memorial (now Third Church, Greenville), and other of the smaller churches in the vicinity. Among the ministers who supplied are: C. B. Jennings, W. L. Walker, W. L. Boggs, Lowry Davis, S. C. Byrd, and G. O. Griffin. After the death of Dr. Griffin, McCarter Church was supplied by the pastors of the Fourth Church, Greenville, J. S. Lyons, Jr., and Jesse C. Rowan.

For several years—1919 to 1924—there was only occasional preaching at McCarter and some of the best members transferred to the church at Greenville.

In March, 1925, the Rev. C. T. Squires, pastor of Fourth Church, started to supply and during the summer preached twice daily for a week, the first evangelistic effort for ten years.

The membership in October, 1925, 33, of whom 30 are residents.

Officers: Elders Calvin B. McCarter, Thomas B. Jones; Deacons J. Fred Adams, Everett Bramlett, Edwin Burdette.

Thriving Sabbath School and growing congregation.

### Monaghan

Some time in August, 1909, a Presbyterian Sunday School was organized in the Monaghan Village of Greenville. This organization was affected largely through the efforts of J. Austin Latimer and the Rev. Lowry Davis, now a missionary of our church to China. The number attending this Sunday School is not available. Very shortly afterward a petition for the organization of a church in the village was presented to Enoree Presbytery. This petition was granted and the following commission appointed by Presbytery to organize the church: Ministers, Rev. E. P. Davis, D.D., Rev. T. W. Sloan, D.D., and the Rev. Lowry Davis; Elders J. C. Bailey, W. A. Hudson, and G. W. Taylor.

This commission met in the Monaghan Y. M. C. A., October 3, 1909, to organize the church. Rev. E. P. Davis, chairman, opened the meeting with prayer, and appointed G. W. Taylor to act as clerk. The petition for this organization was read; and after calling attention to the Book of Church Order as their guide, the chairman called for letters of membership, and the following were presented: Mrs. G. W. Ward, Eula Harrison, Miss Martha I. McAlpine, Oliver H. Yeomans, Mrs. R. A. Ware, Mrs. G. S. Turner, Mr. and Mrs. Robert King, J. Austin Latimer, Mr. and Mrs. W. B. Dixon, Mr. and Mrs. R. W. Ellis, Miss Hattie King, Mrs. Annie Reid, Mr. George W. Ward.

After these were duly pledged and received, the following officers were elected: Elders—W. B. Dixon and J. Austin Latimer. Deacon—G. W. Ward. Prayer was then offered by Dr. T. W. Sloan. The name of Monaghan Presbyterian Church was then selected for the name of the new organization. The newly elected officers were then ordained and installed. W. B. Dixon, having already been ordained, was installed as elder.

The officers and people were then charged by the chairman. Following the Sacrament of the Lord's Supper, the following infants were baptized: Emma Orpha Ware, Annie Irone Ware, Margie M. Ware. After prayer and the benediction the commission was adjourned. It was in this way that the Monaghan Presbyterian Church came into existence.

After worshipping in the Y. M. C. A. for nine years, a movement to erect a house of worship for the congregation was begun, and with the help of the First, Second, Third, and Fourth Presbyterian Churches, of Greenville, and the Victor-Monaghan Company, the present structure was erected. The Sunday School and church have grown to such numbers that the present plant is felt to be inadequate for the need, and a building fund for Sunday School rooms has been begun and it is hoped that before many months have passed they will be added to the church. The first service in the church was held on December 23, 1918, which was a Christmas service. The exercise was opened with the reading of the 100th Psalm and a talk by Rev. E. P. Davis, D.D.

The Sunday School has now a membership of 110. The church has a roll membership of about one hundred. Of these seventy-five are active members. Additional members are being added to both from time to time.

The elders who have served the church during its history are as follows: W. B. Dixon, J. Austin Latimer, G. W. Ward, R. W. Ellis, L. R. Mosteller, J. L. Gourley, A. B. Reid, J. A. Mosteller, and Clarence Castles. The deacons are as follows: G. W. Ward, G. M. Davis, R. E. McCall, Thurman McGaha, J. W. Glenn, Carl Newton, and W. I. DuBose. The number of elders now is five; that of deacons is six.

The pastors who have supplied and served the church are as follows: Rev. Lowry Davis, who served several months immediately after the organization of the church and preceding his going to China; Rev. Charles E. Weiderman, who gave one Sunday a month for the year 1910-11; Charles Bailey, who supplied during the summer of 1911; Dr. J. O. Griffin, who gave one service a month from October 1, 1912, to April 1, 1913; Rev. J. F. Brown, who served as regular pastor from the latter part of 1918 to the middle of 1921; Mr. Miller then supplied with two services a month; Rev. J. S. Davis was regular pastor of the church from the summer of 1922 until June, 1923; Rev. C. E. Piephoff, the present pastor, accepted a call to the Monaghan Presbyterian Church in conjunction with a call from



the Reedy River Presbyterian Church, of Conestee, March, 1925, and is still on the field.

The Monaghan Presbyterian Church is the only Presbyterian Church in the Parker School District and north of the Southern Railway in Greenville County. In this district there are a score of communities with a combined population of over 25,000 people. The need for sister organizations has long been felt by the church, and recently steps have been taken to organize Sunday Schools in various communities. At present there are three or four of these, all thriving. The Monaghan Church is largely responsible for the one at Dunean Village. The pastor has the spiritual oversight of the work, and the Sunday School has given two of its most efficient workers to that work, Miss Fannie Charles and Miss Mabel Wham. As we look into the future, realizing the struggle that we have had in the past and thanking God for His presence in the work, we believe that one of the greatest home mission fields to be found in our Assembly is here in Parker District. The prospect is indeed bright.

Our history would not be complete without a word of appreciation for those who have so unstintingly given of their time and substance to the forwarding of the work here. The work has been successful because of the great work of Dr. E. P. Davis, his son, the Rev. Lowry Davis, Rev. and Mrs. P. D. Patrick, Miss Blanche Yeager, Miss Pierce, Mr. P. W. Seyle, Miss Helen Seyle, Miss Agnes Seyle, Miss Nannie Stewart, Miss Mabel Wham, Miss Fannie Charles, Miss Alice Mackey, Miss Margaret Bailey, and many others whose names are too numerous to mention. Taking inspiration from these pioneers the present church cannot help but go forward in the great work in this large field.

### Monarch

The Monarch Presbyterian Church grew out of a Sabbath School organized June, 1923, by Mr. L. E. McAlpine.

The school began with fifteen adults, six children, and two teachers. Mr. McAlpine was elected superintendent and still holds that position.

The growth of the school was slow the first year, but the interest did not wane.

The second summer Mr. J. C. Neville, a seminary student, was engaged to preach here during his vacation and thru his personal work the attendance of the school increased to about fifty. The congregation now began talking about organizing a church and the time seemed propitious for organization. Accordingly a petition, signed by twenty-seven persons, was sent to Presbytery requesting the organization of a Presbyterian Church at Monarch Mills.

October 31st, 1924, that body sent the following delegation: Rev. J. F. Matheson, Rev. J. K. Roberts, Rev. W. B. Gobel, Mr. Emslie Nicholson, and Mr. B. B. James, elders, who organized the Monarch Presbyterian Church with twenty-seven members.

Two elders were elected: Mr. W. S. Vaughn and Mr. L. E. McAlpine.

Mr. Neville supplied the church twice a month during the winter and returned for full time during the summer.

Mr. McAlpine did a splendid work in laying the foundation of the faith and doctrines of the church. He not only superintended the Sabbath School and taught the Bible class, but held the mid-week prayer services, and the Sabbaths Mr. Neville was not present he conducted the morning and evening worship.

Mr. Neville has supplied the church twice a month again this past winter, and in March, 1926, at a congregational meeting, it was voted to call him for his full time after his graduation in May.

The Home Mission Committee has been very liberal to the church, and thru their aid and a donation from Monarch Mills, it will soon have a house of worship. All services have been held in the community house.

The church membership is now twenty-seven and the enrollment of the Sabbath School sixty.

This past summer the church, under the leadership of Mr. Neville and Misses Molina Wilson and Anna Lou Murrah, conducted a very successful Daily Vacation Bible School, this being the first one held in the county.

### Mountain Shoals

The Mountain Shoals Presbyterian Church was organized March 29th, 1891, consisting of Mr. J. G. Bailey, wife and three daughters, also Mr. E. W. Dendy, Mrs. Maggie Dendy, his wife, and daughter, Eulalie. Mr. J. G. Bailey was installed elder and Mr. E. W. Dendy, deacon.

There are no records until August, 1893, when Rev. N. M. Templeton was made supply, and E. W. Dendy was installed elder and J. D. Stribling deacon. Not having a regular pastor, various ministers preached from time to time. Rev. W. L. Boggs held a meeting in October, 1893. August, 1894, Rev. B. R. Anderson came as a supply and J. D. Stribling was installed elder, and J. C. Williams and R. F. Franks, deacons. In April, 1895, Mrs. Hattie Engels was received by letter and was the main backbone of the church, working and striving to keep it going until 1915, when she moved away; she did more for this church than any member we ever had.

April, 1898, Dr. J. H. Allen was installed elder and Rev. J. H. Gray served as supply until December, 1901, when Rev. B. P. Reid supplied until 1908, giving hard and faithful service, as he had a long way to drive and was but poorly paid.

August, 1904, D. C. Todd was elected elder and W. P. Reid, deacon, also John L. Simmons was installed elder. February, 1907, L. L. Ligon was installed elder and served until the church was dissolved in 1919. E. O. Todd was installed deacon in 1907 and Rev. J. J. Harrell was called as supply in 1908 and served until 1910. Rev. L. W. Brown served as supply from 1910 until 1913; Dr. C. P. Vincent was installed elder and Dr. W. D. Vincent, deacon.

In 1913, Rev. S. L. Wilson was installed pastor and served until 1914. During the twenty-odd years since the organization of the church eight different ministers have served and several have preached at various times, ten elders and nine deacons have been installed although there has never been more than two elders and two deacons at one time, thirty-four members have been received on profession of faith, and fifty-six by letters, and never more than fifteen to twenty members at one time.

Mountain Shoals Church has been a temporary wayside home for many, and mostly for only a short time; it has been a hard struggle to keep it going during its whole life.

It was abandoned several years ago, as all members moved away except two and we had to give it up.

### **Mt. Calvary**

Mt. Calvary Presbyterian Church was organized August 28, 1846, by Rev. C. B. Stewart in the home of Mr. James M. Nesbitt, who lived in Spartanburg County, near Rogers Bridge on Tyger River. There were six original members, whose names are as follows: Mr. James M. Nesbitt and his wife, Elizabeth D. Nesbitt, Mr. Martin O. Miller and his wife, Jane Miller, Mr. Robert McCarley and his wife, Jane McCarley. Mr. M. O. Miller and Mr. Robert McCarley were duly elected and subsequently ordained and installed ruling elders. There were no deacons at first.

The little congregation worshipped for four years in the open air and in the home of Mr. J. M. Nesbitt, and then a mere shell of a building was erected, thirty by forty feet in size, at a cost of two hundred dollars. For thirty-five years from the date of organization the congregation worshipped here.

During this time there were thirty-three Sessional meetings and three congregational meetings. The following ministers preached at this church: Revs. C. B. Stewart, Z. L. Holmes, Montgomery, A. A. Morse, T. E. Davis, Robertson, David Humphreys, E. E. Hyde, R. H. Reid, Z. W. White, and A. L. Miller. Some of these ministers merely visited the church for a short season and others were supplies.

This church was first enrolled by South Carolina Presbytery October 2, 1846, Robert McCarley being the representative at that Presbytery. Rev. Mr. Stewart was criticized by the Presbytery for having organized the church, and a motion to disband same was made and lost. For twenty years, so far as the records show, the church was not represented at Presbytery.

Down to 1859, there were five different elders elected, ordained and installed, as follows: M. O. Miller, Robert McCarley, Abial Foster, J. M. Nesbitt, and J. J. McCarley.

After 1866 the church was more regularly represented at Presbytery and Synod. Thirty-five persons were received into the membership of the church during the first thirty-five years of its existence. Many of these years were dark and gloomy, and the little struggling church had many ups and downs, but the small faithful band persevered.

During the years 1864-1869 the church was considerably strengthened under the ministry of Rev. R. H. Reid and Rev. E. F. Hyde.

In 1881, the church was moved from the original location to Walnut Grove Postoffice, about three miles north, where the church now stands.

The church had been for a considerable time without a pastor, but finally secured Rev. A. A. James for a supply in 1882, which relation continued until 1885, when he became a regular pastor, and remained so until 1897.

Mr. James dedicated the second house of worship, August 26, 1882. During this pastorate the church grew from twenty-two to one hundred and two members. Subsequent to this period the following ministers served the church as supply or as pastor: Rev. A. H. Atkins, 1898; Rev. B. G. Clifford, 1899; Rev. C. B. Ratchford, 1900-1901; and Rev. B. P. Reid from 1902-1908. During this last pastorate the congregation outgrew their building and a new church became necessary, and plans were made to build one. So the present new and splendid house of worship was begun in 1903 and completed in 1904, and was dedicated August 27, 1905.

In 1887, four young men were made elders as follows: W. G. S. O'Shields, I. S. Miller, J. S. Bailey, and L. M. Harrison. These are all gone except L. M. Harrison, who is still an elder in this church. Mr. I. S. Miller died in 1920, having served this church for more than thirty years. In 1897, Mr. Whitner Williams was made an elder and served until his death in 1917.

In 1909, following Rev. B. P. Reid, Rev. C. B. Yeargin became pastor, and served about one year. Rev. W. J. Roach became pastor in 1911 and continued until 1915. During 1916-1917 the church was supplied by Rev. J. F. Ligon and Rev. W. S. Epperson. In 1917, Rev. T. A. Beckett became pastor

and continued until 1920. The present pastorate, that of Rev. R. M. Phillips, began in November, 1920.

In 1911, Mr. R. F. Davis and Mr. S. L. Strange were made elders. In 1916, Mr. F. M. Harrison and Mr. J. J. Finch were also elected to the eldership. In June, 1923, Mr. C. A. Gowan and Mr. N. H. Smith were made elders; at the same time Mr. J. A. Lancaster and Mr. H. N. Vise were elected deacons.

The present Session consists of L. M. Harrison, F. M. Harrison, J. J. Finch, C. A. Gowan, and N. H. Smith.

During these recent years the church has grown slowly but steadily. There are at present five elders, six deacons, and one hundred and ninety-three members.

### **Mt. Tabor**

This church was organized through the influence of Rev. E. T. Buist and became a part of South Carolina Presbytery in 1841. He continued as supply for some time. It had a membership of thirty-five. The first elders were John Smith, J. H. Dickson, and Nathanael Smith. The church building stood about ten miles from Union on land given by Mrs. Sallie Gist. Rev. Robert Russell, Starks Bailey, W. W. Ratchford, were the early ministers. Later on the church was supplied by Reverends B. G. Clifford, C. E. Robinson, W. J. Owings, S. H. White, J. E. Coker, W. S. Porter, and Frank B. Estes. Among the elders were, Nathanael Gist, Joseph Hughs, James Bailey, Thomas Farr. Still later, W. T. Baldwin, D. B. Edge, J. H. Savage, J. L. Askew, J. V. Askew, J. L. Calvert, Robert Garner, and W. P. Baldwin. Among the deacons were, James and Robert Bailey, John Plaxico, Marion Cudd, W. P. Baldwin, Joseph Bailey, Clarence Bailey, and Nealey Palmer.

### **Mount Vernon**

This church building was erected by Dr. Christopher Young, in 1845. It was built of the pines that grew in the forest around it.

In 1850, Dr. Young donated it to the trustees and elders of the church. The gift was of five acres of his plantation sur-

rounding the church. The first elders were Col. Samuel Beaty, James S. Cunningham, and George Spencer. The deed is recorded in the books of the Clerk of the Court of Union County.

Mount Vernon Church is a branch of the old Cane Creek Church, near Santuc, until 1877. It then organized with twenty members, as an independent church. The next elders who were elected at the death of these three were George Bailey, James Cunningham, Jr., and his father served on until his death in 1877, then succeeded by L. C. Cunningham.

In 1891, J. B. Young succeeded George Bailey, whose death occurred in November, 1891.

N. W. McDermid and Senator Robert Beaty also served at this time.

The next elder was W. T. Cunningham, who succeeded L. C. Cunningham, who went west in 1892.

Mr. William Crocker also served as an elder. Mr. Crocker died and Mr. McDermid went to Charleston.

J. B. Young and W. T. Cunningham moved their membership to the First Presbyterian Church of Union; the elders who succeeded them at Mount Vernon were Albert B. Carter and Jack Keisler, who are now (1926) the present elders.

The only deacon is Mr. Lem Mitchell, a faithful man.

The church was supplied by the following pastors: Rev. J. S. Bailey was the first pastor after it was organized; he served until 1883. Rev. Mr. White served one year in 1884. Rev. B. G. Clifford served next for twenty years. Rev. Mr. Reaves served next. In 1911, Rev. J. F. Matheson took charge and is the present pastor, 1926.

There is much written between these few lines. In the early days of this church, when the congregations left for home after the preaching services, there would be a line of fine carriages and buggies, drawn often by beautiful horses, carrying the fine families to their homes.

Of all those leading families, only a few descendants are left as members of the Mount Vernon Church. Dead, or moved away. The church has not one member living within several miles who owns the land on which he lives. Sometimes there seemed to be a prospect of growth; and then, the tenants moved



elsewhere, and the work had to begin again.

With all this, the church has had an important place in the life of the region. A few faithful Presbyterians, added to by some of the finest Methodists and Baptists that could be found, have met regularly for years. And though it has not inured to our numerical growth, it has helped on God's great cause.

The immediate community has suffered in the last five years in the way so many farming regions have lost—in the moving to the towns as fast as they could get away, the boys and girls of the homes.

We are keeping the light burning on the altar; God has the power to bless.

### Nazareth

Eight or ten families of Scotch-Irish people from Pennsylvania settled upon the branches of the Tyger River in Spartanburg County in 1761. Occasional visits of evangelists sent out by the Synods of New York and Philadelphia resulted in the selection of a place for the house of worship. The first church was built of logs in 1765, and the members applied to the Presbytery of the Carolinas for preaching in 1766. Their members were increased in 1767, by a colony from Ireland. Between 1785 and 1790, a larger and better house of worship was erected. The present church was built more than forty years ago. An organization was effected in 1772 by Rev. Joseph Alexander, D.D., Messrs. Andrew Barry, Robert Nesbitt, John McElrath and Thomas Peden were chosen the first ruling elders. Deacons were first elected in obedience to the deliverance of the Assembly of 1840. The first deacons were, John Fielder, J. K. Means, James A. Miller, and J. P. Miller.

The stated supplies of the congregation were Rev. Joseph Alexander, who served the church before, through and after the Revolutionary War. During that period the church greatly suffered from the Tories and Indians. James Templeton was the minister from 1794 to 1802; Mr. Means, a licentiate, a short time about 1816; Rev. John Boggs, for four years; Rev. Dr. E. T. Buist, for ten years. The following served as pastors, to wit: Rev. W. C. Davis, from 1789 to 1794; Rev. James Gilliland, from 1802 to 1816; Rev. Michael Dickson, from 1817

to 1832 and Rev. Z. L. Holmes for some time. The pastorate of Rev. R. H. Reid began in 1853 and continued for forty years.

Rev. R. E. Henderlite served the church from January, 1893 to April, 1894, and a student from Columbia Seminary, Rev. N. M. Templeton, preached during the summer of 1894. Rev. S. C. Todd, and again Rev. R. E. Henderlite, Rev. W. R. Minter, and Rev. J. A. Dorritee preached at Nazareth for relief periods at different times. Rev. L. C. Vass served the church from 1897 to 1898, and Rev. A. H. Atkins from 1898 to 1899. When the church was without preaching, Rev. T. H. Law, D.D., Rev. G. G. Mayes, Rev. W. C. Smith, and Rev. J. S. Watkins, D.D., served the church as pastor from 1899 to 1901; and Rev. C. A. B. Jennings from 1902 to 1908. Rev. B. P. Reid was installed pastor on November 8, 1908, and continued to discharge those duties until 1913. Rev. A. H. Griffith was pastor from November, 1913 to April, 1916; Rev. J. F. Ligon, from 1917 to 1918, and Rev. C. O'N. Martindale, from 1919 to April, 1924. Rev. W. C. Copeland, the present (1925) pastor began his labors in June, 1924, at Nazareth Church.

The Sessional records of the first sixty years were consumed by a fire in the house of the clerk, and a complete roll of communicants cannot be given.

The following have served the church as ruling elders, to wit: Richard Barry, Sr., James Hadden, Thomas Bryce, Alexander Evins, John Means, Thomas Gaston, Andrew Coan, Richard Daniel, John Smith, Andrew Barry, Richard Barry, Thomas B. Collins, Jonathan Hadden, Dewey Anderson, M. P. Wakefield, James Vernon, M.D., Col. S. N. Evins, Michael Smith, David M. Bryce, J. J. Caldwell, W. L. Rogers, J. Whitner Reid, B. K. Gresham, J. L. Berry, W. L. Robertson, F. P. Pearson and T. B. Anderson.

Before the deacons were elected, the finances of the church were managed by a board of trustees.

Many important events have been connected with the history of Nazareth Presbyterian Church. It has followed the scriptural principle of expansion and not concentration and has become a mother of churches. During the long pastorate of Rev. R. H. Reid, Reidville, Center Point and Wellford churches

were organized. North Pacolet, Fairview in Greenville County, Antioch, Mount Tabor, Mount Calvary and the church at Spartanburg were formed from Nazareth Church. In 1850, the church had one hundred and forty-six members.

The pastor and people of Nazareth Church were friends of education and established male and female high schools at Reidville that continued for years to be centers of good influences.

During the pastorate of Rev. James Gilliland, a notable camp meeting was held at Poplar Springs, attended by thirteen Presbyterian ministers, by Baptist and Methodist preachers and a large number of people. Profound interest pervaded the large assemblies and there was a great revival of religion. The celebrated evangelist, Dr. Daniel Baker, twice conducted protracted services in the historic old church. In 1860, a great celebration was held at the church in commemoration of the settlement of the country and Dr. George Howe spoke on the subject of "The Scotch-Irish."

In 1872, the centennial celebration of the founding of the church was observed and Rev. B. M. Palmer, of New Orleans, delivered a memorable address on "The Glory which the Infinite and Blessed God Secures to Himself through His Immortal Church."

Long may the church live and prosper. May it always stand for the great doctrines of the gospel and Presbyterian Government, worship, history, life and work.

### **New Harmony**

New Harmony Church in Enoree Presbytery was organized August 15th, 1844, with thirteen charter members, the majority coming from Fairview church. Rev. John McKittrick served as stated supply from 1844 to 1852. The sacrament of the Lord's Supper was observed, and the first meeting of the session held, the following September.

Robert Gilliland and David Stoddard Jr., were the first ruling elders, and Wm. Stoddard and Wm. Stewart, Jr., the first deacons. Interesting meetings were held in 1845 and 1849, when Rev. John McLees and Rev. C. B. Stewart as-

sisted Rev. John McKittrick. The Sessional records were first approved by South Carolina Presbytery at Laurens in 1847, Rev. Wm. Carlile, Moderator. Rev. C. B. Stewart became supply in 1852 or 1853.

The first recorded collection was taken for Oglethorpe College in 1853. No statistical report recorded until 1855. This shows seventy-five members. Rev. C. B. Stewart preached two Sundays each month from 1852 to some time near 1870. Rev. J. R. Jacobs, the first regular pastor, served from August 1874 to the beginning of 1879. Licentiate T. B. Craig then served the church for one year. Rev. Calvin L. Stewart served as pastor from 1880 to 1886. In 1885 eleven members were dismissed to help organize Dorroh Church, Graycourt, S. C. In 1889 other members withdrew to organize the Fountain Inn Church, and in October 1911 fourteen members were dismissed to help organize the Owings Church. Rev. David Todd served the church as supply from 1886 to 1890. Rev. R. E. Henderlite served as pastor from 1891 to 1893. Rev. Thomas B. Craig was pastor from 1893 to 1903. Rev. J. L. McLin served as supply or pastor from 1903 to 1912. Rev. R. G. Matheson became pastor in September, 1913, and served until November 29th, 1920. In 1921, Rev. R. C. Morrison was called to the pastorate and entered on the same July 1st, and was installed by a commission of Presbytery consisting of Rev. E. P. Davis, D.D., Rev. T. D. Johnston, and Ruling Elder H. B. Stewart of Fairview church, November 11th, 1921. The Session is now (1925) composed of Elders: Robert J. Stoddard, W. B. Garrett, W. B. Stewart, Clerk, and Treasurer, R. L. Peden and L. B. Stoddard. The Diaconate: W. C. Stewart, F. W. Welborn, W. F. Stewart, J. S. Peden and Robert W. Gilliland.

This church has given six sons to the gospel ministry: Rev. W. R. Stoddard who served as Chaplain in the Confederate Army, then took charge of a field in Mississippi, was soon stricken with disease, came home and died, Wm. W. Rogers who died while in preparation, Rev. R. Lee Rogers who died at Walhalla, S. C., Rev. W. R. Owings who died while pastor of a church in Georgia, Rev. John C. Stewart of the Methodist ministry in Texas, and Rev. W. B. Garrett, who is serving

in the Methodist ministry, and is now (1925) pastor of Main Street Church, Columbia, S. C.

The following have served as ruling elders: Robert Gilliland, David Stoddard, M. B. Evans, Roger Brown, Dr. R. Dorrah, W. H. Stewart, D. M. Childress, Isaac R. Henry, W. C. Power, W. T. Dorrah, J. Lewis Stoddard, David A. Templeton, Robert J. Stoddard, J. H. Stewart, W. B. Stewart, Robert L. Peden and Lander B. Stoddard. These as clerks of Session: Robert Gilliland, M. B. Evans, David Stoddard, W. H. Stewart, W. T. Dorrah, Robert J. Stoddard and W. B. Stewart. And these as deacons: Wm. Stewart, Wm. Stoddard, Francis Stoddard, J. H. Owings, W. B. Garrett, George Dorrah, Geo. P. Woods, L. D. Power, J. W. Dupree, W. C. Stewart, R. M. Bryson, F. W. Welborn, W. F. Stewart, J. S. Peden and Robert W. Gilliland. Enoree Presbytery has met twice in this church.

The church building, cemetery and grounds are owned jointly by the Presbyterians and Baptists of the community, and is managed by a Board of Control under a Constitution enacted by the Legislature of the State, Dec. 19th, 1855.

The Church has had a perennial Sunday School for 50 years without intermission. There are now 96 names on the church roll, leaving no Presbyterian-inclined person over ten years of age in the congregation. There is a Woman's Auxiliary composed of 38 members, Mrs. Robert J. Stoddard, President.

### Reedy River

The Reedy River Presbyterian Church was organized at Conestee, or what at that time was known as the Reedy River Factory, March 12, 1887. The commission appointed by the Enoree Presbytery to organize met on this date and proceeded to the organization. This commission was composed of Rev. R. H. Reid, Rev. W. C. Britton, and Rev. C. L. Stewart, with Elders D. R. Anderson and Thos. C. Stall. The commission was constituted by a sermon on 2 Cor. 1:13 by Rev. W. C. Britton, after which the certificates of those present who wished to enter into the organization were called for. The

following were presented: Mr. James Craig, Mrs. Laura Kern, Mr. J. P. Woodside, Mrs. C. Ida Charles, and Mr. George Blakeley. Mr. Robert K. Adams was received on profession of faith. The church was then organized with the name "Reedy River" being selected for the new church. Robert K. Adams and George Blakeley were elected elders; and J. P. Woodside with James Craig were elected deacons. These elders were then regularly ordained and installed. The ordination and installation of the deacons were deferred until the following day. A charge was then delivered to the newly elected officers and the members by the moderator. After prayer by Rev. C. L. Stewart, clerk of the commission, the commission adjourned.

It is interesting to note that on the following day, at a service presided over by the Rev. R. H. Reid, Mrs. Robert K. Adams, with seven children, was baptized into full communion in the church.

The Rev. J. M. Rose served as the first pastor of the church. His pastorate lasted from June 12, 1887, until September 26, 1891. While the numbers and the spirituality of the church grew with Mr. Rose as leader, perhaps the outstanding event during his pastorate was the erection of a church building. At a congregational meeting held on the second Saturday in August, 1888, a building committee and trustees were appointed by the church. As trustees were appointed G. W. Blakeley, R. K. Adams, J. P. Woodside, and J. S. Craig. The following were appointed to serve on the building committee: G. W. Blakeley, J. P. Woodside, and R. K. Adams. The new building was dedicated as the Reedy River Presbyterian Church by the Rev. J. M. Rose on the fourth Sunday in July, 1889.

The second pastor to serve the church was Rev. H. W. Burwell, who began his pastorate April 2, 1893. His pastorate lasted until the latter part of 1895. Nothing of historical importance occurred during his pastorate.

The third pastor to serve the church was the Rev. W. L. Walker, who was called to supply the church for one-fourth of his time. He began his pastorate October 2, 1898. He served until the first of the year 1900.



The next to supply the church was the Rev. C. B. Ratchford, who began his service on April 8, 1900, and served until April 14, 1901. He was followed by the Rev. T. C. Potter, who served during the summer months of 1901.

Mr. Potter was followed by the Rev. W. L. Boggs, who served the church from March, 1902, until his death on July 2, 1924. During this period the church not only enjoyed the longest pastorate in its history, but it enjoyed the greatest spiritual and numerical growth in its history. While Mr. Boggs gave only one-fourth of his time to the church, the service he rendered cannot be reckoned. During his pastorate the membership grew from twenty-seven to sixty-six, an increase of nearly two hundred per cent, but by no means an indication of the great number of people that he served during his pastorate. It was with great sorrow that the people learned that the Head of the Church had called one of His faithful members and messengers home. His influence will never cease to flow through the lives of those whom he served while on this earth.

On December 7, 1924, the congregation called C. E. Piephoff, of the graduating class of Columbia Seminary, to serve as supply until his graduation, when upon his ordination into the ministry, he was called as pastor of the church in conjunction with the Monaghan Presbyterian Church of Greenville. On the first Sunday of June, 1925, Mr. Piephoff was ordained to the ministry and installed as pastor of the church. Since that time he has been on the field.

What the future holds we know not, nor is it for us to say, but He will not let His work go undone.

This history would not be complete without a list of the faithful men who have served the church as officers. It is primarily due to them that the work has prospered in past years. The men who have served as elders are as follows: Robert K. Adams, George Blakeley, Thomas Stenhouse, J. P. Woodside, W. M. Stenhouse, E. C. Shockley, Preston Charles, and Dr. D. W. Youngblood. During the forty-nine years since the church has been organized three of these have served efficiently as clerks of the Session: Robert K. Adams, J. P. Woodside, and W. M. Stenhouse.



The following have served as deacons: J. P. Woodside, James Craig, W. M. Stenhouse, W. Rogers, W. A. McCall, Preston Charles, Palmer Taylor, F. M. Shockley, Earle Smith, W. A. Adams, J. D. Charles, Thomas Stenhouse, Avery Smith, and A. H. Sullivan.

Connected with the church there is a Sunday School, a Woman's Auxiliary, and a Christian Endeavor Society.

### Reidville

The history of Reidville Presbyterian Church is a continuation of that of Antioch Church near Cashville which was organized on the 17th day of August, A. D. 1843, in the District of Spartanburg by the Rev. William Carlile, with three ruling elders: Robert Blakely, William Leonard and John Anderson. A. C. Jackson, an elder, was received later by certificate from Nazareth Church in 1850. James Anderson and Ashbel Peden were ordained as deacons in the church in 1844. Here assembled for more than forty years a congregation of serious and earnest worshippers.

In 1882 the families of this church who constituted the major part of the membership were forced to seek educational centers for the benefit of the children.

On the first Sabbath of August, 1882, the last meeting of the members of the Session was held in the Session house at the old church.

The inactivity of the remaining members during 1883 caused the members of the Session to hold a meeting at the home of Mr. Andrew Coan, one of the ruling elders, who was chosen Moderator, January 2, 1884.

The organization was then in desperate need of funds to secure a pastor.

It was proposed by Major F. L. Anderson (then a member of Nazareth) to move to Reidville. If that were done, he proposed to Mr. Amzi Gaston to pay half the salary of a pastor if they would pay the other half. The proposition was accepted and the organization saved.

It was unanimously resolved to call the Rev. Robert Harden Reid for one-half of his time as stated supply and to continue the work of the organized church.

By holding services in the chapel of the Reidville Female Seminary the hearthfires of the religious zeal of Scotch-Irish ancestors were kept burning.

Members of Nazareth Church, who lived near Reidville, brought their letters from the mother church, thus concentrating their efforts, to preserve in a Presbyterian community the essentials of Calvinistic faith.

The elders who served in the first days of the removal for church worship in 1884 were: \*Major F. L. Anderson, George B. Anderson, \*Andrew Coan, \*Dr. A. J. Creighton, \*Amzi N. Gaston, \*Dr. W. A. Harrison and \*M. L. Venable. Others who later served as ruling elders are: \*B. M. Anderson, D. B. Anderson, James D. Darby, J. W. Gaston, R. W. Gaston, \*S. R. Gresham, W. C. Harrison, W. J. Wilson.

Chief among the influential spirits of those who associated themselves with the Reidville congregation was that of the Rev. Dr. Robert P. Smith of Asheville whose missionary activity and success in Christian endeavor is not excelled in the annals of the progress of the Presbyterian Church.

The Rev. Luther Link was chosen, January, 1887, to supply the pulpit one-fourth of his time; he served two years.

In 1889, the question of erecting a church building was agitated. Five years had passed since the church had been moved from Cashville.

Mr. D. O. Leonard, a generous citizen and member of Sharon Methodist Church, was constrained to deed two acres of land for a church site in memory of his mother, Elizabeth Anderson Leonard, who founded Nazareth Church and was transferred to Antioch for the organization. (This property was subsequently deeded to the town of Reidville for a cemetery.)

It was deemed expedient, however, to place the church building on the campus of the old Reidville Female College.

In the fall of 1889, the Rev. W. L. Boggs became pastor in the new church building and served acceptably until August 15, 1897.

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(Note: Mr. J. W. Gaston served as church treasurer for twenty-five years. Those marked with an asterisk are deceased.)

On June 18, 1898, the Rev. A. H. Atkins accepted the call and promoted the work until 1901.

The Rev. C. A. B. Jennings of Union began his ministerial career with this church March 16, 1902, and he served as pastor until his tragic death by drowning May 25, 1908.

The Rev. Benjamin Palmer Reid accepted the call to this pastorate in 1908 and the last time he met with the Session was October 16, 1912. Shortly after this time, he was stricken with paralysis and, as a patient sufferer, fell asleep December 4, 1913.

During this year the congregation of Nazareth, Antioch, and Reidville Presbyterian Churches built a comfortable manse for the use of a pastor for this group near the church.

The Rev. A. H. Griffith came to the work November 16, 1913, and remained until April 16, 1916.

The Rev. J. Frank Ligon became pastor November 12, 1916, and resigned November 23, 1918.

On March 16, 1919, the Rev. Charles O'Neal Martindale took charge of the group of churches and accepted a call to Vidalia, Georgia, April 10, 1924.

The Rev. William C. Copeland entered upon his ministry with these congregations, June 1, 1924. He is still active in promulgating the doctrine of Presbyterianism in this field.

In 1904, the Rev. B. P. Reid re-organized the old church, after the building had been remodeled, and it was called "Old Antioch."

As time moved on the original name was restored to this re-organized church and the Reidville Presbyterian Church began an individual existence about the year 1915.

The missionary spirit of this church has actuated the membership to have an abiding interest in the life of Rev. Paul Gresham.

The Laymen's Association is educating Willie Griffin at Nacoochee.

A deep spirituality pervaded the hearts of the members of this church. The spirit of the living God is the Shekinah that lights the way to the New Jerusalem.

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### Roebuck

The Presbyterian Church at Becca, S. C. (now Roebuck, S. C.) was organized by Rev. N. J. Holmes as Evangelist of Enoree Presbytery the 10th day of September, 1891. Rev. W. L. Boggs, Pastor of Center Point Church at Moore, S. C., began preaching at Becca station in the Academy Building on the first Sabbath in March, 1891. He began a protracted meeting then on the first Sabbath in September assisted by Rev. N. J. Holmes; much interest was manifested from the beginning and on the fourth day of the meeting the way seemed clear to organize; accordingly the church was organized on the above date.

The following were the charter members, viz.: Mrs. Margaret Switzer, John M. Switzer, Mrs. Mary J. Switzer, B. Henry Finch, Annie E. Finch, Patrick T. Switzer, David W. Switzer, Iola Switzer, W. J. Wood, and S. Pinkney Miller. John M. Switzer and W. J. Wood were elected, ordained and installed ruling elders, D. W. Switzer and B. Henry Finch were ordained and installed deacons.

The name Becca was unanimously chosen as the name of the new organization.

On the Sabbath following the organization the following members were received on profession of faith, viz.: D. C. Stroble, Edward Finch, Minnie M. Finch, Ellenor Annie Finch, Samuel B. Switzer, James Steading, Jefferson George, E. F. Parker. Steps were taken at once to build a house of worship and the following building committee was appointed: John M. Switzer, D. C. Stroble, E. F. Parker, D. W. Switzer, B. F. Finch and W. L. Boggs, ex officio.

A building lot was secured and the people had a mind to work and through much self-denial and sacrifice the present church building was finished and was formally dedicated to the Worship of Almighty God on the fifth Sabbath in April, 1893.

The church has been supplied by the following ministers since its organization, Rev. W. L. Boggs, whose services began in March, 1891, ending in the year of 1897. April, 1898, the church secured the services of Rev. A. H. Atkins, who served it until April 1st, 1901. During a short period at this

time the church was without a pastor for several months. April 1st, 1902, the church secured Rev. C. A. B. Jennings, who faithfully served the church until his death in the summer of 1908. Mr. Jennings was esteemed highly by all the congregation and his sad death was grieved by all the congregation. Rev. C. B. Yeargin supplied the church during part of the years of 1909 and 1910.

January, 1911 to 1913, Rev. L. W. Brown supplied the church; during Mr. Brown's pastorate the church purchased and installed new seats of the standard type at a cost of about \$300.00. Several additions were added to the church upon profession of faith.

Rev. W. J. Roach and Rev. S. L. Wilson filled the pulpit during the year of 1913. Rev. A. H. Griffith for a short while the year 1914.

Rev. J. F. Ligon supplied the church September, 1915 until 1919, Rev. T. A. Beckett for 1919.

Rev. T. D. Johnston was secured during early part of the year 1920, and during his supply the church took on a new Spiritual life, 10 additions by letter and some 2 or 3 by re-consecration. The church installed electric lights at a cost of about \$250.00. During December, 1922, Bro. Johnston accepted a field in the state of Georgia, and the congregation was very sorry to see Bro. Johnston leave; he was loved by all who knew him here.

The present supply, Rev. R. M. Phillips, took charge of the pastorate January 1st, 1923.

The present membership is 30. The following are elders: J. M. Switzer, who has been elder since the organization of the church, and S. C. Switzer.

The present deacons are: J. T. Switzer and H. B. Foster.

July 1, 1923, two new Elders were added to the church: H. B. Foster and J. W. L. Edge. Also three new Deacons: Joe Switzer, John Edge and E. C. Daniel.

Letters of dismission have been granted J. W. L. Edge and John Edge.

### Simpsonville

The history of the First Presbyterian Church of Simpsonville is necessarily brief. The church was organized in the auditorium of the local school building, on Sunday afternoon, October 29, 1922, by a commission of Enoree Presbytery composed of the following brethren: Rev. J. K. Roberts, Rev. J. G. Walker, Rev. R. C. Morrison, Rev. J. N. McCord and Ruling Elders W. M. Stenhouse and A. S. Peden. Rev. R. C. Morrison preached the sermon from the Gospel according to Matthew 16:18, 19. There were twelve charter members: Mr. and Mrs. A. D. Stenhouse, Mr. and Mrs. A. S. Kilgore, Mr. A. M. Kilgore, Mrs. R. P. Gaines, Mrs. H. W. Dillard, Mrs. Furman Smith, Mrs. and Mrs. G. D. Young, Mr. W. H. Bozeman, Sr., and Dr. J. W. DuPree. The following brethren were elected, ordained and installed as elders: A. D. Stenhouse (Clerk); W. H. Bozeman and G. D. Young. As deacons: A. S. Kilgore, A. M. Kilgore and J. W. DuPree. A. S. Kilgore is the church treasurer.

Rev. R. C. Morrison served the church in a most acceptable way as stated supply, until May, 1923, when Rev. D. C. Stogner, of Roberdell, N. C., was installed as the first pastor of the church.

The present membership is eighteen. Last year, the per capita gifts of the church were \$65.35, considerably more than any other church in Enoree Presbytery. In November, 1925, a contract was let for a house of worship. The structure is of brick veneer, neat and attractive, and well arranged to care for the various activities of the congregation. The church is located in a choice section of the town. God has been good unto us and the church is grateful for His many blessings and prayerful for their continuance.

The church is partially supported by the Home Missions Committee of Enoree Presbytery. However, the prospect for self-support in the near future is quite promising.

### Spartanburg, First

On the fifth Sabbath in April, 1843, "the friends of Presbyterianism, in and about the village of Spartanburg, after mu-

tual consultation," to quote from the Session records, met in the home of J. K. Means, a house destroyed some years ago to make room for the present Y. M. C. A. building, to effect the organization of a Presbyterian Church. Acting under the guidance of Rev. S. B. Lewers, five men and three women signed a Preamble and Article of Agreement, promising submission to the government of the Church, and subscribing to its doctrines as set forth in the Confession of Faith, with the naive qualification, "as far as we understand it." After the election of two elders, the group went to the Baptist Church for preaching and the celebration of the Lord's Supper. Such was the beginning of the First Presbyterian Church, Spartanburg.

Stated supplies served the church for the first twenty-six years of its history, the first of whom was licentiate Z. L. Holmes. The Rev. Thomas H. Law, D.D., was installed as the first pastor in the year 1869 and served until 1886. His successors, with the period of each incumbency, are as follows: Rev. B. F. Wilson, D.D., 1886-1890, resigning to accept the presidency of Converse College; Rev. J. M. Rawlings, D.D., 1890-1891; Rev. J. S. Watkins, D.D., 1891-1916, from the latter date to the present (1925) Pastor Emeritus, honored and beloved by the church and the community; Rev. A. D. P. Gilmour, D.D., 1916-1922, who resigned to accept the pastorate of the First Presbyterian Church of Wilmington, N. C.; Rev. H. W. DuBose, D.D., 1923 to the present time. For a while during Dr. Watkins' pastorate, the Rev. Asa Watkins was his assistant.

Space forbids specific mention of the work of these devoted men. The consistent progress of the church under their administration is eloquent testimony to their consecrated zeal and efficiency.

During the preparation period for our country's part in the World War, there was a large training camp just outside the City of Spartanburg. This fact entailed heavy responsibilities upon the churches of the city. The First Presbyterian Church, under the able leadership of Dr. Gilmour, rose splendidly to the occasion. By work in the camp generally and especially in its hospitals, by special services for soldiers and



entertainments for them, the church will doubtless long be remembered by many a sick or homesick soldier boy. Rev. Charles Chapin, D.D., of the Northern Church was camp pastor.

In 1844, the young and numerically feeble church took its courage in both hands and built a brick church, which, to judge by a sketch in the records, was by no means unattractive. This building served until 1887, when the needs of the enlarged and growing congregation made it imperative to build another. This brick church was destroyed by fire in 1898. A third brick structure was erected in 1899 and subsequently in ten years much enlarged by the addition of Sunday School rooms. A parsonage was built in 1875, but was torn down to make room for the third church building. These buildings all stood upon the same plot.

The membership for the first fifteen years did not average more than twenty-five. Then it rose in a few years to something like fifty. This was about the number at the beginning of Dr. Law's ministry. The enrollment was one hundred and eighty at the time of his resignation. From this time forward the growth in numbers has been steady, more than keeping pace with the growth of the city. The congregation has furnished its quota to the church at large, of ministers and missionaries.

During the pastorate of Dr. Gilmour, the inadequacy of the church plant was insistently in evidence and the idea of a new church was broached. This idea crystallized, under Dr. DuBose's leadership, into plans that have led to the erection of a most beautiful building, on a spacious lot in the residence section of East Main Street, a building in which work and worship and every phase of church activity have been taken care of.

The staff of church workers at present consists of the pastor, Rev. Henry Wade DuBose D.D., pastor's assistants: Rev. Wistor R. Smith, and Miss Irene Hudson; Miss Frances Clark, pastor's secretary. The church maintains four missions in different parts of the city, one of which is for colored people. The roll at present consists of 1238 members, of this number 1097 are resident members. Missionaries are sup-

ported by the church, two in the home field and seven in the foreign field. The Sunday School enrollment is seven hundred and thirty-five.

Contributions for the year ending April 1, 1926 were, for Current Expenses, \$21,579; Benevolences, \$29,799. In addition to these amounts, \$88,913 was paid in on the building fund during that year.

### **Spartanburg, Second**

The Second Presbyterian Church of Spartanburg, S. C., is the outgrowth of Mission work started in the Spartan Mill Village in 1890, soon after the mill was organized by a superintendent and teachers from the First Presbyterian Church. The Spartan Mills Presbyterian Church was organized with two elders and ten other members. The church held services in vacant dwellings and in the homes of members for a while, until a house of worship was built on Wofford and Wolfe streets on a lot donated by Mr. and Mrs. H. E. Ravenel.

In 1908 the name was changed to the Second Presbyterian Church and a charter secured, and it moved into its present quarters erected during the pastorate of Rev. J. P. Stevenson. The building erected was for Sabbath School rooms, the plans calling for the construction of the church on the front of the lot.

It was not until after the Billy Sunday revival in Spartanburg in 1921 that the church determined to go forward. Up to that time the membership of the church was uncertain because the people moved so often. Dr. J. W. McClure was pastor during the transition period. He succeeded Rev. Asa Watkins who was supply and assistant pastor of the First Church. He insisted on the church's doing something progressive. A proposal was made to move the church to the Converse Heights section of the city, which precipitated a controversy that finally called for Presbytery sending a commission to make an investigation.

All difficulties were straightened out, and the membership, under the influence of the Billy Sunday revival, determined to go forward. Dr. McClure, who had labored hard for the

church, resigned, and Dr. C. B. Chapin, Professor of Bible at Converse College, became supply. After one year the congregation decided it wanted a full-time pastor. Rev. J. D. Henderson a member of the class of 1924 at Columbia Theological Seminary was called. He supplied the church until his graduation when he was duly ordained and installed as pastor by Enoree Presbytery.

Since Mr. Henderson assumed the pastorate there has been an average increase in membership of more than one member a Sunday. The membership is now 187 resident and 41 non-resident. The Sunday School has an enrollment of about 250.

Adjoining the church property was a lot facing North Church street opposite Wofford College campus, which was for sale. Mr. George W. Price, Chairman of the board of deacons, fearing that the lot would be sold, induced Mr. H. E. Ravenel, an elder in the First Church, to join with him and buy the lot and hold it for the church. They had no sooner made the purchase than the congregation undertook to purchase it from them, and with each of them making liberal donations, the lot was bought and the deed transferred to the church.

Immediately the effort was put forth to erect a modern building for worship. By faith, a church plant which will seat more than 600 comfortably, with a pipe organ and ample Sunday School rooms to take care of the school, including the present quarters, easily worth \$75,000, will be thrown open early in September, 1926.

The success of the building campaign has been due to the untiring efforts of Messrs. George Price and H. E. Ravenel. The First Church gave the pipe organ and seats out of the old building, and much of the material for the building came out of the old First Presbyterian Church building which was purchased by Messrs. Ravenel and Price. A number of members of the First Church were liberal with contributions.

The spiritual atmosphere of the church is splendid. There are 33 family altars, 31 tithers and three young people volunteering for full-time service in the congregation.

During all the years the church was a mission church, which was long after the church was organized, the First Presbyterian Church furnished the superintendent and teachers for

the Sabbath School. Mr. H. E. Ravenel, an elder in the First Church, was for years superintendent. During 1925 he transferred his membership to the Second Church and was immediately installed as an elder.

The pastors who have served the church in the past so far as can be recalled were: Rev. C. E. Robertson, Rev. Brokaw, Rev. J. L. McBryde, D.D., Rev. J. P. Stevenson, Rev. Asa D. Watkins, Rev. J. W. McClure, D.D., Rev. C. B. Chapin, D.D., and Rev. J. D. Henderson.

The building committee is composed of Messrs. George Price, H. E. Ravenel, M. E. Tanner, C. W. Ferber and M. E. Voiselle.

The present organization of the church is composed of Rev. J. D. Henderson, pastor; H. E. Ravenel, W. M. Chambers, W. L. Clippard, M. E. Tanner and S. F. Parrott, Elders; and George W. Price, C. W. Ferber, Dr. J. G. Park, Otto Stone, A. B. Cochran and C. B. Tanner, Deacons, with C. B. Tanner Superintendent of the Sabbath School.

### **Tucapau**

This church was the outcome of an organization originally at Duncan, S. C. After eight years at Duncan the church was removed to Tucapau.

It appears that, through the ministrations of Rev. N. J. Holmes, in and around Duncan, a group of individuals made petition to Enoree Presbytery that a church be organized at that point. This was granted and the organization effected September 8, 1889. Through the courtesy of the Methodists, their church was used as a place of worship for several years.

On May 7, 1897, a congregational meeting was held, at which time it was unanimously determined to move the organization to Tucapau, S. C., and change the name to Tucapau Presbyterian Church. The first meeting of the new congregation was held June 27, 1897, Rev. S. C. Todd officiating. At that time the roll of members was made out and found to number 36. This list was composed largely of Gastons, Smiths, Deans, Wrights, Moores, Millers, Harrisons and Abercrombies.

The church, including its first stage at Duncan, was supplied by Rev. N. J. Holmes, Rev. S. C. Todd, Rev. W. L. Boggs, Rev. B. P. Reid and others.

Through lack of regular ministerial supply, the congregation has well-nigh melted away. The Home Mission Committee of the Presbytery has taken up the work and plans to revive and re-establish it. At the time of this writing, September, 1926, Rev. F. H. Wardlaw is in charge of the work at Tucapau.

### Union

Officers of the church: 1851, Hon. Wm. K. Clowney, ruling elder, ordained 1839, member of State Legislature, State Senate, Lieutenant Governor of South Carolina, twice elected to Congress, good and faithful servant of God. 1851, Rev. J. H. Saye, stated supply; William Perry, elder; 1854, William Thompson, ruling elder, to 1862; 1855, Columbus Gage, ruling elder, clerk of Session; 1861, July, Communion conducted by Rev. A. A. James: "the members of our little church sat around the table of our Lord, partaking of the emblems of His body and spilt blood; the blood of our countrymen was being freely shed on the battlefields of Manassas for independence, and many were the prayers offered up around that table for their safety and success in the righteous cause in which they fought." C. Gage, Clerk Session.

1863, James B. Steadman received on examination.

1863, Rev. Henry Dickson served for a short time. 1864, J. B. Steadman elected ruling elder, died March, 1885; 1867-1870, no church record kept; in June, 1870, Ruling Elder W. A. Nicholson became clerk of Session; 1870-1871, Rev. B. L. Baker was pastor; 1871, Captain Frank M. Farr was received into the church by examination; he became treasurer in 1878, on the resignation of Ruling Elder John E. Colton, who had served for years. October 11, 1885, Captain Farr was ordained and installed ruling elder; June 1, 1887, he became clerk of Session, and was faithful unto death, 1924, a period of thirty-seven years. 1872, C. Gage, ruling elder, became clerk of Session later; 1874, Ruling Elder Munro offered resignation as elder on account of illness; a faithful officer. 1874, Rev. B. G. Clifford was called to be stated supply; later was called to be pastor. 1874, William Perry was an elder. 1875, the church treasurer was John E. Colton; elected ruling elder in

1879. 1879, Mrs. B. G. Clifford was received from Davidson College. 1882, a building committee was appointed to erect a new church building on a lot given by Mrs. Maria L. Gage; this consisted of Major James B. Steadman, chairman, W. A. Nicholson, John E. Colton, Captain A. H. Foster, Captain F. M. Farr, Rev. B. C. Clifford, W. A. Robinson. In 1883, June 17, this house was dedicated. The church had forty communicants; the cost was over \$6,000.00.

Rev. John L. Girardeau, D.D., preached the sermon; Revs. James H. Saye, B. L. Baker, J. Lowrie Wilson, Thos. H. Law, D. A. Todd, A. A. James, William Curtis, J. S. Bailey were invited to be present. At the dedication, Rev. B. G. Clifford, D.D., Rev. C. T. Scaife, of the Baptist Church, and Rev. J. E. Carlisle were present and took part. The church was dedicated "To the service of God."

1885, Doctor Clifford resigned as stated supply. 1886, Rev. J. P. Gammon was called. 1886, on account of being absent for several months, resigned as clerk of Session. Elder J. E. Colton was elected to succeed.

1887, Rev. W. A. Caldwell was installed as pastor; resigned February, 1888. 1887, September, a manse was in course of erection; completed January, 1888. 1888, November, Rev. S. R. Hope was installed as pastor. 1889, April 1, an unusual ingathering for the year: 26 by examination, 3 by letter. 1890, Rev. R. G. Pearson, D.D., held a memorable meeting for ten days in the Oil Mill. 1891, Rev. S. R. Hope resigned to enter the foreign field; sailed in 1892. 1892, George C. Perrin received by letter. 1895, March 24, the congregation decided to erect a new Sunday School building; Ruling Elder W. A. Nicholson was elected chairman of building committee. 1895 a meeting was held in the church to organize a church at Lockhart, 1897, January 15, William A. Nicholson died: 30 years superintendent of Sunday School; 29 years an elder.

1897, George H. Oetzel and George C. Perrin were elected ruling elders, and R. P. Harry, deacon. Later in the year, appear names of other deacons, T. E. Bailey, Allan Nicholson, and Louis Napoleon Rodgers. 1900, A. Nicholson was elected Sunday School superintendent of work to be undertaken at the



Excelsior Mill. 1901, the church secured Mr. Miller, of the Columbia Seminary, to work for church in attempting an organization at Monarch Mills. Mr. Miller came May 12, 1901. 1902, Rev. C. A. B. Jennings, after faithful service as pastor from 1892, resigned. 1902, July, Rev. A. G. Wardlaw, D.D., was installed as pastor. November, the congregation voted to erect a new church building, the committee consisting of Emslie Nicholson, chairman, Captain A. H. Foster, Captain J. T. Douglas, D. R. Harreman, Reese P. Harry, George H. Oetzel, and J. L. Darby. The cost was not to be less than \$10,000.00. Finding it necessary to raise more, a beautiful building was erected. In 1903, the church was dedicated, Rev. J. T. Plunkett, D.D., preaching the sermon.

1904, the Session tendered the use of the Sunday School building to the Baptist congregation until the new Baptist Church could be completed. 1907, the congregation discussed establishing a "Brotherhood" in our church; no definite steps were taken. 1910, Dr. A. G. Wardlaw resigned; suitable testimonials were offered; he is a brilliant preacher of righteousness. 1911, Rev. J. F. Matheson was installed as pastor; the sermon was preached by Rev. Thomas H. Law, D.D. 1911, November, George W. Lybrand, J. D. Jones, and B. B. James were elected ruling elders. 1912, the church voted \$2,000.00 to the endowment fund of Chicora, the Seminary at Columbia, and Presbyterian College at Clinton. 1912, April, a remarkable meeting was held by Rev. J. Andrew Smith. 1912, November 18, Ruling Elder George C. Perrin died; one of the finest of men; a favorite student with Gen. Robert E. Lee.

1913, a new organ was bought and installed at a cost of \$2,800.00. 1913, faithful Elder George W. Lybrand died; honored by all. 1914, Reese P. Harry, Thomas E. Bailey, and Emslie Nicholson were elected ruling elders. 1914, the World War began; it was paralyzing to business for a time. 1917, the United States entered in; our church had twenty-three names, represented by stars on the service flag of the church. Not all these were enrolled members of our church, but desired their names on this flag. 1918, Deacon Walter W. Colton, after ten years of diligent service, resigned as Sunday



School superintendent. 1918, Rev. Egbert Watson Smith, secretary for foreign missions, visited the church; in response to his appeal, the church assumed \$1,500.00 a year, for five years, to support the foreign field. In 1922, the contributions to this were \$1,965.00. In 1918, B. B. James was elected Sunday School superintendent; Albert Evans Barnado, one of our members, became a candidate for the ministry. In 1921, there were 151 communicants; the total raised for all purposes amounted to \$14,782.00. The General Assembly asked the Synod of South Carolina for \$15,000.00 for the Graham Building in Jacksonville, Florida. Through Captain Farr's interest, the church gave \$4,500.00. In addition the subscription of \$3,407.00 was given to the campaign for our state church educational institutions.

1923, there were 215 communicants. Total contributions for year, \$10,138.00. 1924, the grand old man of Union County, Captain F. M. Farr, fell asleep in Jesus. 1924, December, S. C. Hoge, J. T. Bradley were elected ruling elders. 1923, congregation voted to erect a new Sunday School building. The chairman of the building committee was W. Sheppard Nicholson. This building was completed in 1924. Including repairs on the church roof, and equipment for the new building, the building program for the church, concluded in 1924, was \$56,000.00.

For much of the time from 1850, the records of the church are incomplete. The following names appear of deacons elected, but it is possible that this list is incomplete: 1875, John E. Colton, church treasurer; 1879, W. T. Cunningham; 1885, George H. Oetzel; 1897, Reese P. Harry. Before this, for some years, Allan Nicholson and W. E. Colton served as deacons. T. E. Bailey and L. N. Rodgers. 1906, J. C. Cope-land; 1910, R. P. Morgan, R. A. Oliphant, Robert R. Berry, M.D., Walter W. Colton; 1914, George C. Perrin, Jr., Dr. John S. Morgan, S. R. Perrin; 1924, Giles S. Crawford, W. F. Caldwell. Of these, Messrs. Allan Nicholson, W. W. Colton, and S. R. Perrin have done hard and much esteemed work as treasurers; and all have been willing at all times to do whatever would advance God's business.

This church is rich in the historical possibilities of her members, but it must not be attempted to do justice to all who deserve it. Dr. and Mrs. B. G. Clifford, their sister, Mrs. George H. Oetzel, who for fifteen years was organist without salary; the remarkable record of Mr. and Mrs. W. A. Nicholson, the three Captains, A. H. Foster, J. T. Douglas, and F. M. Farr; Major J. B. Steadman, Elders Munro and Clowney, back in the days of post-war struggles—only God knows what these faithful servants of His did through this church.

Unostentatiously liberal, quiet, steady, not aggressive enough, perhaps, in trying to grow numerically; sending away by letters of dismissal many to enrich church life elsewhere, we look forward to each coming year with gladness, as a chance to help the Kingdom to come, and to forward the day when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

### Wellford

Previous to the organization of the Wellford Presbyterian Church, the Rev. R. H. Reid held services over one of the stores, and later, in the Union Chapel which was completed in 1875.

The church was organized November 21, 1883, with twenty-one members from Nazareth Church. J. J. Vernon (died October 25, 1925), and R. E. Kerr elected Ruling Elders. Rev. J. W. Query supplied the church from 1884 to 1887.

The Union Chapel, a gift of Dr. A. L. Moore, was dedicated September 4, 1887.

Nov. 9, 1884, Jas. C. Howe (died March 8, 1889), and Nathaniel Smith (dismissed to Mt. Tabor, April 20, 1887), were elected ruling elders. J. O. Vernon and F. M. Barnett (dismissed to the Spartanburg Church, February 3, 1889), were elected deacons.

Rev. J. W. Query was elected pastor in 1887 and served till December, 1893.

In 1887, the women organized a missionary society with five members. August 10, 1890, Dr. A. L. Moore (died March 9, 1900), and Dr. J. O. Vernon (died November 24, 1919), were elected ruling elders.

November 18, 1894, T. E. Moore (died December 17, 1912), was elected ruling elder, and M. L. Gilbert (died February 17, 1919), was elected deacon.

June 7, 1896, Andrew E. Moore, W. G. Query and Jas. W. Blackwell (dismissed to Gastonia, N. C., Church on June 5, 1904), were elected ruling elders.

After the resignation of Rev. J. W. Query, December, 1893, until April, 1896, the church had no pastor, but was supplied by various ministers from the Presbytery.

April 30, 1896, Rev. S. C. Todd was called to the pastorate, and served until October, 1898.

Rev. W. L. Boggs was pastor from November, 1898 to November, 1907.

June 5, 1904, Dr. J. C. Oeland (died March 17, 1925), and Major J. S. Hammond (died December 3, 1904), were elected ruling elders.

Rev. C. B. Yeargin served as pastor from December, 1909 to July, 1910.

Rev. J. W. Query supplied the church from August, 1910 to September, 1912, until failing health compelled him to give up the work.

March 20, 1910, J. J. Vernon, Jr., and S. R. Fry (dismissed to Bessemer City, N. C., Church), were elected deacons.

May 21, 1911, W. G. Query was elected elder and S. M. Snoddy (dismissed to Nazareth Church, January 28, 1914), was elected deacon.

From October, 1912 to December, 1915, the church was supplied by Rev. J. A. Wilson and Rev. T. H. Law, D.D.

From January, 1916 to March, 1923, the church was supplied by Rev. J. S. Watkins, D.D., pastor emeritus of First Church, Spartanburg.

In 1916, a Woman's Auxiliary was organized.

April, 1920, A. M. Hastings and J. M. Oeland (dismissed to First Church, Spartanburg), were elected deacons.

From March, 1923, until June, 1926, the church was supplied by various ministers. Licentiate E. D. McMahan supplied from June, 1925 to June, 1926.

In July, 1925, a Senior Christian Endeavor Society was organized.

In 1926, J. C. Oeland, Jr., P. A. Grier and J. A. Neal (dismissed to Spartanburg First Church, March, 1926), were elected elders, and R. L. Query, J. W. Harrison, and A. L. Moore were elected deacons.

On June 1, 1926, Rev. F. H. Wardlaw became pastor of the church.

Present membership of the church, 62; of the Sunday School, 50; Woman's Auxiliary, 26; Senior Christian Endeavor, 20; Junior Christian Endeavor, 14.

### Woodruff

A commission appointed by Presbytery and consisting of the Rev. R. H. Reid, Rev. Alfred Miller and Col. T. J. Moore, met at Woodruff, S. C., on Dec. 1, 1877, and effected the organization of the Woodruff Presbyterian Church. Two elders, R. L. Henry and David Butler Chamblin, and one deacon, William Wells Simpson, were elected, and the following members enrolled being received by letter:

David Anderson Chamblin, David Butler Chamblin, Sarah Ann Chamblin, Mrs. Frances Amanda Kilgore, Josiah Belton Kilgore, Harriett Mildred Kilgore, Mrs. Sallie Workman, Mrs. Catherine Bragg, James Glenn, Mrs. Emily Lanford, Mrs. Alice Florine Parks, R. L. Henry, William Wells Simpson, Mrs. Frances Jane Simpson.

The next step was to build a house of worship which was done the succeeding year. The house was dedicated in October, 1878, by the Rev. A. A. James. From the organization to 1890 there was no pastor but had a supply, first Rev. S. E. Miller who was followed for a short time by the Rev. Alfred Bishop. Then after a vacancy of some months, Rev. J. R. Howerton, a student at the Columbia Theological Seminary, was supply during the summer months of 1883 and 1884. In the years of weakness when without a preacher, the Rev. R. H. Reid was faithful to minister to the church. The next supply was Rev. B. P. Reid, followed by Rev. R. W. Milnor and he by Rev. A. M. Hassell. In 1890 the Rev. W. L. Boggs was installed as the first pastor and continued this relation until the fall of 1897. Rev. J. H. Grey was ordained and installed as

pastor April 24, 1898, and served as pastor until April, 1901. Rev. B. P. Reid was supply from November, 1901, to October, 1907. The church was without a supply for some months when Rev. W. H. Hamilton served for a few months. The next pastor was Rev. J. J. Harrell, who served from December, 1908, to January, 1910. The next pastor was Rev. L. W. Brown during whose pastorate the new brick church was built. He was followed by Rev. S. L. Wilson, who was supply until his death in 1915. Rev. J. F. Ligon served as pastor from June, 1915, to November, 1916. Rev. F. P. Anderson was elected pastor March, 1917, and served until November of the same year when he resigned to enter the World War. Rev. T. D. Johnston was pastor from August, 1918, to December, 1922. The present pastor, Rev. P. S. McChesney, began his ministry here in March, 1924, and is doing a fine work.

Of the members enrolled at the organization only three are living, two of whom are ruling elders. The members of the present session are, W. W. Simpson, S. M. Kilgore, J. B. Kilgore, A. D. Chamblin, J. G. Gaston, J. S. Drummond, Dr. O. H. McCord, L. L. Ligon and W. A. Mason. The Board of Deacons consists of, J. N. Drummond, Geo. S. Irby, C. G. Edwards, T. S. Kilgore, J. S. Riddle, Jno. T. Floyd, P. R. Thompson, J. L. Reeves, Lawrence Bearden and T. O. Wofford. There are 140 church members and the Sunday School enrollment is 134 with Elder J. G. Gaston as Superintendent.

## HARMONY PRESBYTERY

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### Andrews

Reverend W. J. Wyly began preaching at Rosemary (Andrews was formerly named Rosemary), November 16, 1905, and continued preaching here one night in each week until the Summer of 1907. All services were held in the Public School Building. On Mr. Wyly's first visit to Rosemary he found two Presbyterians, Mrs. Charles R. Medlin and Mrs. F. F. Hanks. During the year 1906 the following members, living at Rosemary, were received into the Georgetown Church: Mrs. Chas. R. Medlin, Mrs. F. F. Hanks, Mrs. D. R. Rogers, from Lutheran Church, all by letter, and Miss Beulah Rogers, David Ballenberger, now deceased; Misses Hanna, Sarah and Bella Ballenberger, Sallie Robertson, step-daughter of David Ballenberger; and Miss Edna Catlett, on profession of faith. Mrs. Newell and Mrs. George Steel were also received by letter.

In February, 1907, Mr. C. B. Yeargin, candidate under Harmony Presbytery, began holding service here. Services were held each Sunday and during the session of seminary, 1907-1908.

The chapel was built in the Winter of 1906-1907, and was dedicated in the Spring of 1907 by Reverend J. M. Holladay. Without furnishings the chapel cost \$950.00, and total cost approximately \$1,200.00. All of this, except about \$450.00, was contributed by the people of Rosemary and A. C. L. Corporation. The lot was donated by Rosemary Land Association.

Reverend A. C. Bridgeman of Columbia Theological Seminary, and pastor of Indiantown Church, began preaching under direction of Home Mission Committee in June, 1908, giving one Sunday each month to the Rosemary work and visiting the church once during each week, holding services. At a congregational meeting held Thursday night, September 17, 1908, Elder P. C. McClary, Lewis Ballenberger and Buford Richardson were elected Trustees. The Assembly Home

Mission Committee gave the church \$100.00 and loaned it \$200.00. The \$300.00 was applied on the debt of the church. The ladies of the church raised \$50.00 which was also applied on the church debt.

On October 17, 1910, Reverend H. M. Parker, D.D., was called to succeed Mr. Bridgeman, and continued as our beloved pastor until February 20, 1916, when he resigned. Reverend H. A. Knox was pastor of Andrews Presbyterian Church until January 14, 1919. On February 1, 1919, Reverend D. M. Clark began work as pastor Evangelist and continued until November 23, 1924. From this date until March 1, 1926, the church was supplied from Columbia Theological Seminary. On March 11, 1926, Reverend J. M. Forbis came to Andrews Presbyterian Church from Bethune, S. C., and was transferred from Congaree Presbytery to Harmony Presbytery.

We have at this time a fine Manse and three lots, which property cost \$7,500.00. Also church building and lot on the main street of the Town in the best business section and worth approximately \$3,000.00. All of this property is free from any encumbrance.

Andrews, South Carolina.

April 26, 1926.

F. J. DELL, Clerk of Session.

### **Baker**

This church, three miles from Mayesville, was organized in 1916, with thirty-two members. It has been associated in its preaching services with the Mayesville Church and has Rev. R. L. Grier as supply. The elders have been, H. W. Beall and R. E. Evans. Deacons, W. N. McLeod and L. W. McIntosh. The congregation uses the Baker schoolhouse as a place of worship.

### **Bethel**

In the year 1855, the families belonging to "Midway," and living on the east side of Pudding Swamp, consenting among themselves, decided to erect a more convenient place of worship, Midway being too remote. Therefore, a move to build



on the present site was made, and was headed by the Rev. P. Pierson, who was then pastor of Midway Church.

The following families, viz.: Burgesses, McElveens, Epps, Smiths, Friersons, Fultons, Mouzons, Brockingtons, and Kinders were interested assistants to the Rev. Pierson in this move. Two plots of land were offered; one near Mouzon's, on Black River, and the other, three and one-half miles above on the Lynchburg Road, North of Mouzon's, given by that estimable citizen, Mr. Robert Epps. The latter plot was accepted, and steps were taken at once to build. A building committee was appointed, consisting of Elder Wm. H. McElveen, Capt. W. J. Burgess and Dr. Daniel H. Smith. The work began, plans and specifications having been adopted, the size being 40 feet long by 26 feet wide, and 18 feet from floor to ceiling. The contractors were Wm. S. Brand and his assistants, B. G. Pierson, D. H. Welch and J. D. Sturgeon. There being no sawmill convenient most of the material was prepared by hand, D. H. Welch, the skillful assistant, doing most of it. The boards for the flooring, siding, scaffolding, etc., were hauled a distance of about twenty-five miles, and dried in the "pit." The doors, sash, blinds, and pulpit were all made "by hand." In 1858, the church was finished ("Hulled In"), and dedicated the 19th day of November, 1858. About this time the war came on, and nothing was done towards its further completion until 1906.

On Friday, November 19th, 1858, Bethel Church was dedicated by Rev. P. Pierson and J. A. Cousar. Rev. Pierson preached, taking for his text the 19th verse (the first clause) of the 28th Chapter of Genesis, which reads thus: "and He called the name of the place Bethel."

The first Session met at this church on the 20th day of November, 1858, and the record reads as follows:

"November 20th, 1858.

"Bethel Church an Arm of Midway Church.

"Session met and opened with prayer; present Rev. P. Pierson, Samuel Burgess, Wm. H. McElveen, D. E. Evans, W. R. Cousar; absent, Samuel McFadden, E. Epps, on account of feeble health.

"Mr. Daniel Lavender was received on examination as a member of Midway Church, also the following colored persons; Scipio, belonging to Wm. McElveen, and Charlotte, belonging to W. J. Burgess. Closed with prayer."

Bethel Church, an arm of Midway, was supplied with preaching by the Rev. Philip Pierson from the time it was dedicated in 1858 until his death (he dying in the pulpit), November the 9th, 1873. In 1873, thirty-six members of Midway congregation sent a petition to Harmony Presbytery at its meeting in October of that year at Mount Zion Church, to organize said church separate from Midway, which was granted. The Rev. P. Pierson and Elder R. E. McFadden were appointed to organize said church, but on account of the death of the Rev. P. Pierson, as stated above, the organization was delayed until August 8th, 1874, at which time Rev. D. McQueen, D.D., and Elder R. E. McFadden organized said church. The church was organized with fifty-two members. Messrs. Samuel A. Burgess, W. H. McElveen, W. S. Brand and B. G. Pierson were chosen elders; and J. E. McElveen and W. D. McFadden deacons. The first two elders served the church earnestly and faithfully for more than 50 years. All have gone to their reward, except the last named deacon, who still serves in this capacity. Elder Wm. H. McElveen served as clerk of Session to the time of his death.

#### PASTORS AND SUPPLIES

Licentiate W. B. Crawford, a student from the Columbia Seminary, preached during vacation from June, 1874 to September, 1874. Licentiate G. Spring Robinson preached one-half his time from January 1st, 1875, until March, 1875; Licentiate W. B. Crawford was again, in 1875, invited to come and preach, with a view of becoming pastor of the church in connection with Midway.

A call was placed in his hands and accepted by him and he was installed pastor of Midway and Bethel on the 3rd of November, 1875. On the 28th of June, 1876, he was dismissed to Ouachilla Presbytery. Licentiate Robert Adams, from Augusta Presbytery, preached one-half his time from the 1st of September, 1876, to June, 1877.

In March, 1878, Rev. R. D. Perry from Bethel Presbytery was invited to come among us and preach with a view to becoming pastor of Midway and Bethel Churches. He preached one-half his time at Bethel until October, 1879, when Bethel, declining to unite with Midway, withdrew her call. Rev. A. M. Hassell, who was the pastor of Lynchburg and Beulah Churches, supplied this church one-fourth of his time from March, 1880, until May 1st, 1881.

Licentiate S. E. Bishop preached for us from June, 1882, until October, 1882, one-half his time; then one-fourth of his time until October, 1883; then the whole of his time until April, 1884. In December, 1885, a call for one-half of his time was placed in his hands and accepted by him, and he was installed pastor on the 29th day of January, 1886. He resigned his charge as pastor on May 4th, 1890. Rev. W. H. Workman then became its pastor for one-half of his time in May, 1892, and resigned his charge as pastor November 4th, 1894. Rev. S. E. Bishop again served us as pastor one-half his time from November 9th, 1895 to 1900, when he resigned and was dismissed to Peedee Presbytery.

Rev. James McDowell supplied this church from the middle of October, 1903, to 1906; then as pastor until October 1st, 1908, resigning his charge on account of ill health. Under the pastorate of this faithful servant of God, the church took on new life, where for years the church was just "hulled in," it has been completely remodeled. The seats have been changed, the pulpit modernized, painted inside and outside. The ladies have also shown their zeal by covering the floor with carpet, and staining the window panes and putting in better lights, etc., at considerable cost. A Ladies' Aid Society has been organized and is doing good work. We have Sunday School of which the average attendance has been about thirty for more than ten years. We have a board of deacons which attends closely to the finance of the church, also the elders who attend faithfully to their duty.

The present elders are: G. W. Burgess, E. F. Epps, J. W. Stewart, T. E. Dukes, R. C. McElveen, clerk of Session, who succeeded his father in 1906. The board of deacons is com-

posed of Capt. W. J. Burgess, W. D. McFadden, R. E. Adams, Bartow Smith, W. H. McElveen, C. L. Burgess, J. E. Epps and H. J. Burgess.

Sept., 1910, Rev. D. M. Clark then became its pastor for one-half his time; Bethel being then grouped with the Olanta Church; and served faithfully for eight years—the membership now being about 110; the Sunday School being about 100. He resigned his charge as pastor Feb. 1st, 1917. Dr. F. M. Hawley served as pastor from September 1st, 1919, to July 1st, 1921. He resigned and then the Rev. J. S. Crowley, its present pastor, came Sept. 1st, 1923.

This church has one young man, William E. Smith, who has just been licensed and ordained and one young lady, Miss J. Bessie McElveen, who has offered her service for serving Home or the Foreign Field. The church has a Ladies' Aid Society that is very active in its work. The present officers are: President, Mrs. Lula Burgess; Vice-President, Mrs. W. A. Cooper; Treasurer, Miss Fannie Epps; Secretary, Mrs. Bishop Burgess.

The church has 123 resident members. Two Sunday Schools—one at Mouzon's with an enrollment of 160.

### Bishopville

The records of Harmony Presbytery show that at a meeting of the Presbytery held at Salem, Black River, Church in October, 1838, a committee was appointed on the 25th day of that month for the purpose of organizing Bishopville Presbyterian Church. This committee reported at the Spring meeting of the Presbytery that the church had been established with four elders and twenty-two members. The following is a list of these members: James McCallum, John Bethune, Gilbert Crosswell, J. C. Sutherland, J. A. Carnes, J. W. English, Robert Fraser, Harrison Wilson, A. R. McDonald, Elias Witherspoon, Archibald McDonald, Martin Rhodes, Sarah Wheelden, Margaret McCallum, Mary McCallum, Lilas Crosswell, Aeneas C. Barrett, Priscilla Barrett, Jane B. Fraser, Mary Witherspoon, Mary Fraser.

It is an interesting fact disclosed by the names of the original members of the Bishopville Church that it was founded largely by the descendants of those heroic pioneer Presbyterians who came to Williamsburg County from Scotland and Ireland and founded Williamsburg Church about 1736. Enduring at first the privations of a wilderness, they made their section a fountain of Presbyterianism in S. C., and famous for its prosperity, hospitality, and piety. These early Presbyterians and their descendants followed Black River Valley with their plantations establishing churches as distance and population required. At Bishopville, located at the very source of Black River was established the last of the historic chain of churches which they founded. It is interesting to trace the succession of churches up Black River, viz., Williamsburg, 1736; Salem (Black River) 1770; Midway, 1804; Mt. Zion, 1809; Bishopville, 1838.

Bishopville Presbyterian Church has had only six pastors in its 88 years of existence. The first was Rev. Thos. R. English, already closely associated with the members and identified with the new church. He served from its organization until 1845 and under his inspiring leadership, the church became firmly established and its membership increased.

The second pastor was Rev. W. W. Wilson. He was ordained in 1845, and continued as pastor until his death in 1866. To him fell the sad and important duty of comforting his people during the great struggle of the 'sixties. The way in which this duty was performed is a sacred tradition of the church, illustrated by the memorial at his grave in the church cemetery erected by the members of his congregation.

Rev. William A. Gregg was installed in 1867, and continued as pastor until his resignation in 1904. His saintly life and fatherly devotion to his people sustained them in the trying days of reconstruction and privation following the war and continuing to the more recent history of the church, is still a beautiful memory to many. All three of these early pastors of the church sleep in the cemetery which adjoins it.

The modern history of the church begins with the pastorate of Rev. Hugh R. Murchison. He was installed in 1905, and

continued as pastor until his resignation in 1911. In 1903, Lee County was formed with Bishopville as the County Seat. This brought about a new growth for the town and church. A modern church building was found to be necessary. The congregation was still using the building erected at the organization of the church, which was rectangular in form and of graceful lines. Mr. Murchison began at once to lay plans for a new church and the present Gothic structure of brick, stone and terra cotta is a monument to his faith, energy and ability.

Mr. Murchison was succeeded by Rev. L. L. Legters in 1912, whose pastorate lasted until 1920. Under Mr. Legters' energetic leadership all debts were removed from the church property and the present manse constructed on the grounds. During the pastorate of Mr. Legters the seventy-fifth anniversary of the church was celebrated. The anniversary sermon was preached by Rev. Dr. Thos. R. English of Richmond Seminary, a son of the first minister of the church. A program of interest was prepared and much historical data collected and perpetuated.

The present pastor, Rev. Daniel M. McIver, commenced his pastorate April 23, 1922, coming from Druid Hills Presbyterian Church, Atlanta, Ga. His scholarly attainments, inspiring sermons and sincere interest in his church and people have been an inspiration to his congregation.

The missionary history of the Bishopville Presbyterian Church is in keeping with the pioneer ancestry of its founders as an unusual number of its members have carried to other countries the message of salvation.

In 1899, John W. Bradley, M.D., went to China as a medical missionary and by his efforts brought about the construction of the Sutsien Hospital of which he was the head. His wife, Mrs. John W. Bradley, is also a missionary. In 1920, Miss Lina Bradley, sister of Dr. John W. Bradley, went to China as a missionary. Samuel Bradley, the father of both of these missionaries, has been an elder in the Bishopville Presbyterian Church for more than fifty years.

Dr. Hugh Bradley, son of Dr. John W. Bradley, is now a candidate for the ministry and expects to become a missionary.

Another son of Dr. Bradley, John E. Bradley, Jr., is also to be a minister and missionary.

Rev. Jas. E. Cousar went as a missionary to Japan from this church in 1920. Geo. R. Cousar, M.D., went as a missionary to Africa, 1924. Rev. R. Wilbur Cousar, a member of this church, is awaiting an assignment as a missionary. They are sons of Mr. James E. Cousar, elder of this church.

The Bishopville Presbyterian Church has also given to the ministry Rev. Kenneth McCaskill, now of the Virginia Synod. And also Rev. Theodore W. Law.

The following is a list of the officers of the Bishopville Presbyterian Church since its establishment.

Ruling elders: James McCallum, 1838, died 1856; Robert Commander, 1838, died —; James W. English, 1838, died 1842; John S. Bradley, 1844, died 1884; James A. Carnes, 1845, died 1888; William McCutchen 1846; died —; E. W. Green, 1849; Robert Fraser, 1857, died 1886; A. F. Cousar, 1857, died 1896; R. M. English, 1869; Dr. R. E. Dennis, 1874, died 1904; Samuel Bradley, 1874; R. C. McCutchen, 1889, died 1914; H. W. Rembert, 1899; H. S. Cunningham, 1909; R. W. McCutchen, 1909; Dr. J. W. Bradley, 1909; J. E. Cousar, 1906; C. S. Massey, 1906; D. A. Quattlebaum, 1915; T. E. McCutchen, 1918; J. F. Stuckey, 1918.

Deacons: W. J. Barrett, 1872; R. E. Muldrow, 1873, died 1914; G. H. Reid, 1882, died 1922; John Nelson Scott, 1882, died 1921; J. S. Corbett, 1906; R. E. Dennis, 1906; M. B. McCutchen, 1906; W. M. Reid, 1906; T. C. Perrin, 1922, died 1925; F. J. DesChamps, 1922; W. M. Scott, 1922; Geo. M. Stuckey, 1922.

Geo. H. Reid was trustee till his death. Geo. M. Stuckey is trustee now.

### Brewington

For one hundred and fourteen years the conservative and faithful Presbyterians of Brewington Church, located on the banks of the placid waters of Black River in Clarendon County, have gathered with kith and kin to offer up praises to God for His blessings and mercies. Beginning with only five members in 1812—Jane Nelson, Mary Nelson, James Nelson,



Isabella Nelson, and Samuel Pendergrass—the church grew gradually in numbers and strength until about the time of the Civil War when the spacious house of worship was comfortably filled with worshippers each Sunday that services were held. Since that time she has gradually lost in numbers until she now has on her roll only 43 members. But her loss, like the loss of many another country church, has been the gain of the town and city churches of the State. Many sturdy, consecrated sons and daughters of Brewington have left her walls to become towers of strength in another church.

This sketch begins with the year 1850, at which time the Rev. A. E. Chandler became pastor. His pastorate terminated in 1857 with his removal to Florida. The present Minutes of Session date back only to 1860, and therefore do not include the ministry of Mr. Chandler.

A most rich and fruitful ministry, the memory of which is still fresh in the minds of the older members of Brewington, was that of the Rev. James McDowell, who for twenty-five years ministered faithfully to an appreciative and grateful congregation. From the lips of many who knew him personally the writer has frequently heard this expression in substance: "If there ever was a saint upon this earth Mr. McDowell was one." From time to time there appears on the pages of the Minutes of Session an account of the trial of some member, most frequently a slave, for drunkenness or some other offence. It is to be noted that slaves were at this time members of the same church as their masters. The Session at the beginning of Mr. McDowell's ministry was composed of the following: E. R. Plowden, I. B. Bagnal, R. P. Haynsworth and T. L. Burgess.

In 1886, Rev. W. H. Workman took up the work which so long and faithfully had been done by Mr. McDowell. His was a pleasant and fruitful ministry of a decade. At the beginning of his ministry the following composed the eldership: E. R. Plowden, Sr., E. R. Plowden, Jr., and Isaac Montgomery.

Following Mr. Workman Revs. W. H. Mills, Kenneth McCaskill, R. L. Grier, J. J. Brown and E. B. Carr in turn served Brewington faithfully and well as pastor. The present pastor

is Rev. R. H. Ratchford, who began his labors in 1921. The following officers are now serving: Elders, E. R. Plowden and R. C. Montgomery; Deacons, S. S. Montgomery and David Plowden, Jr.; Mr. E. R. Plowden is superintendent of the Sunday School at present.

### Central

This church is located in Williamsburg County, S. C., eight and a half miles south of east of Kingstree. It was organized by Rev. J. G. Richards, D.D., Evangelist of Harmony Presbytery, Dec. 8, 1886. The following is the list of its pastors: Revs. H. G. Gilland, Robt. Bradley, J. E. Dunlop, E. E. Ervin and W. I. Sinnott, D.D., Rev. W. I. Sinnott, D.D., its present pastor, began his labors with this church Sept. 8, 1912, and during his pastorate there have been added to the full fellowship of this church 101 members, 82 by confessing faith in Christ and 19 by certificate.

Its present resident membership is 120. The following is its list of elders and deacons:

Elders: J. Y. Tisdale, J. B. Chandler, S. G. McClary, H. L. Grayson, W. A. McCrea, J. M. McCrea, S. Y. Tisdale, W. D. Brown, the last three of whom are still in office.

Deacons: Jas. H. Tisdale, S. S. Tisdale, R. S. Tisdale, W. A. McCrea, T. M. Kellahan, James Strong, T. A. McCrea, H. D. Cantley, S. T. Brown, D. C. Brown, the last four of whom are still in office.

### Concord

Concord Church is situated about eight miles east of Sumter on the old Sumter-Brewington Highway, at a point very near to the new hard surface highway, Sumter to Turbeville, State Highway No. 54.

It was organized about 1808 or earlier. A deed of gift by General Thos. Sumter of two acres of land to the "Concord Society" for the purpose of building a "Meeting House" thereon, recites that the plat of same annexed thereto was drawn and certified to by the District Surveyor on the seventeenth day of August, 1808.

"In January, 1841, Reddin McCoy gave two acres to "Concord Church and Congregation" adjoining the above mentioned tract on the north. In July, 1841, Robt. Muldrow gave two acres adjoining to the lands of Concord Church and south of its new meeting house. This deed was made to James D. McFadden and Samuel R. Chandler, deacons, to be held in trust for Concord Congregation.

Howes' History of the Presbyterian Church of South Carolina asserts that the organization was due to the labors of Rev. G. G. McWhorter, pastor of the Salem B. R. Church at that time.

Concord may be considered as the mother of Sumter and New Harmony Churches.

The Holy Spirit has honored this church by calling four of her sons into the Presbyterian Ministry, as follows: First, James Henly Thornwell, who became the eloquent preacher, teacher, writer, and leader of the Presbyterian Church (South), U. S. Sumter Church may claim this honor, but he was received by it as a communicant of the Concord Church. See History of that church issued by it in 1823. Second, Edgar Amos Chandler, ordained and installed pastor of Brewington and Harmony Churches 1850, resigned 1857 and removed to Suwanee Springs, Florida. He was the first Presbyterian minister to preach in that county (Hamilton), and after serving there ten years, became pastor of three churches in Georgia, then three churches in Tennessee, and again three churches in North Carolina. He was disabled by an accident in 1875, being seriously cut by an ax in the knee, losing the use of one leg, and later the other was paralyzed; though thus handicapped, he labored as a colporteur as long as he could and then retired to his home, where he died in his seventy-ninth year, in 1892. His body rests in the Sumter Cemetery. Third, Samuel E. Chandler, was licensed by Harmony Presbytery 1864, died in 1868, and is interred in the Concord Church Cemetery. Fourth, Chas. Montgomery, was licensed by Presbytery in April, 1895, became a successful pastor, now, 1925, pastor of Ebenezer Church, Kenbridge, Va.

Pastors and supplies: Rev. G. G. McWhorter, stated supply 1809-1815.

The first recorded statistical report in Minutes of Harmony in 1813, 1814, 1815 shows Mr. McWhorter's name opposite the churches of Mt. Zion, Beaver Creek, and Concord. The united membership of all was 120. This report does not indicate whether he was pastor or stated supply and gives only the total communicants of the group. Rev. John Harrington as pastor or supply, 1826-34, serving Mt. Zion, Sumter, and Concord; Isaac Barbour —; Rev. Donald McQueen, Sumter and Concord, 1837-50, when he devoted all of his time to Sumter; Rev. James McDowell, pastor, 1857-60; Rev. Isaac J. Long, pastor, 1861-67; Licentiate Hugh Strong, stated supply, 1867; Rev. J. L. Bartlett, stated supply, 1868-82 (he then became an invalid until his death in 1887); Rev. T. F. Boozer, stated supply, 1882-88; Rev. W. J. McKay, stated supply, 1888 to his death in 1920; Rev. W. H. Workman, pastor, 1921, existing at present date, 1925.

Registry of elders: Samuel Chandler sat in Presbytery in 1812; Henry Spann, ordained 1830 and died in '78; Robert R. Durant, 1839, moved to Midway in '78; Isaac James Chandler, 1839; Elisha McCoy, 1845; Wm. T. Brogdon, 1858, died in 1873; Andrew J. Chandler, 1866, died '87; R. C. McFadden, 1875, died 1912; Ervin J. Shaw, 1875, died '79; J. Theodore McFadden, 1885, died 1920; J. J. Brunson, 1885, died 1908; D. C. Shaw, 1899, removed 1904. Present board of elders: J. M. Montgomery, 1899; Hugh Witherspoon, 1909; James D. Newman, 1909; J. M. Brogdon, ordained, 1925; A. D. Plowden, also ordained in 1925.

Deacons: S. R. Chandler, 1841 to 1862; J. D. McFadden, 1841-1892; Wm. J. Durant, moved 1878; B. T. Williams, ordained 1885, died 1906; present board: R. C. Blanding, 1899; J. M. Brogdon, 1899 but ordained elder in 1925; M. V. Plowden, 1913; Leighton W. Warren, 1913; Lyman J. Newman, 1920; J. T. Witherspoon, 1920; J. T. Glascock, 1925.

Growth of the church—In 1813, the report of Presbytery shows that the total membership of Mt. Zion, Concord, and Beaver Creek was 103. In 1828, Concord reported 18 com-

municants; in 1837, 46 communicants; in 1838, 67 communicants (twice the number that Sumterville reported); in 1848, the membership was 124, including negro slaves; in 1925, 109 was total membership.

This church made earnest efforts to evangelize the negroes in its bounds and over three hundred were enrolled on its records as communicants. Soon after the Civil War the most of the negro communicants withdrew, and by the Presbyterian Church (North) U. S. A., were organized into the Congruity Presbyterian Church, located a few miles from Concord.

Concord has during the last five years exemplified the law of love in her gifts. Her contributions have totaled for this period, for self \$5638; for benevolences \$6496.

The outlook is promising. It has a splendid Sabbath School, good attendance, and a live Christian Endeavor Society; a large number of its young people are communicants and manifest a fine spirit of fellowship.

### Georgetown

Although provision was made for Presbyterian worship, and a lot assigned for that purpose, when Georgetown was founded, there seem to have been few, if any members of that church in the community at that time, or for many years thereafter. This seems remarkable inasmuch as three of the oldest Presbyterian Churches in the State are not very far away, viz.: Indiantown on the north, Williamsburg on the west and McClellanville to the south. Probably those Presbyterians who were here in the early days, united with the other churches of the town. The number of Scotch, Scotch-Irish and Huguenot names in these churches seems to indicate this.

For more than a hundred and fifty years after the founding of the City there seem to have been only occasional Presbyterian services by visiting ministers, and it was not till 1897 that any definite steps were taken, looking to an organized church and regular services. On October 24th of that year, a commission of Harmony Presbytery, with Rev. James McDowell as Chairman, organized the Georgetown Presbyterian Church with eight members. During the ensuing winter, dif-

ferent ministers visited and preached to the little congregation, and in the spring Rev. J. E. Dunlop became the first pastor, giving half of his time to Georgetown and the other half to Union. During his pastorate, the membership increased to about fifty, a lot was secured, and the first church building, a neat frame structure, was erected, and on March 22, 1902, was dedicated, Dr. J. Lowry Wilson preaching the sermon. In the following year the church suffered the loss of its pastor in the death of Mr. Dunlop, who had served it faithfully for about six years.

For over a year the church was vacant, but in April, 1905, Rev. W. J. Wyly took up the work. During his pastorate of three and a half years, the membership grew until there were nearly eighty (80) members, and under his leadership, the church undertook larger things for the Kingdom. Mr. Wyly began preaching also at Rosemary, now Andrews, and this resulted eventually in the founding of a church at that place.

In the fall of 1906, a serious disaster overtook the flourishing young church, in the wrecking of their house of worship in a severe storm that visited the community. With commendable zeal the congregation determined not only to rebuild, but with an eye to the future to build a larger and handsomer structure, more in keeping with the size and growth of the city.

They were encouraged to do this by the Synod and Presbytery, both of which bodies promised substantial help, and so in course of time the present fine building was erected, at the cost of about \$11,000. Unfortunately it was necessary to borrow a large part of this sum, and the congregation thus became involved in a heavy debt. During the whole of the pastorate of Dr. H. M. Parker from 1910 to 1916, this debt was a handicap upon the church, and owing to removals and other causes the membership had decreased to about forty. In the midst of these discouragements, the little band labored on, and great credit is due to the people, and to the pastors of this trying period, Dr. Parker, and Rev. H. A. Knox, who succeeded him in 1916. Under the latter the great debt was finally paid off, and in the following year, the fine building, free

from all encumbrance, was dedicated to God. With this incubus removed the church began at once to make greater progress. In 1919 Mr. Knox, who had been in charge of both Georgetown and Andrews, was called to another field, and the Presbytery at this time determined upon a more vigorous and liberal policy, aiding both churches to such an extent that each was able to secure a pastor for all his time.

The result of this at Georgetown has been that the church has been making steady progress toward complete self-support, and has been contributing a larger amount each year to the benevolent causes. The membership also has grown to over a hundred. Rev. W. S. Porter has been pastor since April, 1921.

### Hebron

Rev. J. G. Richards, Evangelist of Harmony Presbytery, preached at DuBose Cross Roads school house in the summer of 1888. In 1889, Rev. A. M. Sale preached at Hephzibah as supply and at DuBose Cross Roads in afternoon.

On Nov. 23, 1889, Rev. N. W. Edmunds, D.D., Rev. J. G. Richards, Rev. A. M. Sale and Elder Anthony White, a commission of Harmony Presbytery, met and organized Hebron Church. The charter members were: W. W. Fraser, M. A. Fraser, E. E. Fraser, H. B. Fraser, Hannah B. Fraser, Madge Fraser, Eugenia H. Fraser, Anna M. DuBose, L. Laurence Fraser, Julia A. Fraser, A. C. McKinnon, Margaret A. McKinnon, Katie McKinnon, Murray McKinnon, Milton McKinnon, Oliver McLeod, S. M. McLeod, J. M. Dick, E. F. Burroughs, Sara K. Burroughs, J. Barton Lee, Hattie M. Fraser, Ada Fraser, Laura Fraser, J. Miller Fraser, W. D. Fraser, T. Scott DuBose, Jr., D. McQueen Fraser, L. L. Fraser, M. A. D. Fraser, Janie R. Outlaw.

Elders elected were: W. W. Fraser, Oliver McLeod and A. C. McKinnon.

Deacons elected were: E. F. Burroughs, L. Laurence Fraser and J. M. Dick.

During 1890, Rev. A. M. Sale served Hebron and Hephzibah as supply. In Feb., 1891, Rev. A. M. Sale was elected pastor of Hebron, grouped with Summerton. He changed his



residence from Camden to Sumter. Exposure brought on pneumonia and he died April 14, 1891. He was never installed, but gave more aid in laying the foundation of the church than any one else. A tablet in the church commemorates his memory.

Rev. W. Cuttino Smith of Mayesville, preached until the fall. Then Rev. D. A. Blackburn, a student from Columbia Seminary, supplied the church till 1893. In 1893, the church building was erected at a cost of \$1,200. Rev. R. O. Flinn, a student, served the church for one year until 1894. In 1895, Rev. C. M. Richards served Hephzibah and Hebron. He was installed pastor of Hebron in May, 1896.

He served Hebron, Hephzibah, Pine Tree and Turkey Creek.

Hebron Church was dedicated August, 1896, by Rev. J. G. Richards.

In 1897, a manse was built by Hebron and Hephzibah at a cost of \$700. One acre of land was donated by Hon. R. I. Manning and Mrs. Adelaide Kennedy. In this year the church was finished at a cost of \$200. In 1900, Rev. C. M. Richards resigned. Then Hebron, Hephzibah, Tirzah and Wedgefield called Rev. J. C. Bailey, Jr., he served till 1906. Rev. S. H. Hay took charge in 1907, and served till 1911. In 1913, Rev. R. C. Morrison became pastor and served till May, 1921. In 1923, Rev. D. M. McIver became supply and served till 1926.

Elders: T. J. McCutchen, 1894; L. L. Fraser, H. Y. DuBose, 1896; John W. Montgomery, 1907; T. S. DuBose, Jr., 1916; R. E. DuBose, 1916; W. E. Dick, 1924.

Deacons: T. Scott DuBose, Sr., J. W. Montgomery, 1894; T. Scott DuBose, Jr., 1907; J. M. Fraser, 1907; H. B. Fraser, J. A. McCutchen, 1916; S. D. Fraser, 1916; W. R. DuBose, 1924.

Mr. W. E. Dick was killed by a tornado April 30, 1924.

Hebron has given to the ministry Rev. Anthony W. Dick. This church is now in a flourishing condition.

### Hezibah

Records of Hezibah Church were destroyed by fire February 20, 1923. From the minutes of Presbytery, it seems that this church was organized between October, 1846, and March,

1847, Rev. T. R. English being the pastor. The pastorate was dissolved in 1855.

Rev. W. W. Wilson was pastor from about 1862, until his death in 1866; Rev. W. A. Gregg, pastor, 1867 until 1888; Rev. A. M. Sale was supply, 1889-90; Rev. D. A. Blackburn, 1891-1893; Rev. C. M. Richards was pastor, 1895-1900. In 1897 a manse was built by Hebron and Hepzibah at a cost of \$700.00. Rev. J. C. Bailey, Jr., was pastor, 1900 until 1906; Rev. S. H. Hay was pastor, 1907 until 1911; Rev. R. C. Morrison was pastor, 1913 until 1921; Rev. L. L. Legters supplied for a time; also Rev. Samuel Hay, Seminary student. Rev. D. M. McIver supplied, 1923 until 1926.

Ruling elders: Wm. McCutchen, 1847; Kenneth McCaskill, 1853; George McCutchen, 1854; W. W. McCutchen, 1859; L. L. Fraser, 1877; W. W. Fraser, 1877; H. G. Shaw, 1877; W. F. Davis, D. A. Stuckey, E. Alexander, 1903-1920; W. F. Davis, J. H. Stuckey, B. T. Brown, D. A. Stuckey, 1921-1923; W. F. Davis, B. T. Brown, 1923-1926.

Deacons: E. H. Holman, Ashby Stuckey, 1877; R. W. Stuckey, 1903; R. W. Stuckey, L. R. Dixon, J. M. McCutchen, 1904-08; L. R. Dixon, J. M. McCutchen, L. L. Baker, 1909-20; L. L. Baker, L. R. Dixon, 1921-23.

### Indiantown

Indiantown Church was established after 1750 and before 1760. The exact date cannot be given with certainty. It is known, however, that the church received a legacy of land and money from one William Thompson, in 1754, and that a house of worship was in use in 1757. The charter members of Indiantown were for the most part sons and daughters of the Scotch-Irish members of the Williamsburg (Kingstree) church who, leaving the parental hearth, had settled in the lower part of what is now Williamsburg County. With them was a not inconsiderable number of Church of England men, probably English, from the parish of Prince Frederick, Winyah. Indiantown was therefore the second Presbyterian and the third "Dissenter" church to be established in what is now known as Williamsburg County.

The first house of worship was probably of brick (home-made) construction and tradition places it to the rear (east) of the present building. This church was destroyed by Tarleton's lieutenant, "Bloody" Wemyss, in 1780 on account of the strong Whig sentiment in the community. The small congregation, impoverished by the war, was unable to build another church and so for some four or five years they worshipped under a brush arbor erected near where their first church had stood. The second house of worship, built of hewn logs, sufficed until about 1830, when the present building was erected. It is of frame construction and in the severely plain rectangular design so popular at the time of its erection. A portico, with massive Doric columns, was added in 1907, and a basement for Sunday School purposes in 1919.

Indiantown, by schism in the one case, and peaceful separation in the other, has mothered two churches: White Oak, organized by certain offended members after the troubles of 1850-51; lasted until 1872, when the few remaining members reunited with the mother church. McGill Memorial, formally organized in 1910, drew its membership largely from Indiantown and has always been served by the same pastor.

The present membership of Indiantown is 239, an increase of 77 per cent since 1915, compared with an increase of 38 per cent for the Assembly as a whole. The Reverend Wiley Rankin Pritchett has been pastor since 1915. Associated with him as elders, are: Messrs. D. E. McCutchen, C. C. Daniel, H. M. Cooper and M. W. Rogers, and as deacons: Messrs. J. A. Cunningham, R. H. Ervin, R. W. Stuckey, T. D. Gamble, L. R. Rollins and R. E. Wilson.

Oldest minutes possessed, under date Feb. 12th, 1819.

Ministers: Robt. W. James, 1819-27; Josiah W. Powers (supply), 1827-28; Jno. McKee Ervin, 1828-34; A. G. Penden, 1835-40; H. B. Cunningham, 1840-43; J. C. McPhearson (supply, 1844-46), Pastor, 1846-52; A. L. Crawford (supply), 1853-57; J. R. Gilland (supply), 1858-67; Joseph McDowell (supply), 1867-72; A. R. Kennedy, 1873-75; H. G. Gilland, 1878-; W. S. Hamiter, Licen. (supply), 1889; J. E. Dunlop, 1891-98; F. H. Wardlaw, 1900-3; H. T. Darnall, 1904-; A. C. Bridgman, 1908-11; F. H. Wardlaw (supply), 1912-14; W. R. Pritchett, 1915 to present.

Elders: John James, -1825; Geo. McCutchen, Sr., -1826; Geo. McCutchen, Jr., -1834; S. J. Wilson, -1834; David Wilson, 1827-1834; Geo. Barr, -1834; Jas. Daniel, -dismissed to other church; Saml. Scott, 1835, died 1853; Wm. Daniel, 1835-; David D. Wilson, 1836, died 1866; Jno. M. Fulton, 1836, died 1846; J. B. Pressley, —; S. J. Snowden, 1849-; W. F. Blakeley, 1849, died 1851; R. H. Wilson, 1849, died 1860; W. C. Barr, 1853, died 1866; Jas. McCutchen, 1853, died 1867; D. D. Barr, 1854, died 1866; J. D. Daniel, 1862, died 1870; J. A. Jones, 1868-; J. S. Cunningham, 1868, died 1926; F. N. Wilson, 1871-; Wm. L. Daniel, 1871-; W. D. Knox, 1876, dismissed 1880; J. D. Daniel, 1881, dismissed 1893; Thomas M. McCutchen, 1883, died 1898; P. D. Snowden, 1883, died 1922; Hugh McCutchen, 1898, died 1920; W. D. Owens, 1898, dismissed; D. E. McCutchen, 1903, serving; C. C. Daniel, 1903, serving; H. M. Cooper, 1917, serving; M. W. Rogers, 1917, serving.

Deacons: R. D. Wilson, 1849-; L. W. Nesmith, 1849-; I. C. Wilson, 1849-; T. M. McCutchen, 1871, died 1898; I. C. Josey, 1871-; M. W. Rogers, 1894, elected to eldership 1917; Jas. F. Cooper, 1894, died 1914; W. C. Snowden, 1898-; R. H. Ervin, 1906, serving; R. W. Stuckey, 1909, ordained Hepzibah Church (serving); J. A. Cunningham, 1909, serving; R. E. Wilson, 1917, serving; L. R. Rollins, 1921, serving; T. D. Gamble, 1921, serving.

Sunday School organized May 10, 1835.

### Jordan

This organization became a part of Harmony Presbytery in 1899, and consisted of thirteen members. Its elders were: R. C. Plowden, H. W. Bradley and H. C. Cousar. The deacons have been: C. W. Wilson and J. S. Plowden. When the church was organized it was composed of the Wilson, Bradley and Plowden families. The pastors and supplies have been: W. S. Porter, W. S. Trimble, J. H. Wilson, F. A. Drennan, Pitchard, Woodson, J. H. Davis, J. A. McMurray, V. Crawford, L. B. McCord and Charles Evans.

### Lake City

Lake City Presbyterian Church of Harmony Presbytery, of the South Carolina Synod, being a daughter of the famous old historic Indiantown Church, has been a faithful child of this grand old organization; working, trusting, persevering, expanding and vitalizing itself into the present congregation, which is now large enough to command a more modern building, having 96 members.

The life and ministry of a church is often determined by the character and vision of its founders. This church was fortunate in having connected with its earlier history members of big hearts, big brains and big vision.

In accordance with the minutes of the church Session, this organization was effected about 12 o'clock, noon, November 17, 1883, in the Lake City Academy, which then stood in the southwest corner of the Baptist Churchyard, by a Harmony Presbytery Commission. This body met with a small but enthusiastic congregation. After a sermon by the Rev. W. C. Smith, the commission, composed of Rev. James McDowell, Rev. H. G. Gilland, Rev. W. C. Smith, Messrs. James McCutchen and W. M. Kinder, was called to order by the chairman, Rev. James McDowell. The Rev. H. G. Gilland was elected secretary.

The chairman then asked for the names of those present who wished to become a part of the new congregation. The following persons answered: Messrs. H. H. Singletary, J. T. Gaskins, W. C. Brown, Mrs. H. H. Singletary, Mrs. J. T. Gaskins and Mrs. S. J. McCutchen, all of whom have been summoned to answer the Eternal Roll Call except one, Mr. J. T. Gaskins, who is now a member of the McGill Memorial.

It was determined that the way was clear, and that the organization should take effect. A short recess was then taken in order that the Session of the Indiantown Church might meet and give transfers to the five desiring to unite with the new church, from the former.

On reassembling, Mr. H. H. Singletary was received on profession of faith and baptized. The church was then organized with the six above-named members, and three baptized children, J. D., B. L., and Virginia Vernon Singletary.

The following elders and deacons were elected, ordained and installed, viz.: H. H. Singletary, J. T. Gaskins, elders, and W. C. Brown, deacon. At this meeting the members determined that the name of the new church should be "The Lake City Presbyterian."

On motion the commission adjourned and left the little band of "six" to sow the seed, of which we today are reaping success.

At the time of the establishment of the church, the Rev. H. B. Garris, a Presbyterian minister from Columbia, S. C., was teaching school in the Academy. He became the first minister of the congregation, preaching once a month in the same building (The Academy) and at the same period of time preached one sermon each month for the Beulah congregation.

Immediately after the establishment of the organization the members began to plan a church building, which was placed in the old location, with a setting, facing Main Street, about one-half block east of the Atlantic Coast Line Railway, between Church Street and Acline Avenue. The lot was donated by Mr. and Mrs. H. H. Singletary, who also gave a large portion of the material for the building as well as untiring energy and persevering labor. Mr. Singletary drew the plan for the new structure, which called for a vestibule, but the church was finally completed without this ante-chamber. The building was not heedlessly rushed forward. The members evidently thought in terms with such minds as Confucius and Shakespeare: "The superior man wishes to be slow in his words and earnest in his conduct, for how poor are they that have not patience, for he who makes haste makes waste." Hence, the church was several years being constructed. The members worked according to their financial ability. They borrowed *no* funds for this purpose and received but very few outside donations. Harmony Presbytery gave \$40.00 on the windows and \$50.00 on the pews.

Until the building was completed enough for use, services were held in The Academy and occasionally in the Methodist Church.

Mr. Garris served the congregation until near the first of 1885. With his departure the congregation was without serv-

ices except as opportunity presented itself and a minister was sent by Presbytery to fill the vacant pulpit. Then, too, the Rev. James McDowell, pastor of Manning Church, served it as often as he could.

About 1888 the Rev. Duncan McDuffie, of Friendfield (a superannuated minister), supplied the congregation for a few months, preaching one Sunday afternoon of each month.

By this time the house of worship was completed enough for use. The pews were temporarily constructed, mostly without backs.

Focusing around this same date a Sunday School was organized by Mr. H. H. Singletary, who served in the capacity of superintendent for a number of years. Before this time the children of the congregation attended the Methodist Sunday School.

Among some of the other contributors were: Messrs. John Dodd Singletary, father of Mrs. H. H. Singletary, and James Homer Singletary, brother of H. H. Singletary, who bestowed as a gift the bell, which is still sounding forth the hours for worship. Mrs. John Dodd Singletary donated the first Communion Service, which was replaced in fall of 1911 with the present individual Communion Service, by the Ladies' Aid. Mr. H. H. Singletary gave the pulpit stand, which was planned and made by his own hands, and now each Sunday behind it the preacher stands.

Following the Rev. McDuffie, whose health would not permit his continuing in the work longer, the church was again without services, only as Presbytery could send a supply.

It was during this period of time that Mr. L. L. Caldwell and family moved into the town and were received into the church with letters from Goldsboro, N. C. Mr. Caldwell became a very efficient worker in the church.

During the years of 1892 and 1893, Rev. H. M. Brearley, who was serving Beulah Church, filled the pulpit one Sunday afternoon of each month. During his pastorate Mr. J. D. Daniel and family were received into the church with letters from Indiantown. Mr. Daniel's office as elder was transferred to this church. This increased the number of elders to three, Messrs. H. H. Singletary, J. T. Gaskins and J. D. Daniel. Mr.



L. L. Caldwell was elected, installed and ordained to the office of deaconship, he being the only one at this time, as Mr. W. C. Brown had moved away, carrying his letter.

After the Rev. Brearley's time, from 1893 to 1896, the church was without regular services, only as Presbytery could supply the pulpit, and that was not often.

In the Spring of 1896 the Rev. J. E. Dunlop, pastor of the Indiantown Church, began to serve this church, preaching once a month, which he continued to do until the Spring of 1898. During the Rev. Dunlop's time the ladies, Mrs. H. H. Singletary, Mrs. J. D. Daniel, Mrs. L. L. Caldwell, and Miss Sarah Godwin, bought the first musical instrument, an organ from Seigling Music Company, of Charleston, S. C., and paid for it with the receipts from hot suppers. This instrument served for all church services until April, 1920, when it was replaced by the present piano, bought by donations from the Sunday School members. Mr. J. D. Singletary, a son of Mr. H. H. Singletary, was elected deacon, and Mr. L. L. Caldwell by election was promoted to eldership. They were installed and ordained to these offices during Rev. Dunlop's pastorate.

Rev. H. L. Patterson, pastor of the Beulah Church, served this church as a supply from the Spring of 1898 until the following fall (1898). On account of failing in health he resigned and went West. The church was, as many times before, left without regular services until 1900, at which time Session united with Beulah Church in a call to the Rev. W. W. Sadler, of Anderson, who accepted and was installed pastor of the church on the 30th of April, 1900. He was the first installed pastor, as all before him were supplies. The officers of the church at this time were: Messrs. J. D. Singletary, deacon; H. H. Singletary, J. D. Daniel, L. L. Caldwell and J. T. Gaskins, elders. The Rev. Sadler served this church until the summer of 1903, resigning his work here to accept a call from the McClellanville Church, which he began to serve that fall.

During his pastorate of two and one-half years several members, both by profession and by letter, were added to the church. The comfort of the congregation was much improved by the addition of a stove and the present pews. These are the pews for which Presbytery gave aid.

From the summer of 1903 until 1906 the congregation was again without regular services, ministers coming at different times to fill the pulpit, one of whom was the Rev. Carl Barth, who conducted a week's meeting during the month of June, 1905. The Rev. E. C. Bailey, then pastor of the Timmonsville Church, visited this church often, conducting services, and assisted the Session in securing the Rev. T. B. Trenholm as the next pastor, who was installed February, 1906. He, as pastor, filled the pulpit twice each month until the fall of 1909, when he resigned owing to ill health. During this time Mr. W. M. McElveen and family were received into the church by letters from Bethel Church. A Ladies' Aid Society was organized during his pastorate also, although prior to this the ladies did much for the church even though unorganized.

With Mr. Trenholm's resignation the church was, as it had been many times before, as a flock without a shepherd, having no regular services. During this interval, the Rev. H. A. Knox, pastor of the Mayesville Church, visited this little fold often, and aided the Session in securing the services of the seminary students during 1911 and to the spring of 1912, having services once each month.

April 2, 1911, Mr. G. L. Dickson and Mr. W. M. McElveen were installed deacons.

July 12, 1912, the congregation was saddened by the death of Mr. H. H. Singletary, a charter member, ruling elder and pillar of the church, who passed to his reward. The church, having no regular pastor, called the Rev. A. R. Woodson, of Manning, a close friend of the congregation, to conduct the funeral services.

The following September 1, 1912, the Rev. W. I. Sinnott, of Alabama, came to supply the church. On May 18, 1913, Rev. Sinnott was installed pastor by Harmony Presbytery, remaining in this capacity until the close of 1922. When the church decided to call a minister for all of his time, Rev. Sinnott could not be called as he had other obligations for the second, fourth and fifth Sundays (preaching at Union and Central Churches). Therefore, it grew necessary to seek elsewhere for a pastor. The church expanded in several ways during his ministry with it.

On November 16, 1913, Messrs. J. D. Singletary and G. L. Dickson were elected elders. At the same time Messrs. B. H. Singletary, son of Mr. and Mrs. H. H. Singletary, and G. H. Davis were elected deacons. These officers were installed on December 7, 1913.

March 19, 1914, another sad, cold wave passed over the congregation in the passing of Elder L. L. Caldwell, who was at that time superintendent of the Sunday School and clerk of the Session.

Soon after Rev. Sinnott came to this church, the building was lighted with five electric chandeliers, replacing the three oil ones which were secured by the efforts of an every-member canvass, made by Mrs. B. H. Singletary and Miss Maude Singletary, during the Rev. Trenholm's pastorate. The first three were quite a welcomed addition, even more so than the last five, for, until that time, the church was lighted with oil lamps carried from the homes of Messrs. H. H. Singletary, L. L. Caldwell and J. D. Daniel.

In October of 1914 Harmony Presbytery met and held its session in the little white church on Main Street. To this august body of men the church opened wide its doors in entertainment.

It was during the first of the Rev. Sinnott's pastorate that the Ladies' Missionary Society was organized. This society and the Ladies' Aid merged into the present Woman's Auxiliary, which is doing a splendid work.

Mr. W. M. McElveen was installed and ordained elder during the year of 1919.

March 7, 1920, the Session granted Elder G. L. Dickson a letter of dismissal to the Presbyterian Church of Greenwood, S. C.

The Christian Endeavor Society had its beginning November 1, 1920, with Miss Manette McElveen (Mrs. D. W. Caldwell) as leader. In December of 1922 the Florence District Endeavor was entertained by this society.

Messrs. R. W. K. DuBose, R. H. McElveen, son of W. M. McElveen, C. A. McCrae, E. P. Johnson and Dr. J. C. Foster were installed and ordained deacons during the Rev. Sinnott's pastorate.

Naturally enough, the first location was so near the heart of the town that it became necessary in after years to move the church off Main Street from the noise and hubbub, to Henry Street.

The property was divided into three lots and on October 30, 1920, one was sold to Dr. S. B. W. Courtney, the church remaining on the other two lots until later.

March 18, 1923, the Rev. R. W. Park was called to serve the church, and was installed pastor the first Sunday of the following July. Since the church had no manse a residence was rented from Mr. B. L. Singletary.

On November 9, 1923, the last two lots on Main Street were sold to Messrs. Gaddy and Mims. Then it was that the church was moved to Henry Street property, this property having been donated to the church by the heirs of H. H. Singletary on December 15, 1920. The church bought the adjoining lots facing Church Street for a manse.

In April, 1924, Harmony Presbyterial met with the Lake City Auxiliary on Henry Street.

Considering this property still too near the city noise and strife, it was decided by the congregation to buy a lot on corner of Main Street and Singletary Avenue, this being the property on which our new structure has been erected.

New Church Building Committee of 1925—J. D. Singletary, chairman; R. H. McElveen, secretary; R. W. K. DuBose, treasurer; E. P. Johnson, W. J. Daniel, Rev. R. W. Park.

The congregation with a membership of 96 members held its first services in the new church the first Sunday in November, 1925.

The officers of the church (January, 1926) are as follows:  
Pastor—Rev. R. W. Park.

Elders—J. D. Daniel, J. D. Singletary, W. M. McElveen.

Deacons—B. H. Singletary, E. P. Johnson, R. H. McElveen, R. W. K. DuBose, C. A. McCrae, J. C. Foster.

(History compiled by Virginia Vernon Singletary, daughter of Mr. and Mrs. H. H. Singletary, January, 1926.)

### Lanes

About 1910 the house of worship of Richmond Church was burned, and shortly thereafter portions of that congregation and of Union congregation united and decided to organize a new church at Lanes. The Atlantic Coast Line Railroad Company donated a site, a building was erected thereon, and the church was organized on October 29, 1911, with the following members from other churches: A. W. Chandler, J. C. Davis, Mr. and Mrs. S. G. McDonald, Florie E. McDonald, Mrs. Esther G. Mouzon. Mrs. M. L. Baggett, Mr. and Mrs. J. C. Graham, B. A. McKnight, J. E. McKnight, Mary F. McKnight, J. E. Lifrage, Mr. and Mrs. A. B. McDonald, Miss Emma Watson, S. E. McDonald, Mrs. T. McDonald, and the following on profession: W. M. McDonald, S. E. McDonald, Mrs. H. D. Turner, Winnie Davis, Jeanette Davis, Watson Emmett Davis, Margaret J. Bass, Hazel Graham, Mamie Baggett, Mrs. Irene McKnight, Elizabeth McDonald, Emma Mouzon and J. M. Mouzon.

Soon after the organization was perfected a church building was erected on a choice lot in town and the Rev. J. J. Brown was called as first pastor. Since her organization Lanes has been grouped with McDowell Church at Greeleyville, and Brewington in Clarendon County, and has had a pastor for one-fourth time. Following Mr. Brown's pastorate, which was for a period of four years, Rev. E. B. Carr was called as pastor and served most successfully for two years. For one year the church was served by Rev. H. L. Reaves, now one of the missionaries of our church in China. The present pastor is Rev. R. H. Ratchford, who began his work in September, 1921.

The membership of the Lanes Church has never been large, but by reason of the fact that some of the members of Union Church reside in Lanes and attend services there she has served a constituency larger than her actual membership. Though a young church and small in membership, Lanes has sent one of her choice sons into the ministry, the Rev. W. E. Davis, D.D., now pastor of the Second Presbyterian Church of Stanton, Va.

While Lanes has only about held her own in membership since her organization, due to death and removal of her members, she has a strategic location and, located as she is in a railroad center, must eventually grow to be a substantial church.

Messrs. A. W. Chandler (now dead) and B. A. McKnight (now dead), became the first elders, and Messrs. J. C. Graham (now dead), S. G. McDonald (now dead), the first deacons.

The pastors have been: Revs. J. J. Brown (1912-15); E. B. Carr (1917-21); and R. H. Ratchford (1921 to the present).

The subsequent officers have been: Elders J. C. Graham (now dead), W. R. Chandler and J. C. Davis. Deacons: J. C. Davis (now elder), A. L. Chandler and F. L. Baggett.

One of the charter members of this church was Rev. W. Emmett Davis, D.D., of Staunton, Va.

The present membership is thirty, with two elders and two deacons.

### Lynchburg

Lynchburg Presbyterian Church in Harmony Presbytery, South Carolina, was erected in the year 1855, on a lot of three acres, more or less, which lot was, according to somewhat uncertain records, apparently the gift of Mrs. Anna J. Law, the wife of James R. Law, and daughter of Robert English.

The matter of the title to the lot got into court after the building was erected but was decided in favor of the church. The original building (frame, shingle roof) still stands, and is in good condition.

With an enrollment of twenty-one members, the first ruling elders were: James G. McIntosh, Joseph Commander and Robert Commander. The first deacons were: James Lowry and Elisha Spencer. Elisha Spencer was also clerk. This church has sent out no missionary.

First pastor was Rev. W. W. Wilson. The present ruling elders (May, 1926) are: S. D. McElveen, R. E. McElveen and P. R. McIntosh. Deacons: S. W. Frierson, who has given many years of efficient service, J. F. McIntosh, also many years of service, C. A. Vincent, J. A. Thomas and Dr. W. E. McIntosh.

Clerk, R. E. McElveen; pastor, Rev. J. M. Waggett, from 1925; present membership, 55; an active Missionary Society.

Ministers who have served Lynchburg Church since the first pastor died: Thomas English, Rev. Law, Bartlett, 1872-74; A. B. Hassell, 1874-82; H. B. Garris, 1882-85; J. M. Plowden, 1885-91; Virgil R. Gaston, 1892; D. X. Lafar, part of 1892; H. M. Brearley, 1892-93; J. E. Beard, D. J. Blackwell, J. L. Higdon, E. C. Bailey, Carl Barth, H. L. Patterson, 1898; W. W. Sadler, 1902-3; T. B. Trenholm, 1908-10; Hugh R. Murchison, 1911-12; H. A. Knox, 1912; H. C. Hammond, 1912-1924; R. L. Grier, part of 1924-25.

Other ruling elders since first session: J. A. Buddin, E. Spencer, A. H. Frierson, J. E. Wilson, also Clerk; E. G. Mallard, also clerk; W. J. Buddin, F. J. DesChamps, M. A. Moore, H. V. Anderson, R. D. Cooper, J. T. McNeill, his service covered 41 years; S. L. Thompson, M. L. McIntosh, J. G. McIntosh, Jr., E. V. Anderson.

Deacons: W. R. Saunders, K. Pennington, Alva Smith, Durant Huggins.

### Manning

In the year 1847 the Rev. Donald J. Auld, then pastor of Brewington Church, was invited by Messrs. J. Sydney McFaddin and Joseph C. Burgess, who were Presbyterians but living out of the bounds of their churches, to preach for them in Fellowship Baptist Church, which at that time was vacant and whose members also desired this arrangement. Dr. Auld complied with this request, and preached there very acceptably for several months, when he left this Presbytery. In 1854, seven years later, a house of worship costing \$1,200.00 was erected, very chiefly by Col. Edward B. Davis, a large planter living in that community, and on the 19th of May, 1855, the Rev. Donald McQueen, of Sumter, preached in it and dedicated it to the worship of God. That church building was nearly three miles south of the spot where the village of Manning was afterwards located and settled. The following year, in May, 1856, Rev. William M. Reid came by appointment of Presbytery and preached and organized a church there which was called Clarendon Presbyterian Church, with its members



as follows: Messrs. J. Sydney McFaddin and Joseph C. Burgess, who were made ruling elders, and four private members, Mrs. Annie M. McFaddin, Mrs. Sarah A. Burgess, Mrs. Harriet B. Hodge and Miss Annie Lloyd.

In the spring of 1856, Rev. Elmore Kinder, a student of the Theological Seminary in Columbia and licensed to preach, was invited to supply this church with a view of being called as its pastor. His death soon after prevented this arrangement from being carried out.

Near the close of the year 1856 Rev. James McDowell, a licentiate of Harmony Presbytery, but preaching at that time as assistant to Dr. Thomas Smyth of the Second Presbyterian Church of Charleston, S. C., received a call from Concord Church, eight miles east of the Town of Sumter, and Clarendon Church, to become their pastor and to give each of them half his time.

This call was accepted, and on February 1st, 1857, he entered upon his labors in these churches. In May following he was ordained and installed their pastor. About three years after, he was called to Brewington Church for half of his time. He then gave up Concord and accepted this call, and became pastor of Brewington and Clarendon Churches, giving half of his time to each church.

Members of Harmony Church, over twenty in number, applied to Presbytery at its meeting in October, 1857, to be united with Clarendon Church. Their request was granted, and the Rev. George C. Gregg, in accordance with the instructions of Presbytery, preached in Clarendon Church in November following and united the two into one church. There being only two ruling elders, Messrs. J. S. McFaddin and J. C. Burgess, and no deacons of this church, it was determined to elect two additional elders and two deacons. Accordingly, in 1859, Messrs. Gabriel Plowden and Robert Alex Chandler were elected ruling elders, and Messrs. John J. Harvin and Samuel M. Plowden deacons. The next month the three last mentioned were ordained in their respective offices. Gabriel Plowden having already been ordained as an elder in Harmony Church, all four were installed into their respective offices. One of these, the venerable Samuel M. Plowden, held this office for about fifty years.

After the location of Manning and the union of Clarendon and Harmony Churches, it was found that the church building was inconveniently located. It was, therefore, determined to erect another and better one in Manning. This was accordingly done and a very neat church building was erected costing about \$2,700.00 on a beautiful lot purchased by J. Sydney McFaddin, chairman of the building committee. On the first Sabbath in September, 1859, the pastor, Rev. James McDowell, preached the dedication sermon in the new church, from the 4th chapter of John's Gospel, 24th verse: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." The church was then solemnly set apart for the worship of Almighty God. Soon after this, Presbytery, by request, changed the name from Clarendon to Manning Presbyterian Church. The history of the Manning Presbyterian Church is practically a history of that saintly man, Rev. James McDowell, who served it for 42 years and 2 months. He was chaplain in the Confederate Army from July, 1862, until he was surrendered with Gen. Lee's army at Appomattox in April, 1865. During this period, he was able to preach for his churches only occasionally when at home on furlough. Immediately on his return from the army he resumed his ministerial duties. In April, 1870, Presbytery dissolved the pastoral relation between pastor and these churches and appointed him evangelist to the many vacant churches it had at that time within its bounds. During that period he preached when he could to these two churches as well as to the other vacant ones. After this arrangement had continued for about three years, Manning and Brewington Churches again called the Rev. James McDowell for all of his time, which calls he accepted and was again installed their pastor. Some years after this, Manning Church asked Presbytery for the whole of its pastor's time, which he agreed to, and, accordingly, gave up Brewington Church.

Many years ago a few members of Manning Church, having moved near Summerton and there being several other Presbyterians living there, a branch church was formed, having the same pastor, ruling elders and deacons as the Manning Church. Later it was formed into a separate organization

and called Summerton Presbyterian Church, Rev. James McDowell being its first pastor. Near the close of 1899, Rev. James McDowell offered his resignation as pastor of the Manning Church, and in January following Presbytery dissolved the relationship. During his pastorate 384 members were added to the church, and, although some 254 of them had died, moved away, or had their names erased, there were still about 130 on the roll at the time his connection with the church was severed, all of the original six members of the church having died before his relationship with the church was dissolved.

The Rev. F. W. Gregg on the 1st of August, 1900, was installed as pastor and served the church for three years and two months. Through his efforts a neat parsonage was erected on the church lot. On September 3rd, 1903, he was dismissed, at his own request, to another Presbytery. On November 19th, 1903, the Rev. J. M. Holladay was installed pastor. This proved to be a happy and wise choice on the part of this people. Through his instrumentality the present church building of brick, costing about \$16,000.00, was erected. It was dedicated on May 20th, 1906, Rev. Samuel M. Smith, D.D., pastor of the First Presbyterian Church in Columbia, preaching the sermon from Psalm 84, last part, 2nd verse: "My heart and my flesh crieth out for the living God." The following ministers took part in the services: Rev. A. N. Brunson of the Methodist Church, and Reverends W. S. Porter, R. L. Grier, James McDowell and J. M. Holladay. Mr. Holladay, during his pastorate, made great improvements in the management of the finances of the church.

The Manning Church from its organization to January 1st, 1926, has had 19 ruling elders as follows: J. S. McFaddin, J. C. Burgess, Gabriel Plowden, R. A. Chandler, John Blakeley, John J. Conyers, B. Pressley Barron, James E. Davis, F. N. Wilson, Chas. R. Harvin, Wallace M. Plowden, William C. Davis, Joseph F. Rhame, E. E. Dickson, D. C. Shaw, J. Taylor Stukes, George L. Dickson, C. Allen McFaddin, and James M. Patrick. Messrs. Wallace M. Plowden, J. Taylor Stukes, George L. Dickson and William C. Davis still hold this office.

It has had 20 deacons as follows: Samuel M. Plowden, John J. Harvin, J. Minto McFaddin, James E. Davis, J. Taylor

Stukes, B. Pressley Barron, W. M. Brockinton, E. Conyers Horton, J. H. McKnight, Lucius H. Harvin, George L. Dickson, A. I. Barron, Eddie C. Horton, W. M. O'Bryan, S. O. O'Bryan, A. P. Burgess, Joseph S. Dickson, James F. Dickson, W. E. Daniels and H. A. Plowden. Of these, Messrs. Lucius H. Harvin, Joseph S. Dickson, James F. Dickson, W. E. Daniels and H. A. Plowden still hold the office.

On May 1st, 1907, Rev. A. R. Woodson was installed as pastor of the church, serving it for six years. During his pastorate the church debt was entirely paid off and a new manse was built.

In the spring of 1913, Rev. L. B. McCord was installed as pastor, and served the church until April 15th, 1925, since which time it has been without a pastor, but hopes shortly to secure one.

There are now 202 communicants in this church.

### Mayesville

In 1880 a number of Presbyterians living in the town of Mayesville and vicinity most of whom were members of either Salem B. R. or Mt. Zion Presbyterian churches concluded that the time had come for the organization of a church in the town, and forwarded a petition to Harmony Presbytery requesting to be organized. Presbytery viewed the petition with favor, and on January 8, 1881, "The Mayesville Presbyterian Church" was organized with 34 charter members by a commission of Harmony Presbytery, S. D. Pierson and Hugh H. Wilson were elected Elders and S. W. Wilson and R. A. Chandler, Deacons. Of the original thirty-four members only three are now members of this church: Mr. R. C. Mayes, Mrs. S. Linda Mayes and Mrs. Agnes Shaw. The majority have fallen asleep in Jesus and the others have been transferred to other churches.

Rev. J. L. Bartlett supplied the church for a time.

On April 23, 1881, Rev. James A. Cousar was installed as the first pastor. This pleasant relationship was not to continue for long, for on January 7, 1882, Mr. Cousar was called to his heavenly home.

For some time the church was without a pastor but was supplied by Rev. J. S. Cosby, of Mt. Zion.

At the first the congregation worshipped in the Masonic Hall. But the church grew rapidly and soon began to collect funds for the building of a house of worship. A very desirable lot was donated by Mr. Matthew P. Mayes and the church was completed and dedicated April 17, 1892.

The manse was erected during the pastorate of Rev. H. A. Knox.

The following have served as pastors or stated supply: Revs. James A. Cousar, 1881-82; J. S. Cosby, stated supply, 1882-86; W. C. Smith, 1887-94; Rev. J. E. Stevenson, 1894-1903; Rev. H. A. Knox, 1906-12; Rev. R. L. Grier, 1913.

The following have served as Elders: S. D. Pierson, H. H. Wilson, I. W. Bradley, Dr. J. A. Mayes, A. L. Shaw, H. Wilson Bradley, M. P. Mayes, James E. Mayes, S. W. Wilson, J. McD. Witherspoon, J. W. Cooper, Robert J. Mayes, Sr., H. L. Thomas, J. M. Cooper, J. R. Mayes, M. B. Wilson, E. Alexander.

The following have served as deacons: S. W. Wilson, R. A. Chandler, F. J. Mayes, J. R. Mayes, H. H. Cooper, W. D. Mayes, J. H. Burgess, M. B. Wilson, J. M. Shaw, R. J. Mayes, Jr., R. A. Chandler, Jr., E. L. Cooper, J. F. Bland, W. B. Cooper, J. C. Parnell.

The church has furnished the following ministers: S. E. Chandler, D.D., G. G. Mayes, W. B. S. Chandler, H. D. Corbett.

Present officers, Jan. 1, 1926: Rev. R. L. Grier, Pastor; Elders: R. J. Mayes, Sr., Clerk, H. L. Thomas, M. B. Wilson; Deacons: E. L. Cooper, Chairman, R. J. Mayes, Jr., Treasurer, J. F. Bland, W. B. Cooper, J. C. Parnell.

### McDowell

Through direct offspring and through combination of offspring, McDowell Presbyterian Church, of Greeleyville, is a great granddaughter of the Williamsburg Presbyterian Church, of Kingstree. In 1856, some three miles east of Greeleyville, the Elon Presbyterian Church was organized as a colony of the Williamsburg Church. After being pastorless and served

by supplies and visiting preachers for some time, Rev. Cuttino Smith became pastor in 1878 and served till about 1887. At this time there were two elders, Theodore Keels and James Montgomery; and one deacon, W. J. Ferrell. The church was always small in membership and weak in financial resources. There is a tradition that at the close of the Civil War there were only two male members in the congregation, both old men.

In 1885 the Southern end of the Elon congregation, together with other families down the Santee River, organized the Richmond Presbyterian Church on the banks of the Santee and near the present Murray's Ferry Bridge. The membership at organization was thirty-one; and the elders were: Theodore Keels, James Montgomery, and Dr. S. P. Oliver; the deacons: W. J. Ferrell and W. G. McKnight. Rev. W. H. Workman was the first pastor of Richmond. Other ministers who served Richmond faithfully and well were: Revs W. H. Mills, D.D., and R. L. Grier.

In 1886, just one year after Richmond was organized, the Northern end of the Elon congregation, together with some few members from Brewington, formed the Corinth Presbyterian Church, which was located two miles north of Elon. The membership was twenty-nine at organization, and was served by the following officers: Elders, W. J. Ferrell, S. I. Montgomery, and J. A. Burgess; Deacon, Robt. F. Whitehead. Revs. Workman, Mills and Grier were pastors also of Corinth, which was grouped with Richmond and Brewington. During this period of the history of Richmond and Corinth we catch a glimpse of the Southern hospitality for which the low country is noted. After preaching services at the church, and more especially after the morning services, there were invitations, mostly from those near the church, extended to those who lived at a distance "to stop by and take dinner"; so that it often was a fixed rule for those near the church to invite and to expect those at a distance to stop and take dinner before returning home on horseback or in the family carriage in the late afternoon.

In the meanwhile Greeleyville, which had been a mere station for some years, was growing into a good sized town;



and the Presbyterians of the town and vicinity began to see that Greeleyville, instead of being a town midway between two congregations of like faith, must itself become the centre of the two congregations. Accordingly a commission of Harmony Presbytery met at Greeleyville July 31, 1910, and organized the McDowell Presbyterian Church with seventeen members—eight coming from Richmond, seven from Corinth, and one by profession of faith and one by letter at the time of organization. The name, McDowell, was given the church in memory of that sainted servant of God, Rev. James McDowell, who served churches in this section so long and faithfully. Liberality in giving to benevolent causes, especially to missions, has always characterized McDowell Church. For example, in 1924 her gifts to benevolent causes exceeded her gifts to current expenses by approximately \$400.00. The present membership of the church is 124. The following ministers have served McDowell as pastors: Revs. R. L. Grier, J. J. Brown, H. L. Reaves, and E. B. Carr. Rev. R. H. Ratchford is the present pastor, having begun his pastorate in 1921.

The following are the present officers of the church: Supt. of the Sunday School, W. M. O'Bryan; President of the Woman's Auxiliary, Mrs. J. F. Montgomery. Elders, C. H. Lesesne, J. F. Montgomery. W. M. O'Bryan, Clerk, and S. P. Oliver, Jr.; Deacons, J. A. Blackwell, Treasurer; H. D. Ferrell, C. L. Montgomery, E. I. Montgomery, J. A. Montgomery, Dr. W. M. O'Bryan, and J. W. Oliver.

### McGill Memorial

McGill Memorial Church was organized by a commission of Harmony Presbytery, October 24th, 1910, with forty-one charter members. Officers elected at the organization, J. T. Gaskins and H. F. Covington, elders; O. T. Anderson and H. S. B. Johnson, deacons.

The church was named for the family of Dr. S. D. McGill, and the members of the McGill family were most instrumental in the erection of the building and effecting the organization; especially three of the daughters, Mrs. Henry Johnson, Mrs. W. E. Hanna and Mrs. Ellen D. Foxworth.



The first service held in the building was conducted by Rev. A. C. Bridgman, August 28th, 1910, who was then pastor of Indiantown Church. Mr. Bridgman also assisted very effectively in the organization.

The Session held its first meeting at the home of Elder J. T. Gaskins. H. F. Covington was elected clerk of Session.

Three pastors have served the church since its organization. Rev. A. C. Bridgman from its organization to the spring of 1911. Rev. F. H. Wardlaw as stated supply from the fall of 1911 to fall of 1914. Rev. W. R. Pritchett from May 1st, 1915, to the present time.

The organization is now composed of pastor, three elders, three deacons with fifty-two members.

#### OFFICERS

Elders—H. F. Covington, Clerk, Lake City, S. C.; J. T. Gaskins, Lake City, S. C.; W. D. Hanna, Cades, S. C.

Deacons—Jas. L. Covington, Cades, S. C.; H. S. B. Johnson, Cades, S. C.; O. T. Anderson, Lake City, S. C.

#### Midway

Historical sketch of Midway Church, Harmony Presbytery, prepared by Rev. W. H. Workman at the request of the Session.

This church is situated on the Camden-Georgetown Highway thirteen miles above Kingstree.

It was organized about 1804; for some years prior to that date it had been a meeting place where the two congregations of Williamsburg and Salem Black River jointly assembled for the celebration of the Lord's Supper. These two churches were closely bound by ties of blood and associations, and here they would linger for days in camp meeting style holding protracted religious services. The situation being half way between the churches was called Midway, and at its organization this name was given to the church.

Pastors and supplies—Rev. G. G. McWhorter of the Presbytery of South Carolina (a part of which later was transformed into Harmony Presbytery, it not being organized until 1810), to his labors was doubtless due the founding of the

church. He served Salem about the same time giving each one-half of his time for a part of this period. He was succeeded by John Cousar, who was pastor twenty-eight years, released at his request only a few months before his death on account of physical disability. He was one of the charter members of Harmony Presbytery, and at its second meeting was elected Stated Clerk, which office he continued to hold during his pastorate. His pastorate terminated in April, 1837. Phillip Pierson became pastor May, 1838, which continued until his death, which occurred in the Bethel Pulpit November, 1873, a period of thirty-five years. Rev. E. E. Ervin served as supply 1874. G. S. Robinson, 1875, W. B. Crawford, pastor from December of that year to January, 1876. Robt. Adams, stated supply, for 1876, and was succeeded by Robt. D. Perry, pastor, from October, 1880, to January, 1882. After a vacancy of four years Samuel E. Bishop, was pastor, January, 1886, to May, 1890; W. H. Workman, June, 1890, to April, 1892, when he was ordained pastor, resigned in November, 1894. S. E. Bishop resumed the pastorate 1895 to June, 1900, James McDowell followed him as supply to the time he became pastor April, 1906, to October, 1908; Arnold Hall, pastor from March, 1911, to July, 1913; W. H. Workman, stated supply, March, 1914, to March, 1920; C. S. Evans, stated supply, 1920; L. B. McCord, January, 1923, to September 1, 1925.

The elders were John Witherspoon, Sr., John Witherspoon, Jr., James Flemming, Archibald Knox and Samuel Flemming, all ordained as the first board of elders in 1804. The dates of their deaths or removals are not at hand, except that of Samuel Flemming, who died in 1822. John M. Whitherspoon, William McIntosh, Thos. Rose, Sr., Samuel McFaddin were ordained elders, but dates not accessible. Their deaths are recorded in the order given, 1840, 1843, 1845, 1868. Samuel Witherspoon and William Beard follow but no dates. William Buddin, 1838 to 1845; Thos. Rose, Jr., 1838 to 1852; Jas. G. McIntosh, 1838 to 1849; Samuel Burgess, 1842 to 1874, removed to Bethel; Edwin Epps, 1842-1860; Daniel E. Evans, 1857, died at Lynchburg, Va., during Civil War; William Henry McElveen, 1857-1874, removed to Bethel; Nelson R. Cousar, 1857-1906; William S. Brandt, 1867-1874, removed

to Bethel; Robert Eli McFaddin, 1867-1907, forty years a ruling elder; Burgess Gaither Pierson, 1867-1874, removed to Bethel; Dr. J. V. Epps, 1874-1882; Samuel D. Pierson, 1874-1881, removed to Mayesville. W. M. Youmans, 1874, died 1898; John S. Evans, 1884, died 1924; B. Elmore Harrington, 1884, died 1904; Robt W. Wheeler, 1897, removed to Sardinia 1909; D. Itly Burgess, 1899-1916, removed to Bethel. John Epps Cousar, 1905, removed to Sardinia 1909; Geo. D. Smith, 1910, died 1920. The present board, September, 1925, is W. M. McNight, 1884; L. P. Flemming, 1910; H. B. Harrington, 1917; H. McFaddin McIntosh, 1920; W. Pressly McNight, 1924. Its first recorded report to Harmony Presbytery, January, 1811, states that the first communion was held in November, 1809, it had then twelve communicants which had increased to twenty. At this date, 1925, the number is one hundred and thirty-four.

In 1866, John Harvey Burgess, one of its members, was licensed to preach the gospel, but died in 1870.

### **Mt. Zion**

The early history of Mt. Zion Church is somewhat obscure. While there seems to be no official record of the church for the first two decades of its existence, still we find from Dr. Howe's History and Harmony Presbytery's records that Rev. Geo. G. McWhorter was stated supply of Mt. Zion church from 1809 to 1815, and Rev. Thos. Alexander pastor from 1818 to 1825.

The earliest official recorded history available at this date is contained in a book in which was kept a record of the business meetings of the congregation dated January 16, 1830, to 1871, inclusive.

The regular sessional records of the church date back to October 17, 1831. A meeting of the session recorded on that date, presided over by Rev. John Harrington, S.S., from 1826 to 1833.

We find from Dr. Howe's History of the Presbyterian Church in South Carolina, Volume II, page 251, allusion made to Mt. Zion Church building being erected in 1809-1810. By 1826 the congregation had outgrown the capacity of the build-

ing and it was decided that a more commodious building be erected on the western side of the Lafayette Road leading from Bishopville to St. Charles, S. C., about two and one-half miles south of the original site and on the same side of the road. This building was completed on its new site in 1829. After the removal to this new home, 22 of the members withdrew, and in 1831 organized New Hope Church on the old site of Mt. Zion. In 1838 the majority of these joined in the organization of the Bishopville Presbyterian Church and the remainder returned to Mt. Zion.

At a meeting of the congregation of Mt. Zion Church held on June 14, 1853, it was decided that because of needed repairs on the church building and a desire to have a neater and more comfortable building to worship God in, that a new building be erected near the spot where the old building stood. A building committee was appointed with instructions to start work immediately after January, 1854. On December 11, 1855, the building was completed, costing \$4,313.12. On August 17, 1856, this building was dedicated to the service of God. The dedicatory services were conducted by Rev. J. L. Kirkpatrick.

Up to the close of the Civil War in 1865, it was the custom of the church to conduct a separate Sunday School and preaching service for its colored members in a building erected for that purpose on the church lot. All colored members were required to attend both of these special services and the regular church services.

On February 20, 1910, just after the morning services the church building was discovered to be on fire. The congregation being present, witnessed the complete destruction of their sacred church building in which they had worshipped so many years. The church Bible, hymn book, pulpit desk, Sunday School library and a few articles of furniture were removed.

On April 3, following, preliminary action was taken for the erection of another building. On April 17, the following building committee was appointed: Messrs. Edwin Wilson, Chairman; J. J. Shaw, George Muldrow, W. W. McCutchen, Guy E. Harbeck, A. A. Brearley, Jr., George McCutchen,

Secretary and Treasurer. This committee was given authority to go forward with the work of rebuilding the church on the same site according to plans and specifications submitted. Work began on July 23, 1910, and the present brick building, costing about \$19,000.00, was completed June 1, 1911. During the period of rebuilding services were held in the session house, now standing, a sacred monument to the old building and now used as a mission room for Mt. Zion Church.

The dedication of the present church building was solemnized with appropriate services in the presence of a large congregation June 16, 1912. The dedicatory sermon was preached by Rev. B. F. Wilson, D.D., a son of Mt. Zion. The prayer of dedication was offered by Rev. W. J. McKay, D.D.

The present membership is 160, perhaps the largest number of white members on roll since its organization.

The Sunday School has been maintained something like 95 years, and is still doing efficient service. For the past 28 years it has enjoyed the superintendency of Mr. James Edmund McCutchen, Sr. In 1887 Mr. McCutchen transferred his membership from Hephzibah Presbyterian Church to Mt. Zion; in 1890 was made ruling elder; in 1897 was elected superintendent of the Sunday School; in 1904 was chosen clerk of the session. In 1925 he is still filling these offices.

According to the records of the Presbyterian Committee of Publication, located in Richmond, Va., and to the minutes of the Southern General Assembly for 1923, Mt. Zion Church Sunday School had the highest percentage of its members in the Southern Assembly who recited perfectly at one sitting The Westminster Shorter Catechism during the year 1923. The ages of those reciting it ranging from five years and eleven months to seventy-three years. In one instance the pupil asked and answered each question in the Introduction to the Westminster Catechism and the Westminster Shorter Catechism, including everything in the Catechisms from cover to cover, and, also The Sermon on the Mount verbatim.

There are now five foreign missionaries on the field from Mt. Zion Church, viz.: Mrs. P. F. Price, Nanking, China; Miss Rebecca Wilson, Hangchow, China; Rev. and Mrs. L. O.

McCutchen, Chunju, Korea; and Mrs. John McEachern, Kunsan, Korea.

#### CENTENNIAL CELEBRATION, 1909

The celebration of the Centennial of the Organization of Mt. Zion Church, of the organization of Harmony Presbytery and of the birthday of J. Leighton Wilson, D.D., a son of Mt. Zion and pioneer missionary to Western Africa (1834-1853), was observed during the spring meeting of Harmony Presbytery in Mt. Zion—Presbytery meeting Tuesday, March 23, and adjourning Friday, March 26, 1909. Appropriate addresses were made on the organization and life of the church and of the Presbytery, on the twenty-fourth: "The Church," by Rev. T. R. English, D.D., professor in Union Theological Seminary, Virginia, and a son of the church; "Harmony Presbytery," by Rev. W. J. McKay, D.D.; Thursday, March 25, the centennial of Dr. Wilson's birthday, addresses were delivered on the life of Dr. Wilson by Rev. Hugh R. Murchison, D.D., Rev. George Alexander, D.D., of New York, and Rev. S. H. Chester, D.D., of Nashville, Tenn., Secretary of Foreign Missions. The attendance was estimated at from twelve to fifteen hundred.

#### OFFICERS OF MT. ZION CHURCH, 1809-1925

Pastors and Stated Supplies—George G. McWhorter (S. S.), 1809-1815; Thomas Alexander (P), 1818-1825; John Harrington (S. S.), 1826-1833; Wm. M. Reid (S. S.), 1834-1835; Wm. M. Reid (P), 1835-1872; J. S. Cozby, D.D., (P), 1873-1886; W. S. Bean, D.D. (P), 1888-1893; W. F. Hollingsworth (P), 1893-1895; V. R. Gaston (P), 1896-1906; W. H. McMeen (P), 1908-1909; Licen. D. M. Clark (S. S.), 1910-1911; H. C. Hammond, D.D. (P), 1911-1924; J. M. Waggett, D.D., LL.D. (P), 1925.

Elders—Robert Wilson, 1809-1833, (d); John Fleming, 1809-1840, (d); Wm. Carter, 1809-1830; William Ervin, 1829; William Wilson, 1826-1850, (d); William Harris, 1831-1841, (t); S. E. Wilson, 1834-1881, (d); Hugh Wilson, 1831-1860, (d); E. M. Gregg, M.D., 1846-1883, (d); Jas. E. Wilson, 1846-1848, (t); A. F. Wilson, 1848-1881, (d); Wm. M.

NOTE: d—Died in office; t—Membership transferred.



Scott, 1848–1882, (d); W. W. Bradley, 1848–1878, (d); Absalom Wilson, 1861–1884, (d); S. L. Shaw, 1878–1888, (t); R. B. Wilson, 1881–1890, (d); H. Wilson Bradley, 1881–1886, (t); J. H. Cooper, 1881–1906, (d); R. M. Cooper, 1886–1919, (d); Wm. Bradley, 1886–1917, (d); B. F. Wilson, 1890–1917, (d); Jas. E. McCutchen, 1890; John Montgomery, 1890–1905, (d); Georǵe McCutchen, 1904; J. J. Shaw, 1904; G. H. McCutchen, 1913; W. W. McCutchen, 1913.

Deacons—W. E. Mills, 1844–1858, (t); A. F. Wilson, 1844–1848; Wm. M. Scott, 1844–1848; John J. Shaw, 1848–1879, (d); John W. Montgomery, 1848–1877, (d); H. Wilson Bradley, 1878–1881; John Montgomery, 1878–1890; R. M. Cooper, 1881–1886; Wm. Bradley, 1881–1886; H. H. Wilson, 1871–1881, (t); B. F. Wilson, 1871–1890; George McCutchen, 1887–1904; J. J. Shaw, 1887–1904; George G. Cooper, 1895–1808, (t); J. R. Cousar, 1895–1909, (d); M. Bradley Wilson, 1902–1906, (t); R. W. McCutchen, 1902–1906, (t); T. C. Perrin, 1902–1907, (t); A. T. Cooper, 1906–1910, (d); W. W. McCutchen, 1906–1913; George Muldrow, 1910–1912, (d); A. A. Brearley, Jr., 1910; D. L. Shaw, 1913; E. B. McCutchen, 1913; R. M. Cooper, Jr., 1913; T. E. Cooper, 1920; H. W. Shaw, 1920.

### New Harmony

This church received its name from its proximity to the site of Harmony Church of former days. The organization was effected by the union of members of Midway, Manning, Concord, Salem (Black River) and Brewington Churches. It was organized November 22, 1879, with twenty-one members, viz.:

Margaret Bateman, Joseph S. DuRant, Sr., Mrs. Margaret Elizabeth DuRant, Miss Annie E. DuRant, John C. DuRant, Miss Vera A. DuRant, Wm. James DuRant, Mrs. Vermelle DuRant, Miss Ellie Dora DuRant, Miss Louise W. DuRant, Wm. James DuRant, Jr., Robt. Reese DuRant, W. D. DuRant, Mrs. W. D. DuRant, Edward S. Ingram, Mrs. Anna Margaret Ingram, J. Grier White, Mrs. Clara McQueen White, Alex McQueen White, James R. Witherspoon, Mrs. James R. Witherspoon; Alex McQueen White being the only charter member received on examination, the others by certificate.

NOTE: d—Died in office; t—Membership transferred.



The first pastor was Rev. R. D. Perry who later gave up this pastorate and moved to Florida.

The first elders were: Wm. J. DuRant and J. Grier White.

The first deacons were: Joseph S. DuRant, Sr., and James R. Witherspoon.

The first clerk of Sessions was J. Grier White, who served faithfully in this capacity for twenty-one years.

The pastors serving for the period of forty-seven years were: R. D. Perry, Thomas Boozer, James McDowell, W. H. Mills, R. L. Grier, J. N. McCord.

This church has no marble tablets with names inscribed, but, far better, has sent four missionaries and one minister: Henry L. Reaves and Mrs. Henry L. Reaves to Soo Chow, China; Miss Carrie Reaves to Mountain Missions; Miss Vera DuRant, Stewart, Va.; Rev. Marjon DuRant, of Iva, S. C.

Also, Rev. R. D. White, Sunday School student and deacon in this church for a number of years, now preaching in Enoree Presbytery.

This church is one of six churches belonging to the "Black River Missionary Union."

Having a membership of only fifty it has a live Woman's Auxiliary and a good Sabbath School.

Although having passed through a very dark financial era, we hope brighter days are coming.

The present pastor is Rev. R. Roy Brown, with Elders E. M. McElveen, J. C. DuRant, Jr., N. L. DuRant, A. G. White, clerk. Deacons: J. C. DuRant, Sr., Treasurer; Robt. Reaves, H. E. DuRant, Maynard Smith.

Signed: A. G. White, Chairman; N. L. DuRant, J. C. DuRant, Jr.

### **New Hope**

This church was situated near McLeods Mill in Sumter County and was near the Antioch School house. Organized January 30, 1898, and ceased to exist December, 1916, by dismissing all members to other churches.

The following extract is from its records:

"On the fifth Sabbath, January 30, 1898, in the midst of a brisk snow fall, a commission of Harmony Presbytery met

in Antioch School House for the purpose of organizing a Presbyterian Church.

"The commission received by certificate from the Methodist E. Church, South, Mr. C. M. Alexander, Minnie C. Brown and Bessie McCutchen; by certificate from the Second Presbyterian Church of Columbia, S. C., and on profession of their faith, John R. McLeod, Hattie E. McLeod, D. S. Peoble, A. M. McCaskill and J. M. Calvin. (J. R. McLeod and A. M. McCaskill were baptized at this service.) Messrs. C. M. Alexander and J. R. McLeod were elected and installed as ruling elders. Messrs. W. T. McLeod and A. M. McCaskill, elected and installed deacons.

"At a later meeting the name of New Hope was selected and so enrolled at the next meeting of Presbytery.

"Before the organization, Rev. C. M. Richards had been preaching for several months, first in the open air at the McLeod Graveyard, where the church was later erected. As winter approached and the weather was too severe for out-of-doors, services were transferred to Antioch School House."

This little church was served for a season by Rev. C. M. Richards, G. M. Howerton and Rev. R. C. Morrison.

It disbanded because of removals of its members.

The report April, 1916, tells of its resident members as only 3, nonresidents 9, the following December it disbanded; members being dismissed to other Presbyterian Churches. The little church had made a brave struggle for existence. The records indicate liberality such as is worthy of commendation. The New Hope had in the providence of God become a forlorn hope, so the brave little church went down with flying colors, its members loyally transferring to other Presbyterian Churches.

### Olanta

First Presbyterian Church of Olanta: This church is located in Olanta, South Carolina, and the Rev. J. S. Crowley is now, and has been serving this church, since September 1st, 1923, as pastor. The present officers are, ruling elders: S. R. Chandler, since 1882; J. A. Thompson, since 1885; A. E. Chandler and W. G. Moore. The present board of deacons

is composed of Messrs. R. P. Thompson, Robert R. Thompson, S. B. Thompson, and D. N. Baker.

In the beginning: In the year 1859, the Rev. W. W. Wilson conducted services in the home of Mr. Levi Moore, in the lower edge of Sumter County. In the same year, the Rev. T. R. English, then Evangelist for Harmony Presbytery, preached at the home of Mrs. Mary Wood, in Marion County. At his suggestion an arbor was built near Mrs. Wood's house, and large congregations attended the services which were held there. At this meeting the Rev. Donald McQueen, of Sumter, assisted Mr. English, and the heads of several families presented their children for baptism, and the Sacrament of the Lord's Supper was observed. The good work begun was interrupted by the breaking out of the Civil War. In the year 1866 the Presbyterian families of these parts, decided that they wanted to be organized into a Presbyterian Church, and Messrs. W. C. McNeil, John D. McNeil, A. H. Thompson, Elijah McElveen, J. B. McElveen, John K. McElveen, and their families, all of whom were church members, petitioned Harmony Presbytery to organize them into a church. At the spring meeting of Presbytery, 1867, a committee was appointed for the purpose, and November 23, 1867, near the crossing of the Lynchburg and Manning roads, the organization was accomplished, and the name of the church was called Beulah. The members of this church were transferred from the Lynchburg, Midway, and Hopewell Presbyterian Churches.

The first ruling elder of this church was Mr. W. C. McNeil, who went from Hopewell to Lynchburg, then to Beulah.

At the Spring meeting of Presbytery, a committee consisting of Rev. John R. Dow, and Ruling Elder S. E. Wilson, was appointed to visit Beulah Church, and accordingly they came and held meetings for two days, and Messrs. S. B. Coker, Elijah McElveen, and John K. McElveen, were elected and ordained, and installed, ruling elders, May 8, 1869. The following deacons were elected and installed at the same meeting: A. H. Thompson, John D. McNeil, and J. J. Dickson.

During the summers of 1873, '74 and '75, respectively, the following students of the Columbia Theological Seminary

supplied the pulpit: T. R. English, W. W. Killough, and A. M. Hassell.

In the spring of 1876, Beulah formed a group with Lynchburg and Fairhope, and called Licentiate A. M. Hassell for one-third of his time, agreeing to pay him the sum of two hundred dollars for his services. The call was accepted, and he became the first pastor of the Beulah Church, Nov. 11, 1876.

Beulah Church has been supplied from time to time by a very great number of ministers, and now follow the names of those who have served as pastors: A. M. Hassell, '76-78; H. B. Garris, '82-85; D. X. LaFar, '85-86; James M. Plowden, '86-90; H. M. Brearley, '92-95; H. L. Patterson, '98-99; W. W. Sadler, '99-1905; T. B. Trenholm, 1906-1910; D. M. Clark, 1911-1918; F. M. Hawley, 1919-1922; J. S. Crowley, Sept. 1, 1923, and still continues.

When Beulah Church was organized and named, there was no town. Afterwards a Post Office was established, and called Beulah.

In 1909, a town came into existence and in selecting a name for the Post Office the Government changed the name from Beulah to Olanta, and then the name of the town was changed to correspond with the name of the Post Office.

On April 12, 1925, a congregational meeting was held to consider changing the name of the church so that it could be more easily found, and the name of the First Presbyterian Church of Olanta was unanimously decided upon. At the Spring meeting of Presbytery, the church, through its representative, Ruling Elder W. G. Moore, requested Presbytery to authorize the change of name, and it was so ordered.

Beulah's first house of worship was built in 1868. This building was torn down and rebuilt in 1906. It was remodeled, and Sunday School quarters added, in 1921. There are now one hundred and twenty-six members who are most faithful in their attendance on the services. Almost all who are available, are members of the church; the Lord's Supper is always well attended; and the parents are faithful in presenting their children to the Lord in Baptism.

We realize that this is an incomplete sketch, that the church deserves better; but under the circumstances, we could do no better.

### **Pinewood**

This church was organized by a commission appointed by Presbytery April, 1898. Sixteen persons petitioned for such organization. The commission consisted of ministers: Jas. McDowell, V. R. Gaston, C. M. Richards and J. C. Bailey; elders: R. R. Briggs and James Caldwell, to organize same on fifth Sabbath in May at the next meeting of Presbytery. The commission reported that it organized said church, named Pinewood. N. L. Broughton was chosen elder.

This church has been grouped nearly all the time with Summerton Church, the same ministers serving both churches.

At present the pastor is Rev. C. S. Evans. The elders are: H. L. Baxley and N. S. Broughton. The deacons are: H. A. Brailsford, J. E. Broughton and J. W. Works, Jr.

### **Salem, Black River**

Prepared by its pastor, W. H. Workman, and approved by the Church.

This compilation is made from the records of the congregation beginning in 1808, and of the session beginning in 1825, including a preface to the same written in 1825 from data furnished by two of the first ordained elders then surviving, Roger Wilson and William Mills; also from the Minutes of Harmony Presbytery, Howe's History of the Presbyterian Church, and Wallace's History of the Williamsburg Church.

Salem Church is situated on the old highway leading from Camden to Georgetown about twenty-six miles northeast of Kingstree. About 1759 David Anderson gave a plot of land on Taylor's Swamp (later known as Meeting House Branch) to Salem congregation. Upon it was at once erected a log building for public worship, which was held as often as circumstances permitted.

In 1770 seven elders were ordained, viz., Samuel and James Bradley, Roger Wilson, Robert Carter, James Armstrong, Moses Gordon and William Wilson. In 1781, Messrs. John and

Thomas McFadden were ordained elders by Dr. Reese. Messrs. Rae, McKee and Alison, pastors of the Williamsburg Church, supplied this church besides some others until the first pastor was obtained. He and his successors are named herein. Thos. Reese, pastor, from 1773 to 1792, when he removed to Pendleton District, having served nineteen years. He is designated in the sessional records as "Our ever memorable pastor." He was succeeded by John Foster, 1796-1801, when his health failed. The following elders were ordained by Rev. Mr. Foster, viz.: John Gamble, John Anderson, John Tomlinson, William Mills, John Shaw, Roger Bradley, Thomas Wilson and George Cooper. Then G. G. McWhorter, 1802-1811; Robert Anderson, 1811-1815; Thos. Alexander, 1819-1825; William James Wilson, 1826, who died after three months service. The Session in a few pathetic words records his death and its invitation to Rev. R. W. James to conduct the funeral service. He was buried in the Williamsburg cemetery as that church was his native church. He being its first gift to the ministry, over his grave the Salem Church erected a monument.\*

Robert Wilson James, pastor of Williamsburg Church, became pastor of Salem in 1827. This was dissolved by his death in 1841, after fourteen years of service; he was succeeded by G. C. Gregg in 1841; in view of approaching death, he resigned 1861. The Session invited Dr. Geo. Howe to preach the funeral sermon which at its expense was printed in pamphlet form and distributed. Rev. J. B. Mack, D.D., became pastor in 1861 to 1867, he was followed by J. R. Dow, D.D., 1868-1873; Wilson James McKay, a Licentiate, was ordained and installed Pastor by a special session of Harmony Presbytery held in this church November, 1873. After a long and useful pastorate of thirty-two years he resigned in 1905. He early received the degree of D.D. and was a leading member of Presbytery. His successor, William H. Workman, be-

\*Note: Samuel and Jas. Bradley members of Williamsburg Church settled in Salem and planted the church there. James Bradley suffered great cruelty inflicted by the orders of the British General Tarleton. Tarleton dressed himself in the uniform of an American officer and visiting Jas. Bradley in this disguise, saying he was Washington, drew much information from Bradley, then requesting that Bradley would guide him thru the swamps to Camden. When on reaching his camp he ordered Bradley to be put in prison, bound with irons and repeatedly carted to the gallows to witness the hanging of his copatriots. The marks of these irons Bradley bore to the grave. He was a very old man when thus treated.—Wallace's History.

came pastor in 1907 and is now in the nineteenth year of service in this pastorate.

During the 182 years of its existence Salem has had a few stated supplies and twelve pastors; three of these pastorates were terminated by death. Three pastors lie in its cemetery, awaiting the Resurrection Morning, when they shall rise with their flocks in the presence of their Redeemer.

Church buildings—This has been a building church. In 1760 a log building was erected, eight years later it was replaced by a frame one; thirty-six years later this gave way to a brick building (1804). Forty-two years later the present beautiful edifice was erected, the pride of the present worshippers and the admiration of travellers and visitors; a testimonial of the devotion and culture of its builders.

Prior to 1817 the comfort of its pastors was considered. Mrs. Sara McNichols gave a tract of land and buildings for a manse. The location proved unhealthy and after several changes of locations and reinvestments the present location about two miles from Mayesville was secured—house erected in 1875.

Trustees were annually elected by the congregation until in 1849, Deacons were elected to succeed them.

The church early recognized as a missionary field, the negroes within its bounds, and labored for their evangelization. They were regularly assembled upon the church grounds and within its church buildings, for public worship; the pastors preached as regularly to them as to the whites. They were also instructed in catechisms prepared suitable to them. In 1825 the first recorded tabular report there were forty-four whites and forty-five negro communicants, within three years the negro communicants had increased three fold, the whites remained stationary. At the close of Mr. Gregg's pastorate the whites were sixty-seven, the negroes three hundred and eighty-nine.

A conservative estimate of the entire negro communicants would be not less than six hundred. After the Civil War they withdrew and organized a separate congregation connected with the Presbyterian Church (North) U. S. A. They named it *Goodwill* which seems significant of the love for the old mother church.



From its white membership many other churches have received their lifeblood. Five neighboring churches have been thus benefited. A large portion of the Mayesville Church was constituted from this church, in fact we may say Salem is its mother church. The other churches referred to are Concord, Sardinia, New Harmony, Lynchburg. Therefore the geographical bounds of its original territory have been narrowed and its membership reduced. About three hundred members (communicants) have been dismissed, very few have been received by certificate, yet *Salem* still survives, as a vine of God's own planting.

In 1825, the white communicants were forty-four; in 1925, it is fifty-two. Neither have her hands been slack in giving of her treasure. During the last ten years this church has exemplified the law of love to others. The total amount contributed during this time was, for others, \$12,444.00; for self, \$11,516.00. The additions to membership have about equalled deaths and removals.

Its membership has never been numerous, probably fifty or sixty being a fair average, yet from it has gone forth streams to make glad the city of our God. Six of its sons were called into the Ministry of the Presbyterian Church, namely, R. E. Cooper, Robt. Bradley, W. W. Mills, T. P. Burgess, H. Junius Mills, William Lloyd, a missionary to the Indians in Arkansas. Seven of its daughters have married ministers, all being prominent in the work of the Church, namely, in 1839 Miss Sarah A. Cooper married G. L. Petrie, now of Virginia; in 1867, Miss Cornelia Gregg married Hugh Strong; in 1868, Miss Sallie Mills married S. F. Tenney; in 1877, Miss Annie R. Witherspoon married D. K. McFarland; in 1878, Miss Sallie K. Witherspoon married W. J. McKay, and in 1901, Miss Carrie Isabelle Muldrow married John H. Gray now in Virginia.

The foregoing outline shows that it has freely given its lifeblood and treasure to build other churches and extend the walls of Zion. Her history is like that of the widow's cruise of oil. Of her it may be said:

She gives, she lives,  
 She loves to give to her blessed Lord;  
 Whate'er He asks, whene'er He calls,  
 Her hands respond with her all;  
 To her blessed, blessed Lord.

Present officers—1925.

Pastor—Rev. W. H. Workman.

Elders: Robert Muldrow, J. W. Rhodes, E. W. Dabbs, J. H. Wilson.

Deacons: E. W. Dabbs, Jr., D. M. Boykin, E. B. Muldrow.

### Sardinia

It was on October 15th, 1909, at Sardinia School building, that our Sardinia Presbyterian Church was organized, at which time there were sixty-eight persons received; and the name Sardinia chosen.

Harmony Presbytery appointed Revs. W. H. Workman and A. R. Woodson and Elder James Reaves as a Commission to effect this organization. And it was in the fall of 1909 when they came to this place and performed the duty laid upon them.

The following elders and deacons were elected and duly inducted into office: R. W. Wheeler, J. E. Cousar and L. B. McFaddin as elders; and D. R. DuBose and E. W. Rose as deacons; with S. E. McFaddin Clerk of the congregation.

There was at this time no house of worship, so the school building was used for worship for a period of four years, meanwhile the church material was gotten together and the building constructed.

The congregation now has a large, well-lighted, well-heated church edifice, and owns also a very comfortable manse on adjoining lot right up near the center of the place. They have recently put in a new Steiff piano, and received additional members into the church. Its present membership is one hundred and ten; and has sent out two ministers of the Gospel and been a feeder for some of the larger churches during the 16 years of its history.

This church has had the following pastors, who have all striven to maintain a high standard in service, and are listed as follows: Rev. Arnold Hall, 1911-13; Rev. J. N. McCord, 1915-21; Rev. R. Roy Brown, 1924 and on.

Seminary students were called to supply the pulpit from time to time.

The present elders' names are: R. W. Wheeler, J. E. Cou-

sar, W. R. Burgess, L. B. McFaddin, E. D. Player, W. J. Millsap.

Deacons: D. R. DuBose, E. W. Rose, J. D. McFaddin, H. C. Wheeler, E. A. McFaddin, O. E. Rose, D. C. DuBose, J. H. Garland.

The church looks forward to many years of useful service for the Master.

### Summerton

(From Organization June 30th, 1883, to April 1st, 1925, Embracing its History as a Mission of the Manning Church for Several Years Previous.)

Summerton before the Confederate War was quite a health resort. A number of planters for miles around came here with their families and stayed during the warm weather for their health, returning to their plantations in the fall. Dr. Thomas Smyth, pastor of the Second Presbyterian Church of Charleston, came here frequently during his summer vacations, and preached in Methodist churches in the neighborhood. Sometime later, there being several Presbyterians living in the community, Rev. James McDowell, pastor of the Manning Church, had preaching appointments here, and through the courtesy of the Methodist brethren conducted services in their church.

This continued for sometime, when Miss Abbie and Miss Eliza Dukes, Presbyterian ladies of Charleston, who had moved to Summerton, gave one of the outbuildings on their place (a carriage house) for a church. It was moved to the lot which had been donated by Mr. James E. Davis, elder in the Manning Church, for the purpose, and made into a plain but neat and comfortable house of worship. On the 20th day of June, 1875, Rev. James McDowell preached in it and dedicated it as a sanctuary for the worship of God.

Several Presbyterians living in Summerton, had their names enrolled in the Manning Church, and for sometime the work at Summerton was considered a branch of the Manning Church, having the same pastor, ruling elders and deacons. Some of the Manning Session would come over with the pastor and take part in Communion services and sessional meetings. In this way Rev. James McDowell was pastor for

several years before the church became a separate organization. (All of above copied from address made by Mr. McDowell at dedication of new church in 1907.)

In October, 1881, a petition was sent to Presbytery, meeting at Bishopville, asking for an organization. A Commission composed of Revs. James McDowell and W. J. McKay and Elders James D. Blanding and Frank N. Wilson was named. This commission reported it as "inexpedient" at that time, was continued, and on June 30th, 1883, revisited the field and perfected an organization.

The following were enrolled as charter members: R. R. Briggs and wife E. M. Briggs, from Westminister Church, Charleston; Mrs. Annie Frezil Caldwell, Dr. W. R. Caldwell and wife, Annie E. Caldwell, from Glebe St. Church, Charleston; Dr. T. L. Burgess and wife Frances A., and son Joseph H., from Salem (B. R.) Church; Misses Abbie and Eliza Dukes, Miss Margaret Carson, Mrs. Elizabeth Rutledge, Mrs. Hattie C. Ingram, Miss Susan L. Richardson, Mrs. Sarah Rowe, Mr. Ebenezer Rowe, Mrs. W. S. Briggs, A. Plumer and Mary M. Burgess, children of T. L. Burgess, all from the Manning Church. Mr. Chas. S. Pack and wife Sarah Pack from Brewington Church.

Dr. T. L. Burgess and Dr. W. R. Caldwell were elected the first ruling elders of the church and R. R. Briggs and Chas. S. Pack the first deacons.

A new church building was erected during the year 1884, and was dedicated on June 22nd, of 1884. Dr. John L. Girardeau, then professor in Columbia Seminary and former pastor of Glebe Street Church, Charleston, preached the Dedicatory sermon.

The first regular Pastor, Rev. H. B. Garris, was installed the first Sunday of June, 1885. The Commission being Revs. James McDowell, W. J. McKay and W. Cuttino Smith.

In 1905, owing to the growth of the business section of the town it decided to sell the church building and site and build a new church on lot previously bought by congregation and then occupied in part by manse. The building was sold for church purposes and the lot to business men.

The present church building, a neat brick edifice, was completed and dedicated on October 21st, 1907. Mr. McDowell read a historical sketch of the church, Mr. McKay preached the sermon, and Mr. Bailey, a former pastor, also took part.

The following have been regularly elected pastors: H. B. Garris, A. M. Sale, Joseph Crockard, John C. Bailey, W. S. Porter, W. S. Trimble, and C. S. Evans, the present pastor. Luther A. Oates and W. F. Hollingsworth were elected pastors but the relation was not completed. Rev. W. H. Workman, W. F. Hollingsworth, and F. L. Leeper have acted as stated supply. W. States Jacobs, C. W. McMurray, J. S. Davis and other students of the Seminary have supplied this church.

The following have served as ruling elders: T. L. Burgess, R. R. Briggs, W. R. Caldwell, A. J. Briggs, J. H. Burgess, R. B. Smyth, L. C. Stukes, J. M. Plowden, C. M. Mason, L. T. Fischer, H. C. Carrigan, Jr., and A. P. Burgess. As Deacons: R. R. Briggs, C. S. Pack, A. J. Briggs, J. H. Burgess, L. T. Fischer, C. R. Calhoun, W. D. McClary, J. M. Plowden, J. A. James, H. C. Carrigan, Jr., W. H. Anderson, A. J. Plowden, C. M. Mason, W. W. Davis, A. P. Burgess.

The present pastor, Rev. Charles Stuart Evans, began his work in July, 1924. His Session being formed as follows: Elders L. T. Fischer, L. C. Stukes, H. C. Carrigan, Jr., and A. P. Burgess. Deacons: A. J. Plowden, W. H. Anderson, J. A. James, W. D. McClary and W. W. Davis.

To a few outstanding characters Summerton Church owes its life. Namely: To Misses Abbie and Eliza Dukes (the latter, later as Mrs. E. A. Tindal), who contributed liberally of their means, gave the first building for a house of worship and labored Sunday after Sunday and year after year in the Sabbath School and other activities of the church. To Mrs. Anne Frezil Caldwell who was the first Sunday School Superintendent, equally zealous, equally generous with means and personal attentions. To Rev. James McDowell, the pioneer preacher, the always to be depended upon "stand by." To T. L. Burgess, R. R. Briggs and wife, Mrs. E. M. Briggs, active in the earlier history of the church.

To these who nurtured the church in its infancy, the church at Summertown stands a monument, and to whose memory it should ever show a bright escutcheon.

### Sumter

Prepared by the Pastor, REV. J. M. WELLS, D.D.

#### BEGINNINGS

In December, 1822, Rev. Isaac R. Barbour came from Massachusetts to Sumterville, as it was then called. He was a Licentiate and was employed by the Young Men's Missionary Society of South Carolina.

On the 29th day of May, 1823, the Presbytery of Harmony met in Sumterville. The Presbytery organized a Presbyterian Church with five members, Messrs. Joseph B. White, Henry Britton, Mrs. J. B. Morse and Mrs. Isaac R. Barbour were received by letter and Mr. John Knox on profession of faith. Messrs. White and Britton were ordained and installed as ruling elders, Mr. Knox being added to the Session the following November. At the same meeting Licentiate Barbour was received from the Suffolk Association of the Congregational Church into Harmony Presbytery and ordained as an Evangelist. The first member received after the organization was "Millie" (a slave).

#### YEARS OF STRUGGLE

The first fifteen years were years of struggle. Mr. Barbour having lost his wife moved back North, being dismissed to the Presbytery of Londondery by Harmony Presbytery after serving as Commissioner to the General Assembly of 1824.

The Rev. John Harrington came as Pastor in 1826, giving half his time to Sumterville and half to Mt. Zion. He served as Pastor until 1829 and was we are told, "Earnest, acceptable and greatly beloved." Twenty-seven members were added during his pastorate.

In May, 1829, Rev. John McEwen came to the church and remained until January, 1833, when he resigned, evidently on account of his health, as he died the following May. We know little of his work but this record speaks volumes "First Sabbath in May 1832, James H. Thornwell was admitted upon

his faith and experience." Thornwell was then teaching in Sumterville.

Rev. Julius J. DuBose supplied the church in 1833.

In 1833 came as stated supply, Rev. R. W. Bailey. One record shows him to have remained until 1836, but other evidence tends to show that he remained only one year.

During these years we find familiar names beginning to appear on the roll of members, Caldwell, Chester, Reese, Lee, Baldwin, Spann, Dick, and Stafford are found uniting with the church.

The church at first worshipped in the Baptist Church and then in the Court House. The first church building was erected in 1830.

Mr. James M. Caldwell was made an elder in 1832 and Messrs. Wm. M. DeLorme and Anthony White, Sr., in 1835.

But dark days came upon the church. Two of the elders, Messrs. John Knox and J. M. Caldwell, and a number of the members moved to Alabama. Bitterness over the question of Nullification divided the church. There is no record of any meetings of Session, Communion or Baptisms during the year 1835. No members were received from August, 1834, to September, 1837.

#### THE FIRST LONG PASTORATE

On May 9th, 1837, Rev Donald McQueen, D.D., became pastor, giving half of his time, the other half being given to Concord. After 1850 he gave his full time to this church.

His was a long and blessed pastorate. In 1850 the second church building was erected.

In 1852, a most gracious revival came with the preaching of Dr. Daniel Baker of Texas. Of this meeting Dr. Baker writing home, said, "Last night, amid circumstances of very special interest and solemnity, our meeting in this place came to an end, and truly, a most delightful, blessed meeting it has proved, a soul refreshing season indeed. Thirty cases of hopeful conversions, about two-thirds of whom may be called young men. I think I never saw a more interesting set of converts in all my life; as one has expressed it, 'They are the pick of the Town,' and another remarked, 'If it had been left to us to select, we could not have made a better selection.' To God be all the praise."



Among the names added to the roll at this meeting we notice, McDowell, Haynesworth, Bossard, White, Fraser, Clarke, Dick, Richardson, Hammett, Frierson, Hudson, Ligon and DuRant.

Mr. Winn writes of this meeting, "This was the beginning of the growth of the Presbyterian Church in Sumterville."

The first Board of Deacons was elected in 1858. It consisted of the following: Messrs. J. D. Blanding, J. L. Haynesworth, Sr., L. L. Fraser, Jr., T. B. Fraser, Sr., W. E. Dick, A. White and L. P. Loring. During the Pastorate others were elected deacons as follows: Messrs. L. W. Dick, John S. Richardson, James Caldwell, David R. McCallum, David J. Winn, Moultrie R. Wilson and Wm. J. Anderson.

During this Pastorate the following were elected ruling elders, Messrs. Daniel B. McLaurin, J. Johnson Knox, Geo. W. Lee, Thos. D. Frierson, Francis G. Spann, A. Copeland Styles, Thos. B. Fraser, Sr., James D. Blanding, Lucius P. Loring and Anthony White.

Dr. McQueen continued as pastor until October 11th, 1879 when he resigned on account of failing health. He was called home to Glory shortly after, on January 23, 1880.

In the minutes of Session prepared by Ruling Elder T. B. Fraser, Sr., appears the following tribute: "As a friend he was faithful and true in the highest and best sense. As a Pastor he was diligent and watchful, ever ready to cheer, to rebuke and to console. As a Preacher he was eminently practical, and leaving for others the discussion of abstract questions, he pressed home upon his hearers the great duties of life, and the realities of the future."

During his pastorate of forty-two years, 278 members were added to this church.

#### SECOND LONG PASTORATE

During the last two years of Dr. McQueen's pastorate he was aided by Rev. J. L. Bartlett and Dr. N. W. Edmunds, who supplied for him much of the time. Dr. Edmunds was called to the pastorate in 1880 and served the church faithfully and well. He was pastor until 1905 and pastor-emeritus until his death on April 17th, 1907.

Dr. Edmunds was before his call to this church, a member of the faculty of "Sumter Institute" that great school that did so much for the womanhood of this part of South Carolina. When called to the pastorate he remained chaplain of the "Institute" for a number of years and did a splendid work there.

During his pastorate the following named were elected deacons: Messrs. D. J. Auld, Thos. B. Fraser, Jr., G. M. Cordes, Wm. H. Yates, R. Alfred Brand, Jas. L. Haynesworth, Anthony White, Jr., Geo. W. Dick, Henry M. Stuckey, James H. Chandler, William White, S. H. Edmunds, Shepard Nash, Wm. F. Shaw, W. S. Jones and E. F. Miller.

The following were elected ruling elders: Messrs. David R. McCallum, Moultrie R. Wilson, B. Gaither Pierson, W. J. Anderson, Jas. L. Haynesworth, Donald J. Auld, William H. Yates, David J. Winn, H. L. Scarborough, Henry J. McLaurin, Thos. B. Fraser, Jr., and W. J. Barrett.

During his pastorate four hundred and four members were added to the church. He was instrumental in planning and beginning the present church building.

Of Dr. Edmunds, his life long friend, Dr. W. J. McKay, finely said at his funeral, "Dr. Edmunds possessed a cultivated intellect with scholarly tastes, a splendid loyalty to truth as he understood it, a conscientious devotion to duty as he saw it, a courteous and considerate bearing, an exquisite modesty and delicacy of feeling and deportment, a lofty ideal of the character, office and work of a religious guide and teacher—all fused into unity by the glowing impulses of a heart as pure and sweet and tender as a woman's—and the whole crowned and glorified by the Holy ordination of God's wondrous grace."

#### THE THIRD LONG PASTORATE

During the feeble health of Dr. Edmunds the pulpit was filled by a number of ministers. Rev. James McDowell, a son of the church, Dr. W. J. McKay and various members of the faculty of Columbia Seminary were heard with pleasure.

Dr. J. P. Marion was called to the pastorate and installed March 1st, 1906. Under his pastorate that lasted until 1923 the church grew and flourished. The church building begun

under Dr. Edmunds was completed under Dr. Marion and dedicated November 10th, 1907.

The Sunday School building was erected in 1918.

Dr. Marion was especially gifted in Sunday School and Christian Endeavor work, and finely developed both of these departments during his pastorate.

Messrs. C. P. Osteen, C. G. Rowland, Geo. W. Hutcheson, R. B. Belser, T. H. Clarke, R. L. Edmunds, J. H. McCollum, H. J. McLaurin Jr., J. A. Raffield, J. W. Shaw and O. L. Yates were elected deacons during this pastorate.

Messrs. J. L. McCallum, S. H. Edmunds, J. H. Chandler, D. M. Dick, D. C. Shaw, D. M. Blanding, J. A. Raffield, C. G. Rowland, S. W. Walker and H. L. Shaw were elected ruling elders during this pastorate.

Dr. Marion accepted a call to the Presbyterian Church of Greenwood, Miss., in November, 1923.

From the resolutions adopted by the Session at his leaving we quote the following: "His faithful work and consecrated efforts amongst us for the past nineteen years have endeared him to our hearts. We will miss him; Harmony Presbytery will miss him; the Synod of South Carolina will miss him. South Carolina's loss is Mississippi's gain. Only the work he has accomplished here and a consideration of the larger interests of the Master's Kingdom affords us consolation at this time. We have a keen interest in the field to which he goes, and feel that we will be bound to you hereafter by a common tie. Our love and our prayers will follow him and be for you both."

#### THE PRESENT

Dr. John M. Wells, President of Columbia Theological Seminary began to supply the church the Sunday after Dr. Marion left, December 1st, 1923. In the Spring of 1924 he was called to the pastorate and in May accepted. He was installed pastor on July 13th, 1924.

During his pastorate the church has been thoroughly renovated, the Sunday School building enlarged and a handsome brick manse erected.

The following have been elected Ruling Elders: T. H. Clarke, E. F. Miller, J. H. McCollum and H. M. Stuckey.

The membership of the church is at present 680. Has the century of this church's history been in vain?

Any church that has sent into the gospel ministry during its life, James Henley Thornwell, James McDowell, Wm. S. Plumer Bryan, F. P. Ramsey, Donald McQueen, Jr., and A. M. Fraser, has surely not lived in vain.

### Tirzah

Prior to its organization many of the residents of the community were members of the Sumter Church but after the war it was not practical for them to attend that church. A petition therefore was presented to Harmony Presbytery for the organization of a church near Providence and this petition was granted.

The following is an extract from minutes of the Session of the Sumter Church dated March 22, 1876: "The following persons were dismissed to join the new church to be organized by order of Presbytery on petition of J. J. Knox and others near Providence in Sumter County, to wit: J. J. Knox, Mrs. Sarah C. Bryan, Mrs. J. M. Jennings, Miss Minnesota Bryan, Mr. L. R. Jennings, Jr., Miss Mary Pelham, Dr. L. W. Dick, Mrs. L. Ida Dick, Mrs. R. Anna Raffield."

These together with the following persons received on examination: Miss E. R. Jennings, H. A. Raffield, Mrs. S. C. Raffield, Miss R. E. Raffield and J. B. Raffield, constituted the membership at time of the organization.

The organization was accomplished on March 25, 1876, by Presbytery's Commission consisting of Rev. Donald McQueen of Sumter, Rev. S. H. Hay of Camden and Elder A. White of Sumter.

Messrs. J. J. Knox and H. A. Raffield were elected, ordained and installed as elders and L. R. Jennings, Jr., as deacon.

The building as originally constructed was frame and was unceiled and had only wooden shutters for the windows. The original bill for the material and labor is interesting and shows a total cost of \$517.10 of which \$150.00 was paid by the Church Extension Committee.

It was of course not many years until the building was ceiled, sash placed in windows and otherwise made comfortable.

Dr. Edmunds in later years tells of preaching in the church just after the earthquake and of feeling the building shaking. He was nervous and thought another earthquake was coming but found it was only one of the brethren shaking his foot.

The church was the center of the community life. To it were brought the children to be baptized and within its walls the young people of the community were married.

The first marriage in the new church was Miss Minnesota Bryan and Mr. R. T. Gillespie, parents of Dr. R. T. Gillespie of the Columbia Seminary.

From May to September, 1876, Mr. William Boyd served as supply.

Elder H. A. Raffield was the first representative to Presbytery which met in Fall of 1876.

Rev. W. S. Plumer administered the first communion on October 29, 1876.

The church requested Presbytery at its Fall meeting to provide a supply until they could make arrangements for themselves. These were the days of Reconstruction, a very critical period in the history of South Carolina. Revs. J. L. Bartlett and N. W. Edmunds were appointed and served as supply until January, 1877.

Rev. E. A. Edwards, a Baptist minister, was secured and served for three months. He was living in the community at the time.

At the end of the first year there were twenty-three communicants, a very creditable showing.

The following ministers in addition to those mentioned above have served the church, stated supply: Rev. N. W. Edmunds, 1877 through 1879; F. P. Ramsey, from May until August, 1880; J. L. Bartlett, November, 1880, until November, 1882; T. F. Boozer, from July to October, 1883; D. X. LaFar, from December, 1883, until November, 1884; Rev. James McDowell, January to December, 1889; A. M. Sale, March to fall of 1890; D. A. Blackburn, June to fall of 1891; R. O. Flinn, May to fall of 1893; L. L. Legters, from winter of 1916 until spring of 1920; and S. P. Bowles, from October, 1924, until April, 1926.

The following ministers have served Tirzah as pastors: Rev. H. B. Garris, who was installed on June 14, 1885, by Presbytery's Commission consisting of Rev. N. W. Edmunds, Rev. W. A. Gregg and Elder J. D. Blanding. He served until November 28, 1886.

Rev. Joseph Crockard was installed in May, 1894, and served until June, 1896, when he resigned on account of ill health.

Rev. J. C. Bailey, Jr., was installed on Nov. 8, 1896, by Presbytery's Commission consisting of Rev. J. E. Stevenson and Elder James Caldwell. The pastoral relation was dissolved in 1900 on account of regrouping of churches. He was reinstalled in 1901 by Rev. F. W. Gregg and remained as pastor until January 3, 1907.

Rev. S. H. Hay became pastor in July, 1907, and remained until December, 1911. He was followed by Rev. J. R. Hay, who was pastor from June, 1914, until December, 1915.

Rev. L. K. Martin served as pastor June, 1920, until August, 1924.

The following have served the church as deacons: L. R. Jennings, Jr., J. B. Raffield, W. J. Jennings, H. A. Raffield, Jr., W. R. DuBose, A. C. Burroughs, H. C. McCaskill, E. E. Doby, J. W. Boykin, T. J. Doby, J. B. Raffield, Jr., and S. L. Young, Jr.

The following have served as elders: J. J. Knox, H. A. Raffield, T. C. H. Dukes, S. W. Gillespie, Jas. M. Carson, L. R. Jennings, H. L. Scarborough, W. H. Bryan, E. F. Burroughs, W. H. Jennings, A. C. Thompson, A. C. Burroughs and R. L. Burkett.

The church now has a membership of 48 resident, and 12 nonresident.

The building is now being remodeled and repaired and when completed will be a very neat and comfortable structure.

The Silver Centennial was appropriately celebrated, and greatly enjoyed by the congregation, in March, 1901, and the Golden Centennial should have been celebrated in March, 1926.

Tirzah has been faithful in trying to carry on God's work. His truth has been proclaimed from her pulpit and the membership have been zealous in His service. From her portals

have gone men and women to other congregations to help carry on the Master's work.

Let this sketch be closed with the words of the late Dr. Edmunds, who knew and loved the church and congregation:

"But all, whatever may have been their experience during these years, whether still living or gone to rest, whether grown to be congratulated, the dead for the grace that came to them through their connection with this church which fitted them for the blessed rest they are now enjoying and the living for that which is yet flowing to them through the same precious ordinances and preparing them for the same glorious recompense of reward. As in the past so in the future and for many years to come may it be said of this church 'This one and that one was born in her and the Most High Himself shall establish her.'"

### Union

On January 28, 1857, William Lifrage conveyed to John A. McCullough, W. J. J. Lifrage and Wm. F. Rodgers, as trustees, for a new Presbyterian Church a parcel of land on the Broomstraw Road, about two miles south of the historic Lower Bridge on Black River (Deed Book H. p. 124, Williamsburg County). A commodious wooden building was erected on the lot, and the name Union was selected for the new church. All of the early records of the church have been burnt, but it appears from the minutes of Session of the Williamsburg Church that on December 5, 1863, the Session of that church met at Union and dismissed the following persons to form the latter church: Ann Lifrage, Mary A. Lifrage, C. R. Montgomery, W. J. J. Lifrage, I. S. Lifrage, J. M. Shaw, Sarah A. Gordon, J. W. Gordon, Sarah M. Gordon, Jane M. Salters, Mary E. Salters, John Watson, M. E. Watson, J. A. Salters, M. I. Rodgers, D. E. Gordon, Margaret P. Frierson, Sarah L. Frierson, W. J. Montgomery, Mary McClary, W. B. Gordon, W. F. Rodgers, Edward McDonald and Hester McDonald. The next day the same Session dismissed to the new church Daniel Barrineau, Jane C. Shaw, Henry D. Shaw, T. M. Lifrage and Pompey, servant of W. F. Rodgers, and Peggy Ann, servant of J. A. Salters.



Revs. E. O. Frierson and James R. Gilland were present at this time, and it is probable the church was dedicated then. John A. McCullough and his wife, Margaret M. McCullough, were dismissed to Union from Williamsburg May 29, 1864.

Excepting the Shaws, nearly every person named in the above list resided on the south side of Black River, and the reason for forming the new church was to have a house of worship more accessible to these members than was Williamsburg, which as to some was situated more than fifteen miles distant.

The first elders were Henry D. Shaw (who had been an elder in Williamsburg since 1834), Capt. John A. Salters (who had been an elder in Williamsburg since 1854), Wm. J. Montgomery and W. Blackwood Gordon (who was killed in the Confederate army). Capt. Salters, who was the only son of Col. Wm. Salters, an elder in Williamsburg, served the church as elder until his death at the age of eighty-two on June 17, 1898—a period in the eldership of forty-four years. He was one of the most godly men that ever lived in the community, and his great influence for good extended for miles beyond the confines of his own congregation.

The first deacons were Capt. John Watson, of the Confederate army, a brother-in-law of Capt. Salters, and a man of great influence in the county, who died in January, 1873; D. Ervin Gordon and W. J. J. Lifrage.

The church when organized was grouped with Williamsburg with Rev. E. O. Frierson as the joint pastor. He remained only a short while, and the church was served for many years by seminary students, among whom should be mentioned Revs. Hampden C. DuBose (the missionary), T. Chalmers Johnson, Josephus E. Johnson (later of Texas), Wallace (son of Rev. J. A. Wallace), McAlpine, McAlister, Bradley, and J. William Flinn. Following this period the pastors have been: Rev. W. Cuttino Smith (1878-1886), Rev. Henry G. Gilland (1886-1889), Rev. J. E. Dunlop (1891-1904), Rev. E. E. Ervin (1906-1911), and Rev. W. I. Sinnott (1912 to date).

Mr. Dunlop, who had been a Confederate colonel of cavalry and was known as "the Fighting Parson," was a man of deepest piety, a very able preacher and a striking personality. He was a rugged Scotchman of massive size and height, and presented

a leonine appearance, with his long flowing white beard and locks. He made it a practice to have his communion services held by visiting ministers, especially the seminary professors, and many a great sermon has been heard on these occasions in this old church from the lips of men like Girardeau, S. S. Laws, and others. He was greatly beloved by this congregation, and died on January 9, 1904. He was buried in this churchyard, where they have erected a monument to his memory.

The officers, in addition to those named, have been :

Elders—John W. Gordon (removed to Alabama, now dead) ; I. Sidney Lifrage (dead) ; D. E. Gordon (died 1904) ; J. J. McCullough (dead) ; S. G. McClary (moved to Greenwood, now dead) ; M. L. Rodgers (dead) ; A. W. Chandler (removed to Lanes, now dead) ; W. D. Bryan (dead) ; J. H. L. Chandler (1905 to date) ; T. E. Salters, Sr. (1906, dead) ; J. Manson Brown (1911 to date) ; Albert E. McCullough (1913 to date) ; E. Salters, Jr., J. Dunlop McCollough, and Julius G. Lifrage, (1921 to date).

Deacons—T. E. Salters, Sr. (elder) ; S. E. McCollough (dead) ; J. H. L. Chandler (elder) ; J. E. Lifrage (removed to Lanes, died 1926) ; W. T. Britton, H. Peden Brown, Thos. E. Salters, Jr., J. Dunlop McCollough, and Julius G. Lifrage, Jr.

Union was the church of the parents of the two cousins, Rev. J. A. Bryan, D.D., the famous minister of Birmingham, Ala., and Rev. W. E. Davis, D.D., of Staunton, Va., though the former joined the church in Raleigh, N. C., while a student there, and the latter was one of the first members of Lanes Church.

The Union community was originally settled by the Witherspoons and Friersons, and has ever been and is yet predominantly Presbyterian. This church today has 113 members, with four elders and five deacons.

This church is located in Williamsburg County, S. C., seven and a half miles south of Kingstree. It was organized by Harmony Presbytery Dec. 5, 1863, with 33 members—31 white persons and two negro slaves. Its pastors have been as follows: Rev. E. O. Frierson, D.D., Rev. W. C. Smith, Rev.

H. G. Gilland, Rev. J. E. Dunlop, Rev. E. E. Ervin and Rev. W. I. Sinnott, D.D. Rev. W. I. Sinnott, D.D., the present pastor, began his labors with this church Aug. 25, 1912, and during this pastorate there have been added to the full fellowship of this church 58 members—43 on confession of faith in Christ and 15 by certificate. The resident membership at present is 92.

### Wedgefield

“On the second day of July, 1881, a little company of twelve persons met at the town of Wedgefield, Sumter County, South Carolina, for the purpose of being organized as a Presbyterian Church. At their request the Presbytery of Harmony sent a commission to carry out this purpose and the church was organized on the day above mentioned.”

Cornelius McLaurin and James Caldwell were elected and ordained ruling elders.

Henry James McLaurin, M.D., and Edward H. McCutchen were elected and ordained deacons.

The following day, the church held divine service for the first time as an organized body, conducted by Rev. James McDowell. The service was closed by the celebration of the sacrament of the Lord's Supper. The communion service of the Sumter Church was borrowed for this service, having been brought by Col. James Blanding, elder of the Sumter Church.

A Sunday School was organized and services held in the “old school house until the completion of the church building in the pines, in 1882.”

The women of the church were banded into an organization known as the “Ladies' Aid,” and rendered valuable assistance in furnishing the new church.

Rev. H. B. Garris was the first pastor. He was installed May 24th, 1885, by a commission from Presbytery, consisting of Revs. J. Gordon Law, E. G. Smith, and W. S. Bean, with Elder James Carson. The church did not have another pastor until 1895, when Rev. Joseph Crockard was called and served the church until 1896. The church had not been without services during this time, but the following ministers conducted services during the interim: Rev. James McDowell, D.D.;

Rev. J. L. Girardeau, D.D.; Rev. J. S. Cosby, Rev. N. W. Edmonds, D. D., and others.

Rev. J. C. Bailey was the next pastor, from 1896-1906. Rev. S. H. Hay came next, from 1908-1911; he was followed by Rev. J. R. Hay, 1914-1916. Rev. L. K. Martin was pastor from 1920-1924. Rev. R. C. Reed, D.D., was stated supply from 1916-1920, and was much beloved by the congregation.

The following have served as officers of the church: Elders—James Caldwell, 1881-1899; Cornelius McLaurin, 1881-1919; S. W. Wilson, 1895-1901; F. E. Thomas, 1902-1912; Eugene E. Aycock, 1913—; Hugh M. McLaurin, 1919—. Deacons—Henry James McLaurin, 1881-1889; Edward H. McCutchen, 1881-1890; Daniel B. McLaurin, 1895-1914; Hugh M. McLaurin, 1899-1919; William T. Brown; 1913—.

With the Columbia Seminary so near, the church has always been able to have services regularly, either by professors or students. Rev. Samuel P. Bowles, of the present Senior Class, is now stated supply. The church now has over sixty members, a live Sunday School, an organization for the young people, and a wide-awake Woman's Auxiliary.

The present officers serving are: Elders Eugene E. Aycock, Hugh M. McLaurin, and Deacon W. T. Brown.

### Williamsburg

Few churches on American soil can boast a history as splendid as that of the Williamsburg Church of Kingstree, the mother church of Presbyterianism in Eastern South Carolina. Nor is this strange when we consider her origin, for nearly all of her founders were of Covenanter blood, and more cannot be said of any race of men.

In response to a petition from James Pringle and other Ulster Presbyterians, the Council of South Carolina on November 9, 1732, granted to them a township on Black River twenty miles square (McCready: South Carolina under the Royal Government, p. 132; Ford: Scotch-Irish in America, p. 16; Bolton: Scotch-Irish Pioneers, p. 287; Howe: History of Presbyterian Church, Vol. I, pp. 211-212). At the suggestion of one of the original settlers, William James, the town-

ship so granted was named Williamsburg in honor of the Presbyterian king, William III, Prince of Orange (Howe: History of Presbyterian Church, Vol. I, p. 407; Wardlaw: Genealogy of Witherspoon Family, p. 16). Says General McCready: "It was granted to these Irish Presbyterians with the full guaranty of their own faith without intrusion. It never became a parish of the Church of England." (South Carolina Under the Royal Government, p. 132. See also, Wallace: History of the Williamsburg Church, pp. 16-17; Howe: History of Presbyterian Church, Vol. I, p. 212.)

Although not the first settler, the leading spirit among these Ulster pioneers of Williamsburg appears to have been John Witherspoon. A lineal descendant both of Robert Bruce and of John Knox (Wardlaw: Genealogy of the Witherspoon Family, pp. 1, 2, 26), he was born near Glasgow in 1670, and in 1695, with his family, left Scotland on account of the religious persecutions of the Stuarts and settled in County Down, Ireland. He hated Episcopacy in all of its forms, and the fires of persecution only served to strengthen his zeal for and devotion to the church his illustrious progenitor had done so much to establish. Some of the most prominent men of our time trace their lineage to him, among whom may be mentioned the present Chief Justice of the State. He married his first cousin, Janet, a daughter of his uncle, Rev. James Witherspoon, the grandfather of the famous Dr. John Witherspoon, of Princeton (Wardlaw: Genealogy of the Witherspoon Family, pp. 3, 4, 26-27). The children of this marriage were four sons: David, James, Robert and Gavin, and three daughters, Janet, Elizabeth and Mary, who married John Fleming, William James, and David Wilson, respectively (Wardlaw: Genealogy of the Witherspoon Family, p. 8). In 1732, William James, David Wilson, Roger Gordon, Edward Plowden, Robert Ervin, David Johnson, James Armstrong, John Scott, Adam McDonald, Archibald Hamilton, and Gavin Witherspoon, and their families, left Ireland and settled near the present town of Kingstree. These were the first permanent settlers in Williamsburg Township. Two years later they were joined by another colony from Ulster, among whom were John Wither-

spoon, and his sons, David and James, and his daughter, Janet, and her husband, John Fleming, with their seven children, and James McClelland, William Sym, David Allen, William Wilson, Robert Wilson, James Bradley, William Frierson, John James, William Hamilton, John Porter, John Lemon, Robert Paisley, David Pressly, William Pressly, John Turner, ——— Stuart, and Archibald McRae. The other Witherspoon son, Robert, came to the colony in August, 1736.

“One of the first cares of this pious colony (for they were mostly, if not all, members of the Presbyterian Church) was to build a house to the Lord. They were content to dwell themselves in shanties not more comfortable than potato cellars, while their labors were more especially given to the erection of a house of worship, and a manse or parsonage for their minister, according to their custom in their native land” (Wallace: History of Williamsburg Church, p. 21). Accordingly, in July, 1736, they petitioned the Governor and Council for the grant of a tract of land on the road to the Lower Bridge about two miles from Kingstree. This grant was made in July, 1741, and the tract was used as the site of the parsonage until 1886 (Minutes of Session, p. 202). In the meantime, a lot was purchased from Roger Gordon in 1738, and on this the first house of worship was built. This original edifice was just across the road from the present cemetery site, but the next church was erected on the cemetery site itself, and this continued as the church location until it was removed to its present site on Academy Street in the town of Kingstree about 1890 (Gregg: History of the Old Cheraws, p. 579).

While their petition for the grant of lands was pending, “The people were not unmindful of the sacred duty of assembling themselves together, and procuring some one to break to them the bread of life. They first made out a call for the Rev. John Willison, of Scotland, whose great worth they properly estimated from an acquaintance with his writings; but he declined accepting. Soon after, however, they procured the ministerial services of the Rev. Robert Heron, from Ireland, by whom the church was formally organized in the month of August, 1736. Under the labors of Mr. Heron, the church



prospered. About the year 1740 or 1741, Mr. Heron returned to Ireland, where it is supposed he spent the remainder of his life" (Wallace: History of Williamsburg Church, pp. 23-24).

The first church was built by the personal labor and means of the Witherspoons, Jameses, Wilsons, and their near relatives (Wardlaw: Genealogy of Witherspoon Family, p. 17).

John Witherspoon, the emigrant, died in 1737, and was the first person to be buried at the Williamsburg Church (Wardlaw: Genealogy of Witherspoon Family, p. 12). Three of the original elders of Williamsburg Church were his son, David, and his sons-in-law, John Fleming and William James, all of whom died in the great influenza epidemic, known as the "Great Mortality," of 1749-1750, when eighty persons of the township passed away (Wallace: History of Williamsburg Church, pp. 25-26; Howe: History of Presbyterian Church, Vol. I, p. 255). The other elders, prior to 1752, were David Allen, David Wilson, Roger Gibson, and Capt. John James (of the Lake) (Howe: History of Presbyterian Church, Vol. I, p. 255).

Rev. John Rae (of Ireland) was the next pastor, and served faithfully from 1743 until his death, at the age of 46, in 1761. He was the first minister buried here (Wallace: History of Williamsburg Church, p. 24). Then followed Rev. Hector Alison, a distinguished minister from Pennsylvania, who probably died and is buried here. Rev. David McKee (of Ireland) and Rev. Thomas Kennedy (of Ireland), which brings us to the period of the Revolution (Howe: History of Presbyterian Church, Vol. I, pp. 325-326, 405).

About the year 1770, there were large additions made to the church and to the village of Kingstree by immigrations from Ireland; so much so that it became necessary greatly to enlarge the house of worship. These immigrants had less piety than the first settlers, which, with the demoralization incident to war, largely explains the subsequent schism in this church.

In May, 1752, during the pastorate of Mr. Rae, who strictly followed the discipline of the Church of Scotland, the following elders signed the Confession: John James (of the Lake, brother of Wm. James), James McClelland, James Withers-



spoon, John Liviston, Robert Witherspoon, Samuel Fulton, Robert Wilson, Robert Paisley, Gavin Witherspoon, and Wm. Dobein (Howe: History of Presbyterian Church, Vol. I, pp. 283-284).

During and immediately after the Revolution the church was irregularly supplied by Revs. James Edmonds, of Charleston; Thos. Hill, of Indiantown, and Samuel Hunter, of Black Mingo (Wallace: History of Williamsburg Church, pp. 71-72; Howe: History of Presbyterian Church, Vol. I, pp. 409-410).

About 1783, the church unfortunately procured as its minister Rev. Samuel Kennedy, a native of Ireland, who remained five years. He openly denied the divinity of Christ and as a result of his doctrines, the church was rent in twain. The orthodox minority, whose ancestors had erected it, becoming exasperated, destroyed the church building in 1786. In the course of the year 1787, each of the parties erected a new church seventy or seventy-five yards apart. Then ensued a lawsuit which resulted in the majority being declared the legal owners of the property and entitled to the original name of the church (Wallace: History of Williamsburg Church, pp. 90-93; Howe: History of Presbyterian Church, Vol. I, pp. 485-488, 578-580). The minority then organized under the name of Bethel, and in 1807, completed and occupied a new house of worship on a lot north of the road to Cedar Swamp and a mile east of Kingstree (Howe: History of Presbyterian Church, Vol. II, p. 66; Boddie: History of Williamsburg, p. 179).

The two churches were not only separate but the congregations were bitterly antagonistic for years. Fortunately, however, in 1828, they were reunited, and Bethel was merged into Williamsburg. Though he did not live to see it, this happy consummation was largely due to the labors and Christian influence of the saintly Rev. John Covert, a native of New York, who served first in Bethel and then in Williamsburg, and whose untimely death, at the age of thirty-four, occurred in 1822 (Wallace: History of Williamsburg Church, pp. 92-93). His only daughter, Laura, married Dr. W. S. Boyd, and among their children is Dr. Isaac Nelson Boyd, who is now and has been for years a leading physician of this county.

During the division, Rev. Wm. J. Wilson (who died at Salem on the threshold of his ministry about 1826), a son of Elder Wm. Wilson, of Bethel, frequently preached in both churches, and this further paved the way for reunion (Wallace: History of Williamsburg Church, p. 90). Finally the venerable John McClary, who had served as an elder in each church, was sent by Bethel to present to Williamsburg a proposal to meet in the latter to consider a proposition to unite in one body. The proposal was gladly assented to, and on June 17, 1828, the two congregations met in the old church and unanimously decided to reunite as Williamsburg, to build a new church on the old site, and to call as pastor Rev. John M. Ervin, who was then serving Bethel and Indiantown (Wallace: History of Williamsburg Church, pp. 94-96). During the division the pastors and supplies of Bethel were: Revs. James Edwards (or Edmonds) (supply), Thomas Reese (supply), Robert McCollough (supply), Robert Finley (supply), James W. Stephenson, D.D. (1790-1808), Andrew Flinn, D.D. (1809-1810), Daniel Brown (1810-1815), John Covert (supply—1817-1819), Robert W. James (son of Capt. John James) (1818-1827), and Josiah W. Powers (supply—1828).

Dr. Stephenson was a native of Augusta County, Virginia, and was perhaps the greatest minister who ever labored in Williamsburg County. He was a soldier of the Revolution under Sumter, and married as his first wife a daughter of Major James. She died two years later. Under his preaching the people put an end to the pernicious practices of horse-racing and treating at funerals, and it was he who commenced in this section the work of evangelizing the Negroes and of preventing them from laboring for themselves on the Sabbath. The churches of his charge grew under his ministry and became abundantly able to support the Gospel (Howe: History of Presbyterian Church, Vol. I, pp. 581-588). In the year 1808, he, with about twenty families of his charge, a part of whom preceded him, removed to Maury County, Tennessee, where they formed the Zion Church, to which he ministered until 1831 (Wallace: History of Williamsburg Church, pp. 87-88). Due no doubt to his influence and that of Mr. Brown,

Williamsburg subsequently had a large membership among the slaves. In 1849 the number of such members was reported as 215, and the whites as 133 (Howe: History of Presbyterian Church, Vol. II, p. 634).

After Mr. Kennedy left, in 1789, Williamsburg was vacant until 1792, when Rev. James Malcolmson, who was also a physician, became pastor and remained until 1804, when he removed to Charleston and there died of yellow fever (Howe: History of Presbyterian Church, Vol. I, p. 581). The church was then served by supplies, among whom were Revs. Knox and Thompson, until Rev. John Covert became pastor in 1819, and following his death in 1822, occurs another vacancy until the reunion in 1828.

At the division, the elders of Williamsburg were: James McConnell, Thomas McConnell, John McClary, Robert Frierson, Robert Witherspoon, and Joseph McKee, the last three of whom joined Bethel. Mr. McClary followed later. In addition to these, the elders of Bethel were: Samuel Frierson, Dr. John Graham, Samuel Wilson, John Wilson, Wm. Wilson, James Bradley, Thomas Witherspoon (father of Rev. Thos. A. Witherspoon, of Alabama), David McClary, Robert J. Wilson, Samuel E. Fulton, R. S. Witherspoon, J. B. Witherspoon, Robert Frierson, Jr., and Daniel Frierson.

From the reunion to the present time the pastors and supplies have been: Revs. John M. Ervin (1828-1832), Alexander Mitchell (supply, 1832—died here), John McEwen (1833—died), George H. W. Petrie, D.D. (1835-1838), Andrew G. Peden (1839-1847), James A. Wallace (1848-1858), E. O. Frierson, D.D. (1859-1864), D. M. McClure (1864-1865), R. E. Cooper (1867-1868), supplies (1868-1870), William Banks (1870), James McDowell (1871-1875), W. Cuttino Smith (1878-1886), H. G. Gilland (1887-1889), J. E. Dunlop (1891-1903), E. E. Ervin (1905-1911), P. S. McChesney (1912-1917), J. G. Herndon (1919), and John W. Davis (1920 to date). During most of this period and until the pastorate of Mr. McChesney, Williamsburg was grouped with other churches.

Since the reunion the elders have been: John McClary

(1826-1833), Daniel Frierson (1826-1839), David McClary (1818-1838), Col. Wm. Salters (—— - ——), Capt. Isaac Nelson (1834-1840), Henry D. Shaw (1834-1863), James E. Fulton (1834-1857), E. W. Green (1838-1840), Wm. Camlin (1838-1850), Joseph Chandler (1840-1845), John A. Gordon (1840-1862), D. D. Barr (1852-1854), S. J. Bradley (1852-1871), John A. Salters (1854-1863), Wm. R. Brockinton (1868-1873), J. Yancey Tisdale (1868-1886), Wm. M. Kinder (1870-1899), Jos. P. Shaw (1870-1922), Thomas M. Gilland (1874-1913), M. Salters Montgomery (1887-1908), E. Girardeau Chandler (1896-1897), D. M. Ervin (1907-1915), H. A. Fennell (1916-1916), S. M. McClary (1899 to date), Wm. H. Kinder (1900 to date), R. B. Smith (1908 to date), H. E. Montgomery (1908 to date), L. C. Dove (1916 to date), L. W. Gilland (1916 to date), Thos. McCutchen (1916 to date), M. F. Montgomery (1923 to date). The eight elders last mentioned are all in active service.

No deacons are mentioned in any of the records prior to 1896. From that time, their names and periods of service are these: S. P. Brockinton (1896-1896), R. W. Fulton (1899-1919), L. W. Gilland (1907—installed elder, 1916), W. H. Carr (1915-1921), Thos. McCutchen (1915—installed elder, 1916), P. S. Courtney (1916-1921), M. F. Heller (1896 to date), H. O. Britton (1899 to date), W. R. Scott (1907 to date), J. N. Hammet (1911 to date), Geo. A. McElveen (1915 to date), E. C. Burgess (1915 to date), W. T. Wilkins (1916 to date), J. L. Brockinton (1923 to date), J. D. O'Bryan (1923 to date), Donald Montgomery (1923 to date). The ten deacons last named are now active officers in the church.

In beginning this sketch reference was made to the splendid history of Williamsburg Church. After the fall of Charleston, the British looked upon South Carolina as a conquered province, but in doing this, they failed to reckon with the temper of the Scotch residents of this section, who remained unsubdued. In reply to the demand for unconditional surrender, the old township raised four companies under Captains Wm. McCottry, John James, Henry Mouzon, and John Macauley. Of these captains, the first two belonged to Indiantown, the

last two to Williamsburg, and the enlisted men came from the two congregations. From the records of Mr. Kenneth James, of Darlington, a lineal descendant, it appears that this Capt. John James was a son of Major James, and that John James (of the Lake) was his granduncle. These companies were the nucleus around which was formed the famous "Marion's Brigade," which played no small part in winning American independence (James: *Life of Marion*; Wallace: *History of Williamsburg Church*). "And of the other companies and officers who afterwards joined the 'Brigade' from Marion, Sumter, Georgetown, etc., the larger proportion were the descendants of the Scotch-Irish who first settled in Williamsburg Township" (Wallace: *History of Williamsburg Church*, p. 108). Maj. John James, the most brilliant soldier this county has produced, was a son of Elder Wm. James, of Williamsburg, and was himself an elder in Indiantown (Wallace: *History of Williamsburg Church*, pp. 105, 108).

This church also played a noble part in the War Between the States. Capt. John Watson, one of the captains in the old battalion existing before the war, and a deacon of this church, organized and took into the Confederate service Company I, 4th South Carolina Cavalry, and many of the members of this church are found both as officers and as privates on the roll of this as well as other companies of the district, and of these not a few gave their lives.

But it is as the mother of churches that Williamsburg peculiarly excels. In 1856, there were fourteen churches in South Carolina she had founded, besides many in other states (Preface to Wallace: *History of Williamsburg Church*, p. 4). Dr. Howe (Vol. I, p. 412) likens her to a "swarming hive," and of her the historian, Wallace (pp. 98-100), writes: "Few associations of men have ever sustained the shocks that have from time to time convulsed the Williamsburg Church. Like the bush of Moses, it has been repeatedly as it were wrapped in flames; and yet it stands forth unconsumed, a glorious monument of the providential care of the Lord of Hosts. Through pestilence and death, poverty and discouragement, through the ensnarements of prosperity and peace, and the fires of war,

through the long continued bitterness of party strife and division, and the temptations to lethargy that arise from unity and strength—from all these, we see the old church emerging, still to gather strength from disaster itself, and ever bearing aloft the blood-stained banner of the Cross. The colonies that went off from it in its infancy, threatening its very existence, by forming other churches at suitable distances, served rather to give it strength. Of these colonies, no church in all our Southern Zion, we feel assured, has sent out an equal number.

“All the Presbyterian Churches on Black River and Lynches Creek, together with Hopewell on Jeffreys Creek, may properly be regarded as its offspring; either having been founded by members from it, or from those churches that were indebted to it for their parentage. One entire church, in Tennessee, was formed out of its families, and this one again has given large contributions (in many instances the majorities of churches) to the Presbyterian Church in the Southwestern States. And still the old parent stock is green and flourishing, and promises as fair as ever to outlive the shocks that future time may have in store for it.”

Since his history was written, two other colonies have left the old church to found new ones, viz.: Union, in 1863, and Central, in 1886 (Minutes of Session, pp. 16, 202).

In Peedee Presbytery, Hopewell, Darlington, Florence, Timmons ville, and Effingham trace their descent to her through Indiantown, and in Harmony Presbytery, Indiantown, Salem Black River, Mt. Zion, Brewington, Midway, Union, and their numerous colonies making up the majority of the thirty-two churches of the Presbytery, are her children. In Green and Tuscaloosa Counties, Alabama, four churches were formed by her colonists (Howe: History of Presbyterian Church, Vol. II, p. 634), and two churches in Maury County, Tennessee, sprang directly from this congregation. It is not too much to say, therefore, that the entire South has felt the influence of this old mother of churches. Verily, the lineal and spiritual sons and daughters of John Knox have wrought right well in this western world.



A rather singular fact concerning Williamsburg, however, is the paucity of her sons in the ministry. Mention has already been made of Bethel's son, Rev. Wm. James Wilson, who is recorded both by Howe and Wallace. The three brothers, Revs. David E. Frierson, D.D. (of Anderson), E. O'Gilvie Frierson, D.D. (of Laurens), and Martin Luther Frierson, D.D. (of Florence, Alabama), were reared on Black River a few miles above Kingstree in the present Bethel neighborhood, and came of the original Williamsburg stock, but do not appear to have been members of this church. Rev. James Screven Brockinton, of Brooklyn, N. Y., a son of Elder Wm. R. Brockinton, joined Williamsburg in 1870. The brothers, Revs. Samuel P. Fulton, D.D. (of Japan), and Darby M. Fulton, D.D. (of Darlington), entered Thornwell Orphanage from this church. Rev. R. L. Wood, a Georgian, now of Marion, Ala., while teaching in Kingstree in 1921, transferred his membership to this church, and from here entered the ministry.

The ecclesiastical connection of the Williamsburg Church was originally with the Presbytery of Edinburgh. It was afterward transferred (it is believed) to the old Presbytery of Charleston, which was never in connection with our General Assembly, and which has been for perhaps nearly one hundred and ten years extinct. As the records of that body are lost, the date of the transfer cannot now be ascertained.

Bethel Church was originally connected with the Presbytery of South Carolina, and after the merger into Williamsburg, the latter fell into Harmony Presbytery, where she has since remained.

The present site on Academy Street was acquired in 1885, and about 1890 a frame church building was erected thereon. This continued in use until 1914, when the present handsome brick structure replaced it. While completed during the pastorate of Mr. McChesney, it was not dedicated until June 8, 1919, during the pastorate of Mr. Herndon.

The church has made substantial progress in recent years, and is now in a flourishing condition, with 346 members, eight elders and ten deacons. May the past be the earnest of an even greater future.



## PEE DEE PRESBYTERY

### Bayboro

As Evangelist of South Carolina Synod, Rev. J. A. Wilson first visited Bayboro, February 25, 1888, and preached in the Baptist Church.

From that date, preaching was held monthly in that church till June, 1888, when R. F. Kirkpatrick, a student of Columbia Theological Seminary, was sent by the Synodical Committee to labor in Horry County for the summer. He then continued to preach at Bayboro once a month in connection with work at Loris.

At that time, there were no members of the Presbyterian Church in the immediate community, but the people seemed interested in the matter of a having a church of our faith and order. So when Mr. Kirkpatrick presented a subscription list for a church, the people responded liberally. A lot was secured as a gift from the A. C. L. Ry. Company and in the Spring of 1899 the house of worship was begun. Services were held in the school house from June, 1888, till the church was completed.

In the summer of 1899, Rev. H. Maxcy Smith, now missionary in China, was sent to work in Horry County. He worked faithfully at Bayboro, but owing to lack of funds, the work on the church was delayed. However, the building was completed in the fall and occupied for the first time December 24, 1899.

After this, Rev. James Russell, Synodical Evangelist, was sent to labor in Horry County. He held a meeting at Bayboro early in 1900 when a number expressed a desire to be received into the church and petitioned Presbytery for an organization. The work was not effected till October 20, 1901, when the church was organized by Rev. C. E. Robertson, Synodical Evangelist, with a membership of twenty-one.

A congregational meeting was held, Rev. C. E. Robertson presiding and the following persons were elected elders: J. W. Sasser, P. H. Sasser, S. M. McNabb, J. N. Dorsey and J. E. Carter.

Rev. C. E. Robertson served the church till the spring of 1902.

Rev. A. S. Doak was called May 27, 1906, and served till April, 1913.

Several years later, Rev. J. M. Lemmon supplied the church, preaching occasionally until June, 1924, Rev. E. S. Watson began preaching regularly once a month till the writing of this history.

The church has not flourished in the last few years, due partly to the death of some and the removal of other members from the community. There are now five resident and six non-resident members and no officers.

### Bennettsville

About the year 1834 the Great Pee Dee Church was built and the congregation organized under the leadership of the Rev. Archibald McQueen, who had been preaching in the vicinity since 1832. It was located five miles from Bennettsville on the road leading to Blenheim. This church is considered the mother of the Bennettsville Church.

When the suggestion was first made, and by whom, that a church be organized in Bennettsville (founded only in 1820), there is no way of ascertaining, but by the year 1853 the feeling had so crystallized that a lot costing \$150.00 was secured—the present site—and a canvass was made for subscriptions to erect a building. Presbyterians and “many generous friends in the surrounding community and Cheraw” were so liberal that soon the subscribers were called together and a building committee was elected by ballot. The committee consisted of Messrs. W. D. Johnson, Chas. A. Thornwell, Neil McNeil, Geo. Dudley, and J. Beatty Jennings. In due time “a neat, tasteful, and commodious house, sufficient to accommodate from 500 to 600 hearers was finished” at a cost of \$2,800.

On May 12th, 1855, the building was dedicated. The Rev. Jno. C. Coit conducted the service, being assisted by the Rev. A. D. Campbell.

At its fall meeting 1855 at Carolina Church a petition was presented to Harmony Presbytery requesting that the church

be organized. The petition was granted and a committee appointed to perfect the organization on Saturday before the first Sabbath in December, 1855. The committee consisted of the Reverends G. C. Gregg, J. A. Wallace, and A. D. Campbell.

In accordance with this action of Presbytery, on Dec. 1st, 1855, the Rev. A. D. Gregg, assisted by the Rev. A. D. Campbell and the Rev. Jas. H. Thornwell, D.D., who was present by invitation, proceeded with the organization of the church. The following were charter members: Mr. Alexander Southerland, Mrs. A. J. Southerland, Miss Margaret Southerland, Mrs. Ann Crosland, Mrs. Catherine Cook, Mrs. Mariah Louisa Townsend, Mr. Wm. D. Johnson, Dr. J. Beatty Jennings, and Miss Flora McKinnon. Mr. W. D. Johnson and Dr. J. Beatty Jennings were elected elders and were immediately inducted into office. The Rev. J. H. Thornwell, D.D., had charge of this part of the service.

The Rev. A. D. Campbell acted for a few months as stated supply. Rev. Pierpont E. Bishop was the first pastor. He was installed April 19th, 1856, and served the church acceptably and faithfully until his death, March 5th, 1859. He was succeeded by the Rev. Charlton W. Wilson, who was installed Nov. 10th, 1860. Afterward he entered the Confederate Army as Chaplain and died in the service at Petersburg, Va., June 4th, 1864. In 1866, the Rev. W. B. Corbett came as stated supply, serving the church in connection with his pastorate at Cheraw. In 1870, Rev. E. H. Buist was stated supply, being succeeded in 1871 by Rev. Joseph Evans. In 1874, Rev. D. S. McAlister was installed as pastor and served until Dec. 6th, 1881. In 1882, Rev. W. B. Corbett returned to the church as stated supply and served in this capacity until his death in April, 1894. Rev. E. C. Bailey was stated supply in 1895, he was succeeded by Rev. E. E. Gillespie as stated supply in 1896. Rev. Daniel Fox came as stated supply the latter part of 1896. In 1897, Rev. Chas. E. Hodgin was installed as pastor. He continued until late in 1898. In 1899, Rev. W. T. Matthews became pastor. He served less than a year. He was succeeded in 1900 by Rev. H. W. Burwell. In 1903, Rev.

Bunyan McLeod became pastor and remained until 1908. He was succeeded by Rev. F. D. Viehe in 1909. In January, 1916, Rev. Geo. M. Wilcox became pastor.

The following have served the congregation as Ruling elders: Wm. D. Johnson, Dr. J. Beatty Jennings, Alexander Southerland, Wm. A. Crosland, Jno. C. Southerland, Thos. E. Dudley, Dr. Julius T. Jennings, J. Coleman Cork, Chas. A. Henegan, Jas. T. Eason, J. E. Kelley, Jas. A. Drake, P. A. McKellar, A. J. Matheson, A. G. Sinclair, W. M. Stevenson, Douglas Jennings, Dr. H. E. Stockton, C. S. McCall, C. N. Brasington, F. D. Rogers, Earle Chamness.

It is interesting to note that Dr. J. Beatty Jennings was a Commissioner from Harmony Presbytery to the General Assembly at which the Presbyterian Church in the Confederate States of America was organized. It met in the First Presbyterian Church, Augusta, Ga., Dec. 4th, 1861.

The following have composed the Board of Deacons: Thos. E. Dudley, A. J. Vidal, Julius T. Dudley, Douglas Jennings, Jas. T. Eason, Andrew C. McCall, Bartow B. Breeden, P. A. McKellar, T. E. McCall, Dr. Chas. R. May, Earle Chamness, T. McL. Breeden, O. A. Matthews, F. D. Rogers, J. W. Smith, H. D. Harrall, Jno. L. McCall, W. L. McLeod, J. E. Harrall, D. C. McLaurin, L. C. McArthur.

Samuel E. Bishop and W. Beatty Jennings have gone out as ministers of the Gospel from this church and Chas. L. Smith is a candidate for the Gospel ministry.

Under the pastorate of Rev. Bunyan McLeod, in the early part of 1906, the old wooden church, erected in 1855, was moved from the lot and the erection of a modern brick building was begun. The building was completed on Aug. 25th, 1907, at a cost of \$22,041.00. On the night of Aug. 26th, it was burned to the ground. There was only \$8,000.00 insurance on the building. Immediately steps were taken to rebuild. By Sept., 1908, almost a duplicate of the burned church had been completed. This building was dedicated Oct. 8th, 1911; Rev. W. Beatty Jennings, Germantown, Pa., a son of the church, preached the sermon.

In 1918, Rev. Egbert W. Smith, D.D., Executive Sec'y of Foreign Missions, visited our church. As a result a canvass

was made and because of the liberality of our people, since that time we have had as missionary representatives of our church Rev. and Mrs. L. O. McCutchen in Korea and Rev. and Mrs. Alva Hardie in Brazil.

In 1919 the church purchased for \$10,000.00 the only manse ever owned by the church, situated at the corner of Boucher and Jennings Sts.

The church reported to the General Assembly of 1925 a resident membership of 290, non-resident 32, total 322.

Sources—Session Books; History of Marlboro County by J. A. W. Thomas; Files of Peedee Advocate.

### Blenheim

This church was organized by Fayetteville Presbytery in 1843, with about thirty members. It afterward became a child of Harmony Presbytery as both church and presbytery are in South Carolina. It is now in Peedee Presbytery. The reason for the organization of this church was that Red Bluff was the nearest Presbyterian church and was too distant for the members at Blenheim to attend conveniently. Prior to the organization of this church Rev. Archibald McQueen, pastor of Red Bluff, visited this community and he became the father of this congregation and first minister. In order to have regular services this church employed Mr. Hector McLean (licentiate) to supply them. He preached the first sermon in 1832. Soon after the organization the church's name was changed, by the congregation, from "Smyrna" to "Great Peedee," and in 1894 it was again changed to Blenheim, the place of its location. From the records it appears that Mr. McLean served this church until 1839. The next pastor was Rev. Jas. P. McPherson who served this church from 1841 to 1843. He was succeeded by Rev. D. E. Frierson who was installed pastor in 1845. On account of physical infirmities Mr. Frierson gave up this church and was succeeded in 1848 by Rev. A. D. Campbell. Mr. Campbell supplied this church a year, but in 1851 he was called back as the pastor and remained until 1853. Next came Rev. P. E. Bishop who was pastor from 1856 to 1859, at which time he died. During the vacancy several min-

isters visited and preached sermons, among them Rev. T. R. English, visitor in the community. In 1860, Rev. C. H. Wilson was elected pastor and at the expiration of four years he passed into glory. While pastor of Bennettsville, Rev. W. B. Corbett rendered valuable service to this church. After the death of Mr. Wilson the records indicate that Rev. H. M. Brearley, Rev. E. H. Buist and Rev. J. A. Cousar supplied this church, with other churches. Rev. D. S. McAllister was pastor from 1874 to 1891. From 1892 to 1910, the Rev. John G. Richards was the pastor of this congregation. The writer knew him personally and feels that the relationship between this congregation and that minister must have almost approximated perfection. After the death of Mr. Richards he was succeeded by Rev. J. J. Douglass, who came from the Baptist church to us, in 1910, and took this church as his first charge in Presbytery. He served this church until 1918, and went to be the pastor of Wadesboro, N. C., that year. Then came Rev. D. McIntyre, who served this group until 1924, when he left to act as financial agent for Chicora College. Looking back over these pastorates this congregation has been, on the whole, very fortunate in having useful and efficient ministers of the gospel. This church has had as its last ministers, up to the present, 1925, Rev. George M. Wilcox of Bennettsville and Rev. E. C. Bailey of Hartsville, both acting as supplies. Among the familiar names of this church at its beginning are: Sinclair, Coit, McRae, Rogers, Morison, McKinnon, Stubbs, Nicholson, Currie, Campbell, McDonald and Cooper. This church is yet one of the live country or village churches, characterized by serious enthusiasm and soul winning.

E. C. B.

### Carolina

Worship by the Presbyterians of Marion District, South Carolina, and Robeson County, North Carolina (and others inclined toward Presbyterianism), was begun in 1848, at Carolina. The minister was Reverend Archibald McQueen. These services were held in a school building, at intervals of from two to three weeks.

In 1849, the church was organized and taken under the care of Harmony Presbytery, South Carolina, and the following account of organization was adopted:

"We people who are residents of North Carolina and South Carolina, finding ourselves in the providence of God, located so far from any settled place of worship of the Presbyterian denomination, as to enjoy the privileges which we desire, do 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:

*"Resolved:* That this congregation shall henceforth be known and distinguished by the appellation of the Presbyterian Church of Carolina, in the district of Marion, South Carolina."

The name Carolina was given to this church because of it being located so near the line of the two Carolinas, and its charter members came from churches in each of the Carolinas—Red Bluff, South Carolina, and Smyrna and Ashpole, North Carolina.

The present building was erected during the latter part of 1852, and the early part of 1853, and was dedicated on the first Saturday and Sunday in April, 1853, by Rev. Archibald McQueen, assisted by Rev. J. J. Smyth.

It is interesting to note the Scotch names of which the membership of this church was made up of—McLaurin, McQueen, McRimmon, McInnis, McDonald, McCall, McKay, McRae, Morrison, Sinclair, Chisholm, Kelly, McKinnon, etc.

The first elders were as follows: Neill McRimmon, D. L. McLaurin, Malcolm McDonald and M. L. Morrison, first clerk of Session.

The ministers on record 1850-1852, not installed: Rev. Archibald McQueen and Rev. D. E. Frierson.

Regular installed ministers beginning in 1853:

Rev. J. J. Smith, 1853-55; Rev. J. A. Cousar, 1856-59; Rev. H. M. Brearley, 1860-70; Rev. J. A. Cousar, 1870-81; Rev. J. E. Dunlap, 1881-89; Rev. R. M. Latimer, 1890-91; Rev. W. G. F. Wallace, 1893-94; Rev. H. M. Brearley, 1894-98; Rev. W. S. Porter, 1899-1902; Rev. H. M. Dixon, 1903-07; Rev. J. J. Brown, 1908-11; Rev. C. G. Brown, 1912-23; Rev. W. H. Hamilton, 1924—.



The present Elders are:

Laurin McInnis, L. W. McInnis, D. L. McInnis, J. C. Morrison, Dunk McLaurin, Jr., clerk of Session.

The present Deacons are:

D. B. McInnis, A. H. Webster, D. A. Alford, A. Q. Smith, Lauch McLaurin, D. J. McLaurin, K. L. McDonald, clerk of Board.

### **Cheraw**

The Presbyterian Church of Cheraw was organized on March 10th, 1828, under the leadership of Rev. Urias Powers who was stated supply for the congregation until 1834. There were sixteen members. Angus Campbell and Dr. Murdoch McLean were the first elders, and Dr. McLean was the first clerk of the Session, having occupied the same position in the Darlington Church, which he helped organize in 1827. He held that office until his death, in 1863, when he was succeeded by General W. L. T. Prince, who was clerk until his death, in October, 1893. W. F. Stevenson, who was son-in-law of General Prince, then became clerk and still holds the place, which makes the remarkable record of only three clerks in a century, practically.

The pastorates have also been long. Mr. J. C. Coit, a lawyer, was ordained an elder in 1834, and soon thereafter entered the ministry and was called and became the first pastor, the supplies being up to that time Mr. Powers, Rev. R. W. Bailey, Rev. M. D. Fraser and Rev. G. W. H. Petrie, father of the venerable Geo. L. Petrie, D.D., of Charlottesville, Va., whose mother was a member of this Cheraw Church and who was born here. Mr. Coit was pastor till the infirmities of age caused him to retire, and he was succeeded by Dr. W. B. Corbett on January 1st, 1859. Dr. Corbett served the church until May 1st, 1869. In July of that year, Rev. E. H. Buist was elected pastor and served till a short time before his death, which occurred in September, 1882. He was succeeded by Dr. Thornton Whaling (now of the Theological Seminary at Louisville, Ky.), it being his first pastorate. He served from August, 1882 to 1891, when he accepted a call to South Highlands Church, Birmingham, Alabama. On January 1st, 1893,

Rev. A. H. McArn, D.D., as a young man just starting on his ministerial career, became the pastor and still officiates with great efficiency and acceptability. Thus there have been only five pastors in the whole history of the church.

Shortly after the church was organized, Dr. Daniel Baker held a wonderful revival meeting in the town, and the church was wonderfully strengthened and increased as the result. The church has always had a strong, loyal body of members, not very numerous but representing the strong elements of the community. The roll of communicants rarely exceeded one hundred during the last century, but for the last thirty years has gradually increased. In April, 1902, it had reached 158 members, which was highwater mark for that time, yet it has now reached 295 up to April 1st, 1925, and additions since that time have brought it over the 300 mark.

The church has always been known as one of the liberal, constant contributors to the work of the church. Before the Civil War, the Woman's Missionary Society and the Ladies' Aid Society were institutions, and the mission of the church has largely been accomplished through the devotion and consecration of the splendid body of women who directed and controlled the activities of these societies, which have now branched out into the numerous Auxiliary Circles which are doing great things for the church.

The first building was completed in 1832, and stands as sound today as when built. Around it as a base, veneered with brick and extended, has been constructed a beautiful, modern brick church building with assembly room, class rooms for Sunday School, kitchen and all equipment of a modern church establishment. There have been dark days, when it appeared almost impossible to "carry on," when some great light in the church has been called to the church above, or when disaster overwhelmed and impoverished the membership, as at the close of the Civil War; but the evidence that this church was a vine of God's planting, as Major Alexander McQueen, one of its distinguished elders, often designated it in his prayers, is the fact that out of each trial it came forth stronger as an influence

for good, and for each one who seemed indispensable, who was called, others were raised up to carry on the work.

Ministers who entered the ministry from this church, or were sons of members of the church, so far as I can ascertain, are Rev. Donald McQueen, and his son, Donald McQueen, D.D.; Rev. J. C. Coit, and his son, Rev. Albert B. Coit; Rev. Angus Johnson, a charter member of the church; Rev. G. L. Petrie, D.D.; Rev. A. H. McArn, D.D., born and baptized in this church; Rev. S. E. Bishop; Rev. John F. Matheson, and Rev. J. A. McQueen, who was born here and baptized here, but his father lived at Morven, North Carolina, when he entered the ministry. Rev. R. P. Pell, D.D., joined this church while teaching here and began the study of theology here. Rev. W. B. Jennings, D.D., of Philadelphia, joined the church here, though a resident of Bennettsville, being in school here. Dr. Thornwell was reared in this community, but when he felt the call to join the church he was teaching in Sumter and joined the church there, but when here was active in the work of the church and recognized this as his home church. The parents of Rev. Wilson J. McKay, D.D., were members of this church for many years, but he had left home before they moved here.

It would be invidious to discuss the many distinguished men who have been members and officers of this church; hence, I refrain, except to say that they have been eminent in every walk of life.

The church is in possession both of the Minutes of the Session and those of the Congregational Meetings back to the beginning. The following is a list of the elders:

Angus Campbell, 1828; Murdoch McLean, 1830; Lawrence Prince, 1833; John C. Coit, 1835; George H. Dunlap, 1838; John Wright, 1838; John A. Inglis, 1845; John F. Matheson, 1845; Alexander McQueen, 1858; W. L. T. Prince, 1863; James C. Coit, 1872; M. McR. McLauchlin, 1875; N. C. McKinnon, 1878; Dr. J. A. James, 1886; W. F. Stevenson, 1893; T. S. Farrow, 1902; D. S. Matheson, 1902; Robert M. McKay, 1902; T. F. Malloy, 1905; M. H. Finney, 1905; W. D. James, 1914; T. G. Matheson, 1914; Robert Chapman, 1918.

Those now serving are Messrs. W. F. Stevenson, D. S. Matheson, T. G. Matheson, W. D. James and Robert Chapman.

Cheraw, S. C.,  
May 19, 1925.

### **Chesterfield**

The first Presbyterian Church organized in the town of Chesterfield was in March, 1889. Harmony Presbytery sent Rev. J. G. Richards, Evangelist, to Chesterfield to look into the matter and see if the way be clear. He found nine members of the Presbyterian Church and organized a church with Mr. W. F. Stevenson and Mr. A. S. Douglass, ruling elders and A. C. Guy, deacon. Rev. S. E. Bishop was stated supply for this church. He moved to Chesterfield and joined them by bringing his membership and that of his family, thus making the membership sixteen. In the meanwhile Peedee Presbytery had been formed and this was part of that Presbytery. Many of the members moved away and in 1894 this church was discontinued. Peedee Presbytery was not in a position to develop this territory and her sister Presbytery, Bethel, asked that she be given that part of Chesterfield County outside of the bounds of the congregation of the Presbyterian Church in Cheraw, which was done about 1897. But at the fall meeting of the Bethel Presbytery in 1910 this same territory was transferred back to Peedee Presbytery.

There was no further effort in the matter until some years later when Rev. James Russell came to supply the White Oak and Ruby Presbyterian churches nearby. He began preaching at Chesterfield as a station early in the year 1907. Later effected the organization of the Presbyterian Church at Chesterfield. The church house was completed at the cost of \$940.00 and the first preaching service was held by Rev. James Russell on Thursday the 7th, Nov., 1907. There were fifteen members, with W. A. Douglass ruling elder, and D. P. Douglass and W. P. Odom deacons.

Rev. J. R. Millard succeeded Rev. James Russell and the growth of the church has been steady since. Rev. J. R. Millard, who was a faithful worker in the field, was supply from Jan. 1,

1911, until Oct. 15th, 1915, when he was called as pastor. The membership increased 67 during his labors which ended by his voluntary resignation on Dec. 31, 1925. During his labors in the field the congregation outgrew its church and built a new church, which cost \$27,000.00 for both churchhouse and lot. Much credit should be given to Mrs. J. R. Millard together with the ladies of Chesterfield Church for the progress this church has made. Under the guidance of the Rev. J. R. Millard and Mrs. Millard, the congregation has increased the efficiency and equipment 2700% and the membership has increased 444%. Many of the former members of the old church, White Oak, are members of this church.

Rev. William S. Scott succeeds Rev. J. R. Millard, he beginning his pastoral relations June 1, 1926. The ruling elders are: J. D. Smith, D. C. Smith, D. L. Smith, W. A. Douglass, and B. J. Douglass; and the deacons are: W. P. Odom, Perry M. Therrell and C. C. Douglass.

This church is an outgrowth of White Oak [Pisgah (Chesterfield.)] For further information see history of that church.

### Clio

On October 30th, 1898, a commission from Pee Dee Presbytery, composed of Revs. J. G. Richards, H. M. Brearley, and C. E. Hodgkin, and Mr. J. N. Drake met at the Baptist Church at Clio, S. C., and organized the Clio Presbyterian Church with the following charter members:

Mr. Charles B. Allen, Mrs. Corrie S. Allen, C. R. Calhoun, Misses Sallie and Ella Hughes, Mrs. Flora Holt, Mrs. Margaret S. Hargrove, John A. Parrish, Jr., Mrs. Magnolia Parrish, Mrs. Aggie Pate, Miss Bertha Pate, Dr. W. M. Reedy, Mrs. Jennie Reedy, Mrs. Maggie C. Roper, Mrs. Jane Sinclair, Salathiel L. Stanton, Mrs. Annie F. Stanton, Miss Annie J. Stanton, Mrs. Janie R. Turner. Only five of these names are now on the church roll, the others having died or moved out of the bounds of the congregation. The charter elders were C. R. Calhoun and Dr. Wm. Reedy; the deacons, Messrs. C. B. Allen and S. L. Stanton.

From the organization of the church until the fall of 1901 the church was supplied by Rev. C. E. Hodgkin, Rev. J. A. Wilson, and Rev. W. S. Porter. At that time Mr. Porter was called as regular pastor and served in that capacity, in connection with his work at McColl and at Carolina, until 1902. He was followed by Rev. H. M. Dixon from 1902 to 1907; Rev. J. J. Brown from 1908 to 1911; C. G. Brown from 1912 to 1923; and the present pastor, Rev. W. H. Hamilton.

In 1912 the grouping was changed to Carolina and Clio, with a spacious, modern manse at Clio. The church building had been erected in 1898 before the formal organization of the church.

The following officers are serving the church today:

Dr. W. M. Reedy, H. S. Bethea, C. H. McLaurin, John McInnis, M. A. Hunter, and D. A. Graham,—Elders, D. A. Graham, clerk of the Session; L. D. Bundy, N. M. Carmichael, F. L. Currie, J. E. Jackson, K. P. Modlin, D. M. McCormick, J. L. McQueen, and Oscar Roper; Deacons, with N. M. Carmichael, treasurer.

In the twenty-seven years of its history the church has grown in numbers from nineteen members, with two elders and two deacons, to a membership of one hundred and thirty-eight, and five elders and eight deacons. From a small but faithful Ladies' Aid Society has grown an Auxiliary with four active Circles. The young people have two Christian Endeavor Societies; the men of the church are organized, and the Sunday School is in a flourishing condition.

### Darlington

The first effort to establish a Presbyterian Church in Darlington was made by the Rev. John Harrington, and in 1825 steps were taken to erect a building. The Darlington Presbyterian Church was organized Saturday, Nov. 17, 1827. "The ceremony constituting the church was performed by the Rev. John Cousar of Harmony Presbytery." There were eighteen charter members: Gavin Witherspoon, Elizabeth Witherspoon, Daniel DuBose, Abner Wilson, Mary Wilson, Robert Killen, Sophia Killen, Samuel Wilson, Murdock McLean,

Mary Morgan, James Jackson, Sarah Jackson, Eliza M. Ervin, Agnes Graham, Hugh Muldrow, John Muldrow, Rebecca DuBose, and Dorcas DuBose. The elders elected were, Gavin Witherspoon, Daniel DuBose, Samuel Wilson and Murdock McLean. "Most of these were of Scotch-Irish and French Huguenot descent, who loved the church of their fathers." The first building was made possible by the liberality of the few Presbyterians, with the aid of members of other churches and citizens of the community. The lot was given by Mr. Bright Williamson.

The Rev. N. R. Morgan was elected stated supply in connection with Hopewell Church in Marion District, from which church most of our members came. For a number of years the two churches were supplied by the same pastor. Mr. Morgan's pastorate closed in 1832.

In the next eight years the church was supplied by six ministers: the Revs. R. W. Bailey, Urias Powers, G. H. W. Petrie, Joseph Brown, and J. P. McPherson. The elders elected at this period were, Messrs. John DuBose, Robert Killen, John McCaskill, S. W. DuBose, W. E. James, and Dr. E. W. Green. In 1833 it is recorded that a Concert of Prayer for Foreign Missions was held the first Monday of every month, and that contributions were sent to the "A. B. C. F. M.," and to the Rev. J. B. Adger of Charleston. The first mention of a Sunday School in the church was in 1837, with Mr. S. Wilds DuBose as superintendent.

In 1841 the Rev. William Brearley, a native of New Jersey, and at the time pastor of the Winnsboro Church, was called to Darlington. During Mr. Brearley's pastorate the following elders were elected, Messrs. Wm. Law, Absalom Wilson, H. G. Charles, E. A. Law, John T. James, Jas. B. Crane, and J. J. James. The first deacons were elected in 1858, and were John Brunson and Elias Dickson. "In the autumn of 1852, there was an outpouring of the Spirit under the ministry of the Rev. Daniel Baker of Texas, who under God was instrumental in bringing to light the latent seed that had been sown in sinners' hearts. Seventeen were added to the church." Mr. J. J. James was elected superintendent of the Sunday School in 1863, which office he held until his death in 1913.



From the organization of the church until the close of the War, 107 colored people were connected with our church. Those who were members in 1865, drew out to join the various colored churches.

Mr. Brearley retired after a pastorate of thirty-seven years, loved by all his flock, and honored and respected by all this community. He soon afterwards moved to Sumter County, where he died in 1882.

On Nov. 7, 1879, the Rev. John G. Law was installed pastor. After fifteen years of loving and faithful ministry Mr. Law resigned to accept a call to Ocala, Florida. During Mr. Law's pastorate extensive changes were made in the church building, and the galleries used by the negro worshippers were removed. Elders elected at this period were: R. E. DuBose, J. S. McColl, S. F. Ervin, W. E. James, and W. A. Law. The following deacons served the church well, and have passed to their reward: R. E. Wilds, W. C. Ervin, Leon Williamson, W. T. Wallace, J. C. Fountain, A. C. McFall, E. E. Neigles, and S. H. Wilds.

The Rev. D. M. Fulton, then a student in Columbia Seminary, was called to Darlington in the Spring of 1895, and was installed on May 19. Thirty years have passed since that time, peace and harmony have marked our councils, and our membership has increased from 174 to our present roll of 337. The elders elected in this time who have moved away were: F. F. Whilden, R. D. Womack, Dr. A. J. Briggs, H. C. Graddick, and D. W. Cunningham. The present elders are S. F. Ervin, W. A. Parrott, D. T. McKeithen, R. E. James, C. W. Hewitt, C. H. Witherspoon. The deacons are Marion Bonnoit, Eugene Vaughan, J. A. McLeod, J. A. Daniel, W. E. James, W. O. Player, and L. G. Benjamin.

In 1919 a new building was undertaken, and a very handsome brick church has been erected. The Sunday School building which opens into the church is the gift of Mr. and Mrs. C. W. Hewitt as a memorial to their son and daughter, Carl and Juanita Hewitt.

There have gone out from our church the following ministers of the Gospel: Rev. H. M. Brearley, Rev. Hampden C.

DuBose, Rev. R. Means DuBose, Rev. J. Samuel Garner, and Rev. Samuel Hewitt Fulton.

S. F. ERVIN, Clerk of the Session.

### Dillon

“1899, April 30th.

The Commission appointed by Peedee Presbytery to visit Dillon, S. C., and, if the way be clear, to organize a Presbyterian Church, met on April 30th, 1899, in K. O. P. Hall, Dillon, S. C. Present of this Commission Rev. J. G. Richards, Rev. J. A. Wilson and Ruling Elder, John McSween. Rev. J. G. Richards acted as chairman, Rev. J. A. Wilson as clerk. After devotional exercises and a few remarks by the chairman on the subject of Church Government, the organization of the church was effected.

Seventeen persons were enrolled as charter members, viz.: John A. Fore and wife, Sallie A. Fore, R. B. McLean and wife, Sarah Ella McLean, Alexander McLean and wife, Ann Murphy, C. E. Beck and wife, G. R. Berry and wife, Mary Katherine, J. M. McNaul and wife, Maggie, Daniel Alford, John Nettles, Miss May Stackhouse, Hugh McDonald and wife.

John A. Fore and J. M. McNaul were elected ruling elders, and C. E. Beck and G. R. Berry were elected deacons.

These brethren signifying their willingness to serve the church as officers were ordained and installed.

The name given the organization was “Dillon Presbyterian Church.”

The Commission then adjourned with prayer by Mr. John McSween.

J. G. RICHARDS,  
Mod.

J. A. WILSON,  
Sec.”

The above record is found on the first page of the Sessional book now in the hands of the clerk of Session, Mr. J. J. McKay.

The Dillon Church is the direct fruit of the labours of Rev. J. A. Wilson, as Synod’s evangelist, and later as pastor. During his pastorate, which began in nineteen hundred, the church was

grouped with others in the Presbytery. One of his charter members recalls of him that he was in the habit at one time of preaching on Sunday morning at Mullins, then riding his bicycle to Dillon, a distance of eighteen or twenty miles, in time for an afternoon service. The same good woman says of him, "He worked himself to death for us." All who remember Mr. Wilson testify to his saintly life. Indeed his name is never mentioned, or seldom so, without a fervent testimonial being appended to his Christlikeness, his guilelessness, and his devotion to his work. The Dillon Church has a rich heritage in having been blessed in her birth and early years with the leading of so faithful a shepherd.

During Mr. Wilson's pastorate the original frame building was erected, in his characteristic church model of architecture. At this time also the present manse was built.

"March 30, 1900.

The Session decided to take charge of the Sunday School from the beginning and proceeded to elect teachers and officers as follows:

Elder J. M. McNaull, Superintendent, J. L. McEachern, Secretary and Treasurer, Miss Harriot Alford, Librarian and Mrs. J. E. Sprunt, Organist.

#### TEACHERS

Mrs. Maggie W. McNaull, Infant Class, J. M. Plowden Intermediate, Deacon G. R. Berry, Primary for Girls, Elder John A. Fore, Primary for Boys, Mr. R. B. McLean, Advanced Class for Men.

The above officers and teachers were elected for a period of one year."

These minutes, copied from the church's records, tell of the beginning of the organized Sunday School of the church.

Mr. Wilson served the church until 1909, when he was succeeded by Dr. A. G. Buckner, during whose pastorate the church was grouped with Kentyre and Peedee.

Dr. Buckner served until 1914 when Rev. John McSween, Jr., was called as the first full time pastor. In the early summer of 1917, he joined the American forces on the Mexican Border where, as also later in France, he was chaplain to the men in arms.

In the fall of 1917, Rev. W. B. S. Chandler entered a pastorate with the church which continued through 1922.

It was under his leadership that the present beautiful church edifice was erected.

"The new Presbyterian Church was dedicated December 31, 1922, Rev. Mr. Riddle preaching the sermon. Those who assisted in the service were Rev. Mr. Allen of the Dillon Baptist Church, Rev. Mr. Kirby of the Dillon Methodist Church, Rev. Mr. Chandler, the pastor, and Dr. Buckner, who delivered the dedication prayer, dedicating the Church to God and His Services."

In September of 1923, Rev. Fred J. Hay entered upon his duties as pastor, the grandson of Rev. J. G. Richards, Chairman of the Commission which organized the church.

Below are given the names of officers who have served the congregation.

Elders: John A. Fore, J. M. McNaull, N. H. Sprunt, James Moore, R. B. McLean, J. J. McKay, L. A. Tatum, J. A. Nettles, W. E. Moore, J. R. Regan, V. L. McLean, R. A. McLean, H. L. Clark. Deacons: C. C. Beck, G. R. Berry, John Clark, J. M. Plowden, J. LeRoy McEachern, C. E. McLean, John W. Chapman, John Nettles, L. A. Tatum, W. West, Stonewall Fore, V. McLean, James Carmichael, D. N. Oliver, E. D. McLean, W. McInnis, H. McRae, H. L. Clark, L. R. Craig, Leroy Williams, Steed Stackhouse, D. A. McCallum, Rod Carmichael, H. E. Dixon, Claud Walker, J. H. McLaurin, H. L. Farley, E. S. Beattie. Deacon C. E. McLean later entered the ministry, and is now preaching in Ky.

Sunday School superintendents: J. M. McNaull, N. H. Sprunt (January 4, 1904-1923), R. A. McLean, J. C. Henagan.

### Dunbar

This church is near the Town of Clio, S. C. It was organized on June 7, 1890, by a commission from Presbytery, consisting of W. B. Corbett, J. E. Dunlop, and Rev. J. G. Richards (Evangelist), Elders W. S. Stead and Edmund McQueen. This church was abandoned and a new church was built and dedicated in 1913. Mr. Richards preached the dedication

sermon. Dr. R. Reedy and D. D. Carmichael were elected elders. D. McQueen was made deacon.

Ministers serving this church are: Richards, Douglas, McIntyre, and Bailey.

The officers at present (1926) are D. McQueen, elder; James McQueen and L. C. Norton, deacons. Martin McQueen who was a deacon died in 1925.

Among the members appear the names: McQueen, Carmichael, Lee, Reedy, Miles, and Clark. The present building is a nice new brick structure.

The McQueen family are largely responsible for the erection of this new church, and Mr. Don McQueen in particular.

### **Dunbarton**

This church is beautifully located near a running stream in the eastern part of Dillon County. On account of removals and deaths the membership has been depleted. At present there is no regular preaching here.

A commission from Harmony Presbytery organized this church in 1885; shortly after the present church building was erected. The land was given by J. R. Reaves; the pulpit by Samuel Watson, both of whom were members of the Baptist Church.

Some of the charter members were: D. W. Carmichael and wife, John McCall and wife. The two first elders were: D. W. Carmichael and John McCall; the deacon was George Stewart. The ministers were as follows: H. M. Brearley, J. E. Dunlap, H. B. Zernow, T. H. Newkirk, S. B. Hope, D. B. Green, A. J. Howell, E. C. Bailey and W. H. Eubank.

### **Effingham**

In 1905, Rev. C. P. Coble, pastor of Hopewell, began to conduct services regularly in the school house, at Effingham. From the very outset, Mrs. J. S. McCall, of Effingham, a member of the Florence Church and a daughter of Mr. James McCown, who had been so largely instrumental in founding the Florence Church, was interested in this mission and mainly through her influence, it was decided to organize a church to

be located at Effingham. A petition was accordingly presented to Peedee Presbytery, and as a result, the following commission was appointed to perfect the organization: Revs. C. P. Coble, pastor of Hopewell, Melton Clark, pastor of Florence, and J. E. Ward, and Elders John McSween of Timmons ville and J. P. McNeill of Florence. This commission met at Effingham on June 17, 1906, and following a sermon by Mr. Clark, a church was formally organized to be known as the Effingham Presbyterian Church, with the following members: Mrs. J. S. McCall, Miss Emma McCall, Miss Annie McCall, Furman Allen, Mrs. Furman Allen, W. M. Allen, Miss E. M. Allen, J. T. Endy, Mrs. Ella McPherson, B. P. Hatchell, A. R. McLaughlin, Mrs. A. R. McLaughlin, J. A. McLaughlin, Miss Jennie McLaughlin, J. N. Turner, Mrs. B. H. Turner, and Ellie Turner. The election of officers was postponed to a date to be fixed later, and the church continued under the control of the commission.

During this period, a lot located on the south side of the public road and some distance east of the railroad was donated to the church by Mr. H. B. McCall, and a house of worship was erected thereon. This was dedicated on June 2, 1907, the services being conducted by Revs. F. W. Gregg, who preached the sermon, C. P. Coble, E. C. Bailey and T. E. Simpson. While under the control of the commission, fifty-five members in addition to the original seventeen above mentioned were received, making the total enrollment seventy-two when the commission was dissolved and the first officers ordained and installed on March 29, 1908. These members were transferred from Hopewell, most of them having been received there for the purpose of transferring them to the new organization.

For several years prior to the beginning of the work in the school house at Effingham, pastors from Hopewell and Florence preached occasionally at Willow Creek School House three miles north of Effingham. The fruit of these labors was shown in the ingathering in 1908. Another work that counted much in paving the way for the organization of the Effingham Church was the splendid Sunday School conducted in the

school house in the McLaughlin Community three miles east of Effingham under the leadership of Miss Kate McKenzie. Mr. Coble preached at this mission regularly one or two afternoons a month for many months until the Sunday School was abandoned in favor of the services in the school house at Effingham.

The first two pastors of this church were Rev. C. P. Coble, from June, 1906 to August, 1908, and Rev. A. E. Spencer from September, 1908 to April, 1911, who were also pastors of Hopewell, and resided there. Following these, the pastors have been: Rev. M. B. McLaughlin (June, 1911, April, 1915); Rev. H. W. Head, first supply, then pastor (June, 1915-1917); Rev. D. A. Swicord (supply) (1918-1921); and Rev. P. D. Patrick, joint pastor with Hopewell, but residing at Effingham, since September, 1921.

The officers have been: Ruling elders—H. B. McCall (1908 to date); E. J. Connor (1908-1922); R. T. Gillespie (father of Rev. R. T. Gillespie, D.D., and formerly of Ebenezer Church, York County) (1914-1925); W. B. Gillespie (son of R. T. Gillespie) (Dec., 1922 to date); and D. E. Fraser (Dec., 1922 to date); and deacons: A. R. McLaughlin (1908-1914); W. B. Connor (1908 to date); Stephen W. McCall (1908 to date); W. B. Gillespie (1913-1922); R. Ellison McLaughlin (1913 to date); W. M. Allen (1913, dismissed to Baptist Church); E. E. Munn (1922-to date); C. J. Hutchinson (1922 to date); M. L. Ham (1922 to date); and C. E. Davis (1922 to date).

The growth of the church has been steady and consistent, and the membership now numbers 185, with three elders and seven deacons.

In 1924, a promising mission was organized across Lynches River near New Hope, and in the summer of 1925, an assistant to the pastor was procured to labor during that season in this and the Hopewell field.

In the latter part of 1923, it was decided to improve the material plant by erecting a suitable manse and by remodelling the church building and adding adequate Sunday School rooms thereto. Largely through the generosity of Messrs. H. B. Mc-



Call and L. A. McCall, sons of Mrs. J. S. McCall, funds for the needed improvements were provided. A commodious and comfortable manse has been completed and is now being occupied by the pastor and his family, and work on the remodeling of the church and additions thereto has begun.

With the new equipment, the church should go forward with even greater strides.

### Fair Hope

This church was the offspring of the Lynchburg Church. Fair Hope was actually organized in 1872 by a commission of Harmony Presbytery. The names of the commission are omitted because the original book of minutes was lost. Some of the charter members were: Capt. Joseph Commander (who came with his wife from the Lynchburg Church); R. M. Saverance and wife; John Rose and wife; Mrs. Jane Carter; Mrs. Emma Carter; Mrs. S. J. Board and Mrs. Sarah Adeline Huggins. At the organization the church had but one elder viz., Capt. Joseph Commander. Afterward came in order, as elders: R. M. Saverance, William Rose, Dr. G. G. Palmer, L. L. Rose and M. M. Gwinn. The ministers who served this congregation in their order were (some as supplies; some as pastors): G. G. Thomas, William Brearley, A. M. Hassell, Mr. Garris, D. X. LaFar, J. M. Plowden, W. S. Hamiter, E. C. Bailey, H. M. Brearley, J. P. Anderson. D. S. Coates is at present pastor. Of these ministers, Hassell, Plowden, Bailey, Anderson and Coates were installed as pastors. Dr. A. M. Fraser preached here as a seminary student. Among the supplies was the Rev. T. R. English who occupied this pulpit during his seminary days.

In 1908, Mr. A. M. Huggins was elected elder of this church. As such he deserved special mention because his home has been and still is the Bethel of that community and church. Mr. Huggins has devoted a great deal of time and money to the preservation and advancement of this church. We regret that we cannot give a full account as the book of minutes has been long lost and our writings are based upon memory.

The elders of this church are: Mr. A. M. Huggins (Clerk of Session), and Mr. S. W. Copeland. The deacons are: Mr. F. W. Huggins, Lamar, S. C., and Mr. O. M. Horne, Cartersville, S. C.

### Florence, First

On the first Sabbath in February, 1858, Rev. Thomas R. English, the Evangelist of Harmony Presbytery and also the Chairman of its Committee of Domestic Missions, preached in the building afterwards known as the Freeman House the first sermon ever delivered in Florence, which was then but a mere hamlet at a railroad junction. Encouraged by his reception, Mr. English suggested to his committee that Florence be enrolled as one of its missionary stations, which suggestion the committee adopted, and made provision for preaching services to be conducted there once a month. In the following July, the committee reached the conclusion that Florence, which was half-way between Darlington and Hopewell Churches, offered a favorable field for a new church, and "that steps should be taken immediately, if practicable, for the erection of a church building," which it was estimated would cost thirty-five hundred dollars, of which amount it was stated, friends of the movement at Florence would raise three thousand dollars, and the Presbytery the balance.

The building was completed in 1860, at a cost of \$3,600, of which Presbytery contributed \$600, and was dedicated on the third Sabbath in December, 1860, by Rev. D. E. Frierson, pastor of Hopewell, and Rev. Wm. Brearley.

On Saturday, March 23, 1861, Rev. Thos. R. English organized the Florence Church, with thirty-four members, twenty-one white and thirteen colored, as follows: (White) James McCown, Jerome P. Chase, Robert E. James, Mrs. Mary McLaughlin, Israel Cole, Mrs. E. Cole, Miss E. Plummer, Mrs. A. H. McCown, Miss F. Cusack, Mrs. H. B. McCown, Miss M. J. McCown, Mrs. F. A. McPherson, Mrs. H. J. McCall, Mrs. M. P. McCall, D. E. McLaughlin, Mrs. J. McCall, T. McCall, Miss Emmeline McCall, Mrs. M. E. Cole, Miss Catherine M. Cole and Miss Elizabeth T. F. Cole (the last three on examination; (Colored) Synthy, Eliza, Satira, Nenett,

Henry, and Caty (on examination), servants of Mr. James McCown; Henry and Jackson, servants of Mr. Wm. E. James; Selina, servant of Miss E. L. James; and George, Daniel, January and Flora, servants of Mr. John T. James. Of these members, seventeen came from Hopewell Church. Messrs. James McCown, Jerome P. Chase and Robert E. James were chosen as the first elders, but Mr. James declined to serve.

The church thus established owes its origin principally to the faith and zeal of two men, viz., Rev. T. R. English, affectionately spoken of by its older members as "the father of our church" (Minutes of Session, p. 23), and Mr. James McCown, who, prior to the founding of this church, had been for many years a useful elder in Hopewell Church. The latter not only donated the site, but it was mainly through his influence that the Florence Church was organized and by his efforts that the first house of worship was erected (Minutes of Session, p. 16).

Unfortunately for the new church, its beginning coincided too closely with that of the great war of the sixties, and like a stunted plant it required years to overcome the handicaps of these early years. Mr. James McCown, who died in November, 1868, "during his last illness frequently gave expression to his fear that the church might not be able to sustain the preached gospel" (Minutes of Session, p. 16), and in the "Narrative" adopted in October, 1869, occurs this statement: "Although death, migration and poverty have crippled us, we still will try, trusting in the Great Head of the Church, and will not call for assistance from our Assembly's Committee any further than the importance of our field to Presbyterianism will sanction" (Minutes of Session, p. 22).

The first regular pastor was Rev. Thos. H. Law (afterwards the Stated Clerk of the General Assembly), who remained from December 6, 1862 to October 4, 1865. The next pastor was Rev. J. D. A. Brown, who came in 1866 and resigned in December, 1869. Each of these was ordained in the Florence Church. Prior to the coming of Mr. Brown, the church was supplied by Dr. Frierson of Hopewell, and following his resignation, it was without a regular pastor until the installation of

Rev. C. E. Chichester, D.D., on April 9, 1881, "having depended during this long period on appointments of Presbytery and stated supplies" (Minutes of Session, p. 50). Among these supplies were Rev. James McDowell (of Manning), 1870, Rev. J. E. Dunlop (of Marion—"The Fighting Parson" of the Confederacy), 1871-1876, Rev. W. T. Thompson (of Hope-well), 1876-1878, who preached two Sabbath afternoons a month, and Rev. J. L. Bartlett, 1878. Dr. Chichester remained as pastor until December, 1883, and was succeeded by the learned Rev. W. S. Bean; D.D. (afterwards Professor in the Presbyterian College at Clinton, and the church historian), who came first as supply in 1884, but later was installed as pastor and continued as such until October, 1887 (Minutes of Session, p. 77). The next year the church was served by supplies, until the beginning of the pastorate of Rev. J. H. Dixon in November, 1888. The period of this pastorate, which continued until March, 1898, was marred by many unseemly dissensions, and as a consequence the church made no substantial progress therein. Among other things, an unwarranted attack was made on the senior elder, Mr. Jerome P. Chase, one of the founders of the church and a man of exemplary piety, who in course of time was completely vindicated and continued to serve the church loyally and faithfully until his death at a ripe old age.

In October, 1898, Rev. Melton Clark (now Dr. Clark of Columbia Seminary), a recent graduate of the seminary, was installed as pastor of the church, and continued as such until December, 1906. With this pastorate, the struggles of the church end and the period of its growth begins. The old church building and property, which were located on Church Street on the lot now occupied by the Y. M. C. A. Building, were sold, and the present house of worship was erected on the south side of Evans Street, between Dargan and Church Streets. The new building was completed in 1905, and upon its completion the venerable Dr. Jas. Woodrow presented the congregation with a magnificent church bell.

From the resignation of Mr. Clark until May, 1907, the church was served by supplies, among whom should be men-

tioned Rev. J. H. Lumpkin, D.D., and Rev. C. S. Sholl (May-October, 1907). In June, 1908, Rev. R. T. Gillespie (now Dr. Gillespie, President of Columbia Seminary), who had just graduated from the seminary, came to the church as its pastor, and continued in the office until January, 1917. Supplies then served the church until October, 1917, when Rev. H. Tucker Graham, D.D., formerly a missionary to Japan and then President of Hampden-Sidney College, became pastor, which office he still most acceptably fills.

On February 2, 1881, the church was incorporated under the name of the Presbyterian Church of the Town of Florence and by an amended charter issued February 17, 1918, the name was changed to the First Presbyterian Church of Florence, S. C., which it still retains.

To the Christian ministry this church has given Revs. D. B. McLaughlin, George W. Lee, John D. Gillespie and James T. Gillespie (brothers of Dr. R. T. Gillespie), and C. L. Wilson.

The names in the list of elders from the beginning and terms of service are these: James McCown (1861-1868), Jerome P. Chase (1861-1916), John T. James (1864-1871), Donald Graham (1871-1876), Ezra M. Davis (1874-1896), Wm. McKenzie (1874-1886), John McSween (1880-1896), Geo. W. Lee (1886-1902), J. P. McNeill (1889 to date), W. H. Day (1895-1901), Donald McKenzie (1895-1900), W. W. Clement (1895-1898), W. M. Gregg (March-December, 1901), John Reese McCown (1901-1921), William Hoffmeyer (1904-1919), Henry E. Davis (1911 to date), E. Boney (April-October, 1911), J. W. McCown (1912 to date), S. M. Gregg (1912 to date), J. B. Houston (1917-1924), L. B. McCutchen (1917 to date), H. W. Zehe (1917 to date), Hector McA. McNeill (1917 to date), E. C. Wade (1922-1923), L. B. Salters (1922 to date), H. Hubbard (1922 to date), and R. B. Fulton (1922 to date).

The list of deacons is not complete, but their names and periods of service as disclosed by the records are these: John McSween (1873-1880), John T. Corby (1874-1881), W. J. Norris (1880-1896), Alexander McTaggart (1880-dead), J. Morgan McCown (1870-Circ.-1896), Wm. H. McCall (1880-

1881), George W. Lee (1881-1886), Hector McSween (1885-1891), J. P. McNeill (1885-1889), Guy M. Lovejoy (1885-1887), Wm. H. Day (1886-1895), W. W. Clement (1889-1895), W. T. Gee (1889-1900), George A. Wilson (1889-1921), John P. Coffin (—?—1895), J. W. McCown (—?—1912), H. S. Rose (1898 to date), William Hoffmeyer (1895-1897, 1899-1904), John Reese McCown (1899-1901), V. M. Hanner (1899 to date), C. L. Boinest (1899 to date), R. C. Commander (—?—1920), J. L. Barringer (1904 to date), J. F. Stackley (1904 to date), Henry Hoffmeyer (1904 to date), F. L. Wilcox (1911 to date), S. M. Gregg (1911-1912), L. T. Barnes (1912 to date), R. A. Wilson (1912-1916), Angus McTaggart (1912 to 1926), C. C. Boney (1917 to date), O. H. Burgh (1917-1919), L. B. O'Ferrall (1917 to date), H. J. Blackwell (1917 to date), J. H. McCown (1917 to date), W. A. Beatty, Jr. (1917 to date), J. G. McMaster (1917 to date), S. F. Campbell (1917 to date), S. J. McCown (son of John Reese McCown, 1922 to date), A. L. Hardee (1922 to date), Jerome P. Chase, Jr. (1922 to date), George M. McCown (1922 to date), T. R. Miller (1922 to date), and J. C. Kendall (1922 to date).

In April, 1898, the church had 160 members, and during the preceding year contributed to all causes, including pastor's salary, \$1,066.59 (Minutes of Session, p. 143). Ten years later the membership had increased to 239 and the annual budget to \$2,788.00. During this period the pastor's salary had increased from \$900 to \$1,200 per annum, and a new church building had been erected at a cost of approximately \$25,000. Mr. Gillespie's salary at the beginning of his ministry was \$1,500 a year, which was later increased to \$1,800. At the close of his ministry, the membership had reached 500 and the contributions to all causes approximately \$6,000. In his call, the salary of Dr. Graham was fixed at \$2,400 a year, which was later raised to \$3,600 a year, where it now stands. The contributions to all causes during the church year 1925-1926 will exceed \$17,000, and the officers have set \$20,000 as the goal for next year's budget. At this time July, 1926, the church has nine elders, twenty-one deacons, and a total membership of more than seven hundred, resident and non-resident.



The church building has become inadequate for the needs of the congregation, especially for the proper expansion of the large and flourishing Sunday School and of the activities of the young peoples' societies, both of which have been most largely responsible for the phenomenal growth of the church in recent years.

The women's work is thoroughly organized, and is proving a substantial factor in church development.

In addition to its own Sunday School, the church also supports a mission school at Bethesda Chapel in the eastern part of the city, and many of the members feel that the time is ripe to begin a similar work in the rapidly growing western section of the city.

Synod met in this church in October, 1913, and will meet here again in October, 1926.

The struggling mission of the Domestic Missions Committee of fifty years ago has become the leading church of Peedee Presbytery, with every prospect in the future for wider service and greater expansion in the spread of the gospel. The prayer of Mr. English in closing his sketch of the early years of the church that the "blessing of Him who 'loveth the gates of Zion more than all the dwellings of Jacob' rest upon them and those who shall afterwards be added to their number" has been abundantly answered.

### Fork

This church was organized on May 15, 1910, by a commission from Peedee Presbytery. Dr. A. G. Buckner and Elder Luther Carmichael presented the petition, consisting of twenty names as charter members. Among these names are J. W. and R. S. Moore, Gilbert Carmichael, Luther Carmichael, Dr. A. M. and Mrs. Annie Carmichael, Miss Kate Moore and sisters, Thomas McQueen, J. C. Calhoun, together with their families; all of whom gave of their substance for the building of this church. There were several outside contributors. Among them was J. J. McQueen, A. J. Matheson; also Morris and Mark Fass, both of whom are Jews and men of public spirit.

In 1908, Rev. E. C. Bailey held a protracted meeting in a tobacco warehouse which was in part the beginning of a Presby-



terian Church at this point. The results of this meeting were very happy. Although there was but one family of Presbyterians in the community at this time, and the prospects of an organization exceedingly poor, yet subsequently there were forty names subscribed to a list for the purpose of building a church.

Among the ministers that have served this church, both as supply and pastors, are: J. A. Wilson, S. R. Hope, W. H. Eubank, John McSween, J. S. Garner and Thomas Bryan.

### Hamer

Hamer Church, formerly known as Beulah Church, was organized on October 27th, 1891, by a commission from Pee-dee Presbytery, with 26 charter members. Neil McDuffie and R. B. McEachern were elected and installed elders and J. B. McEachern was elected and installed deacon. The first preacher was Rev. Robert Bradley, who supplied the church for one year. In the years 1893 and 1894, the church was supplied by Rev. J. G. Richards. From 1894 to 1900 no regular services were held. There is no record of a meeting of Session during that time. In 1900, Rev. J. A. Wilson came to this church, and under his leadership the church began to take on new life. On January 14, 1901, J. B. McEachern was elected elder and A. D. McDuffie, deacon. Services were held in the school building at this time, and until 1904. Then Rev. Frank H. Wardlaw, Synodical Evangelist, visited this church and steps were taken to erect a building.

Mr. Wilson supplied from 1900 to 1906, when Dr. A. G. Buckner was called to be pastor of this church. He served from 1906 to 1909. On May 12, 1907, Mr. D. P. Smith and R. P. Hamer, Jr., were elected elders, and Daniel McDuffie, E. P. Mohley, and M. A. Campbell were elected deacons. They were ordained and installed June 23, 1907. In 1910, D. McDuffie was made an elder. In 1914, J. A. McEachern was elected elder. Duncan McDuffie, J. P. Smith, deacons, and Mr. J. G. McDonald (1921) elder, were installed.

The present building was completed in 1907. From 1906 to 1909 Dr. A. G. Buckner served the church. From 1909 to 1914 the church was supplied by Rev. E. C. Bailey, J. A.

Wilson, and others. In 1914, Rev. J. A. McQueen was called and installed pastor, serving until 1921. Rev. A. H. Atkins supplied the church from 1921 till 1925. It is now being supplied by Mr. W. D. Arnold from Columbia Theological Seminary.

### Hartsville

This organization had its origin in a mission station established by Harmony Presbytery in 1858, in deference to the needs, wishes and invitations of a handful of Presbyterians, chiefly of one family then residing in the country neighborhood of Hartsville. From the beginning preaching was supplied regularly twice a month by different ministers of the Presbytery; and a Sabbath School, promptly organized and superintended by Colonel T. C. Law, was maintained in connection with these services. The original location of this missionary enterprise was an old shop three miles west of the present town of Hartsville, selected with a view to introducing religious work into a destitute settlement. These services were continued here until the close of the Confederate War, when the building being needed for other purposes, they were transferred to the schoolhouse, then situated on the northwest corner of the streets now known as Home Avenue and Fifth Street.

On December 8th, 1867, the little band of Presbyterians worshipping here, about fifteen in number, and almost wholly of the family of Colonel and Mrs. T. C. Law, was organized by the Presbytery into a church, which took the name of "Center Point." And shortly after this the little flock erected a plain, but comfortable house of worship on a lot belonging to Colonel Law, situated in the fork of the roads just beyond the old Hart residence two miles west of the present town. The first installed pastor of this church was Rev. N. W. Edmunds, who, residing on his farm in Richland County, served it in connection with Aimwell Church in Fairfield County. After his withdrawal, to become the pastor of the Sumter Church, it was served somewhat irregularly by Seminary students and different ministers of the Gospel as temporary supplies.

In 1889, after the town of Hartsville was established and began to grow, the building was removed to the present location of the church, and the name changed to "Hartsville Presbyterian Church."

Thus identified with the rapidly growing town, this church, along with other denominations, has shared its development, under the ministry of Rev. Messrs. E. C. Bailey, S. C. Byrd, J. P. Marion, J. E. Ward, V. G. Smith, and T. F. Haney. Starting with a membership of about a dozen, as already stated, it has steadily grown until it has upon its roll today (1911) one hundred communicants, embracing many of the most substantial citizens and business men of the town, as well as a goodly band of devoted women, who are most zealous in the work of the Church. It maintains a good Sabbath School, contributes regularly to all the causes of the Church, and sustains for his whole time a resident pastor, to whom it furnishes a comfortable manse and pays a living salary. And, at the present time, it is erecting a handsome and commodious new brick house of worship at a cost of about \$15,000.00, upon its lot situated in the very center of the residential portion of the town on the lovely and attractive Home Avenue.

Since this account of the history of the Hartsville Presbyterian Church was written in year 1911 by Dr. T. H. Law, it has enjoyed continued development. In 1919 Rev. Henry G. Bedinger became the pastor of the church. The membership is now two hundred and sixty with a Sunday School enrollment of over two hundred. The contributions to all causes are about ten thousand dollars annually. The church is well organized and is working effectively in every department: The Woman's Auxiliary, the Men of the Church, the Christian Endeavor Societies, and the Sunday School including a large Men's Bible Class.

The ruling elders are: A. M. McNair, L. B. Stephenson, M. S. McKinnon, L. T. Miller, J. S. Cathcart, and James H. Thornwell.

The deacons are: T. L. Cannon, J. M. Richardson, C. M. McKinnon, R. B. McKorell, J. G. Denny, T. E. McAlpine, J. G. Wilds, and C. A. Manship.

During the history of the Hartsville Church the following ministers, other than those mentioned above, have served as pastor or supply: E. H. Buist, Roderick Henderson, J. L. McLin, W. B. Corbett, T. F. Boozer, A. M. Sale, H. M. Brearley, States Jacobs, C. O. Martindale, O. A. White, F. K. Sims, and R. P. Walker. Before its organization the mission was supplied by Rev. T. R. English and Rev. T. H. Law.

Other officers of the church were: Ruling Elders Thomas C. Law, J. F. Green, J. H. Harrington, J. H. Kelly, E. V. Cannon, A. C. McKinnon, D. P. Smith, H. Lide Law, L. W. Dick, and J. W. Ferguson; Deacons E. W. Cannon, J. H. Kelly, H. Lide Law, A. M. McNair, M. S. McKinnon, W. P. Woodward, J. W. Ferguson, J. M. Moore, and Paul Burns.

HENRY G. BEDINGER, Pastor.

October 5, 1925.

### Hopewell

Hopewell, the pioneer Presbyterian Church of Florence County, located in the portion that was formerly a part of Marion County, on the road from Cheraw to Georgetown, about ten miles east of the City of Florence, was organized about the year 1770, perhaps some few years earlier. Most of the families composing the original congregation came from Indiantown Church, while some came direct from North Ireland (Howe, Vol. 1, pp. 413-414). Among the former, particular mention should be made of that sturdy Scot, John Gregg, and his four sons, James, John, William and Robert, and his son-in-law, William Gordon, all of whom were members of Indiantown Church, while among the immigrants from Ulster, Joseph Jolly stands out prominently.

The sister church, Aimwell, located on the same road, and some twenty miles nearer the coast, was founded in the decade between 1770 and 1780 by families from Williamsburg and Indiantown Churches, principally those of Hugh Ervin, John Ervin, Gavin Witherspoon and John Witherspoon (Howe, Vol. 1, p. 413).

Hence the real origin of both churches traces to the migration of Ulster Scots, who, settling at Kingstree in 1732, organized there in 1736 the Williamsburg Church, and thus es-

tablished Presbyterianism in Eastern South Carolina. Two of these pioneer founders of Aimwell, Hugh Ervin and John Ervin, became distinguished colonels in Marion's Brigade (Boddie, Williamsburg, p. 119), and another, Captain Gavin Witherspoon, was, as General Marion himself said, "an extraordinary soldier" (Howe, Vol. 1, p. 491).

Comparatively early in its history, Aimwell began to suffer from the removal of its most substantial members to other fields and from defections to other churches, and though it kept up the struggle for some years, it constantly declined, and as an organization became extinct about 1820, and its house of worship passed to the Baptists, who maintained it until about 1860 (Howe, Vol. 2, pp. 249, 344). Hopewell has likewise suffered, especially from removals, notably to Florence, but located, as she is, in a community of the greatest natural advantages and among a people of the very best stock and strongly loyal to the old faith, she has always stood out among the country churches of this Synod. As illustrative of the influence of family in this old church, Col. Howard records in 1897 that James Gregg and John Gregg were its first elders, and that from that date there had never been a time when a Gregg was not among its elders, and after the death of Ruling Elder Robert H. Howard in 1895, every office in the church was filled by one of that name, viz.: W. M. Gregg and D. B. Gregg, ruling elders, and Smilie A. Gregg, A. Stewart Gregg and S. McFadden Gregg, deacons. The same family has given to the ministry Rev. George Cooper Gregg, formerly of Salem, Sumter County, Rev. W. A. Gregg, formerly of Bishopville, S. C., and Rev. F. W. Gregg, D.D., now pastor of the First Presbyterian Church, Rock Hill, S. C., and whose godly father, D. B. Gregg, for many years faithfully served Hopewell as a ruling elder and the clerk of the Session.

The first house of worship at Hopewell was accidentally destroyed by fire shortly after its erection, the second soon replaced it, and remained until 1842, when the present house was erected just across the road from the original site, in order that such site might be devoted exclusively to a cemetery.

This church was probably organized as the result of the preaching of Rev. James Edmonds of Charleston (Howe, Vol.

1, p. 414), and up to the year 1790 was supplied by Revs. Robert McClintock, Thomas Reese, James Edmonds and Robert McColloch (Howe, Vol. 1, p. 492).

The first regular pastor appears to have been Rev. Humphrey Hunter, a native of Londonderry, though reared in Mecklenburg County, North Carolina, and a distinguished soldier of the Revolution (Howe, Vol. 1, pp. 589-593). On April 14, 1790, Hopewell and Aimwell presented to South Carolina Presbytery a petition for a candidate on trial, particularly mentioning Mr. Hunter. Subsequently, on October 1, 1791, a formal call from these churches was extended to him, signed by Thomas Wickham, Gavin Witherspoon, John Ervin, L. Derkins, Hugh Ervin, Thomas Cann, Jeremiah Gurley, Aaron Gasque, William Stone, John Gregg, Joseph Burch, Horace Davis, Joseph Jolly, James Thompson, James Hudson, Joseph Gregg, Thomas Hudson, John Cooper, David Bigem, John Orr, James Orr, J. Baxter, William Wilson, Henry Futhy, G. Bigham, Alexander Pettigrew, William Muldrow, Jr., James Cole, John Witherspoon, Thomas Canady and Robert Gregg. According to Col. Howard, in 1897, the descendants by name of only six of these signers were members of Hopewell, viz.: John Gregg, William Gregg, Joseph Gregg, David Bigham, William Wilson and Robert Gregg, a condition largely due to the extinction of some families and to removals to other sections.

Mr. Hunter accepted the call April 10, 1792, and was ordained and installed in Hopewell, May 25, 1792. His salary from the two churches was 120 Pounds, of which, the tradition is, Hopewell engaged to pay 50 Pounds. He remained as pastor until the latter part of 1795, when he removed to North Carolina, there to become an outstanding figure both as minister and physician until his death at Steele Creek (where he is buried) in 1827 (Howe, Vol. 1, pp. 590-593).

Hopewell was then without a regular pastor until 1800, during which time she and Aimwell were supplied by Revs. J. W. Stephenson, D.D., John Foster and John Cousar. From 1800 to the dissolution of Aimwell in 1820, the two churches had as joint pastors Revs. Duncan Brown, first supply, then

pastor (1800-1809), Daniel Brown (as supply, 1811), and Daniel Smith (1813-1820) (Howe, Vol. 2, pp. 72, 248-9). In 1821, Rev. John Harrington became pastor of Hopewell, and remained until 1827 (Howe, Vol. 2, p. 344). In the latter year, Darlington Church was established as a colony of Hopewell, and Rev. Nicholas R. Morgan became and remained the pastor of the two until 1832 (Howe, Vol. 2, pp. 344, 477). The joint pastors of these two churches for the next four years were Revs. Thos. R. English (1832-1834), Rufus W. Bailey (supply), Urias Powers (supply), and Julius J. DuBose (1836-1837) (Howe, Vol. 2, p. 478-9), father of Dr. Hampden C. DuBose, the famous missionary. (Entry by latter on Minutes of Session, Vol. 1, approving minutes as moderator of Presbytery, p. 35). In January, 1838, Rev. Joseph Brown became pastor of Hopewell and remained such until his death twenty-one years later, after a most fruitful ministry. He is buried in the Hopewell cemetery and a monument to his grave was erected by the congregation (Howe, Vol. 2, p. 635).

From the installation of Rev. Joseph Brown in 1838 for a period of more than sixty years, Hopewell had her own separate pastor. In June, 1906, the Effingham Church, a colony of Hopewell, was organized, and Rev. C. P. Coble, the pastor of the latter, became its pastor. Rev. A. E. Spencer, the successor of Mr. Coble, also served the Effingham Church, and so did the supplies, Revs. Head and Swicord. Reluctantly, in 1921, Hopewell consented to be grouped with Effingham, and in September of that year Rev. Paul D. Patrick was installed as joint pastor of the two churches, with his home at Effingham.

Since 1859, the pastors and supplies have been: Rev. D. E. Frierson, D.D., first supply, then pastor (1859-1871) (Howe, Vol. 2, p. 636); Rev. W. S. Plumer, D.D., of Columbia Seminary, and Rev. Dr. Neil of Pennsylvania, supplies (1871-1872); Rev. W. T. Thompson, D.D. (1872-1879) (Records of Harmony Presbytery); Rev. E. Geddings Smith (1880-1890) (Records of Harmony and Peedee Presbyteries); Rev. T. B. Craig (1891-1893) (Records of Peedee Presby-



tery); Licentiates D. M. Fulton (now of Darlington), W. A. Templeton, and Charles Montgomery, supplies (1893-1897); Rev. J. W. McClure (1897- 1900); Rev. F. A. Drennan, first as licentiate supply in the interim and then as pastor (1901-1904); Rev. C. P. Coble (1904-1908); Rev. A. E. Spencer (1908-1912); Rev. H. W. Shannon (1912-1915); Licentiate H. W. Head, supply (1915); Licentiate D. A. Swicord, supply (1916-1917); Rev. W. H. Johnson (1918-1920); Rev. J. V. Cobb, supply (1920-1921); and Rev. Paul D. Patrick (September, 1921 to date).

Of these, it is interesting to know that Revs. Humphrey Hunter, Duncan Brown, Daniel Smith, Thomas R. English, W. T. Thompson, E. G. Smith, D. M. Fulton and W. H. Johnson were ordained in Hopewell.

This is a list of pastors of which any church might be proud, all of them being men of piety and many of them ranking in the forefront of the leaders of their day.

Unfortunately, all of the records of the church were accidentally burned on May 13, 1896, and for the information prior to that date the sources are the History of the Presbyterian Church in South Carolina, by Rev. George Howe, D.D., the records of Harmony and Peedee Presbyteries, and a manuscript sketch of Hopewell written by the late Col. Richard G. Howard, whose second son, Robert H. Howard, was a faithful ruling elder in Hopewell until his death, and whose youngest son, F. Lee Howard, is now discharging the duties of the same office with credit to himself and honor to the church. For the period subsequent to 1896, the minutes of Session supply the material. From these several sources, the following information has been gleaned as to the elders.

James Gregg and John Gregg were among the first elders, and William Wilson, moving in from Salem, B. R., during the Revolution, became an elder (Howe, Vol. 1, pp. 414, 492). For the next thirty or forty years the record is blank, and then Dr. Howe supplies this as to the ruling elders and the periods of their service: Col. Samuel Bigham (1827-1836; removed to Alabama); Alexander Gregg (1827-1832); Capt. John Gregg (1827-1839); David Bigham (1827-1836); John

Cooper (1827- —); Samuel E. Wilson (1833-1836; removed to Mt. Zion, Sumter County); James McCown (1833-1861; removed to Florence); Wm. T. Wilson (1833-1866); William Britt, grandfather of Rev. Marion Britt of Atlanta, Ga. (1836-1837); Wm. Gregg, father of Rev. Geo. C. Gregg and grandfather of Rev. W. A. Gregg (1836-1837); John McClenaghan (1836-1844); James McPherson (1836-1859); Hector Cameron (1839-1860); Samuel Elijah Gregg, father of Rev. W. A. Gregg (1839-1883, from tombstone); J. Levi Gregg (1839-1859).

In 1855, the elders were James McPherson, James McCown, Hector Cameron, J. Levi Gregg, Samuel E. Gregg and W. T. Wilson (Howe, Vol. 2, p. 636). James McCown founded the Florence Church and became one of its first two elders in March, 1861. Evander A. Gregg and Dr. Reese Gregg were ordained elders in 1856. The former removed to Sumter, and the latter, as appears from his tombstone, died in 1884. Ezra M. Davis, Joseph E. McKnight and Dr. A. W. Ross were ordained elders in 1867. Mr. Davis removed to Florence in 1871, where he became an elder in 1874, and Dr. Ross removed to Florence in 1880. From the tombstone record, it appears Mr. McKnight died in 1869.

It appears that Wm. T. Gregg, A. Wilds Gregg, Thomas C. Gregg (died 1890), J. D. McCall (moved away, died 1906), W. M. Gregg, Robert H. Howard and David Brainerd Gregg in the period between 1870 and 1895, were ordained and served as elders. From the Minutes of Session, we learn that Mr. D. B. Gregg, after having served for more than thirty years, died in 1907, and that Mr. W. M. Gregg moved to Florence, where he was elected and served as elder during 1901, but returning to Hopewell, was reelected elder in 1902, and died in 1914. Other elders since 1896 have been: John S. Scott (1897, moved away); S. McFadden Gregg, ordained September, 1805—moved in 1907 to Florence, where he is now an elder in First Church; F. L. Howard, ordained August 11, 1907; J. S. McKenzie, ordained April 12, 1908; W. W. Bethea, ordained November 10, 1912; D. M. Gregg, ordained February 21, 1915, died April 3, 1922; H. Hubbard, ordained Feb-

ruary 21, 1915, removed in 1920 to First Church, Florence, where he is now an elder.

Dr. Howe, on the authority of Dr. Frierson, particularly mentions the outstanding qualities of W. T. Wilson, whom he characterizes as "a prince among his brethren," Samuel E. Wilson, J. Levi Gregg, Hector Cameron and Elijah Gregg (Vol. 2, pp. 478, 636); and Col. Howard pays this tribute to W. T. Wilson: "It was he who wrote a mss. history of Hopewell, who was a devoted Christian and an ideal ruling elder. He was a brother of the well-known and much-loved Rev. J. Leighton Wilson, D.D." This manuscript history was used by Dr. Howe. The beloved David Brainerd Gregg was noted for his piety and gentleness of spirit; and his cousin, Wm. M. Gregg, was strong and devout. The elders of this church today right worthily live up to the traditions of their noble predecessors.

As to the deacons, no definite information beyond 1895 is available. Col. Howard states that in that year the deacons were Smilie A. Gregg, A. Stewart Gregg and S. McFadden Gregg. Since that time, as appears from the Minutes of Session, the following additional persons have held this important office: D. M. Gregg (1902-1915), S. Moses Gregg (1905 to date), Wilson W. Gregg (1905, moved away, returned and re-elected 1912, again moved away), F. L. Howard (1905-1907), W. M. Gregg (1910 to date), C. L. Smith (1910, moved to Florence), Thomas M. Gregg (1912- —), J. S. McKenzie, Jr. (— moved away), W. C. Coleman (1923 to date), J. C. Godfrey (1923 to date). The officers at present are F. L. Howard, J. S. McKenzie and W. W. Bethea, ruling elders, and S. Moses Gregg, W. M. Gregg, W. C. Coleman and J. C. Godfrey, deacons.

Through all the history of this congregation, two things are marked: (1) Their belief in and practice of revivals; and (2) their aggressive activity, especially in the home mission field. Instead of dying of dry-rot, as many country churches have done, this church in consequence of these policies, despite the fearful inroads on her resources by removals to other fields, is still a vital force in the religious world. The strong church

in Darlington, founded in 1827, the stronger church in the rapidly growing city of Florence, founded in 1861, a church of some seven hundred members and the largest east of Columbia and the growing country church at Effingham, founded in 1906, are all her children, and not content with having given to the world such daughters, she is, under the leadership of her aggressive pastor, Rev. Paul D. Patrick, still striving to reach and build up the waste places that remain. In carrying out this home mission work, she joined with Effingham in the summer of 1925 in the employment of Mr. Eugene C. Beckman, a student for the ministry, as assistant to the pastor.

Dr. Howe makes mention of the camp meetings of early days and states that the last held in this church was in 1836 (Vol. 2, p. 479). He also calls attention to the revivals and their good fruits during the long pastorate of Rev. Joseph Brown and that of Rev. D. E. Frierson, D.D. (Vol. 2, pp. 635). Many such revivals have been held in recent years, and especially during the present pastorate. Among these should be mentioned that conducted by Rev. George M. Wilcox of Bennettsville in the summer of 1922, those conducted by Rev. J. B. Green, D.D., of Columbia Seminary in the summers of 1923 and 1924, and that conducted by Dr. F. W. Gregg of Rock Hill in the summer of 1925. All of these resulted not only in substantial accessions to the membership, but in renewed zeal for the work.

In the ante-bellum days, members of this church were solicitous as to the spiritual welfare of their slaves, and the present house of worship was built with a spacious gallery to accommodate the members of the negro race. A portion of this has recently been converted into class rooms for the Sunday School, but a large section has been preserved, and the colored folks fill it to overflowing now during every revival in this old church, even though the roll of the church no longer contains the name of a colored member.

The membership in 1841 was 115 white and 136 colored; in 1849, 126 white and 46 colored; and in 1858, 120 white and 100 colored (Howe, Vol. 2, pp. 635-637). In 1897 the membership was 115, and at present (1925) it is 134—apparently

the largest white membership in its history. While this is true, it must be remembered that the old church in the early days was largely made up of well-to-do planters who owned many slaves, and therefore the congregation was much wealthier in former years than at present. But the old spirit is still here, and this old mother church, one hundred and fifty-five years young, full of life and useful vigor, is doing a noble part in winning the world for the Lord and His Christ. May God prosper her in this great mission, and make her future years as fruitful as those that have gone!

### Jefferson

This church organized Feb. 19th, 1888, by Rev. Jno. G. Richards an Evangelist of Harmony Presbytery with 22 members.

The following have served as pastors: Rev. S. E. Bishop, Rev. M. C. Arrowood, Rev. W. B. Allison, Aug., 1897 to May, 1898; Rev. T. C. Ligon, May, 1898 to Nov., 1901; Rev. J. M. Harris, Sept., 1902 to Dec., 1906; Rev. A. W. White, March, 1907 to Oct., 1919; Rev. W. H. Johnston, June, 1921 to Feb., 1926.

The first officers of the church were: Elders, G. N. Clark and N. F. Graham.

Deacons, W. A. Clark and Alex. Johnson.

Later elders were: J. F. Miller, Dr. G. W. Gregory, D. E. Clark, E. E. Ellis, J. L. Lowry and C. H. Lowry.

Later deacons were: J. L. Lowry, A. E. Johnson, E. J. Clark, C. H. Lowry.

The following officers are now serving the church: Elders, W. W. Miller, R. W. Shannon, E. J. Clark (Clerk), J. T. Middleton, J. C. Kirkley and Dr. J. E. Thomas. Deacons, W. M. Miller, W. C. Lowry, E. R. Miller (Treas.), C. L. Thomas and D. H. Douglass. Supt. Sabbath School, W. W. Miller, Asst. Supt., J. T. Middleton, Sec., W. C. Lowry, Treas., D. H. Douglass.

This church has 82 members at present and owns a nice church building and owns jointly with Rocky Creek and McBee Churches a nice manse here at Jefferson. We have been without a pastor since Feb., 1926.

### Kentyre Presbyterian Church

This church is an offspring of Little Pee Dee Church; located about six miles east of Dillon. Its membership is about 150; organized by commission of Harmony Presbytery in 1871, it is now in Peedee Presbytery. It has always been a substantial country church and has done a good work all through the years, etc. Among the charter members are the names of McQueen, McDaniel, Murphy, Carmichael, Stafford, Williamson, McEachern. The first elders were: Neill McDuffie, W. W. McIntyre, M. C. Carmichael, J. B. McIntyre, and J. W. Williamson. The first deacons were: D. C. Carmichael, D. Campbell and J. S. Murphy. In the early history of this church a request came from the negroes asking for an organization among them, but this church invited the negroes to join with them which they did. This incident is interesting and shows the fine spirit of this congregation. Her ministers were Dunlop, McDuffie (D), Cousar, Brearley, Wilson, McQueen, Wallace, Zenow, Buckner, Bailey, Atkins.

### Kingston, Conway

In January, A. D. 1858, the erection of the church edifice was commenced on the site of the village burial ground said by some of the oldest inhabitants of the district to have been the site of a Presbyterian Church before the War of the American Revolution.

Objection being made to the occupation of this site, the same was changed to a lot of land then occupied by Mrs. Jane Norman, who generously offered its use for the purpose. (This lot was an adjoining one to the village burial ground and on which the present church still stands).

The corner stone of the church was laid May 3rd, A. D. 1858, with appropriate ceremonies by Harry Lodge, A. F. M.

On the 30th of May, A. D. 1858, the church was opened for the first time for religious service, and a church organized by admission on examination by T. R. English, Evangelist of Harmony Presbytery, of the following persons, to wit: Mrs. Thos. W. Beaty; Mrs. S. Pope; Samuel Pope; Jos. T. Walsh and by certificate, Miss M. J. Mack.



Samuel Pope and Jos. T. Walsh were duly elected ruling elders, and on the same day publicly ordained. The organization took the name of Kingston Church.

Subsequently to this occasion the Rev. Thos. C. Fulton, Rev. P. E. Bishop and Rev. D. E. Frierson, supplies from Harmony Presbytery performed Divine Services in the church.

On the 27th of Nov., A. D. 1858, church was again visited by the Rev. T. R. English and on the next day the Ordinances of Baptism, the Sacrament of the Lord's Supper, were for the first time observed therein. On this occasion also, the church edifice was dedicated to the worship of the Most High God.

Thus, under the most unfavorable circumstances, in a territory hitherto unknown to Presbyterian influence and in the face of much opposition from within and without, a neat and commodious house of worship was erected and paid for, a church organized, and the Presbyterian banner of gospel truth unfurled to the Breeze. That all the Glory and the Praise be unto God in the Highest, Our Creator, Preserver and Bountiful Benefactor, who works in a mysterious way His wonders to fulfill.

As far as human agency is concerned, the erection and establishment of Kingston Church may be ascribed to the energetic effort of the Rev. T. R. English and of the Committee of Domestic Missions of Harmony Presbytery and the benevolent aid of individuals within the bounds of Harmony Presbytery.

Ministers in charge: L. W. Curtis (supply), Nov. 27th, 1858; C. H. Wilson (supply), June, 1859-Dec., 1859; W. A. Gregg (supply), June 3rd, 1860-May, 1861; (ordained and installed pastor May 19th, 1861; served as pastor 1861-Oct., 1868; J. G. Hall, student at Theological Seminary, Columbia, S. C., labored with this church during the summer of 1872; J. J. Anderson, student as above, labored with this church during summer of 1873. J. J. Anderson served this church from June, 1875 to October, 1875.

S. E. Bishop, Licentiate of Harmony Presbytery, began to supply this church under the direction of the Domestic Committee in June, 1880, preaching twice a month. J. E. Dunlop



(supply), May 28th, 1881-1882. From 1882-1885, no regular supply; W. C. Smith, May, 1885-1886; Geo. W. McMillan, 1887-1892. From 1892-1894, no regular supply; H. B. Zernow, 1894 (supply). From 1895-1898, no regular supply; J. A. Wilson, 1898-1899; James Russel, 1900; C. E. Robertson, 1901-1905; A. S. Doak, 1906-1913; D. B. Green, student of Theological Seminary, Columbia, S. C. (supply), 1914-1915; J. M. Lemmon, June 1st, 1915, to the present.

Charter members: Mrs. Thos. W. Beaty, Mrs. Samuel Pope, Miss M. J. Mack, Samuel Pope, Joseph T. Walsh. Ruling elders: Samuel Pope, Joseph Walsh.

The church has had a slow but steady growth, the present membership being one hundred and seven active members.

October, 1925, we have four ruling elders and five deacons.

Elders: D. T. McNeill, Paul Quattlebaum, L. D. Magrath, J. M. Marlow. Deacons: M. G. Anderson, A. W. Barrett, M. W. Cook, J. L. Griffn, J. B. McMillan.

### Lamar

Lamar Church was organized October, 1907, by Peedee Presbytery; Commission consisting of Rev. John G. Richards, E. C. Bailey, C. P. Coble, and elder John McSween. Charter members: M. J. McInnis, G. W. Stith, J. C. Odom and wife, Irene Odom, Lottie Odom, Walter Odom, T. W. Mims, Mrs. E. G. Mims, Frank P. Copeland, Polly Woodham and Mrs. Lou Andrews. There were elected as deacons: F. P. Copeland, A. M. Reynolds and G. M. Reedy. F. P. Copeland was afterwards made an elder.

M. J. McInnis was elected and installed ruling elder at the time of organization. Rev. C. P. Coble preached the dedication sermon at night. It is interesting to note that the building was built and paid for before its organization.

From the very beginning of this church up to the present writing, Elder M. J. McInnis has been an active, earnest and liberal supporter, Christian worker, and efficient elder of this church. Rev. H. M. Brearley, prior to the organization of this church, by invitation of M. J. McInnis, visited and preached in the Methodist Church and was very active in prosecuting the

work and assisted in securing the funds to build the church.

Some of the contributors were: Rev. H. M. Brearley, John McSween, Dr. G. G. Palmer, Duncan McKenzie and W. H. Keith.

On the first Sunday of January, 1906, a Sunday School was organized with M. J. McInnis as Superintendent which work has continued to the present day with Mr. McInnis as Superintendent.

The following ministers have served this church: H. M. Brearley as supply; Rev. E. C. Bailey began preaching in 1907 in connection with his pastorate at Timmons ville during whose ministry the membership numbered twenty-seven. In 1913, Rev. J. P. Anderson was installed as pastor of this church and served several years, after which the following served as supply: Rev. H. G. Bedinger, Rev. John McSween, Jr., and Seminary students, F. W. Langham and W. D. McGinnis. Elders of this church are Mr. M. J. McInnis (Clerk of Session), and Mr. Frank Copeland. The deacon is Mr. A. M. Reynolds.

### Latta

In the year of 1892, a request was sent to Peedee Presbytery by certain members of Dunbarton Church, who lived near Latta, asking for the organization of a church at Latta. The Rev. H. B. Zernow presented the request and a commission was appointed, who, on April 9th, 1893, organized the Latta Presbyterian Church. C. L. Willis was elected elder, and T. L. Bass was elected deacon, who were ordained and installed. For several years the church barely existed, having preaching only occasionally. Among the early members Mrs. Flora Bethea, Mrs. Louise McCall, and Mrs. S. Pope were conspicuous for their loyalty in keeping the church going.

In the year of 1899 the Rev. J. A. Wilson took charge of the church which was then meeting in the Baptist Church and began to get ready to build. There were no wealthy members and the stress of hard times was so great that the members never knew where Mr. Wilson obtained the means to erect the building, but he builded so well that the church stands today, a comfortable good building. It has been suggested that the

church should be called the J. A. Wilson Memorial. The church was dedicated the last Sunday in October, 1900. In 1918, during the pastorate of Rev. D. B. Green, a Sunday School room was added to the church.

Those who have been pastors are: Revs. D. B. Green, A. J. Howell and E. C. Bailey.

Those who have supplied were: Revs. J. A. Wilson, E. C. Bailey, Robert Grant, S. H. Hay, Robert Clayman, S. R. Hope and W. H. Eubank. The church is now being supplied by Rev. J. M. Holladay of Marion, S. C.

### Little Chapel

The church of this name was organized at Murrel's Inlet, with twenty-nine members and received into Pee Dee Presbytery in 1925. Two elders and four deacons were installed. This organization was the result of the efforts of Rev. J. M. Lemmon, pastor of Kingston Church at Conway.

### Little Pee Dee

Due to the loss of records, the early history of this church is not certainly known. It was organized and received into Harmony Presbytery in 1820, though a later date, 1838, has been named. Originally it was in Marion County, but now in Dillon near the Little Pee Dee River. It was removed to this site in 1851. Its membership was never large but it has furnished, during the past years, valuable membership to other congregations. Among the early members were, J. C. McIntyre, Dougald McIntyre, Joseph McIntyre, John Carmichael, Malcolm Carmichael, also the Campbells, Rays, Staffords and Clarks. Among the ministers who have served this church were a Scotchman by the name of McIntyre and later ministers by the name of Frierson, Sutton, Brown, Cousar, Dunlop, Brearley, McDuffie, McQueen, Zernow, Wilson, McNaul, Buckner and Atkins. Among early elders were, Arch Carmichael, Michael Carmichael, Dan Carmichael and Neill McDuffie.

### Little Rock

This church was organized November 14, 1885, by a commission of Harmony Presbytery, but now located within Pee Dee Presbytery. It is located in the town of Little Rock, but this church being near other Presbyterian churches, and having only a few members, services are held there only occasionally. Among the ministers who served this church as supply and pastor were Revs. Dunlop, Brearley, Cousar, Wilson, Buckner and McSween. D. W. McLaurin was the first elder, and L. N. Alford was deacon. It appears that this church saw its best days the first decade of its existence, but gradually declined to its present status. Among the members at first were the names of Gasque, Alford, Stackhouse, Carmichael, Hamer Ward, et al. The Rev. J. L. Girardeau, D.D., preached the dedication sermon. It was one of his masterpieces. People came for miles to hear this Biblical lawyer and poetical logician.

### Loris

Loris Presbyterian church was organized by Rev. E. S. Watson, Evangelist of Peedee Presbytery in Horry County, November 2, 1924, in Loris Methodist church building, with eight members, two men and six women.

Names of the charter members: W. D. Graham, ruling elder, George M. McNabb, Miss Katherine Richardson, Mrs. M. J. Bullock, Mrs. E. J. Carter, Mrs. Harriet Elliott, Mrs. W. D. Graham, Mrs. E. S. Watson.

The church has steadily grown in strength and membership until now at less than two years of age it has twenty-five members, a live Sunday School, and a mid-week prayer meeting.

Rev. E. S. Watson has supplied the church from its organization until now.

Rev. P. D. Patrick and Mr. D. H. Buie held an evangelistic meeting here in April, 1926. As a result of this meeting seven joined on profession of faith and five by letter, and the entire membership revived.

The Loris Church has prospects of a bright future.

### McBee

On June 12th, 1901, a commission of Bethel Presbytery, consisting of Rev. T. C. Ligon, the Rev. S. C. Caldwell, and ruling elder, George W. Gregory, met at McBee, S. C., and organized a church with ten members.

Mr. Alexander Bolin and Mr. J. E. Sowell, Sr., were elected, ordained and installed elders, and Mr. J. E. Sowell, Jr., was elected deacon, and he was ordained and installed on the 30th of June, 1901.

This church was placed with the Jefferson group, and was served by the Rev. T. C. Ligon until the spring of 1902.

Rev. J. M. Harris served the church from July, 1902, to November, 1906. The outstanding event of this period was the putting up of the church building, which was occupied for the first time in May, 1903.

Rev. A. Walker White served the church from the 1st of January, 1907, to the middle of June, 1920, when failure in health compelled him to give up the active work.

The outstanding events of this period were, first, seventy-seven members received into the membership of the church on confession and by letter.

Second, the transfer of this church from Bethel Presbytery to the Presbytery of Pee Dee in April, 1914.

Third, the giving out of a colony of nineteen to form a church at Patrick, S. C.

Fourth, the ordination and installation of Mr. Sidney Adams and Mr. H. R. McLeod as elders on April 7th, 1912, and the ordination and installation of Mr. W. J. Ferguson and Mr. S. M. Patrick as deacons on October 5th, 1913. Rev. W. H. Johnston served this church from June 1st, 1921, to February, 1926.

The outstanding events of this period were: 1st. Thirteen received into the church on confession and by letter. 2nd. The ordination and installation of Mr. W. J. Ferguson as elder on the first Sunday of February, 1924, and the ordination and installation of Messrs. E. Meares, S. D. Sexton and David L. White as deacons on the same date.

This brings the history of this church up to February, 1926.

Prepared from the records by Rev. A. Walker White.

### McColl

In the early settlement of the country Red Bluff Presbyterian Church was founded by Scotch emigrants in Marlborough District, South Carolina, near the margin of Little Pee Dee River. This continued a large and flourishing church till about the year 1835, when a new house of worship was erected in Richmond County, North Carolina. The organization was moved, and the name changed to Smyrna.

A portion of the church and congregation was displeased with this arrangement, and never ceased to desire the erection of another church at the old location. In 1857, permission was obtained to use the Red Bluff Academy for public worship until a new house of worship could be erected, and arrangements made with Rev. A. D. Campbell, an invalid minister in Marlborough, without charge, and with Rev. P. E. Bishop, Pastor of the Presbyterian Church at Bennettsville and Great Pee Dee to preach at the school house or Academy once a fortnight, on Sabbath afternoons.

Soon after this, measure was taken to erect a house of Worship at or near the Red Bluff, and in September a petition was signed by the following persons, viz.:

L. L. McLaurin, J. N. Alford, P. S. Hubbard, D. M. Sinclair, John M. McCall, Duncan Douglass, Christian McCall, Matilda Hubbard, Effy McLaurin, Mrs. Douglass, and Mrs. McIntyre. This was sent up to Harmony Presbytery at its Fall meeting, at Salem, Little River, requesting that the signers be organized into a Presbyterian Church, to be taken under the care of Harmony Presbytery. This petition was granted and Rev. P. E. Bishop and James Cousar were appointed a committee to organize said church. This was done by the above committee on Saturday the 27th day of February, 1857. Capt. L. L. McLaurin and J. N. Alford and Duncan Sinclair were elected, ordained and installed elders of the newly organized church.

First Sessional record made Feb. 28, 1857. Rev. J. A. Cousar, moderator; Dr. J. N. Alford, clerk of Session.

Second Sessional record made June 12, 1859, Rev. Thomas R. English, moderator pro tem. At this meeting is the first

record of any additions to the church, when the following were received upon a satisfactory examination as to their faith and repentance: Henrietta McLaurin, and Mary Jane McLaurin, and John McKinnon received by letter.

During the year 1859, there are only three other meetings of the Session recorded. July 10th, Nov. 8th and Nov. 26th. At the first meeting, Rev. W. B. Corbett was moderator pro tem, and at the other two Rev. J. A. Cousar was moderator pro tem.

During the year 1860, only one meeting of the Session was recorded, this being Oct. 3rd, at which time the Sessions of Red Bluff and Carolina Churches met in joint meeting, and elected a delegate to represent the two churches in the next meeting of Presbytery. No moderator mentioned, and J. N. Alford was clerk of the session.

The next Sessional record was May 4, 1861, with Rev. H. M. Brearley, moderator.

In a meeting of the Session, June 23, 1861, John McKinnon is mentioned as an elder.

Dr. James N. Alford served as clerk of Session from February 28th, 1859, until September 1st, 1861. John McKinnon being elected as clerk of Session September 1st, 1861.

Rev. H. M. Brearley was moderator from May 4th, 1861, to November 23rd, 1862. No minutes recorded from November 23rd, 1862 until November 14th, 1863, at which time Rev. C. H. Wilson was moderator.

Three meetings recorded in 1864, at which Rev. A. McQueen was moderator.

One meeting in 1865, at which Rev. H. M. Brearley was moderator.

John McKinnon, acted as clerk of Session from Sept. 1st, 1861, through 1865.

Samuel G. Hubbard first mentioned as elder, April 28, 1866, and was then mentioned as clerk of Session, with Rev. H. M. Brearley, moderator. Samuel G. Hubbard served as clerk of Session from April, 1866, to October, 1871.

Rev. H. M. Brearley was moderator from November, 1865, to October, 1870.

July 17, 1870, H. L. McLaurin, John Parish, and Kineth Chisolm are mentioned as elders.



Rev. Joseph Evans, mentioned as moderator, October 22nd, 1871. John Parish, clerk of Session, from October 22nd, 1871, to March 30, 1872.

Meeting of Session, March 30th, 1873, Rev. J. A. Cousar was moderator and S. G. Hubbard, clerk of Session.

First record of call of pastor was October 5th, 1873 at which time Rev. J. A. Cousar was called.

S. G. Hubbard acted as clerk of Session from March, 1873, until March 14th, 1875.

John Parish, acting clerk from June 15, 1875 to March 28, 1880.

S. G. Hubbard, acting clerk from April, 1880 to October, 1881.

Rev. J. A. Cousar, pastor from March, 1873 to March, 1881.

D. S. McAlister, moderator, April 21, 1881.

R. S. McLucas was ordained and installed as an elder, and Luther McLaurin and John M. Sinclair were ordained and installed as deacons February 12, 1882. This is the first account of any deacons.

John Parish elected clerk of Session, February 26th, 1882, and served until March, 1889.

J. F. Willis was elected ruling elder, October 22nd, 1887, and served until his death, in December, 1920.

Rev. D. S. McAlister was pastor from April, 1881, until March, 1889.

Rev. W. B. Corbett was moderator of the Session from September, 1889, until September, 1893.

H. L. McLaurin first mentioned as clerk of Session September, 1889, and served as clerk from that date until April 14, 1917.

The organization was moved to McColl about 1889.

Rev. W. B. Arrowood was moderator from April, 1894 to June, 1897.

Rev. C. E. Hodgins, pastor from June, 1897 to December, 1898.

W. T. Willis was ordained and installed deacon September 10, 1898, and served until his death in the early part of 1924.

Rev. W. S. Porter, moderator, from December, 1889 until June, 1902.

J. D. Morrison was ordained and installed elder and Angus McGregor was ordained and installed deacon in November, 1900.

Rev. H. M. Dixon was elected pastor September 1st, 1902, and served as pastor until September, 1907.

J. F. McKinnon served as deacon from about 1865 until his death in November, 1906.

L. M. Morrison was elected ruling elder January 24, 1904.

A. W. Morrison and D. L. McLaurin were elected deacons March 17, 1907.

Rev. J. J. Brown was pastor from November, 1907, until October, 1911.

New brick church building erected in 1909 and name changed from Red Bluff to McColl Presbyterian Church.

Rev. J. J. Harrell was pastor from March, 1912, until November, 1919.

M. M. Inabinet was ordained and installed ruling elder September 29, 1912.

J. M. McLaurin and Robt. Chapman were ordained and installed deacons the 3rd Sabbath in May, 1913.

L. M. Morrison was elected superintendent of Sunday School September 3rd, 1916, to succeed J. F. Willis, resigned, who had served in this capacity for a long number of years, supposedly at least forty, he being the only superintendent remembered by the oldest members of the church, there being no record of his election.

L. M. Morrison was elected clerk of Session, April 14, 1917, to succeed H. L. McLaurin, resigned, and who had served continuously since September, 1889, 28 years.

Rev. J. A. Caligan was elected pastor, May 23, 1920, and took up the work on first Sunday in July, 1920.

On August 29, 1920, D. L. McLaurin and J. D. Morrison were elected ruling elders, and J. H. Weatherly and R. Brown McCallum were elected deacons.

C. S. McLaurin was elected deacon September 12, 1920.

On Sabbath, September 19, 1920, the newly elected officers above mentioned, D. L. McLaurin, J. D. Morrison, John H. Weatherly, R. Brown McCallum, and C. S. McLaurin were duly ordained and installed.

## PASTOR AND OFFICERS AT PRESENT TIME, FEBRUARY, 1926.

Pastor, Rev. J. A. Caligan.

Elders, H. L. McLaurin, J. D. Morrison, L. M. Morrison, M. M. Inabinet, D. L. McLaurin.

Deacons, Luther McLaurin, C. S. McLaurin, J. M. McLaurin, J. H. Weatherly, R. Brown McCallum.

L. M. Morrison, Clerk of Session; C. S. McLaurin, Treasurer.

Resident members, 92; Non-resident members, 19; Total membership, 111.

### Marion

A few Presbyterians and their families had for many years resided at Marion Court House. In October, 1841, the Presbytery of Harmony sent out David E. Frierson, licentiate, as a domestic missionary to preach at this place, at Little Peedee Church and the station at Reedy Creek.

Mr. Frierson continued to preach at Marion Court House two years, but no efforts were made to build a church as the number of Presbyterians was small. For several years afterwards the Presbytery of Harmony sent occasional supplies to this place until the year 1850, when Mr. Frierson was again sent to supply the station at Marion village. During the year 1849 efforts had been made to obtain subscriptions for a church building, and the friends of the enterprise had made considerable progress in raising subscriptions. In the year ensuing the subscriptions were considerably enlarged and a contract for a neat and commodious church was made. In February, 1852, it was received and dedicated to the service of Almighty God.

On the same day that the new edifice was dedicated, a church of six members was organized by a committee of Presbytery appointed for that purpose, consisting of Revs. I. C. Coit, W. Brearley, and Joseph Brown. One member, Mr. Arch Carmichael, of Little Peedee Church, was ordained elder. The other members were: Margaret Carmichael, Little Peedee; Rebecca E. Frierson, Great Peedee; Sophia E. McIntyre, Hopewell; Duncan J. McDonald, Smyrna, N. C.; David Gibson, Dalry, Scotland (Kirkcudbright County).

The following ministers have served the church: Rev. D. E. Frierson, 1852-1859; Rev. J. E. Dunlop, supply, 1859; Rev. J. D. A. Brown, 1860-1865; Rev. J. E. Dunlop, 1866-1882; Licentiate W. B. Jennings, 1882; Rev. W. B. Corbett, supply, 1883-1885; Rev. J. E. Dunlop, supply, 1889-1891; Rev. H. B. Zernow, 1891-1897; Rev. T. H. Newkirk, 1897-1905; Rev. C. P. Parker, 1907-1909; Rev. Sam. H. Hay, 1910-1916; Rev. J. M. Holladay, D.D., 1916.

During the pastorate of Mr. Parker the plans for a Manse were completed and the house built at a cost of \$5,000.00.

After Mr. Hay became the pastor improvements to the church building were made by addition of Sunday School rooms in the rear, and remodelling the main auditorium, with modern pews also installed. These improvements cost about \$4,000.00.

Under the present pastor a Pipe Organ was purchased, and a lot, a part of the Manse property, paid for. The women of the church have built a house upon this lot, and the cost of this house will be paid for in a few years. The following are the officers at present: Elders W. D. Carmichael, J. W. Johnson, Clement Lane, J. A. McQueen, W. J. Selby. Deacons: Nathan Evans, C. B. Fleetwood, John O. Gasque, Jas. S. Johnson, W. F. Miles, Wm. Martin, W. B. McColl, G. A. McIntyre, Dr. S. M. Witherspoon

### Marlboro

In the spring of 1920, Mrs. O. H. Wood requested the session of the Presbyterian Church of Blenheim of which she was a member, to open a mission at Marlboro. In accordance with this request Dr. D. McIntyre, the pastor, visited the field and found a number of adults and children that were not reached by any church. Arrangements were made to conduct services in an empty store, belonging to the Brick Company, once a month. The meetings were well attended from the beginning. A Sabbath School was soon organized with Mrs. Julian Matheson as superintendent and Mrs. Wood and Mrs. J. S. Calhoun as teachers. After this, services were established every two weeks. Rev. Geo. M. Wilcox of Bennetts-

ville, preaching every third Sabbath afternoon and Dr. D. McIntyre every first Sabbath night.

On November 12, 1922, Dr. D. McIntyre began a series of special services. The meetings were well attended and many were led to give their hearts to Christ and began a new life. A strong sentiment prevailed in favor of organizing a church. Accordingly a petition was signed and presented to the Presbytery of Peedee, April 23, at Bennettsville. The Presbytery appointed the following commission to organized it if the way should be clear: Dr. A. G. Buckner, of Clio, Rev. G. M. Wilcox of Bennettsville and Dr. D. McIntyre and Elder John R. Townsend of Blenheim.

On May 6th, 1923, the commission met at Marlboro and after looking over the situation decided to proceed with the organization; Dr. D. McIntyre presided. Dr. A. G. Buckner preached the sermon and Rev. G. M. Wilcox acted as clerk and propounded the constitutional questions. The following members were received into the church: By letter, O. H. Wood, F. Wood and Mrs. J. S. Calhoun; by profession of faith, John S. Calhoun, Clarice Calhoun, C. W. B. Peyton, Mrs. C. W. B. Peyton, Rosa Lee Peyton, Lily Belle Peyton; Mrs. C. W. B. Peyton, Rosa Lee Peyton and Lily Belle Peyton were baptized.

On motion John S. Calhoun was unanimously elected elder, was ordained and installed.

The new organization was named the Marlboro Presbyterian Church.

### Mullins

On November 27, 1899, a commission composed of Rev. Melton Clark, Rev. T. H. Newkirk, and Rev. J. A. Wilson, Presbyterian Evangelist, met in the Mullins Baptist Church and organized the Presbyterian church with the following members: J. M. Andrews, J. W. McCoy, A. M. Nicholson, Mr. and Mrs. C. J. McCall, Mr. and Mrs. J. W. Sinclair, Mrs. W. McG. Buck, Mrs. R. Love, and Mrs. Eugene Gilchrist. Chancellor Johnson and Judge J. D. McLucas of Marion assisted in installing J. M. Andrews and J. W. Sinclair as elders and C. J. McCall as a deacon. Evangelist Wilson rode his bicycle from Dil-

lon over eighteen miles of sandy road to hold services for this little band which met once a month in the Baptist Church.

Here in 1900 a lot was purchased and, due to the generosity of friends, plans were completed for the erection of a house of worship. On March 17, 1900, the building had reached such a stage in its completion that it was possible to hold services in it. Rev. E. C. Bailey delivered an eloquent sermon, after which a Sunday School was organized. Mr. Bailey preached until 1906 when C. P. Parker, W. R. Prichett, and S. H. Hay were supplies. In 1911, Rev. S. R. Hope accepted the call as permanent pastor and during his ministry the manse was built. He served the church faithfully until 1916 when he resigned to accept a call to Walterboro. Then D. B. Green and J. S. Garner from Columbia Seminary supplied until Mr. Garner accepted the call, his pastorate to begin after he had completed a graduate course at Princeton. In the meantime Dr. J. M. Holladay, who has always been a true friend of the church, supplied.

In the summer of 1917 with the return of Rev. J. S. Garner the church began to increase its membership and continued to grow along all lines. The Sunday School grew so rapidly that it was necessary to build Sunday School rooms in 1921. In December, 1924, Mr. Garner accepted a call to Mebane, N. C.

During the months that followed Thos. C. Bryan supplied the church and accepted the call in March, 1925, his pastorate to begin in September when he returned from a trip abroad. The installation of Mr. Bryan in May, 1925, was most impressive, the charge to the pastor being given by his father, Rev. J. A. Bryan, D.D., of Birmingham, Ala. The church is moving steadily forward under his able leadership.

### Patrick

In the fall of 1908 Rev. A. Walker White, pastor of the Jefferson group of churches, met with Mr. S. O. Goodale, of Patrick, on the train, who in reply to Mr. White's inquiry as to what church privileges the people of Patrick had, stated there were none.

As a result of this conversation, Mr. White was invited to preach at Patrick the following fifth Sunday, this being the only Sunday at his disposal. Mr. White came on Wednesday and preached each night and twice on Sunday, in a small school house. The following members were received by letter and their names placed with the McBee church: D. F. Buie, Mrs. M. Julia Buie, S. O. Goodale, and Mrs. Annie E. Goodale.

Mr. White continued to preach in the school house each fifth Sunday until Mr. Goodale fitted up a large hall over his store and invited Mr. White to use it, which he did until the Baptist church was built, when the pastor, Rev. J. M. Sullivan, invited Mr. White to use it as our place of worship, which was continued until September, 1925.

From time to time other names from Patrick were added to the McBee Church until 1914 when nineteen members presented a petition to Presbytery asking to be organized into a church, which was done on November 27th, 1914, by a commission appointed by Presbytery, consisting of Rev. A. W. White, Rev. A. H. McArn, Rev. T. F. Haney and Ruling Elder J. E. Sowell. After a sermon by Mr. McArn from Acts 13:36, the church was organized and the following officers were elected, ordained and installed: D. F. Buie and H. D. Crosswell, Elders and D. M. McNair, Deacon.

Mr. White continued to serve the church until his health failed in June, 1920, from which time until May, 1921, the church was served by Rev. E. H. Bird, a student from Columbia Seminary. From June, 1921, until the present date, November, 1925, the church has been served by Rev. W. H. Johnston.

On December 12th, 1924, Mrs. M. S. McKinnon and Mrs. J. H. Thornwell of Hartsville organized a Ladies Auxiliary.

The members feel very grateful to Mrs. McKinnon for her untiring efforts in helping to secure financial aid to build our church.

On the second Sunday in September, 1925, we held our first service in our church, services being conducted by Rev. G. M. Wilcox, assisted by Rev. A. W. White and the pastor, Rev. W. H. Johnston.



### Reedy Creek

A community of Presbyterians on Reedy Creek, Marion District, now in the County of Dillon, South Carolina, in the year A. D. 1841 signified their willingness to be organized into a church. Rev. Joseph Brown was requested to come and organize the church. All the persons who formerly were members of Ashpole Presbyterian Church, North Carolina, and Red Bluff (now dissolved) congregation desired to be associated together in a new congregation. A list of their names was taken and Mr. Brown proceeded to organize them. The members thus associated as a church elected as elders, Mr. James L. Alford and Mr. Archibald McGill. Mr. McGill was formerly an elder of the Red Bluff Church.

The body thus organized was then declared by Mr. Brown to be a church of Jesus Christ to be known by the name of the Reedy Creek Church.

The following pastors have served this congregation:

Rev. H. M. Brearley, S. S., 1843-1859, 1873-1888; Rev. James A. Cousar, pastor, 1859-1873; Rev. D. E. Frierson, pastor; Rev. D. S. McAlister, supply, 1888; Rev. John G. Richards, supply pastor, 1892-1909; Rev. J. J. Douglass, supply, 1910-1918; Rev. Dougald McIntyre, pastor, 1919-1924; Rev. E. C. Bailey, supply, 1924, still serving.

#### LIST OF ELDERS

James L. Alford, Archibald McGill, Neil R. Currie, Yancey B. Howell, D. T. Hargrove, N. P. Rankin, Neil A. McLeod, W. H. Steed, A. C. Sinclair, Eli Manning, Brown McCallum, Arthur N. McCallum, J. L. Weatherly, H. N. Cousar, J. A. McLeod, Daniel Sinclair.

#### LIST OF DEACONS

Walter S. Alford, Wm. D. Carmichael, J. L. Weatherly, H. C. Cousar, Clarence McLaurin, D. D. McRae, Daniel Sinclair, E. A. McCarmac, R. M. Evans, J. L. Alford.

### Rocky Creek

Rocky Creek started as a preaching point about the year 1848. It was then in Harmony Presbytery, and a branch of Pisgah

Church, now called White Oak, some 12 miles east of Rocky Clerk. Later the work was transferred to Peedee Presbytery, then to Bethel, and again to Peedee.

John Graham was instrumental in the beginning of preaching at this chapel. The following families were living in the immediate neighborhood of the chapel: Alexander Campbell, Duncan Campbell, Edward Clark, Alexander Graham, John Graham, John Johnson, and a few individuals—all members of Pisgah Church. Alexander Graham and Charles McFarland were elders residing in the chapel parish.

About the year 1883 a new frame building was erected some three miles west of the old log chapel, on the Camden Road, near the home of A. E. Johnson. The erection of this building was made possible by the liberality of two maiden ladies, devoted Presbyterians, Katie and Christian Johnson. Rev. Robert Bradley was in charge of the work at this time.

When the Jefferson Church was organized, the members in Rocky Creek section moved their membership from Pisgah (now White Oak) to Jefferson. However Rocky Creek and Jefferson remained so separate and distinct, that when Rev. J. M. Harris came to the work as pastor, it was thought best to organize Rocky Creek into a church. Accordingly when Bethel Presbytery met in Jefferson Church, October 2, 1903, a request for organization was presented. In answer to this request a commission, consisting of Rev. Chalmers Frazer, Rev. W. B. Arrowood, Rev. J. K. Hall, and Elder W. D. Knox, was appointed to visit Rocky Creek Sunday evening, October 4, 1903, and if the way were clear, organize a church. This was done. N. L. Graham, and T. A. Johnson were made elders, J. G. Campbell and A. E. Johnson were made deacons.

The following preachers have served this church: William Wilson, Reed, Sutton, Morrison, Corbett, Duncan, McDuffie, Handley, C. W. Grafton, Spratt, Robert Bradley, S. E. Bishop, J. K. Hall, J. M. Forbis, V. R. Gaston, W. B. Allison, T. C. Ligon, J. M. Harris (1902-1906), A. Walker White (1907-1920), W. H. Johnston (1921-1926).

Among the members of the Session who have rendered distinguished service to the church are: N. L. Graham, T. A.

Johnson, W. A. Clark, J. E. Clark, J. G. Campbell, and J. Kelly Johnson.

The diaconate at present (1926) is composed of the following members: D. A. Clark, J. P. Clark, A. E. Johnson, Alexander Johnson and G. S. Johnson.

### Ruby

The church at Ruby, South Carolina, was organized Nov. 16th, 1902. The commission appointed at Presbytery at Bethel Church, Bethel Presbytery were Rev. W. G. Neville, Rev. J. K. Hall, Rev. J. M. Harris and Elder G. N. Clark. The way being clear the church was organized with charter members, Baxter J. Douglass, Huldah K. Douglass, E. L. Douglass, M. J. Douglass, D. A. T. Douglass, Alice Douglass, J. B. Douglass, E. A. Douglass, J. C. Huntley, Sr., D. F. Welsh, M. D. Welsh. Elders were: J. B. Douglass, D. A. T. Douglass and J. C. Huntley, Sr., deacons were B. J. Douglass and D. F. Welsh. Stated supply Rev. J. M. Harris. Rev. J. M. Harris served this church until 1907. During his ministry twenty members were added to the church. D. H. McGregor, J. C. Huntley, Jr., had been added to the deacons.

Rev. James Russell served the church for four years, 1907-10. During his ministry thirteen members were added to the church. At the fall meeting of Bethel Presbytery the church at Ruby was transferred to the Peedee Presbytery.

On January 1, 1911, Rev. J. R. Millard came to this church as stated supply and served as such until 1915 when he was called as pastor. He served in this capacity until Dec. 31, 1925, when he resigned. Some of the officers having died and others moved away, D. H. McGregor was made ruling elder and J. S. McGregor deacon; subsequently on Feb. 15, 1914, D. S. Douglass and J. C. Huntley, Jr., were made elders and M. J. Deas, Duncan McGregor, Whiteford Crawley and R. D. McCreight were made deacons. Subsequently J. S. McGregor was made ruling elder. During his ministry there were received into the church twenty-four members.

As this church grew out of White Oak [Chesterfield (Pisgah)] for further information you are referred to the history of that church. Rev. William S. Scott succeeded Rev. J. R. Millard as stated supply June 1, 1926.

### Society Hill

This church was organized Aug. 12, 1891, with seventeen members, by a commission consisting of Revs. J. G. Law, J. G. Richards, W. B. Corbett and Elders J. J. Jones and W. L. T. Price. H. A. Womack and J. S. McCall were elected elders and L. M. Crosswell a deacon.

After the organization a committee was appointed to purchase a lot on which to build a church. This committee consisted of: W. A. Carrigan, H. A. Womack, R. D. Womack and J. S. McCall. They were anxious to secure a lot near where the school house now stands, but this lot could not be bought. Mrs. Leslie Wilson wanted to give a lot, but she could not guarantee clear titles, so this was not accepted. A lot was then bought from Mr. A. M. Sompayrac on which the church was built. Prior to the building of the church, Revs. J. G. Law and J. G. Richards held services at stated times in the school house.

The original members of the church were: Messrs. H. A. Womack, R. D. Womack, W. A. Carrigan, W. H. Jamison, L. M. Crosswell, A. B. White, J. S. McCall, J. R. McCall, Mrs. Leslie Wilson, Mrs. L. M. Crosswell, Mrs. A. B. White, Misses Maggie McCall, Cattie McCall and Sallie McCall.

The church has had the following pastors; Revs. J. P. Marion, D.D., T. Ellison Simpson, D.D., and A. L. Davis. A number of students from Columbia Seminary have supplied the church at different times. The church now has a membership of about 100 and has been engaged in a large mission program for a number of years, as will be seen from facts given below. It has erected an attractive brick manse, but has not yet completed payment on same. At the present time, one of its former pastors, Rev. T. E. Simpson, D.D., is supplying the pulpit temporarily. The officers are as follows: Elders, L. E. Carrigan, E. D. Fields, R. C. Spease, A. D. Gregg, T. B. Beck; Deacons, E. W. Carrigan, Robert Winters and S. W. Fields.

#### SOCIETY HILL A STRATEGIC HOME MISSION CENTER

The Presbyterian church at Society Hill is just about equidistant from Darlington, Cheraw, Hartsville and Bennettsville,

being the only Presbyterian church in a large Home Mission field. Much of this territory is churchless, not having an organization of any kind. This is particularly true of the section lying to the north, in Chesterfield County. The Society Hill Church itself grew into an organization about thirty years ago from a small mission point. One or two loyal, faithful Presbyterian families, particularly that of Mr. S. J. McCall, would have some minister come and hold a service for them from time to time. In this connection the pastor of the Darlington Church showed a special interest in this little company and preached for them as often as he could. From this little group the church has grown to a membership of over 100, with practically no increase in the population of the village.

This church then, on account of the manner of its own organization, together with its location as the geographical center of an exceptionally large and inviting mission field, has always felt a keen sense of its opportunities and responsibilities in this direction.

For a number of years, when agricultural conditions were nearer normal and the large farms and plantations, characteristic of this section were heavily tenanted, this church had established and was conducting as many as six interesting missions, without asking for any financial aid from its Presbytery. There were regular preaching appointments at all of them and three of them had flourishing and largely attended Sunday Schools. The church was able to carry on this large mission program through the generosity of some of its individual members, in securing Seminary students and others each summer to assist the pastor in this work. Some of those who rendered faithful service in this capacity were: Rev. Darby Fulton, D.D., the late Rev. J. A. Wilson, Rev. John Hay and Rev. John S. Land.

At the present time this church is serving two of these missions, where Sunday Schools are held each Sunday afternoon and where there are regular preaching appointments by the pastor. Special revival services have recently been held at both points and as a result a dozen or more persons have united with our church on profession of faith. Through its

mission work numbers of active, influential persons in the Presbyterian Church at different places were reached and brought into the church. Pee Dee Presbytery is heartily co-operating in every way with this church in its Home Mission policy and program.

MISS SALLIE McCALL.

### Timmons ville

In the fall of the year 1895 a petition was presented to Pee Dee Presbytery by John McSween, who at that time was an Elder in the Florence Presbyterian Church, requesting the organization of a Presbyterian Church in Timmons ville, S. C. The request was granted. Presbytery appointed a Commission consisting of Rev. J. H. Dixon, of Florence Church, Rev. D. M. Fulton, and (Elder) Gen'l W. E. James, of Darlington Church.

The Commission met in the Methodist Church, Timmons ville, on December 6th, 1895. The Rev. D. M. Fulton preached the sermon, after which the Rev. J. H. Dixon proceeded to organize the Church, which was called "The Timmons ville Presbyterian Church." The following names were by certificate enrolled:

#### *From Florence Church*

John McSween, Mrs. Kate McSween, Mrs. Louise (Keith) Hancock, Duncan McKenzie, and W. H. Keith.

#### *From Fair Hope Church*

William C. Rose and Mrs. Anna L. Rose.

The above names were received from Florence and Fair Hope Churches. John McSween having been an elder in the Florence Church, and W. C. Rose an elder in the Fair Hope Church, were duly elected and installed.

Duncan McKenzie and William H. Keith were elected and installed deacons.

The church building was erected and finished in year 1896, and was dedicated in month of April, 1897, Dr. A. H. McArn, of Cheraw Church, preaching the Dedication Sermon, Psalms 48:3.

Mrs. Kate McSween, wife of John McSween, gave the lot on which the church was erected. John McSween at his own expense erected the Manse on the church lot and gave it to the congregation. Present membership is 101. The Church has had in past thirty years four Pastors—Rev. E. C. Bailey, 1897 to 1912; Rev. J. P. Anderson, 1913 to 1920; Rev. J. M. Plowden, 1920 to 1924; Rev. E. S. Coates, 1925, present Pastor.

This church has sent out one minister already in the person of John McSween, Jr., and has at present Jos. W. Conyers, a student in the Columbia Seminary, both of these young men were brought up from childhood in this Church. Present Church officers: Elders, W. C. Rose, Duncan McKenzie, R. H. Nelson, W. B. White, and Dr. E. W. Blythe. Deacons: W. E. Lea, John Hector McSween, William H. Todd, Corbet White, Jos. W. Conyers and M. C. Cothran.

Last year the congregation at an expense of \$4,500 added on Sunday school rooms to the main building.

October 14, 1925.

W. C. ROSE, Clerk of Session.

### White Oak

Pisgah first referred to as Chesterfield, church was in existence as early as 1812 (See Howe's, Sec. Vol., Presbyterian church in South Carolina, pp. 252-350, 484 and 641). It was not known, so far as our records show, as Pisgah until about 1829.

Rev. Daniel Smith was appointed to supply this church in 1812.

On April 9, 1813, Neil Crawford, Elder of said Church, showed up at Presbytery and was seated as a representative from church of Chesterfield. At this Presbytery Rev. Calvin McIver was appointed to supply Chesterfield Church and Sandy Run. 1814, Rev. Calvin McIver was dismissed from Harmony Presbytery to Fayetteville Presbytery; later a letter was received from him asking that Chesterfield, Sandy Run, (both in Chesterfield County) and Pine Tree in Kershaw County make their returns to Fayetteville Presbytery. This was granted and for several years they were classed as of Fayetteville and Harmony Presbyteries.



Some time in 1815, Rev. John D. McFarland was stated supply for Pisgah or Chesterfield Church. He was ordained in Fayetteville Presbytery 1813, served the Pisgah Church until 1844, retired on account of ill health and died 1850. He lived at Bay Springs near Pisgah Church and his post-office was Chesterfield, S. C.

In 1828, he was still stated supply. In October of 1828, he appeared in Harmony Presbytery at Mt. Zion Church and was received from Fayetteville Presbytery. He was preaching at three churches, Chesterfield (Pisgah), Sandy Run and Pine Tree. About this time Sandy Run and Chesterfield churches united, becoming Pisgah, and Chesterfield Church is heard of no more until 1889 when a church was organized there as an outgrowth of Pisgah.

In 1849, Rev. W. C. Sutton of Concord Presbytery, N. C., and Neil Crawford, still ruling elder, went to Pine Tree Church to Presbytery and had the church reinstated. Rev. W. C. Sutton preached nine years and the church grew exceedingly. At this time there was only one elder, Neil Crawford. No deacons as the record discloses. Only about ten or twelve members. But from 1828 to 1844, Daniel Douglass, Neil Crawford and Edward Clark were elders and Malcolm McCollman was deacon.

In 1858, Rev. J. E. Morrison of Concord Presbytery supplied Pisgah for one year. After this the church was only occasionally supplied until about 1861.

In 1861, Rev. D. McDuffie supplied Pisgah Church until 1865. The membership was increased largely.

In 1866, Rev. James McDowell preached one year. He was serving Harmony Presbytery as Evangelist. Seventeen members were added to the church. At this time G. N. Clark, D. D. Martin, Neil Graham, and Alex C. Douglass were added to the deacons and A. A. Douglass, Sr., was made elder. During the early eighties J. D. Smith was added as elder.

In the Summer of 1868, Mr. Grafton, a student from Columbia Seminary, supplied the church. Thirty-three joined the church.

In the Summer of 1869, Mr. Spratt, another student of the

Seminary, supplied the church. Seven were added to the church.

In 1870, the services of Rev. J. E. Morrison were secured as stated supply. Continued three years.

In 1877, the congregation became anxious to secure a regular pastor and called Rev. Robert Bradley. He accepted the call and was installed pastor and served faithfully and acceptably until 1889. In 1877, many of the officers had died or moved away so J. B. Douglass, Angus Douglass and W. D. Douglass were made ruling elders and W. L. McNair and A. S. Douglass were made deacons.

From 1889 until 1897, the church had no regular supply. Supplied occasionally by Evangelist Rev. James Russell, Rev. S. E. Bishop and Seminary students, Mr. J. K. Hall and John F. Matheson, particularly by Mr. Gaston and Mr. W. B. Allison, Seminary students, in the summers of 1895 and 1896. In 1896, B. J. Douglass and D. A. Smith were added to the deacons. The name of the church was changed from Pisgah to White Oak at meeting of Presbytery in fall of 1898.

In 1897, Rev. T. C. Ligon became stated supply. In 1898, March 13th, he was called as pastor for three years, until Nov., 1901.

In 1902, Rev. J. M. Harris supplied the church and was called as pastor in July, 1902, and served until Dec., 1906.

In January, 1907, Rev. James Russell came on as pastor and served until Dec., 1910. At Fall meeting of Bethel Presbytery White Oak Church was transferred to Peedee Presbytery.

In January, 1911, Rev. J. R. Millard came to this church as pastor and served as such until 1925. Rev. Millard's service was very acceptable. Rev. Scott was called June 1, 1926. The officers are D. A. T. Douglass, D. S. Douglass and H. W. McFarland, J. T. Deas, C. B. Jones and W. L. McNair, elders; and J. R. Sutton, J. E. Odom and Carl Sutton, deacons.

**PIEDMONT PRESBYTERY****Anderson, First**

In the year 1837, two ladies were calling at the home of Judge J. N. Whitner. During the conversation with Mrs. Whitner, they were lamenting the fact that the Presbyterians of the little village of Anderson were compelled to go out to Roberts Church, ten miles distant, for worship. Judge Whitner, who was present, suggested that he would give the land necessary for a church building. This was soon done and a frame building was erected where the First Presbyterian Church now stands.

The organization of the church was perfected on the 23rd of September, 1837. There was a membership of thirteen communicants, these charter members being dismissed from the following churches: Roberts, Hopewell, Varennes, and Broadway. Judge J. N. Whitner and J. P. Holt were elected as elders of this new organization. They were supplied with the ordinances of the Gospel by Rev. Edwin Cater until 1839. After the retirement of Rev. Edwin Cater, the church was successfully supplied for a short time by Rev. C. W. Martin, Rev. Anthony W. Ross, D.D., and Rev. B. M. Palmer, D.D.

Rev. David Humphreys was pastor from 1841 to 1849; Rev. R. H. Reid from 1849 to 1853; Rev. A. A. Morse from 1853 to 1863; Rev. D. X. Lafar from 1863 to 1864; Rev. W. H. Stratton from 1865 to 1870; Rev. David Ethan Frierson, D.D., from 1871 to 1894; Rev. J. N. H. Summerall from 1895 to 1900; Rev. Sannel Cartledge, D.D., from 1901 to 1906; Rev. W. H. Frazer, D.D., from 1906 to 1917; Rev. John S. Foster, D.D., from 1917 to 1921. The present pastor, Rev. R. F. Kirkpatrick, D.D., came in 1921.

The original church building was sold in 1879 and the proceeds put into the present brick building, which cost seven thousand dollars. The building was made a subject of prayer and God disposed the people to liberality. The Ladies' Aid Society alone contributed more than five hundred dollars. During the pastorate of Rev. W. H. Frazer, D.D., an addition was

made to the church building for Sabbath School auditorium and class rooms.

Three names stand out in the history of this church as noteworthy for their long and faithful service to the church and the Kingdom of Christ. Judge J. N. Whitner served the church faithfully and devotedly as an elder from its organization until his death in 1864. He and his wife are buried in the graveyard at the rear of the church. Dr. David Ethan Frier-son served this church as pastor for nearly twenty-five years. He died here in 1896, in the 79th year of his age. His was a long and useful life in the service of his Master. Alexander Brown Towers was throughout his life a most zealous and devoted Christian. For more than forty years he was a ruling elder and superintendent of the Sabbath School of this church.

The First Presbyterian Church has made marked progress both in numbers and in spirituality during the pastorate of Dr. Kirkpatrick, the present pastor. His work among the young people has been especially fruitful. There are now three Christian Endeavor Societies, Senior, Intermediate, and Junior, including in their membership practically all of the young people of the church. As a result of his labors and prayers, there are now seven young people in the church who are enlisted for life service. Rev. William McFall, assistant pastor of the First Presbyterian Church, Winston-Salem, North Carolina, is a well-beloved son of this church. The work of the women of the church is well organized. The Auxiliary stands high for the deep spiritual interest taken by its members in the Master's business. There is also a club for the business women of the church. The men of the church were recently organized into a service league after the "Men of the Church" plan. The church now has five hundred and twenty-seven communicants enrolled. The officers of the church at present are:

The Session: Clerk, Dr. J. B. Townsend. Elders: E. W. Brown, W. C. Gilmer, G. M. Tolly, W. A. Speer, W. F. Farmer, J. B. Lewis, James R. Anderson, John C. Harris, Dr. J. E. Watson, J. E. Forney, A. L. Blake.

Board of Deacons: Chairman, Calhoun Harris; Treas. Current Funds, J. M. Cathcart; Treas. Mission Causes, A. L.

Lockwood; J. Swilling McFall, S. N. Gilmer, W. C. Fant, J. F. Shumate, A. E. Holman, J. W. Dickson, O. H. Doyle, F. E. Watkins, Jr., W. W. White, J. C. Harris, Frank E. Todd, W. J. Muldrow, D. E. Brown, Theo. P. Watson, J. C. Marshall, G. W. Speer.

W. C. FANT.

### Central, Anderson

The formal organization of Central Presbyterian Church, of Anderson, South Carolina, was effected on September 23, 1900, with a membership of 75, a Session of six members and a Board of Deacons of seven.

The new church had a hard struggle at first, but it never wavered in loyalty or in the purpose of its mission and its faithfulness was finally rewarded in the purchase of a lot and the erection of a modern church building at a central point near the business district of the city. During its early history it had no house of its own, but by courtesy of the city officials used the public auditorium at the City Hall. For a time after its organization the church had no regular pastor, but depended for supplies upon visiting ministers, many of them being from the Associate Reformed Presbyterian Church.

In April, 1901, a call was extended to Rev. Hugh R. Murchison, who accepted and came to the church as its first pastor. During Mr. Murchison's pastorate a lot was purchased and the building now used by the church erected.

Mr. Murchison served until the spring of 1904, when he was succeeded by Rev. J. E. James, who came direct from the Seminary at Richmond. Mr. James remained as pastor until the fall of 1908, and was then followed by Rev. Bunyan McLeod.

Dr. McLeod retired from the pastorate in 1912. A call was later extended to Rev. D. Witherspoon Dodge, who came in the spring of 1913 after completing his Seminary course, and remained until April, 1917.

In November, 1917, Rev. P. S. McChesney entered upon his work as pastor of the church. He resigned in the winter of 1924, and for a year the church was supplied by visiting ministers.

Rev. John McSween, the sixth pastor, entered upon his work in June, 1925, and is now serving the church most acceptably.

Central Church now has a membership of 382, classified as follows: Active, 294; non-resident, 56; retired, 32.

The officers at this time (June 1, 1926), are:

Pastor: Rev. John McSween.

Session: J. H. Anderson, J. R. Bailey, J. M. Black, C. E. Gray, B. A. Henry, A. E. Lewis, M. M. Mattison, W. S. Ramsay, J. L. Sherard and M. A. Thomson.

Board of deacons: H. H. Acker, L. H. Anderson, H. E. Bailey, T. P. Dickson, J. L. Gray, J. T. Holleman, J. K. Hood, Sr., R. H. Jones, W. A. Mayfield, J. A. Mitchell, G. T. McGregor, R. E. Nicholson, H. H. Russell, W. H. Sherard, C. E. Tribble and T. Frank Watkins.

Clerk of Session: J. L. Sherard.

Chairman board of deacons: T. Frank Watkins.

### Bethel

The history of this great old church dates back for more than one hundred years and the records have been misplaced for the first few years. These two facts make it impossible to fix dates with any degree of certainty. However, it is certain that the organization was perfected in 1805. The first house of worship was made of rough round logs from the nearby forest. Later this structure was replaced by a hewed log building, and in 1847 a frame building was erected which with some alterations and improvements stands today.

The following is a list of the pastors and stated supplies who have served the church from the date of its organization until the present: Rev. Andrew Brown, Rev. Ben. D. DuPre, Rev. Joseph Hillhouse, Rev. J. L. Kennedy, Rev. Wm. McWhorter, Rev. W. H. Singletary, Rev. David Humphreys, Rev. A. W. Ross, Rev. J. B. Adger, Rev. D. C. Boggs, Rev. F. P. Mullally, Rev. W. P. Grady, Rev. S. S. Gaillard, Rev. Hugh McLees, Rev. D. McNeil Turner, Rev. E. F. Hyde, Rev. John G. Law, Rev. J. R. Riley, Rev. Hugh Strong, Rev. W. D. Spurlin, Rev. J. E. Fogartie, Rev. G. G. Mayes, Rev. R. L. Rogers, Rev. L. W. Brown, Rev. Geo. M. Wilcox, Rev. W. H. Hamilton, and Rev. Frank B. Estes, the present pastor.

The following elders have served in Bethel Church: Andrew Pickens, Nathan Lusk, Robt. White, John McWhorter, John Todd, Joseph Burnett, A. D. Gaillard, Elam Sharpe, L. B. Johnson, John Sharp, James George, John N. George, W. R. White, Mason Duncan, J. A. Bell, J. W. Holleman, M. C. Todd, T. M. Kelley, J. D. Cowan, W. J. Cowan, J. E. Kelley and Lee J. Kelley.

The deacons who have served or are serving this congregation are as follows: David Duncan, S. V. Massey, J. M. Calhoun, J. B. Castles, S. T. Cowan, Sam Reid, J. E. Kelley, J. D. Cowan, C. S. Chalmers, J. T. Lay, W. S. Cowan, John Chalmers, Raymond Head, and Walter Rankin.

In 1905, the centennial of the church was celebrated in which a large number of her former pastors as well as her sons and daughters participated. The centennial sermon was preached by Rev. Wm. G. Neville, D.D., at that time the president of the Presbyterian College of South Carolina. The historical sketch was read by Col. Robt. A. Thompson. Able addresses were heard, one being delivered by Rev. John G. Law, a former pastor and another by Rev. J. A. Sharp.

The past of Bethel Church presents a challenge and at the same time an incentive for the future. Great work has been accomplished in this old church and the prayer of God's people here is that she may long live to make known the glory of Jehovah and of His Son.

### **Belton, Broadway**

The history of Broadway Church may be divided into four periods, viz.: 1st, Organization at original location to removal to town of Belton, 1788-1851. 2nd, Relocation to practical extinction, 1851-1890. 3rd, Reorganization, 1901-1925. 4th, Third removal and erection of brick building, 1925.

There is a tradition that as early as 1770 there was a worshiping body that was later organized into the congregation of Broadway Presbyterian Church. As such, it first appears on the records of South Carolina Presbytery March 18, 1788. The original location was near Broadway Creek, five miles west of Belton, where it remained until 1851, when it was re-



moved and was the first church to be erected within the corporate limits of Belton. Among the ministers serving the early church were: Revs. Robt. Macklin, Robt. Hall, W. C. Davis, Reese, Walker, Brown, Williamson, Simpson, Gilliland, Templeton, McElhaney, Montgomery, Dickson, Baird, Cater, Hillhouse, Carlisle, the latter filling the longest pastorate, 1842-1855. Composing the eldership were: John Hillhouse, Patrick Norris, Robt. Telford, John Warnock, Jas. Simpson, Jas. Alexander, Jas. Erskine, Jas. Todd, G. B. Telford. Maximum numerical strength noted 1838 and 1858 when 65 members reported on roll.

Ministers serving 1851-1878 (from which time to 1901 was in a state of ecclesiastical coma) were: Rev. Wm. Carlisle, E. F. Hyde, E. Cater, Sam'l Donnelly (1860-70), R. A. Fair, J. L. Kennedy.

Under ministry of J. L. McLin a reorganization was effected Jan. 27, 1901, with an initial membership of 16, six of whom, all women, were members of original church, W. C. Cobb and Dr. R. L. Parker constituting eldership. As stated supply he served the following 3 years and his successors have been: Revs. John G. Law, D.D., C. L. Stewart, D. P. Junkin, A. E. Wallace, S. H. Fulton. A building was erected on the Belton Mills property and first occupied Oct. 23, 1904.

Assuming the maturing of plans a brick church will be built this year, 1925, on corner River and Green streets, thus incurring a third removal. A Young People's and Woman's Missionary societies are active spiritual agencies. Rev. S. H. Fulton is pastor and composing the eldership are: A. W. Boggs, J. S. Adams, A. P. Warnock, Dr. R. L. Parker. Diaconate: Dr. C. G. Todd, A. C. Guy, J. A. Singleton, Dr. E. C. Frierson. The membership is sixty and a minister employed one-half time.

### Carmel

By C. T. MARTIN

Situated about seven miles south of the City of Easley, S. C., is an old graveyard. It is known as the Pickens Graveyard,

from the fact, we suppose, that it is located on land that has belonged to descendants of Robert Pickens, ever since the close of the Revolutionary War. The said Robert Pickens, we are told, was a cousin of General Andrew Pickens, of Revolutionary fame, for whom the County of Pickens was named. The body of Robert Pickens, as well as the bodies of many of his descendants, and those of many other families of the community, among these, according to statement of the late Col. W. S. Pickens, those of sixteen Revolutionary soldiers, are resting there.

Near this old burying ground, there was once a Presbyterian Church. It was built of logs about the year 1785. It was called "Richmond" Church, and was, probably, the first church that was built in the upper part of what was known at that time as "Ninety-Six District." For several years, it was supplied by Revs. Simpson, Hunter and Mecklin. The first pastor that we have any record of, was Rev. Thomas Reese, who, on invitation, from Carmel, the name to which Richmond had been changed, and Hopewell-Keowee, near Pendleton, came from Salem, on Black River, and settled in the bounds of Carmel Church, and was installed as pastor of the two churches in December, 1792. Dr. Reese served the two churches for about four years, until his death in 1796. About the time Dr. Reese became pastor, Carmel consisted of about sixty families, and Hopewell about forty. These two churches continued to have the same pastors and supplies until about the year 1828. Just after Dr. Reese's death, a united petition of the two churches was sent to South Carolina Presbytery, asking for supplies, which was signed by Robert Anderson, John Wilson, Robert McCann, Robert Henderson and Andrew Pickens. As Anderson and Pickens were elders in Hopewell, it is presumed that Henderson, Wilson and McCann were elders in Carmel Church. It is not known who were the members at the organization of Richmond Church. Tradition says the Pickens, Wilsons, Hamiltons, Hendersons, McCanns and others of Scotch-Irish descent, who came from Pennsylvania and Virginia, just about the close of the Revolution. In a letter to South Carolina Presbytery, written by Dr. Reese, in September, 1793,

speaking of the people of the two churches, he stated that "those who make a profession of religion, are well informed, considering the opportunities they have had. They are attentive to the instruction of their children in the principles of religion, and many of them appear to be truly pious. A considerable number of the people in Carmel formerly leaned to the Seceders, but they seemed to become more liberal, and all joined except a few of the most ignorant and bigoted.

"The people who compose these two congregations are, in general, remarkable for the great simplicity of their manners; the plainness of their dress, and their frugal manner of living. At a distance of two hundred and fifty miles from the Capital, they are strangers to luxury and refinement. Blessed with a healthy climate; brought up in habits of labor and industry, and scarce of money, they are for the most part, clothed in homespun; nourished by the produce of their own farms, and, happily, appear to have neither taste nor inclination for high and expensive living. There is a quiet degree of equality among them. By far the greater part are in what might be called the middle station of life. None are very rich; few are extremely poor. There are few slaves among them, and these are treated with great kindness and humanity. They enjoy all that liberty, which is compatible with their situation, and are exempted from that rigorous bondage to which their unhappy countrymen in the lower part of the State, are subjected. These are all circumstances favorable to virtue and religion, and give ground to hope that these will flourish long here, when they shall have been in a great measure banished from those parts of the country where slavery, luxury and wealth, have taken possession. As the country is still in its infancy, we have yet to expect that these congregations will soon become much stronger, and in the course of a few years, if peace continues, it is probable that each of them will be able to support a minister. It is a pleasing reflection to the friends of religion, that as the people travel westward, the gospel travels with them, or soon follows after them; that God inclines the hearts of ministers, respectable for learning, worth and piety, to settle in these uncultivated regions. It is a consideration

which often affects pious ministers and pious people. When convened for public worship, that in these wide-extended forests, where the cruel savage lately roamed, Christian churches are erected, and Christian congregations assembled to pay their homage to the great Lord and Father of all; and that in these very places where a few years ago nothing was heard but the songs and shouts of the Indians, the glad tidings of salvation are proclaimed, and the voice of prayer and thanksgiving arise to the Creator and Redeemer of all. Reflections of this kind call to mind the words of the evangelic prophet, 'The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose,' etc.

"Drawn up in great haste, September 15, 1793. Thomas Reese."

The above is the description of the people of these churches as given to Presbytery by their pastor just a few years after their organization. Tradition says that Robert Pickens, John Wilson and Thomas Hamilton were the first elders of Richmond Church, and that Robert McCann and Robert Henderson were added a few years later. The bodies of Robert Pickens and John Wilson are resting in the Pickens Graveyard. That of Thomas Hamilton, who died in 1850, age 91 years, lies in Carmel Cemetery. After the death of Dr. Reese, Carmel Church, or Twenty-three Mile Creek, as it was then designated, and Hopewell, were supplied by Revs. J. Simpson and J. Gilliland, with the addition of A. Brown at Carmel and these supplies were probably continued until the close of the century. For several years this church and Hopewell were supplied by Revs. Simpson, Dickson, J. Gilliland, Sr., Mr. McElhanev, Mr. Montgomery, Mr. Templeton and J. Gilliland, Jr. About the year 1802, the log church, situated on Three and Twenty, was torn down and removed to the present site on "Indian Creek." Tradition says that the removal was caused by a division in the church. Several members having withdrawn and joined the Methodists, a new sect that made their first appearance in the State in 1785. It is stated that a little girl, daughter of one of the Pickens families, appeared before the Session of the church for admission. On account of

her age, the Session failed to receive her, which offended the child's mother, causing the family and others to withdraw from the Presbyterian Church and join the Methodists. On September 12, 1803, a call was presented by the two churches—Hopewell and Carmel—for the services of Revs. James McElhaney and James Gilliland, Sr. Gilliland accepted the call, but McElhaney took it under consideration. A year passed, and McElhaney had not accepted the call; so Hopewell and Carmel presented a call for Hopewell for half and Carmel for half the services of Rev. Benj. R. Montgomery. Montgomery accepted, and on April 4, 1805, became their ordained pastor, Presbytery holding its spring session at that (Carmel) Church. The ordination sermon was preached by Dr. Waddell, and the charge was delivered by Rev. Jno. Simpson, the moderator of the Presbytery.

The Rev. Montgomery was succeeded in 1807 by Rev. James McElhaney; who continued as pastor of the two churches, assisted the last year or so by his son-in-law, Rev. J. D. Murphy, until 1812, when both contracted fever and died; Murphy in September and McElhaney in October, 1812. Until 1816, the church was supplied at intervals by Rev. Jno. B. Kennedy and Hugh Dickson. In the spring of 1816, Carmel and Hopewell petitioned Presbytery for the services of Rev. James Hillhouse, as stated supply till the next stated sessions, and their request was granted. At the next meeting of Presbytery, Rev. Hillhouse was called as pastor of the two churches; Hopewell for two-thirds of his time. Hillhouse served as pastor till October 5, 1822, when the pastoral relations were terminated. After receiving licentiate supplies for several years, Carmel and Hopewell again petitioned Presbytery for supplies, and in 1827, from this time onward, it appears that the connection between Carmel and Hopewell ceased. Rev. Anthony W. Ross was pastor of Carmel and Pendleton. Rev. Ross continued as pastor of Carmel until 1837. He retired by mutual consent, and was succeeded by Rev. Jno. L. Kennedy, who, for the next thirty or more years, supplied Carmel Church, and was the principal of Thalian Academy, one of the most noted schools of the State during the period from 1840 to 1868. In 1825, Carmel

had only fifty-six members. During the period that it was supplied by Rev. Jno. L. Kennedy, the membership rose to several hundred. In 1857, the frame structure that was built about the year 1820, was moved back, and a large and commodious brick structure was erected. A gallery for the slaves, many of whom were members, was built in one end of the church. Rev. J. L. Kennedy was an able minister, as well as a scholar, and the people of his congregation almost worshiped him. He had a wonderful influence over his pupils, and his influence over his congregation was almost as great. The section around Carmel was long noted for the intelligence and Christian character of its inhabitants.

After Rev. Kennedy retired, Dr. Jno. B. Adger supplied the church for a year. Rev. Hugh McLees was called as pastor, and served from 1875 till 1878. He was succeeded by Rev. A. P. Nicholson; he by Rev. Jno. R. Riley, who served until 1896 or 1897. After Dr. Riley retired, the church had grown numerically very weak, owing to the fact that many of the older members had died—others had moved away. Other Presbyterian Churches had been built at Slabtown, Liberty, Pickens, Mt. Pleasant, Easley and Central; all drawing members from the old mother church. We only wish that we could give the names of all the officers and members of this old church since its organization. We will mention only some of the families: Boggs, Hamilton, McCann, Smith, Glenn, Ford, Stewart, McWhorter, Lay, Russell, Kennedy, Templeton, Walker, Knight, Robinson, Earle and many others, whose names we do not recall.

After Dr. J. R. Riley retired, the church was supplied by Rev. W. H. Workman, for several years. He was succeeded by Rev. J. C. Bailey, who served as pastor for about six years—from 1913 to 1919. He was succeeded by Rev. H. A. Knox, who is the present pastor. The church at present has about twenty members. The elders are: S. D. Stewart and W. F. Ellenburg. The deacons: F. C. Brown and Ben E. Nix. Among former elders whom we can recall, were William Walker, D. K. Hamilton, William Boggs, Thomas G. Boggs, Thos. H. McCann, Jno. Glenn, Maj. Thos. H. Russell.



Deacons: Frank Glenn and J. Monroe Smith. The bodies of many of these are sleeping in the cemetery near the church, awaiting the resurrection call. At a centennial meeting, held in the church in 1885, the late Col. W. S. Pickens, who lived for several years afterward, and was between eighty and ninety years of age at his death, gave much of the information which I have endeavored to recall in the above sketch; the rest, I get from the history of the "Old Stone Church."

### Easley

Easley Presbyterian Church was organized on May 9th, 1886, in what was then Easley Academy, Rev. McL. Seabrook officiating. The charter members, seventeen in number, were: Thos. A. Archer, Mrs. T. A. Archer, J. McD. Bruce, Dr. J. W. Earle, W. W. Ford, Mrs. W. W. Ford, Dr. R. J. Gilliland, Sr., Mrs. R. J. Gilliland, Dr. Joe B. George, Mrs. Bright Gilstrap, W. A. Mauldin, Mrs. W. A. Mauldin, C. T. Martin, Mrs. Alice Russell, Miss Essie Russell and Mrs. John G. Wyatt. Of these, only five, viz.: J. McD. Bruce, W. W. Ford, Mrs. W. W. Ford, C. T. Martin and Essie Russell (Folger), are alive at this time. The officers of the new church, duly elected and installed, were: Rev. John R. Riley, stated supply; W. W. Ford and C. T. Martin, elders, with W. A. Mauldin and J. McD. Bruce as deacons. The original church building was erected in 1887, on Church Street, on a lot donated by W. M. Hagood, Sr., where the present church now stands. The Session met for the first time in the new church February 12th, 1888, at which time C. T. Martin resigned as clerk of Session and W. M. Hagood, Sr., who had formerly been elected and ordained an elder, was elected clerk; and has very efficiently and satisfactorily filled this position up to the present time. The following is a list of the men who have served this church, either as stated supply or pastors, from its organization until the present time.

Rev. John R. Riley, D.D., 1886-1895; Rev. W. H. Workman, 1896-1900; Rev. Thos. Medd, 1901-1902; Rev. J. T. Wade, Rev. Frank D. Thomas and Rev. J. E. James, 1903; Rev. John F. Matheson, 1904-1907; Rev. David Lander, 1908-1911; Rev.



C. D. Waller, 1912-1918; Rev. S. W. DuBose, 1918-1920; Rev. Frank D. Hunt from 1921 to his death in March, 1924. After the death of Rev. Hunt the pulpit remained vacant until October, 1924, when a call was accepted by Rev. C. G. Lynch, who was duly installed as pastor for his full time. A manse was erected on the church lot during the pastorate of Rev. John F. Matheson, and the present church building of brick containing besides the auditorium a pastor's study and several class rooms was erected during the pastorate of Rev. C. D. Waller.

The membership has grown from seventeen in 1886 to about one hundred and seventy-five in 1925. The Session is composed at present (November, 1925) of C. G. Lynch, Moderator; Elders W. M. Hagood, Sr., Clerk; W. W. Ford, C. T. Martin, W. C. Smith, W. P. Pickens, W. E. Mays, W. W. Robinson, W. L. Campbell, W. M. Scott and Lloyd H. Smith. Since the organization six elders, viz.: Major D. F. Bradley, J. E. Hagood, Dr. R. F. Smith, R. T. Thornton, J. Rosamond Martin and J. L. Blair, have passed into Eternity. The board of deacons at present consists of twelve members as follows, viz.: C. B. Hagood, Chairman; C. M. Folger, Treasurer of Current Funds; B. F. Hagood, Treasurer of Benevolences; A. F. Wyatt, Secretary; J. M. Smith, H. L. Barr, Garrison Wyatt, J. H. Allen, B. P. Woodside, J. C. Mundy, W. A. Robinson and E. C. Martin. Two deacons, W. A. Mauldin and Dr. H. E. Russell, have also passed into Eternity.

There is at present a live Sunday School run on the graded system connected with the church. For several years, until his death in March, 1925, Elder J. L. Blair was the very faithful and efficient superintendent. The superintendent at present is Mr. H. L. Barr; assistant superintendent, W. M. Scott, secretary and treasurer, W. E. Mays. The Sunday School meets every Sunday morning summer and winter when the weather will permit.

The church has recently been the recipient of a splendid pipe organ, the gift of Mrs. W. M. Hagood, Sr. The musical department is presided over by Mrs. H. L. Barr, organist, and Miss Rassie Hinton, assistant organist. At present there are about one hundred and forty resident members on the roll and

about twenty non-resident members. Services are held morning and evening every Sunday. Prayer service every Wednesday evening. There are also several societies connected with the church—The Woman's Auxiliary Circles Nos. 1 and 2; Worker's Council; Young People's Christian Endeavor and Junior Christian Endeavor. The Every-Member Canvass is held in March each year, and every member is requested and expected to subscribe something for the expenses and different objects of the church. Thornwell Orphanage receives the collection of the Sunday School one Sunday in each month, regularly, and occasionally an extra donation.

In the vestibule of the church is a tablet containing a "Roll of Honor" containing the names of members, veterans of the World War, viz.: A. W. Folger, Orlando Folger, Enos Ford, Ben F. Hagood, Clive Higgins, Ben H. Martin, Robt. W. Pickens, Paul B. Robinson, W. A. Robinson, Alex. Smith, Lloyd H. Smith and Lenhardt Wyatt One gold star—Frank H. Smith, aviator.

### Fair Play

The Fair Play Church was organized September 27, 1903, by a commission of South Carolina Presbytery, composed of Revs. T. C. Ligon and W. S. Hamiter, and Elders J. L. McLin and Marshall S. Stribling. The organization consisted of twenty-four persons.

Messrs. S. P. Stribling, J. D. Sheldon, and Herbert E. Thompson were installed elders. Messrs. T. R. Harris, T. J. Compton and George W. Davis were elected deacons.

At various times Revs. J. A. Wilson, W. S. Hamiter and T. C. Ligon had preached for these people, using the Jones Chapel M. E. Church, and it was largely due to the energy and devotion of Rev. T. C. Ligon that the Presbyterians were organized. He was requested to serve the church as stated supply after the organization. A church building was erected and was dedicated the fourth Sabbath in April, 1905. Rev. S. L. Morris, D.D., of Atlanta, Ga., preached the sermon.

After the Jones Chapel Methodist Church building was wrecked by a storm, the members united with the Presbyterian Church.

The ministers and elders who have served the church are: Ministers: Rev. T. C. Ligon, 1903-1906; Rev. J. J. Harrell, 1906-1909; Rev. M. E. Peabody, 1909; Rev. F. D. Vaughan, 1912; Rev. W. T. Hollingsworth, 1914-1919; Rev. W. L. Latham, 1920; Rev. J. A. Clotfelter, 1921.

Elders: Messrs. John D. Sheldon, 1903; Herbert E. Thompson, 1903; S. P. Stribling, 1903; S. A. Glenn, 1910; Geo. W. Davis, 1913; John F. Dorrah, 1916; Dillard V. Wright, 1916; H. M. Lovinggood, 1921; R. J. Glenn, 1921.

### **Flat Rock**

In the year 1855, the Baptists, who for about twenty years had had an organized church in the Flat Rock community, proposed to the Presbyterians that they build a Union Church. Four Presbyterian men—A. O. Norris, J. C. Haynie, Samuel Webb, and Henry Glenn, each deeded an acre of land. The Baptists already had four acres and on this eight acre lot a Union Church was built. Rev. Wm. Carlisle supplied this church for the Presbyterians for a few years. After his death they discontinued services until 1888, when Rev. Hugh McLees began to serve them. Permission was given Rev. McLees by the South Carolina Presbytery to organize a church. In November of that year a church of sixteen members was organized by a commission of the South Carolina Presbytery consisting of the following ministers and elders: Rev. Hugh McLees, Rev. D. E. Frierson, Rev. A. P. Nicholson, Mr. J. W. Norris, and Mr. Wm. Webb. Elders elected were Samuel Webb, P. T. Haynie, and H. B. McGill.

In 1906, the old church was sold and the proceeds equally divided with the Baptists. A portion of the lot was set aside for a cemetery and the remainder of the land divided between the Baptists and the Presbyterians. The Presbyterians went to work at once and built the present church, which was dedicated April 26, 1908.

The following ministers have served the church: Rev. W. K. Boggs, 1890; Rev. J. A. Wilson, 1894-1895; Rev. H. C. Fennell, 1898; Rev. J. N. Summerell, 1899-1900; Rev. J. L. McLin, 1901; Rev. Hugh R. Murchison, 1902-1903; Rev.

J. A. James, 1904; Rev. M. R. Kirkpatrick, 1905-1913; Rev. D. W. Dodge, 1913-1917; Rev. J. S. Foster, 1918-1919.

The present pastor, Dr. R. F. Kirkpatrick, came in 1921. The membership of the church is sixty-three communicants. The present elders are P. T. Haynie, and J. A. Drake. The deacons are O. L. Hall, J. Wade Drake, F. D. Smith, A. L. Majeski, and L. O. Clinkscales.

(Signed) R. T. HAYNIE.

### Fort Hill

When the buildings were being erected for The Clemson Agricultural College of South Carolina, 1891 to 1893, Rev. J. A. Wilson, then of Seneca, S. C., was the first Presbyterian minister to visit the campus, preach and conceive the idea of organizing a Presbyterian Church in the college community, and erecting a church building near the campus. Until the college opened its doors in July, 1893, Mr. Wilson was allowed to hold services on Sunday afternoons in a partially completed building, now a part of the Engineering Building. After the college was opened, the Engineering Building not being available, services were held every Sunday afternoon in Doyle Hall at Calhoun, S. C., one mile from the college campus.

Mr. Wilson fixed upon Rev. B. P. Reid, then of Kershaw and Heath Springs, S. C., a minister well-known throughout South Carolina for his success in organizing and building churches, and endeavored to interest him in establishing a Presbyterian Church in this college community. It had been Mr. Wilson's idea that, at least at first, it would be necessary for a Presbyterian Church established at Clemson to be grouped with the Pendleton Church. At this time the Pendleton Church was vacant, Dr. John B. Adger having resigned, and Mr. Wilson had advised the members of that church to call Rev. B. P. Reid, and in the spring of 1895 he left Kershaw and Heath Springs to undertake the work at Pendleton and Clemson College.

At Mr. Reid's suggestion the Presbyterians at Clemson forwarded a petition for organization to South Carolina Presbytery in session at Liberty, S. C., April, 1895.\*

\* (See minutes of 280th Session S. C. Presbytery at Liberty, page 27.)

The following commission was appointed to visit their brethren and organize them into a church, "if the way be clear": Rev. D. E. Frierson, Rev. J. N. H. Summerell, Rev. J. A. Wilson, Elders H. P. Sitton, of Pendleton, and B. F. Sloan of Seneca. On September 7, 1895, this commission reported to South Carolina Presbytery in session at Pendleton, as follows:

"Your Commission appointed to organize a church at Calhoun, if the way be clear, met at Doyle's Hall (Cahoun, S. C.) at 8:30 P. M., July 21, 1895. Present: Rev. D. E. Frierson, Chairman, Rev. J. A. Wilson, Rev. J. N. H. Summerell, Elders H. P. Sitton and B. F. Sloan. The Commission was called to order by the Chairman, who read the warrant for the meeting and then proceeded to business by requesting Mr. Summerell to act as Clerk. After devotional exercises, Rev. B. P. Reid of Bethel Presbytery, who has the work in charge, was invited to sit with us and to take part in the work.

"Fourteen persons presented letters of dismissal from Presbyterian churches, and nineteen, who were unable to secure their letters in time and having been living in the community for more than one year were received, as coming under the spirit of the Book of Church Order, Chap. XV, Sec. 2, and their names enrolled as they were personally known to the Pastor, as maintaining their profession. These persons (thirty-three in number, sixteen males, and seventeen females) were then duly organized into a Presbyterian Church, according to the Book of Church Order.

"The election of officers resulted as follows: Elders, J. F. Calhoun, J. P. Smith, and Dr. E. A. Hines, Deacons, F. S. Shiver, and J. G. Evans. These gentlemen signifying their acceptance of the trust, they were duly ordained and installed according to the rules of the Presbyterian Church. Mr. J. P. Smith, having been an elder in Slabtown Church, was only installed. Mr. J. F. Calhoun was not present. The Chairman of the Commission and Brother Reid made some remarks suitable to the occasion.

"Fort Hill was chosen as the name of the new organization.

"It was ordered that the names of the baptized children be obtained as soon as possible, and inserted in the roll of Bap-

tized Non-Communicants as part of the organization, and so reported. The minutes were read, corrected and approved, and the Commission adjourned after singing, prayer, and the benediction.”\*

Of the thirty-three charter members of the Church, fourteen presented letters of dismissal from various Presbyterian Churches as follows: Mr. J. E. Anderson, Roberts Presbyterian Church; Mrs. J. E. Anderson, Roberts Presbyterian Church; Eugene F. Anderson, Roberts Presbyterian Church; Julius R. Anderson, Roberts Presbyterian Church; Miss M. R. Beaty, Rocky River Presbyterian Church; Dr. E. A. Hines, Seneca Presbyterian Church; J. L. Masters, Flat Rock Presbyterian Church; Mrs. Mattie A. Beaty McCue (McHugh), Good Hope Presbyterian Church; W. Y. McHugh, Seneca Presbyterian Church; F. S. Shiver, Second Presbyterian Church, Columbia, S. C.; Mrs. Rebecca C. Shiver, Seneca Presbyterian Church; Clough W. Sims, First Presbyterian Church, Columbia, S. C.; J. P. Smith, Slabtown Presbyterian Church; Mrs. J. P. Smith, Slabtown Presbyterian Church.

The following nineteen of the charter members of the Fort Hill Church were unable to secure their letters at the time, but had resided in the community for more than one year, and were personally known to the pastor: J. F. Calhoun, Willington Presbyterian Church; Mrs. J. F. Calhoun, Willington Presbyterian Church; Miss Fannie M. Calhoun, Willington Presbyterian Church; Miss Carye E. Calhoun, Greenville Presbyterian Church (Abbeville County); Miss Ida Calhoun, Greenville Presbyterian Church (Abbeville County); Miss Rosa Calhoun, Washington, Ga., Presbyterian Church; J. F. Calhoun, Jr., Greenville Presbyterian Church (Abbeville County); E. P. Calhoun, Independent Presbyterian Church, Savannah, Ga.; P. N. Calhoun, Greenville Presbyterian Church (Abbeville County); J. G. Evans, Lebanon Presbyterian Church; Mrs. J. G. Evans, Lebanon Presbyterian Church; Dr. Thos. P. Harrison, Franklin St. Presbyterian Church (Baltimore, Md.); Mrs. Thos. P. Harrison, First Presbyterian Church (Baltimore, Md.); J. G.

\* (Minutes of the 281st Session of S. C. Presbytery, Pendleton, S. C., Sept. 6-9, 1895.)



Jenkins, Pendleton Presbyterian Church; Miss Minnie V. Lytton, Greenville Presbyterian Church (Abbeville County); Mrs. A. Schilletter, Lutheran Church, Charleston, S. C.; Mrs. Nannie Poe Sloan, Washington St. Presbyterian Church, Greenville, S. C.; Miss Alice E. Sloan, Washington St. Presbyterian Church, Greenville, S. C.; Miss Ellen Poe Sloan, Washington St. Presbyterian Church, Greenville, S. C.

The Rev. B. P. Reid moved to Pendleton in the spring of 1895 (April or May), and began preaching for that church on Sunday mornings, and for the Fort Hill congregation on Sunday afternoons. Mr. Reid served this field faithfully and well for about five years, when in 1900 he resigned to become Evangelist of the Synod of South Carolina.

Until our church building was erected in the winter of 1895-1896, services were held in Doyle's Hall, Calhoun, S. C., about one mile from the college campus. These services were well attended. Our church building was first occupied the first Sabbath in April, 1896, according to the narrative of the church sent to spring meeting of S. C. Presbytery at Seneca, S. C., from which the following quotation may be interesting: "We now have a neat brick structure, almost finished, with a seating capacity of 260 to 300 persons, at a cost of \$1,200. We occupied the building the first time last Sabbath. At that time a Sabbath school was organized with 65 members. The cost of the building has been quite a heavy tax on our little church, although a number of our sister churches, in response to the call of our pastor, kindly and generously assisted us, which assistance we gratefully acknowledge." The building committee consisted of: J. P. Smith, S. Tompkins, and Dr. E. A. Hines, who selected the present site, midway between Clemson campus and the Town of Calhoun, just where Rev. J. A. Wilson had said the building ought to be located. The Calhoun Land Company gave the lot, and later Mr. Reid bought four more lots, two of which adjoined the church lot. One of these Mr. Reid gave to the church, and the other was bought for the church by the Woman's Auxiliary. The Fort Hill Church is indebted to Mr. Reid's enthusiasm, industry and personal liberality that she was able to occupy her own church building



so soon after organization. The first church building was completely paid for in 1899, and the church dedicated April 8, 1900, by Rev. J. H. Thornwell.

As long as the various churches could have services only on Sunday afternoons or nights, on account of the union services in the college chapel in the mornings, a custom which prevailed from the opening of the College, 1893, until September, 1903, it was apparently quite satisfactory for us to have a joint pastor with Pendleton Church, and even have his residence in Pendleton. However, by 1903, we were so impressed with the desirability, if not absolute necessity, of having a resident pastor to minister to the needs of the Presbyterian students at Clemson, that an overture was sent to South Carolina Presbytery, setting forth the needs at length, asking for sufficient aid to support a resident pastor, and expressing a willingness to remain grouped with Pendleton Church.

The matter of a resident pastor for all his time was taken up with the Synod of South Carolina at Rock Hill in 1904. The writer, commissioned by the congregation of Fort Hill Presbyterian Church, appeared before Synod, having been granted the privileges of the floor, and presented the need for a resident pastor for his whole time, and also requested aid from Synod's Home Mission Committee, before whom he was allowed to appear, and to present the cause. We met with a generous response. Rev. F. W. Gregg, who had been serving the Fort Hill and Pendleton Churches, residing at Pendleton, resigned June, 1905, and we immediately began search for a resident pastor. This search resulted in the selection of Rev. W. H. Mills, who served us faithfully and well for eleven years, residing in our manse which had been built in 1905, largely through the efforts of the Woman's Auxiliary.

Our church building, quite adequate to our needs so long as union services were held in the college chapel, could not accommodate the Presbyterian and other students who would join in worship with us after union services were discontinued. As that time was rapidly approaching, we began in 1912 to make plans for raising the necessary funds for the repair and enlargement of our church building. The necessary funds

having been raised through the Synod's Home Mission Committee, the changes in the church building were effected during 1913 and 1914.

By permission of the President of the College, the Presbyterian students worshipped with us in the College Chapel Sabbath mornings, while the church building was being enlarged, the union services having been discontinued at the beginning of the college session 1913-1914, September, by which time four churches, Baptist, Episcopal, Methodist and Presbyterian had been built near Clemson Campus.

The prayer and praise services instituted and carried on by the Woman's Auxiliary during Mr. Reid's term as stated supply, developed an interest in missions, which led to the Ladies' Missionary Union of South Carolina Presbytery, organized in the First Presbyterian Church, Anderson, S. C. It was at the suggestion of Mr. Reid that the Ladies' Society of the Fort Hill Church called a joint meeting of the Ladies' Societies of the various churches of the Presbytery for the purpose of organizing The Ladies' Missionary Union.

The Fort Hill Presbyterian Church is the most important and strategic home mission point in the Synod of South Carolina. From 125 to 200 Presbyterian students attend The Clemson Agricultural College of South Carolina, and worship at our church. Attendance on religious services, regular Sunday morning church service as well as daily morning chapel service, is compulsory at Clemson. The number of students at Clemson is steadily increasing, being now considerably over 1,000.

The Fort Hill Presbyterian Church has had the following supplies and pastors: Rev. B. P. Reid, stated supply, 1895-1900; Rev. J. W. Flinn, supply, summer months, 1900; Rev. W. F. Strickland, pastor, 1900-1902; Rev. F. W. Gregg, pastor, 1903-1905; Rev. W. H. Mills, pastor, 1906-1917; Rev. W. E. Davis, pastor, 1918-1922; Rev. J. M. Wells, supply, 1923; Rev. John McSween, pastor, 1923-1925; Rev. S. J. L. Crouch, pastor, 1925.

The elders and deacons who have served the Fort Hill Church are as follows:

Elders: J. F. Calhoun, 1895-1897;\* J. E. Anderson, 1896-1919;\* Dr. E. A. Hines, 1895-1897; F. S. Shiver, 1898-1907;\* J. P. Smith, 1895-1902;\* J. G. Evans, 1900-1908;\* Chas. Hancock, 1900-1901; J. H. Burgess, 1902-1904;\* J. H. M. Beaty, 1904-1905;\* Hale Houston, 1906-1921; J. M. Burgess, 1910-1917; R. N. Brackett, 1915; J. E. Pickett, 1915; M. E. Bradley, 1919; C. S. Doggett, 1921; P. B. Holtzendorff, Jr., 1924.

Deacons: F. S. Shiver, 1895-1898;\* J. G. Evans, 1895-1900;\* D. B. Sloan, 1898-1904;\* J. H. Burgess, 1898-1902;\* J. S. Pickett, 1900-1903;\* W. A. Burgess, 1901-1902; R. N. Brackett, 1901-1915; Hale Houston, 1903-1906; J. V. Lewis, 1903-1909; C. S. Doggett, 1906-1921; Andrew Bramlett, 1911-1917; S. W. Evans, 1915; L. C. Martin, 1915-1925;\* M. E. Bradley, 1915-1919; D. H. Henry, 1919; J. H. McHugh, 1919; L. I. McHugh, 1919-1921;\* P. B. Holtzendorff, Jr., 1921-1924; A. G. Shanklin, 1921; J. M. Johnson, 1922; J. T. Foy, 1924; Joseph Hewer, 1924.

### Good Hope

In 1783, a few Scotch-Irish settled on Generostee Creek in Anderson County and soon erected a log house, which was used as a house of worship for two years. Another log structure was built near this site and was used for many years. There is no official record as to who organized this church, but it was probably done by Rev. John McLin, of Abbeville. During the early part of 1789, Rev. John Simpson came from Fishing Creek in Chester District to Pendleton District, now Anderson County. Here he found a number of Presbyterians who were eager to have the Gospel preached to them. It seemed a promising field to Mr. Simpson, so he proceeded to establish two churches, Good Hope and Roberts.

The first official mention of Good Hope in the records of Presbytery bears the date April 14th, 1789. At this meeting of Presbytery the young church petitioned for supplies, and accordingly Rev. John Simpson was appointed to preach to the congregation of Good Hope. On April 13th, 1790, the congregation asked that he be sent to them as stated supply. The

\*Deceased.

following September they presented a call to Mr. Simpson, which was accepted.

He found the people earnest, faithful, and industrious, upholding his hands as their spiritual guide.

Mr. Simpson must have been a real leader of men, for he soon impressed his people with his strong personality, zeal for the spiritual welfare of his flock, and material progress of the community. Mr. Simpson served the church continuously until 1807, when he was stricken by disease and forced to give up the active ministry. He died February, 1808.

The next minister to serve the church was Rev. Samuel Davis, who was supply for a short time.

In 1808, Dr. Moses Waddell succeeded Rev. Davis, and as the records are not complete, very little is known of the church at this period. The following are named as elders, serving about that time: Messrs. Lusk, McCreight, Samuel Parker, Steele, John Young, and Thomas Beaty. Of these gentlemen only the name of Beaty remains, and throughout the subsequent history of the church, this name appears upon the church roll without interruption.

Rev. James McElhenny was the next supply and he served until his death in October, 1812. From this date till 1820, the church was partially and sometimes irregularly supplied by Rev. Thomas H. Price, Rev. Thomas Dickson Baird, and Rev. Richard B. Cater.

In 1821, the church extended a call to a most remarkable man, Rev. David Humphreys, who served Good Hope for a period of nearly fifty years. Mr. Humphreys was ordained and installed pastor in the summer of 1821 by an adjourned meeting of Presbytery held at Good Hope. The church membership then numbered thirty or forty. Prior to this time Good Hope and Roberts had enjoyed the privilege of preaching only once a month, but by making a special effort they agreed to raise \$300.00 a year and secure his services for three-fourths of his time. This pastorate continued until 1835, when the membership was reduced by migration, death and other reasons, so the promised salary was accordingly reduced. Rev. Humphreys resigned, but at the request of the church he continued to

supply until November, 1845, when he was again called and installed pastor for half his time at a salary of \$200. After Rev. Humphreys returned as pastor, the congregation found their building uncomfortable and inadequate to their needs.

The old log structure was replaced by a neat frame building, painted and ceiled. This building was dedicated in 1856 and is still standing, though approaching a stage of dilapidation. A memorial service is held annually in this building on Saturday preceding the second Sabbath in August.

During the pastorate of Rev. Humphreys, camp meetings were held annually from 1822-1851, always embracing second Sunday in August. Families would gather from the surrounding country and live in their tents during the meeting. After several years the camp meeting began to lose popularity among Presbyterians and was abolished by order of the church in 1851. The camp meeting at Good Hope was the last to be held in the bounds of Presbytery. Rev. Humphreys was affectionately called "Father Humphreys" by his own people and the country at large—even down to the present generation he is always spoken of as "Father Humphreys." He was a man of fine common sense, splendid judgment, and these qualities combined with his spirituality made him a rare noble soul. His preaching was plain and simple. He had a firm but cheerful disposition and a broad sympathy that enabled him to understand and appreciate the trials and troubles of his people. Rev. Humphreys continued to be an active pastor until September, 1869, when he was called to his reward.

Some of the elders of this pastorate were: Dr. A. Walker, Messrs. David Sadler, Harrison Price, Daniel Baker, and Andrew Reid.

In the early history of Good Hope two men entered the ministry: Robert H. Reid and Isaac J. Long.

Between 1869 and 1876, James L. McLin and Robert A. Reid also entered the ministry.

At this period the church enjoyed the services of Rev. William Davis as supply for a short period, Rev. John S. Young as pastor for four years, and Rev. Robert A. Reid as supply

for one year. Incomplete records give the names of Messrs. S. T. McCollough and David F. Sadler as elders.

The next pastor was Rev. R. C. Ligon, who faithfully served the church from 1876-1902. He was a man of unusual piety, common sense, and breadth of sympathy. His excellent qualities of mind and heart made him a valuable citizen. He took a live interest in schools and everything that was for the uplift of the community. He was specially interested in the young people and it was part of his work to see that no evil influence crept into the lives of the young. He truly was a good under-shepherd. During this pastorate W. W. Sadler entered the ministry. In 1902 he gave up his work. The following served as elders during this period: Messrs. A. L. McMahan, W. W. Sadler, Ezekiel White, Arch Sadler, and John McLin.

Rev. I. E. Wallace, who had just completed the course in the seminary, served as supply for about a year.

The next pastor was Rev. W. S. Hamiter, who served from 1904-1910. He was an acceptable pastor and consecrated man of God. It was during his pastorate that the fourth and present church building was erected. It is an attractive and comfortable brick building and was dedicated June 11, 1916. The manse was erected about the same time on an adjoining lot, and is a seven-room wooden structure. About this time J. Frank Ligon, son of Rev. R. C. Ligon, answered the call of God and entered Columbia Seminary.

In 1910, Rev. M. E. Peabody was called as pastor and served the church until 1914. He was an able and conscientious minister.

At this time Dr. J. E. Watson was ordained as elder and at a later date Dr. J. D. Wilson, holding a similar office, came from a sister church.

Rev. J. R. McRee, a man of ardent zeal and consecrated power, which he used for the upbuilding of the church and community, became pastor in 1914. He was a much loved pastor for eight years. It can be said that there were more accessions to the church during his ministry without special evangelistic services than any other man who labored among us.

Following Mr. McRee we were ably and acceptably supplied by Dr. W. H. Mills, from Clemson College. On account of his pleasing personality he will always be held in the highest esteem by this church.

The elders at the present time are: Messrs. Lem Reid, W. W. Beaty, J. N. McAlister, S. S. McMahan, T. A. Sherard, and C. D. Evans.

In March, 1925, M. A. Durant, who was pursuing his studies in Columbia Seminary, was called by the church. The call was accepted and he was installed pastor in May. He gives promise of being one of our ablest ministers.

We have preaching services only two Sabbaths in a month, but Sunday School and Christian Endeavor meet regularly every Sunday. Sunday School is well attended by adults and children.

The young people show marked interest in Christian Endeavor and give splendid programs.

The church also has an active Philathea Class and Young People's Missionary Society.

### Honea Path

The Presbyterian Church of Honea Path was organized by the Domestic Committee of South Carolina Presbytery on the 21st day of August, 1860, with eighteen members. Dr. G. W. Wassen and Mr. J. A. Hall were elected the first ruling elders. A lot was purchased and a House of Worship erected and dedicated to the worship of the Lord during the year 1861.

During the first twenty-five years of the church's history there was no pastor and only an irregular and occasional supply. Dr. W. F. Pearson supplied the church during the years 1886-1887, at which time the old church was torn down and a new one built.

A Sunday School was organized in the fall of 1891. In September, 1894, Dr. McBryde was installed the first pastor of the church. He remained with the church for six years, the church, at his resignation, consisting of three ruling elders, two deacons, and thirty-two members.

Rev. T. P. Burgess supplied the church during 1901-1902 and in 1903 Rev. W. J. Wyly was installed pastor, the present



House of Worship having been erected during his pastorate.

After Rev. Wyly's resignation in 1905, Rev. C. L. Stewart was installed pastor in April, 1906. Faithfully and devotedly he served the church until he resigned in September, 1917. The church was without a pastor until Rev. A. H. Key was installed in August, 1919. He served until November, 1920. In December, 1920, Rev. R. S. Woodson was called to supply the church—he served only a few months. This concluded the sixtieth year of the church's history. The church at this time consisted of fifty-nine members.

On June 3rd, 1923, the present pastor, Rev. S. H. Fulton, was ordained and installed pastor. The church today consists of six elders, six deacons, and a membership of eighty-one.

For sixty-five years the Great Head of the Church has enabled this little church to struggle on and up. Its few have been faithful—through difficulties they have struggled on and upward. "Be thou faithful unto death and I will give thee a crown of Life."

### Midway

Midway Church, situated five miles east of Anderson in Anderson County, was organized in July, 1833, by the Rev. Wm. Carlisle, at the site of the present church building.

In the early years of its history there was no building but the people gathered for preaching services under a rudely constructed arbor where camp-meetings were also held from time to time until the year 1848 when a building was erected. The church has had a continuous history of useful service and is in a live and flourishing condition.

In its history Midway has been served by some of the best known ministers of the Synod, including the following: Rev. Mr. Hyde, Rev. W. Cuttino Smith, Rev. Mr. Donnally, Rev. Joseph N. Hillhouse, Rev. David E. Frierson, Rev. L. K. Glasgow (supply), Rev. Hugh McLees (supply), Rev. J. L. Brownlee, Rev. J. B. Adger, Rev. T. C. Ligon, Rev. A. P. Nicholson, Rev. J. R. Riley, Rev. James Macklin, Rev. J. G. Law, Rev. Bunyan McLeod, Rev. John Fraser, Rev. P. S. McChesney, Rev. R. F. Kirkpatrick (supply).

The church at present has a membership of seventy-five with preaching twice a month, the pastor of the Central Presbyterian Church of Anderson acting as stated supply.

The church is situated in a district of rich farming section and its membership is entirely made up of those who live on the adjacent farms.

### **Mt. Pleasant**

The Mt. Pleasant Presbyterian Church had its beginning in the George's Creek Academy. Prior to the Civil War, and for several years thereafter, Rev. John L. Kennedy, stated supply for Carmel Presbyterian Church, occasionally came there to hold services for the benefit of the few Presbyterian families in the community. These services were continued at intervals until the year 1875, when a church was organized. The church was named the George's Creek Presbyterian Church, and, so far as can be remembered, the Sessional records for that period having been lost, the charter members were as follows, viz.: Mrs. Malinda Archer, Miss Fannie Archer, Mrs. Martha Arnold, Mrs. Martha A. Bowen, Mr. I. C. Garrick, and wife, Maj. Daniel Grice, and wife, James McMahan, and wife, G. W. McMahan, and wife, Mrs. Jane McMahan, Miss Luran McMahan, Miss Sarah McMahan, Mrs. Martha Oliver, Miss Lou Oliver, T. W. Russell, and wife.

Rev. Hugh McLees, pastor of Carmel Church, assisted in the organization and served as stated supply until 1879. He was succeeded by Rev. Morton, who served as supply for one year. Maj. D. Grice was the first ruling elder, and Mr. T. W. Russell was the first deacon.

Soon after the organization Miss Lou Oliver began accumulating funds to be used in erecting a church building. By the summer of 1880, she had sufficient funds to commence the work. A contract was let, and by the spring of 1881 the building was completed. When the new building was dedicated the name of the church was changed to Mt. Pleasant.

Rev. A. P. Nicholson was the first stated supply for the Mt. Pleasant Church. Maj. D. Grice was ruling elder, and Mr. I. C. Garrick was ordained and installed deacon.

About this time (1882) several members of the Carmel Presbyterian Church who were residing in or near Easley transferred their membership to Mt. Pleasant, it being nearer and more accessible. Among these were Mr. W. W. Ford and Mr. C. T. Martin. Both of these brethren were soon ordained and installed as ruling elders. Mr. C. T. Martin became clerk of the Session. Mr. W. A. Mauldin was one of this number. He was ordained, and installed as deacon.

Dr. J. R. Riley served as stated supply from 1882 to 1903. Sometime during the first years of his ministry Col. R. E. Bowen was received into the church upon confession of faith, and was soon after elected, ordained and installed ruling elder. Mr. William McMahan was installed as ruling elder in 1892. Mr. J. A. McWhorter was ruling elder from 1900 to 1908. He moved to Liberty.

Elder Daniel Grice died in May, 1896. Colonel Bowen in January, 1909. William McMahan in February, 1916.

When the Easley Presbyterian Church was organized in 1886 most of the members who resided in Easley transferred their membership to that church. This greatly weakened Mt. Pleasant.

Since the resignation of Dr. J. R. Riley, the church has been supplied by the different pastors of the Easley Church. Among these were Rev. J. T. Wade, Rev. J. F. Matheson, Rev. David Lander, Rev. C. D. Waller, Rev. S. W. DuBose, Rev. F. D. Hunt, and the present pastor, Rev. C. G. Lynch. Mr. J. L. Blair, an elder of the Easley Church, gave us much assistance with our services at times when we were without a stated supply.

The church owes much to the zeal and devotion of our faithful women. Any history of our church would be incomplete without acknowledging this fact. Among those who have rendered marked service to the church are Miss Lou Oliver, Misses Bettie and Mary McMahan, Miss Essie Bowen, Miss Willie May Ellis (now Mrs. J. J. Prince), Misses Jennie and Adelaide Rosamond. The church owes its very existence to the sacrificing labors of these good women.

Later B. B. Smith and M. B. Prince, Sr., were ruling elders who served the church with much zeal and devotion. A list

of the later deacons includes the names of E. E. Perry, R. L. Perry and J. J. Prince.

The church has two candidates for the ministry, viz.: Louie L. Perry and M. B. Prince, Jr., both sons of officers of the church.

There are at present eighteen members in this church. R. L. Perry, ordained and installed in 1909, and J. J. Prince, ordained and installed in 1920, are the ruling elders. Ben T. Smith and Louie L. Perry are the deacons.

One thing for which the members of this church feel proud is the fact that we have an evergreen Sunday School. Through the snow and sleet of winter, as well as the heat of summer, it has been kept alive and flourishing.

### **Mt. Zion**

The Sandy Springs Church of Sandy Springs, S. C., was organized and enrolled in Presbytery in 1832. Rev. Anthony W. Ross began as stated supply, and remained until 1839. The church was vacant until 1843, when Rev. Benjamin DuPre began as supply. Rev. Thos. L. McBryde succeeded him in 1845, and supplied for a short period after which the church was vacant for some years. Sometime in 1850, Rev. J. Hillhouse came as supply.

The name Sandy Springs was changed to Mt. Zion sometime after this period, but the writer is unable to give the exact date. The records from this time on up to 1892, have been lost by fire. The Session book now in use opens with Rev. J. A. Wilson as pastor in 1892. He remained until 1898, when Rev. J. L. McLin assumed the duties of the pastorate. He served six years and was followed by Rev. J. G. Law of Walhalla, S. C., who also served six years. In 1910, Rev. W. S. Porter was called. He accepted and remained three years. After being vacant about a year, Rev. Robert Adams came and served ten years, resigning in 1924. In July, 1925, Rev. Paul H. Moore was called.

He came in October and is the present pastor.

The church has sent into the ministry two men, Augustus R. Craig, and Roy R. Craig, brothers. One is a missionary in

China, and the other is under appointment to go. Roy R. is teaching in Oklahoma Presbyterian College while waiting to be sent out.

List of elders serving since 1892: T. R. Simpson, A. B. Bowden, W. J. Erwin, J. H. Stevenson, R. W. Hammond, J. W. Bowden, R. R. Milam, J. M. Craig.

Messrs. Hammond, Milam and Craig constitute the present Session.

### Pelzer

The Pelzer Presbyterian Church is located in the industrial town of Pelzer on the bank of the Saluda River on the eastern edge of Anderson County.

Capt. Ellison A. Smyth and family were the first Presbyterians to take up their abode in these then barren hills. It was at his request the Rev. Calvin L. Stewart preached the first sermon ever delivered in the town. This event took place in a hall over one of the store buildings November 20th, 1881.

Other Presbyterians came to the town. These few secured occasional preachers as they could, and sent up a petition to the Spring meeting of Presbytery (1883), to be organized as a church.

On the 29th of October, 1883, they were organized as a church by a commission of the South Carolina Presbytery, consisting of Rev. J. B. Adger, D.D., Rev. J. O. Lindsay, D.D., and Rev. J. L. Martin, D.D., with Elders Carver Randal and Thos. F. Anderson.

The organization consisted of: Mr. Ellison A. Smyth, Mrs. Julia G. Smyth, Mr. J. W. Williams and Mrs. Williams, Mr. B. F. Guy and Mrs. Guy, Mr. A. B. Carpenter, Mr. Thos. Seddon and Mr. Walter Cameron. Of this number Mr. B. F. Guy and Mr. J. W. Williams were made elders, and Mr. Walter Cameron, Mr. Thos. Seddon and Mr. A. B. Carpenter deacons.

The newly organized church secured the Rev. C. L. Stewart as stated supply for one fourth his time on a salary of \$65.00. This church was then grouped with Piedmont, Williamston and Honea Path Presbyterian Churches; the group paying an annual salary of \$365. At the expiration of six months the stated supply resigned and there is no record of any regular supply during the years 1884 and 1885.

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In January, 1886, Rev. Stewart was recalled as stated supply for half time on a salary of \$300.00. This arrangement was continued until the close of 1895. At the beginning of 1886 the membership numbered twenty-two.

During 1885, Mr. Thos. McElroy was made a deacon and Mr. W. A. Blake in August, 1886. The eldership was increased in 1890 by the election of Mr. W. B. Dickson, and the board of deacons by the election of Mr. Thos. Carpenter, Mr. Wm. Ivester and Mr. A. L. Blake.

In 1895, Mr. Ellison A. Smyth, who had returned to Pelzer to live, Mr. W. S. Ramsay, Mr. W. A. Blake and Mr. J. L. Blair were made elders; and Mr. J. B. Bonner, Mr. P. D. Wade, Mr. T. M. Jenkins and Mr. J. Adger Smyth, Jr., were made deacons.

During the nine years of the stated supply system there were 126 additions to the church, 68 were given letters of dismissal, and one was excommunicated.

The annual contributions (including salary) during these nine years was about \$400.00. There was a steady increase in the membership. The salary increased from \$300.00 to \$600.00, and other contributions at about the same ratio.

The church prospered and in 1896 a small but beautiful house of worship was finished. It was dedicated by the Rev. G. R. Brackett, D.D., on the first Sabbath of February, 1896. A pipe organ was installed about a year later.

The Rev. C. L. Stewart was called to be pastor of the church in September, 1895, to give his entire time to the work, but he did not begin the work until January, 1896. The formal installation took place the third Sabbath in February, 1896, and was done by a commission from the South Carolina Presbytery viz.: Rev. J. L. Wilson, D.D., Rev. D. E. Frierson, D.D., Rev. B. P. Reid with Elders W. P. Nesbitt and A. Sadler.

On March 6th, 1896, Mr. J. B. Bonner and Mr. W. H. Zehe were installed elders.

Fifty-seven additions were made to the membership in the first year of this pastorate; three were given certificates of dismissal to other churches. The congregation numbered 142 in 1897.

One of the record books has been displaced and from this date until 1912 there is little record except the following:

Mr. T. C. Stewart and Mr. R. I. Woodside were installed elders, March 16th, 1902. The board of deacons was increased by the installation of Mr. R. L. Snipes, Mr. E. F. Woodside and Mr. M. F. Young on March 6th, 1895; Mr. E. C. DuBose was installed March 16th, 1902.

The Rev. C. L. Stewart resigned December 11th, 1904.

Mr. Jno. M. Garrett, Mr. J. Adger Smyth, Jr., and Mr. T. M. Jenkins were installed elders, July 9th, 1905. The board of deacons was again increased by the installation of Mr. R. C. Heyward and Mr. Richard McElroy July 9th, 1905; Mr. J. Herman Merritt, Mr. Alonzo T. Guy, and Mr. Hanson G. Harvell, July 21st, 1912.

The Rev. Francis W. Gregg was installed July 9th, 1905, and resigned in October, 1907. During the first part of Rev. Gregg's leadership of this flock a set of Sunday School rooms were built, adjoining the rear of the church.

The Rev. Isaac E. Wallace was installed November 28th, 1909, and resigned May 27th, 1913.

When the record recommences in 1912 the Session consisted of only four: Elders Stewart, Garrett and Bonner and Moderator Rev. I. E. Wallace. Elder Bonner was Clerk of the Session. The minutes state that there were five deacons and 106 communicants at the end of the church year, April, 1913.

Rev. Wallace resigned in May, 1913. The Treasurer reported that the loss of members made it impossible to pay a preacher more than one half of his time. It was decided to endeavor to fill the pulpit at least two Sabbaths each month. Elder J. M. Garrett was elected acting Moderator.

The loss of a pastor was a hard blow to the congregation. The number of communicants, at the end of 1914, had fallen to 90 and only one addition was made to the church rolls during the year.

Rev. G. A. Nickles, of the Columbia Seminary, who supplied the pulpit for two years after the resignation of Rev. Wallace, was prevented from continuing in that capacity by his health.

Mr. T. M. Jenkins, who had previously served as an elder in this church, returned to Pelzer and was again elected to the



Session. He was also elected Clerk of the Session as Elder Bonner had moved to Williamston.

On September 18th, 1917, a call was presented to Piedmont Presbytery for Rev. C. L. Stewart for pastor of the Pelzer Presbyterian Church for one half his time. On November 9th, 1921, the church was saddened by the death of Rev. Calvin L. Stewart, the first pastor of this church and who had continued as such, except for an interruption of thirteen years from 1904 to 1917.

On February 5th, 1922, Mr. H. Todd Stewart and Mr. Joshua Y. Jones were installed elders, and Mr. Thos. Crane and Mr. A. Ramsay Allison were installed deacons. On April 2nd, 1922, Elder J. Y. Jones was elected acting Clerk, Elder T. M. Jenkins being prevented from active duty by continued illness.

By the Spring of 1922 the church rolls had been so depleted by dismissals that the resident communicants numbered only eighty.

The pulpit was supplied twice monthly by students from the Columbia Seminary.

On June 1st, 1923, George Washington Belk, Jr., was ordained and installed pastor of the Pelzer Presbyterian Church. In the same year on September 2nd, Mr. Robt. C. Heyward was installed elder, and Mr. J. A. Norris and Mr. Wm. Allen deacons in the church.

The Fall meeting of Presbytery was held in the Pelzer Church beginning October 2nd, 1923.

July 1st, 1924, Rev. Belk, Jr., resigned to accept a call from the Fort Mill (South Carolina) Presbyterian Church.

Rev. A. Hal Key was installed pastor February 1st, 1925, the Williamston Church receiving one-fourth his time. Rev. Key resigned July 31st, 1925, to accept a call from Bethel in York County.

The Rev. H. E. Wright, of Edgefield, was installed December 18th, 1925, and is at present pastor of the Pelzer Presbyterian Church. Since his installation to date there have been twenty-five new members added to the church rolls.

On Jan. 31st, 1926, Mr. H. G. Harvell and Mr. N. B. Murphy were installed elders, and Mr. Roy Hunt, Mr. W. L. Wel-

born, Jr., Mr. S. E. Goldsmith, and Mr. W. C. Finley were installed deacons in the Pelzer Church.

Pastors: Calvin L. Stewart, stated supply, 6 months, 1883, 1886-1896, pastor September 18, 1896 to December 11, 1904; Francis W. Gregg, July 9, 1905 to October, 1907; Isaac E. Wallace, November 28, 1909 to May 27, 1913; Calvin L. Stewart, September, 1917 to —, died November 9, 1921; Geo. W. Belk, Jr., June 1, 1923 to July 1, 1924; A. Hal Key, February 1, 1925 to July 31, 1925; Harold E. Wright, December 18, 1925, now serving.

Elders: B. F. Guy, October 29, 1883 to November 8, 1903, dead; J. W. Williams, October 29, 1883 to July 9, 1906, dead; W. B. Dickson, 1890, no record; Ellison A. Smyth, 1895 to December 25, 1910; W. S. Ramsay, 1895 to July 21, 1901; W. A. Blake, 1895 to December 29, 1912; J. L. Blair, 1895 to December 22, 1901; J. B. Bonner, March 6, 1896 to —, died March 30, 1923; H. W. Zehe, March 6, 1896 to January 11, 1903; T. C. Stewart, March 16, 1902, now serving; R. I. Woodside, March 16, 1902 to June 28, 1903; J. M. Garrett, July 9, 1905, now serving; J. Adger Smyth, Jr., July 9, 1905 to December 12, 1909; T. M. Jenkins, July 9, 1905 to —, died October 11, 1925, H. Todd Stewart, February 5, 1922, now serving; Joshua Y. Jones, February 5, 1922, now serving; R. C. Heyward, September 2, 1923 to November 1, 1925; H. G. Harvell, January 31, 1926, now serving; N. B. Murphy, January 31, 1926, now serving.

Deacons: Walter Cameron, October 29, 1883, no record; Thos. Seddon, October 29, 1883, no record; A. B. Carpenter, October 29, 1883, no record; Thos. A. McElroy, August, 1886, no record, dead; W. A. Blake, August, 1886, elected elder December 29, 1912; A. Lee Blake, November 8, 1890 to April, 1922; Thos. Carpenter, November 8, 1890, no record; Wm. Ivester, November 8, 1890, no record; J. B. Bonner, June 16, 1895, elected elder March 6, 1896; T. M. Jenkins, June 16, 1895, elected elder July 9, 1905; P. D. Wade, June 16, 1895 to November 15, 1908; J. Adger Smyth, Jr., June 16, 1895, elected elder July 9, 1905; R. L. Snipes, March 6, 1895 to —, died June 24, 1925; E. F. Woodside, March 6, 1895 to December 1, 1912; M. F. Young, March 6, 1895 to February

6, 1901; E. C. DuBose, March 16, 1902 to December 30, 1907; R. C. Heyward, July 9, 1905, elected elder September 2, 1923; S. Richard McElroy, July 9, 1905 to August 23, 1914; J. Herman Merritt, January 21, 1912 to November 24, 1912; Alonzo T. Guy, January 21, 1912 to December 1, 1912; Hanson G. Harvell, January 21, 1912, elected elder January 17, 1926; Thos. J. Crane, February 5, 1922, now serving; A. Ramsay Allison, February 5, 1922 to October 24, 1925; J. A. Norris, September 2, 1923, now serving; Wm. Allen, September 2, 1923, now serving; Roy Hunt, January 31, 1926, now serving; W. L. Welborn, Jr., January 31, 1926, now serving; S. E. Goldsmith, January 31, 1926, now serving; W. C. Findley, January 31, 1926, now serving.

### **Pendleton, Hopewell (Keowee)**

The first notice of this congregation appears in the minutes of the Presbytery of South Carolina, October, 1789. At this meeting of the Presbytery, Rev. John Simpson was appointed to supply them one Sabbath a month. "It was organized," says one account, "by the spiritual exertions of a few men who removed from Abbeville. A few in the congregation are wealthy and are very forward to support the gospel; among whom are General Pickens and Col. Robert Anderson, both men of great influence in the State of South Carolina. Messrs. Calhoun and DeSaussure, two eminent lawyers in Charleston have done themselves much honor by subscribing for the assistance of this church. Owing to these circumstances, their ability to support religion in proportion to their numbers, is greater than that of any other congregation in the upper part of the State."

In December, 1792, Rev. Thomas Reese accepted an invitation to supply this church in connection with Carmel Church. Hopewell had about forty families while Carmel had about sixty. Dr. Reese labored in these two fields until his death in 1796. His remains lie in the graveyard attached to Old Stone Church near Pendleton.

The next ten years show that Revs. Simpson, Dickson, Gilliland, Sr., Gilliland, Jr., Templeton, Montgomery and McElhanev supplied both Carmel and Hopewell. Rev. John Mc-

Elhaney had his son-in-law, Rev. John D. Murphy, associated with him as assistant pastor. Death terminated the pastorates of both these brethren in 1812. Hopewell now became dependent upon occasional supplies from Presbytery.

It was during the pastorate of Bro. McElhaney that the old wooden church building gave place to one of stone, and the church became popularly known as "The Stone Church." The building still stands a monument to the courage and generosity of the builders.

In the Spring of 1813, Rev. John B. Kennedy and Hugh Dickson were appointed to administer the Lord's Supper the ensuing Summer. In 1816, Rev. James Hillhouse was invited to act as stated supply until next meeting of Presbytery. This resulted in a call which he accepted and served the two churches, Hopewell and Carmel, until the fall of 1822. Rev. Anthony Ross received an invitation to the pastoral charge of the Society in March, 1823. He accepted and continued as pastor until March, 1828, giving two-thirds of his time to Hopewell (Pendleton) and one-third to Carmel.

Rev. Aaron Foster served the church full time from 1828 to March, 1832. In 1832, the church is reported vacant, but as having received fifty on examination and three by certificate and having a membership of 119. It doubtless had shared in the revivals of that period. The next year Rev. Richard B. Cater was stated supply; the additions on examination were 90 and the whole number of communicants 209. Bro. Cater was succeeded in 1837 by Rev. Anthony Ross who continued as pastor until 1851. Rev. T. L. McBryde followed as pastor and remained until his death, April 15, 1863.

Rev. John B. Adger, then professor in Columbia Seminary, accepted an invitation to act as stated supply. This was during the distressing and troublous times occasioned by the Civil War. Dr. Adger agreed to supply the church provided that this would not interfere with his duties as professor in the Seminary, and that as remuneration for his services the congregation continue to pay to the family of their late pastor the usual salary. This was unanimously agreed to by the congregation.

Dr. Adger continued to supply the church until 1865. It appears from the Sessional records that F. P. Mullally and neighboring pastors supplied the church until 1867 (March), when Rev. Hugh McLees began his pastorate and served until October, 1871. The church was then vacant two years when Rev. Cuttino Smith was elected pastor. He entered upon his labors at once and served until the latter part of 1877. Dr. Adger again acted as stated supply until July, 1879, when he was installed as regular pastor. Thus began a long and fruitful pastorate. A faithful pastor and an earnest preacher in spite of the fact that his health was impaired for a number of years. A number of times a note is made in the Sessional records that he had been granted leave of absence that he might go in search of health.

The church moved along steadily but slowly, gathering in the colored people of the community who had been freed and thrown upon their own resources. These were nourished and cared for and taught the principles of Christianity. The records show that some of these as well as some of the whites had to be summoned before the Session and disciplined for drunkenness, falsehood, and other crimes. We sometime hear the expression, "Oh, for the good old days," evidently showing a feeling that the times have changed not for the better but for the worse. The narrative of the "good old days" deplors the state of religion in the congregation. Year after year the lament is made that the people absent themselves from the services of the sanctuary and from the Sunday School and Prayer-meeting, and that the church seems to be going backward instead of forward. This goes to show that there are evils in all times, and that it behooves Christian workers to be up and doing, praying and working for the bringing in of the kingdom.

Dr. Adger died in 1899, but for a number of years he was unable to do any preaching. Rev. Benj. Palmer Reid was called to the pastorate in 1896, and served until 1900. The records from this time on up to the present were burned when Mr. M. M. Hunter's residence was destroyed by fire in February, 1926. Mr. Hunter has been the faithful clerk of the Session for a number of years. So the history from this

period on is written from the memory of the older members of the church.

It was during Bro. Reid's pastorate that the church at Fort Hill was built. Clemson College is located just four miles from Pendleton and Bro. Reid was quick to recognize the need of a Presbyterian Church there. So it was largely through his efforts that the church at the college was built.

Rev. Walter Strickland followed and served only a short time as his health gave away and he had to give up his pastorate.

Rev. F. W. Gregg was then called and he served the church in connection with the Fort Hill Church at the college. This was not a very satisfactory arrangement. So when Bro. Gregg left in 1904, Pendleton employed a pastor for his full time.

For the next decade Revs. Woodson and A. H. Atkins each served a few years and then the church was vacant, depending upon supplies from the Seminary in Columbia until the coming of Rev. Robert Adams in 1914, who served faithfully until 1924. Rev. Paul H. Moore came in October, 1925, and is the present pastor. From the beginning of Dr. Adams' pastorate Pendleton has been grouped with Mt. Zion Church, located at Sandy Springs, five miles south.

In 1883, the name Hopewell (Pendleton) was dropped and the church simply called Pendleton. This was done in order to avoid confusion with Hopewell in Abbeville County.

**Buildings:** The first building erected in 1790, was of logs and was not comfortable. This gave place to the stone building just about the beginning of the nineteenth century. This building was located about two miles from the village of Pendleton and this was somewhat of a handicap. A frame building was put up in the village and this was used until 1890, when the present brick structure was erected. This building consists of an auditorium and two Sunday School rooms in the rear of the pulpit and a small Sunday School auditorium at the front of the church.

**Elders:** A sketch of this church would not be complete without a list of the honored men who have served as elders.



Gen. Andrew Pickens, Col. Robert Anderson, Major Dickson, elected when church was organized in 1790.

Geo. Reese, John Harris, 1803; Crosby W. Miller, 1815; Charles Story, 1818; Josias Gaillard, Elam Sharpe, John B. Hammond, 1821; Wm. Walker, 1831; E. B. Benson, T. S. Reese, 1834; Josiah E. Smith, Elam Sharpe, Jr., S. S. Cherry, 1850; Carver Randall, 1855; James G. Latta, 1862; Dr. M. L. Sharp, W. C. Smith, 1870; J. L. Mecklin, 1881; J. Miles Pickens, Bonneau Harris, 1880; Geo. E. Taylor, 1883.

John Harris, Miles M. Hunter, Felix C. Boggs, Leard Newton, W. B. Aull, now constitute the Session.

### Pickens

Prior to the organization of the Pickens Presbyterian Church, the section of the country around Pickens Court House was occupied by the Presbyterians as a mission station beginning 1873, five years after the division of Pickens District into Oconee and Pickens Counties.

The first regular preaching at this place was by Licentiate A. L. Miller of the Theological Seminary during the summer of 1873, and Licentiate R. A. Reid during the summer of 1874. While thus occupied, the mission field was visited by Rev. J. L. Girardeau, Rev. J. B. Adger, and Rev. John Law, who preached effectively to the people.

During the summer of 1875, Rev. Hugh McLees, who was pastor of Carmel and George's Creek Churches in this county, was sent as a regular visiting missionary to preach in this vicinity until July, 1876, when he began to preach regularly on the second Sabbath of each month. He continued to preach until the organization of the church in 1878.

In the Spring of 1878, a petition signed by the people of the village and surrounding country was presented to Presbytery asking for the organization of a Presbyterian Church at this place. The Presbytery appointed a commission consisting of Rev. Hugh McLees and Rev. R. H. Nall, pastor of the Presbyterian Church at Greenville, to visit Pickens and organize the church. This most significant meeting of the commission took place in Pickens, July 27, 1878, in the house of worship, used



and owned by the Methodist Congregation. (The Presbyterians are deeply indebted to the Methodist Congregation and the Baptist Congregation for the use of their churches until their church was built.) Invited to sit with this commission and assist in the organization were Elders T. H. Russell of George's Creek Church (now known as Mt. Pleasant) and W. K. Boggs of Carmel.

During the organization of the church, after services led by Rev. R. H. Nall, Elder T. H. Russell read twelve (12) letters of dismissal from other churches for the purpose of organizing this church. The charter members of the infant church were Mrs. Zealy Ann Ambler, Julius E. Boggs, Sr., Mrs. Emma Bruce, Clarence A. Bruce, James McDuffie Bruce, Miss Minnie Lee Bruce, Mrs. Julia A. Folger, Dr. George W. Earle, Mrs. Jeanette Earle, Mrs. Malinda A. Hollingsworth, C. L. Hollingsworth, and Mrs. Minnie McFall. Mrs. Emma Ambler Gilreath, on making a profession of her faith, was baptized by Rev. R. H. Nall and received into the church as a charter member. C. L. Hollingsworth and Julius E. Boggs, Sr., were elected, ordained and installed elders, and Dr. G. W. Earle, deacon.

When the South Carolina Presbytery met in the Spring of 1882 at Ninety-Six, the narrative sent to Presbytery stated that six hundred (\$600) dollars had been expended on building a house of worship (a lot having been donated by C. L. Hollingsworth) and the women of the church had been faithful in securing this amount; and also the church had formed a group with Carmel and Mt. Pleasant Churches offering to pay one hundred and sixty (\$160.00) dollars of seven hundred (\$700) dollars as a salary for the pastoral services of Rev. A. P. Nicholson for one-fourth of his time.

Public worship was held for the first time in the partly finished church on the fourth Sabbath in August, 1882, Rev. A. P. Nicholson being in charge as "Stated Supply."

Dr. J. R. Riley became pastor of the church in April, 1883, and continued so for sixteen (16) years, during which time much progress was made in the church and the Sunday School which was organized in 1882.

On Oct. 22, 1885, the church having been completed, was dedicated by Dr. J. D. Burkhead, who had been ably assisting Dr. Riley in a series of meetings at the church.

During the forty-six (46) years of its life this church has been served as pastor or stated supply by the following ministers: Rev. Hugh McLees, 1878 to 1881; Rev. A. P. Nicholson, 1882 to 1883; Rev. J. R. Riley, 1883 to 1889; Licentiate J. E. James, Summer of 1900; Rev. T. H. Meed, 1901 to 1902; Rev. J. T. Wade, 1903; Rev. Fred Thomas, 1904; Rev. J. F. Matheson, 1904 to 1907; Rev. David Lander, 1907 to 1911; Rev. J. C. Bailey, 1912 to 1918; Rev. H. A. Knox, 1919, to —.

The spiritual guidance of the church has been under the direction of the following elders, who were elected in the order named: C. L. Hollingsworth, Julius E. Boggs, Sr., D. Frank Bradley, John J. Lewis, William McCaslan, W. F. McCaslan, James P. Carey, Sr., James McD. Bruce, Aaron M. Morris, Robert E. Yongue, W. W. Aiken.

The business affairs of the church have been administered by the following deacons, who were elected in the order named: Dr. G. W. Earle, W. B. F. Taylor, J. P. Carey, Sr., J. McD. Bruce, W. G. Lewis, L. C. Thornley, Ernest Folger, R. E. Yongue, Dr. J. L. Valley, Dr. J. N. Hallum, Julius E. Boggs, Jr., James Hagood Bruce.

The building of our present comfortable and commodious house of worship was finished and used for the first time August, 1923; and was dedicated Nov. 2, 1924, by Dr. R. C. Reed of the Columbia Theological Seminary.

Our present organization consists of ninety (90) members; our pastor is Rev. H. A. Knox; our elders are Jas. P. Carey, Sr., J. McD. Bruce, Aaron M. Morris, R. E. Yongue, W. W. Aiken; our deacons are L. C. Thornley, Ernest Folger, Dr. J. L. Valley, J. E. Boggs, Jr., J. H. Bruce.

### **Piedmont**

The Piedmont Presbyterian Church, a daughter of old Fairview, was organized at Piedmont, S. C., May 18, 1880, by a commission appointed by Enoree Presbytery, consisting of Revs. R. H. Nall and C. B. Stewart, and Elder J. F. Dorroh.

Piedmont was the pioneer modern cotton mill in upper Carolina, and hence this was probably the first Presbyterian Church at a cotton mill town in this part of our state.

The Rev. C. L. Stewart was the first stated supply and pastor of the church, serving for about fifteen years. During this period the mill was enlarged from time to time, and hence the church continually grew in members, increasing from nine to sixty-five in the first ten years.

The services were held for several years in a Union Church building, erected by the Piedmont Manufacturing Company. Three denominations, Baptist, Methodist and Presbyterian, worshiped in it for a few years, when as each grew stronger it erected its own building and withdrew from the old Union building. The Presbyterians being the last to leave said building, fell heir to the old church bell, noted for its clear sound and sweet tone.

Piedmont is located eleven miles below the City of Greenville, on Saluda river, the line between Greenville and Anderson Counties. The first mill developments were made in Greenville County, but about 1888 a large mill building and town was erected on the Anderson side. The Presbyterian organization at this time thought it was strong enough financially to erect its own church building, and as the Baptist and Methodists had both built on the Greenville side, therefore, it was deemed expedient to locate in the new part of town, in Anderson County.

A site was selected and the building erected in 1893-94. It has received many compliments for its internal beauty and convenience. A beautiful Sabbath School room adjoined the auditorium, and later special class rooms were added: The Young Men's, through the combined zeal and muscles of "the boys" under the leadership of their teacher, Mrs. Ida Simpson Shealey; the Intermediate Boys, in belfry, by R. L. Simpson, as a memorial to his wife. The young ladies also have their own nicely furnished room.

In these and other building activities the Piedmont Manufacturing Company has been exceedingly helpful and liberal, having always manifested a deep interest in the churches of the town.

In October, 1894, this church organization was transferred from Enoree to South Carolina Presbytery because of the change of location from Greenville to Anderson County. About the year 1909, Piedmont, a new Presbytery, was formed, so that the church is now in this Presbytery, a unique situation for a church to have been in two counties and three Presbyteries.

At the organization nine charter members were received by letter: A. R. Steele and wife, Mrs. S. J. Trowbridge, C. D. Nesbitt and wife, J. T. Smith and wife, Miss Sallie E. Smith, and J. N. Smith. A. R. Steele was elected ruling elder, with C. D. Nesbitt and J. T. Smith deacons. From the beginning a number of the best families in town have been connected with this church, and have proven faithful and loyal, some never having their membership elsewhere. Yet many changes have taken place in this membership, while in the country adjoining fewer changes have been made. Some of the descendants of the original families are at present faithful members and doing a good work for the church.

Notwithstanding the Piedmont Church is not one of the prominent churches of the Synod, yet several of the leading ministers of the Southern Presbyterian Church have visited it at different times. Some of the most distinguished who have conducted successful series of meetings here are: Drs. DeWitt Burkhead, R. G. Pearson, R. G. McLees, Geo. W. Belk (five times), W. H. Miley, and Trig. Thomas.

Such men as Drs. W. J. Jacobs, J. Lowry Wilson, S. R. Preston, S. C. Byrd, D. M. Douglas, Robt. Adams, C. H. Pratt, W. H. Mills, S. L. Morris, W. M. McPheeters, Thornton Whaling, and others have spoken from our pulpit, and a number of leading Foreign Missionaries have visited this church. Rev. S. P. Fulton, one of the pioneer Missionaries to Japan, was ordained here.

While Rev. D. P. Junkin was pastor of the Piedmont Church his mother, Mrs. Agnes Penick Junkin entered the life everlasting April 15, 1911, breathing her last in the Manse. She was the mother of five children who have served as Missionaries on the foreign field.

During the pastorate of Rev. J. B. Belk and under his leadership two very successful Daily Vacation Bible Schools were held.

The Women's Auxiliary has been active in its effort to strengthen the church in many ways both financially and spiritually.

This church has one ministerial student, Edgar Donald McMahan, attending Columbia Theological Seminary.

At this writing reports show one hundred eighty-two members, ten deacons, seven elders, a good and modern manse, and a beautiful and commodious church building.

Since organization the following officers and pastors have served: Deacons C. D. Nesbitt, J. T. Smith, John Adams, C. A. Hipp, John H. Eskew, W. G. White, Walter Hardiman, John Bates, W. F. Lee, Dr. J. G. Mock, W. A. McCall, A. W. Boggs, W. T. McMahan, M. A. Shealey, A. M. Erwin, J. H. Simpson, W. W. Gregory, H. R. Jones, Robert Bishop, Charles Verner, S. L. Goldsmith, Roy Gresham, Jas. F. Donald and J. C. Harper; Elders, A. R. Steele, Thomas Stenhouse, J. S. Summey, J. A. Liddell, W. P. Nesbitt, W. N. Watson, Arch McMahan, Clarence Miller, R. L. Simpson, C. D. Nesbitt, W. A. McCall, W. W. Gregory, Roy B. Gresham, and Charles V. Verner; Pastors, Revs. C. L. Stewart 1880-95, W. L. Walker 1895-99, J. C. Shive 1900-02, Frank H. Wardlaw, 1902-04, A. Walker White 1904-07, J. N. McCord 1908-10, D. P. Junkin 1910-17, A. E. Wallace 1917-19, J. B. Belk 1920-23 and W. H. Trainum 1924 —.

### Retreat

The records of Retreat Presbyterian Church, of the County of Oconee, near Westminster, S. C., date back to her *earliest* infancy in the year 1840, when Andrew Brown, a Presbyterian missionary, preached in a log-house two miles south of Westminster, S. C. This building being forcibly taken from them, services were held from house to house, till John O. Green donated seven acres of land for a Presbyterian church to be built upon.

The first elders were: Mr. — Russell, William Dickson, and Simpson Dickson, who kept the organization alive for a long interval after the departure of Rev. Andrew Brown.

On the 5th day of April, 1851, nineteen members were organized into Retreat Church by Rev. William McWhorter, by consent of S. C. Presbytery.

Rev. William McWhorter and his youngest daughter, Miss Eliza McWhorter, were untiring in their efforts, by the help of God, in Whom they trusted, to work for and build up the Retreat Church, and it is to them, as instruments in God's hands, possibly more than to any others, that this grand old church can point *back* to her history with pride and thankfulness. The present house of worship was built in 1855 at a cost of \$1,250.00, and is well preserved—owing to its fine material used in its construction.

A nice fence now encloses the grounds and lends dignity to this fine old land-mark of Presbyterianism.

The church now consists of less than twenty active members, owing to the removal of many to the Westminster Church, while others have left the State, and so forth. The faithful few have Sunday School each Sabbath, and preaching twice a month by their beloved pastor, Rev. T. D. Cartledge.

The elders of today are: William Dickson and Stephen Hunter; deacons are: H. L. Verner and David Dickson.

Condensed history of Retreat Presbyterian Church written by one of its present members, Mrs. Gordon Massey Hunter, Westminster, S. C.

### Richland

Organized 1834. Eleven charter members, two ruling elders, Francis Jenkins and John McWhorter, stated supply, Rev. Benjamin D. DuPree, 1834-39. Joined South Carolina Presbytery, 1834, at Midway Church, Anderson County. Soon after organization a large hewn log church built. 1840, Elder McWhorter died.

1841, Rev. Joseph Hillhouse supplied church. 1841, James H. Dendy and Simpson Dickson elected elders. 1846, Elder James H. Dendy died. 1847, Rhodum Doyle, Dr. James McElroy and Lemuel H. Verner were ordained as elders. 1851-61, Rev. Wm. McWhorter was pastor and supply. 1851, Elders Lemuel H. Verner, Simpson Dickson and eleven other

members were dismissed to organize Retreat Church. 1854, Elder James McElroy, M.D., died. 1858, Deacons M. I. Stribling and M. B. Dendy were installed as elders. 1859, Elder Francis Jenkins died.

1860, Richland Church Number 2, a large frame building, was dedicated. Sermon by Rev. S. S. Gaillard. Present, Rev. Wm. P. Grady, Rev. D. C. Boggs, Rev. Wm. McWhorter.

1865-69, Rev. Wm. P. Grady supplied church.

1866, H. R. Gaston and Thomas J. Hall elected elders; Thos. H. Dendy, deacon.

1869-70, Rev. Neil Turner was supply.

1871-74, Rev. E. F. Hyde supplied the church.

1874-77, church supplied by Rev. Wm. McWhorter and others obtainable.

1877-82, Rev. S. L. Morris served as supply.

1875, dismissed six members to organize a church at Seneca.

1878, Legislature, by special Act, chartered Richland Church.

1881, J. J. Davis and J. B. Pickett elected and ordained elders, and S. K. Dendy, Jr., and M. T. Hughs as deacons.

1882, Elder H. R. Gaston and twelve other members dismissed to organize Westminster Church.

1882, September, Presbytery met for first time at Richland.

1884-88, Rev. J. McL. Seabrook supplied the church.

1889-90, church supplied by Rev. J. P. Marion.

1889, Elders M. S. Stribling and Thos. J. Hall died.

1890-91, Rev. G. L. Cook supplied a few months.

1891-95, Rev. T. C. Ligon served as pastor.

1891, Dr. O. M. Doyle and W. H. Hughs elected elders, and J. J. Ballenger, J. P. Stribling and W. H. Barron deacons.

1895-97, Rev. G. G. Mayes served as supply.

1897, Elder O. M. Doyle, M.D., departed this life.

1897-1905, Rev. R. L. Rogers served as pastor.

1905, Rev. R. L. Rogers died as pastor.

1899, J. J. Ballenger and J. P. Stribling elected elders, and J. D. McMahan and J. E. Pickett deacons.

1899, Deacon T. H. Dendy died, 33 years' service.

1906-08, Rev. L. W. Brown served stated supply.



- 1908, R. M. Davis and G. W. Ballenger elected deacons.  
 1909-11, Rev. G. M. Wilcox served as pastor.  
 1910, E. C. DuBose and W. D. Wright elected deacons.  
 1911, Elders J. J. Davis, M. B. Dendy, J. J. Pickett and  
 Deacon C. E. DuBose died.  
 1911-12, Rev. John G. Law, D.D., was supply.  
 1912-13, Rev. F. D. Vaughn served as pastor.  
 1913, Deacons J. J. McMahan, R. M. Davis, and Elder John  
 W. Shelor elected elders; J. R. Wright, Lowell Smith, Charles  
 DuBose and Deacon D. R. Shelor elected deacons.  
 1913-23, Rev. I. E. Wallace served as pastor.  
 1917, Elder John W. Shelor died.  
 1921, Richland Church Number 3 was dedicated, Rev. G. G.  
 Mayes delivered sermon.  
 1924-25, Rev. T. D. Cartledge served as pastor.  
 1925, Rev. T. D. Cartledge died as pastor.  
 1926, Elders J. J. Ballenger, W. H. Hughs, J. D. McMahan,  
 R. M. Davis and J. P. Stribling; Deacons E. C. Gambrell,  
 J. A. Dendy, Lowell Smith, J. D. Wright and Dean Davis.  
 J. P. S.

### Roberts

Roberts Church was organized in 1789. It is not known as to who organized the church, or who preached for the first year or two. It is located near the junction of the Seneca and Tugaloo Rivers, 9 miles southwest of Anderson, S. C.

The first pastor was Rev. John Simpson who served as pastor from 1791 to 1807, after which Rev. Samuel Davis preached as stated supply. Also Rev. James McElhenny until he died 1812. Rev. Price preached a short time.

Rev. Thomas D. Baird, a very scholarly preacher, pastor 1812-1815. Then Rev. Richard B. Cater served as pastor 1815-1820.

The pastorate of Rev. David Humphreys was lengthy and very profitable. He was educated mainly by Rev. Moses Waddell at Willington Academy, and was licensed 1820. He served the Roberts Church for forty-eight years. He gave three-fourths of his time to Roberts and Good Hope, at a salary of \$300.00 per year. The rest of his time was given to

points in Georgia. For this extra work he received nothing. The people were not able to give much. Some were indifferent. None gave more than \$5.00 per year. Some gave products of the farm as, a bushel of corn or wheat. It is on record that some gave as small amount as one cent a month. The small salary of \$300.00 was not paid promptly nor fully. After a few years there was a deficit of \$1,000.00. The pastor cancelled the debt, bought a farm that he might better support his family, borrowed money at fourteen per cent to pay for the farm, and taught school in order to pay off his indebtedness.

After serving Roberts for more than 20 years, he gave a part of his time to preaching at Anderson Court House where he organized a church in 1837. (First Church, Anderson.) After an interval of seven years he was recalled as pastor of Roberts and served from 1850 to 1896—48 years from first to last. This long pastorate was full of hard work, many conflicts and discouragements, yet great development and glorious results.

Annual campmeetings were held from 1820 to 1835. There were great revivals during these meetings. The church was built up rapidly.

The first building was of hewed logs, and was used for many years. A frame building of larger proportions was then erected and was used until 1857, when the present commodious brick building was erected.

There is a spacious gallery in the rear of the church, which was occupied by the colored members, of whom there have been quite a number. The last died 1924.

There was no Sabbath School for many years, but the young people were instructed in the scriptures and catechisms. Finally a Sabbath School was organized and has continued to be a help to the church and community.

Intemperance prevailed to an alarming extent in the community for years. The church had trouble with its members, some of whom were disciplined. A temperance wave swept over the land. Nearly every one signed the temperance pledge. Conditions have greatly improved.

The following men have gone out from this historic church to preach the gospel: William C. McElroy, W. H. Harris, Hugh McLees, John McLees, John S. Willbanks, Robert Mc-

Lees, and David W. Humphreys. There is now (1926) a candidate for the ministry, Mr. Hoyt Pruitt, who has finished the Freshman year at the Presbyterian College of South Carolina.

The membership of this church are farmers of limited means. They have met many hardships by wars, droughts and other reverses; but by diligence, perseverance and economy they have built three houses of worship, employed strong and useful pastors, and have rejoiced at seeing the work prosper.

During the past four years, Rev. J. A. Clotfelter has been pastor. The membership has greatly increased. The church is well organized. Additional officers have been elected, the women have their Auxiliary, the young people have their Christian Endeavor Society, and there is a bright future for the church.

Pastors of Roberts Church. Not known as to who organized the church and preached the first year or two: Rev. John Simpson, 1789–1807; Rev. Samuel Davis, supply a while from 1807; Rev. James McElhenny, a while; Rev. Price, a while; Rev. Thomas D. Baird, a while; Rev. Richard B. Cater, 1814–1820; Rev. David Humphreys, 1821–1842; Rev. W. H. Harris, 1842–1844; Rev. A. W. Ross, B. D. Dupree and J. C. Williams supplied from 1844–1845; Rev. James Gibert, 1845–1846; Rev. W. Carlisle, 1846–1850; Rev. David Humphreys, recalled and served as pastor 1850–1869; Rev. John Silas Young, 1870–1875; Rev. R. A. Reid, and Ferdinand Jacobs supplied 1875 and 1876; Rev. J. B. Adger, 1876–1879; Rev. D. E. Frierson, Rev. Morton and J. L. McLin, supplied, 1879 and 1880; Rev. J. L. Brownlee, 1881–1882; Rev. T. C. Ligon, 1882–1890; Rev. R. C. Ligon, 1890–1891; Rev. T. C. Ligon, 1892–1909; Rev. W. S. Porter, 1910–1913; Rev. Roy Brown served as stated supply for a short time, 1913; Rev. W. T. Hollingsworth, 1914–1919; Rev. W. L. Latham, 1920–1921; Rev. J. A. Clotfelter, 1921, to the present 1926.

Elders: Messrs. James Hillhouse, Hugh Wilson, Robert Dickey, James Stephenson, Robert Gilmer, Mr. Martin, Robert Allen, Robert White and William Anderson were the elders for the first 30 years. 1820, Capt. David Sadler, James McCarley, David Simpson; 1831, James McLees, Judge J. N.

Whitner; 1837, Thomas Cunningham; 1839, James J. McLees; 1854, Ezekiel S. Morris, James Gilmer; 1856, Col. F. E. Harrison; 1869, Peter Bibert, John McClinton; 1872, Thomas H. Anderson; 1876, William A. Brownlee, James McCleskey, G. R. McLees; 1887, B. F. Shirley, Thomas W. Norris; 1889, James Anderson, R. P. Black; 1892, George R. McLees, J. J. Coker, W. McD. Cochran, Frank Axmann, Sloan Campbell, C. E. Harbin; 1906, J. H. Little; 1907, W. F. McLees; 1926, Gilmer Todd, James Robert Montgomery.

Deacons of Roberts Church. No deacons for many years. The elders did the work of deacons.

Messrs. David Sadler, Jr., elected 1841; M. J. Lockhart, elected 1841; A. S. McClinton, 1857; Charles Haney, 1857; William Simpson, 1859; John Cunningham, 1859; Samuel C. Humphreys, 1871; Thomas H. Anderson, 1871; J. M. Little, 1876; B. F. Shirley, 1876; J. J. Leslie, 1876; G. McF. Cochran, 1876; M. L. Willis, 1886; Thomas L. Simpson, 1886; John B. Anderson, 1888; Frank Axmann, 1888; R. G. Witherspoon, 1892; J. C. Gilmer, 1892; F. M. Lang, 1892; J. H. Wright, J. H. Little, Ferd Axmann, Cecil E. McLees, R. B. Howell, James A. Campbell; Albert Axmann, 1926; Thomas Witherspoon, 1926; T. C. Campbell, 1926.

### Seneca

The Presbyterian Church at Seneca, S. C. was organized on Saturday, October 30th, 1875, by a commission of South Carolina Presbytery. Rev. E. F. Hyde and Rev. John G. Law constituted the commission. If there was an elder in the commission his name does not appear. There were twelve charter members. J. W. Livingston and W. B. Hills were elected as elders and T. A. McElroy as deacon.

Soon after this the church united with the other denominations of the village in erecting a "Union Church." In 1882, the interest of the Presbyterian church was sold and the building of a church begun. This was completed in 1883 and was dedicated in July of that year. This continued to be the House of Worship until 1917, when the present church build-

ing was erected. Immediately after completing the church in July, 1883, a Sabbath School was organized and it has continued to grow ever since.

The church had no regular pulpit supply for some years but was favored with preaching by different ministers until 1884, when Rev. Josiah McL. Seabrook began as supply and afterwards as pastor until 1888. Rev. J. P. Marion served as stated supply from 1888, until July, 1889. Rev. J. A. Wilson began as supply October 4th, 1889, and became pastor in 1892, and continued until 1897. Rev. W. S. Hamiter was supply and pastor from 1898 to 1904. Rev. M. R. Kirkpatrick from 1905 to January 31, 1913. Rev. I. E. Wallace from June 15th, 1913, to April, 1923. During his pastorate the present splendid church building was erected in 1917. Rev. A. G. Harris, present pastor, was installed in November, 1923. During the pastorate of Rev. Harris and under his leadership the congregation built a commodious Chapter House across the street from the church building. The purpose of this is a meeting place for the men's classes and for the different societies of the church.

The church membership at this writing, Sept. 1st, 1925, is 270; with a Sunday School membership of 225, and a mission school of 60 members.

### Townville

The Townville Church, originally called Nazareth Beavercreek, was organized 1840, two miles south of Townville. The membership was never large but of splendid type. The old records have been lost. Correct dates cannot be given in every case in reference to pastorates or stated supply.

The church manifested a deep interest in the young, and has kept a Sunday School going all these years. Many people of other denominations have taken part and received great benefit.

During the first thirty-five years there were no long pastorates, and there were vacant periods, but the church was served the most of the time by such eminent ministers as Revs. William McWhorter, Andrew Brown, James Hilhouse, Thomas Archibald, Joseph Hillhouse, William Carlisle, David Humphreys, William H. Harris, and J. B. Adger.

Dr. Adger was instrumental in getting the church located at Townville in 1877. He was succeeded by Rev. J. R. Riley who was pastor until 1883. During 1883, Rev. Thomas Cheves Ligon was called to the pastorate and served until April, 1895. After serving other fields he returned to his home here, and often preached when the church was without a pastor. He was a great and useful minister, a good preacher and a sympathetic pastor. Rev. James Wilson served the church a while, afterwards Dr. Frierson. Then followed Revs. W. S. Hamiter, 1898-1904; W. F. Strickland, 1904-1907; T. C. Ligon, 1908-1909; M. E. Peabody, 1909-1910; Roy Brown, 1910, a few months; W. S. Porter, 1911-1913; W. T. Hollingsworth, 1914-1919; W. L. Latham, 1920-1921; J. A. Clotfelter, 1921 to the present 1926. Present membership about 60.

Elders: Benjamin B. Harris, 1847; David H. Glenn, 1867; James Lawrence McCarley, 1877; Frank L. Sitton, 1877; John C. Harris, 1884; William A. Dickson, 1884; Joseph A. McCleskey, 1889; J. A. Elrod, 1891; M. L. Thompson, 1896; James Edward Sitton, 1896; W. F. McLees, 1908; J. B. Ligon, 1908; E. B. Farmer, 1911; Dr. J. M. Hobson, 1921.

Deacons: Andrew Hunter, John Harris Burns, 1877; John C. Harris, 1877; William P. Whitfield, 1884; Oscar Harris, 1884; W. L. Thompson, 1887; Samuel R. Johnston, 1894; James J. McCleskey, 1894; Thomas W. McCarley, 1899; E. B. Farmer, 1901; H. Eugene Fant, 1901; S. A. Johns, 1911; H. W. Holcombe, 1921; G. T. McLees, 1921; John A. Hatcher, 1923; Dewitt C. George, 1923.

### Tugaloo

Cross Roads Church was built by Mr. Patrick Prather about 1856, at the junction of Jarrett's Bridge and Westminister roads. The pastor was W. P. Grady; elder, Captain W. A. Ramsay. Prominent families were the Scotts, Prathers, Halls, Ramsays, Dicksons, and Doyles.

About 1870, the church was moved to a point near Tugaloo River, in Oconee County, and called Tugaloo Church. Among the pastors were: W. P. Grady, R. A. McWhorter, Dr. S. L. Morris, R. M. Kirkpatrick, Newton Smith, W. T. Matthews,

R. L. Rogers, Mr. Lee Harrell, of Toccoa Church, Dr. J. J. Harrell, Mr. Ferren of Toccoa, M. A. Peabody, J. E. Wallace, A. N. Littlejohn, Rev. T. D. Cartledge. Mr. Siler of Toccoa Church and Mr. DuBose also preached here.

Charter members were the Ramsays, Jarretts, Walkers, Hughes, Halls, Doyles, Jones, Wards. Also Aunt Caroline Ramsay, colored servant of the Ramsay family.

The officers were: Elders, O. I. Walker, Dr. A. R. Jarrett, Devereaux Jarrett, G. J. Ramsay—the latter the only surviving elder. Dr. Jarrett is still living in Texas. G. J. Ramsay died March 24, 1926.

Many sons of the mother church have served and are serving as officers in other churches. One minister, Rev. Warren Richard Hall, D.D., son of W. D. and Dora Hall, is now pastor in Milford, Texas.

Dr. C. M. Walker, son of O. I. and Mary Walker, served the Westminster Church first as deacon, then as elder until his death in 1924. Dr. E. C. Doyle, son of Dr. O. M. and Mary Ramsay Doyle, is an elder in the Seneca Church.

C. P. Walker, brother of Dr. Walker, is serving as deacon in the Walhalla Church. W. F. Hughes, son of Jeff and Jane Hughes, is deacon in the Walhalla Church. George Ramsay, son of Capt. A. H. and Zaidie Ramsay, is a deacon in the Toccoa, Ga., Church.

### Varenes

Rev. Thomas D. Baird established an Academy upon the Colonel Norris place where now resides Mr. Julius H. Anderson.

In those days, with the sturdy pioneer Presbyterians, the school house and church were synonymous, and in this crude log building, with log seats and improvised stage, the Rev. Richard B. Cater organized Varenes Church in the year 1813 or 1814.

Mr. Cater gave this church one Sabbath in the month, the remainder being taken by Broadway, Good Hope, and Roberts.

The original elders were Mr. John Hillhouse, Mr. James Dobbins, Col. Patrick Norris, and Captain James Thomson, Sr.

Mr. Cater continued to supply the church for three years.



In 1820, Rev. David Humphreys served the church as supply for a few months.

Some time in the year 1822, Rev. Joseph Hillhouse began to serve the church as supply and served as such for several years.

Rev. William Carlisle succeeded Mr. Hillhouse and preached a few years, followed by Rev. Wm. H. Harris, who remained with the church about two years, devoting his time between this and other churches. During his ministry, possibly in the year 1837, the church building was taken down and moved three miles south on the same road, to a site given by Mrs. James Thomson, Sr., near the home of the late Mr. Jesse P. McGee.

Rev. Wm. McWhorter succeeded Mr. Harris and divided his labors between this church and Little Mountain. It is not known just how long he remained with the group, but was followed by Rev. Wm. Singletary, who supplied the church for two years.

At this period, appearances began to brighten. A Sabbath School and Bible Classes were organized.

Rev. Wm. Carlisle returned to the church and supplied the Little Mountain Church as well.

In the year 1856 or 1857, it became necessary for the congregation to secure a new location. The present site of seven and a half acres was donated by the late John Wakefield, and Theodore Trimmier for school and church purposes. After Mr. Singletary left, the congregation determined to erect a new and more comfortable edifice; the present beautiful site was accepted. The original subscription was not sufficient to complete the building, but with a little foreign aid and a noble effort by Major James Thomson, one of the ruling elders, a substantial, neat and comfortable building was completed which was a credit to the community. The ruling elders at that time were Joshua D. Gaillard, Thomas Harris, and Dr. Matthew Thomson. These were succeeded by John Herron, Thomas Pennel, Wm. A. Brownlee, Major James Thomson, and A. C. Jackson. This edifice was dedicated to the Lord in August, 1857, the dedicatory sermon being delivered by the late Dr. Buist of Greenville, S. C.

Rev. Carlisle continued with the church until January 1, 1860, at which time the services of Rev. Wm. F. Pearson were secured as supply until 1864, being interrupted by the war between the states. The church was then supplied by the Rev. D. X. Lafar until 1866. At this time, Rev. Wm. F. Pearson returned to the pastorate, remaining until the close of 1870.

Rev. R. A. Fair was stated supply for two years, followed by Rev. J. O. Lindsay, D.D., who served the church until 1880.

Prior to 1870, Mr. Samuel Webb was elected ruling elder, and Mr. Henry McGill sometime later.

January 1, 1881, the church secured the services of Rev. H. C. Fennel as supply. It was during his ministration that many improvements were made.

In 1883, Messrs. W. G. Webb, D. P. McLin and Dr. M. A. Thomson were elected ruling elders.

In 1887, the church was again remodeled and recovered.

In 1890, Mr. John Long was elected ruling elder, and Messrs. J. B. Gray and H. M. Tate in 1891.

In 1892, Rev. J. R. Riley, D.D., followed Mr. Fennel as supply for a short time, and Rev. J. G. Henderson was also supply for four months during the same year.

In November, 1892, Rev. Wm. F. Pearson again returned as stated supply and served once a month until his death in May, 1893.

Rev. J. A. Wilson was called as pastor November, 1893, and continued in that capacity until March, 1896.

Rev. H. C. Fennel was installed as pastor May 17, 1896, and continued to preach once a month until 1911. During this period the church was again improved, presenting the appearance of the present.

In 1907, Messrs. J. J. Finley and J. F. Hall were elected ruling elders.

During 1912 and 1913, Rev. W. H. Fraser supplied the church once a month, followed by the return of Rev. H. C. Fennel as supply in 1914.

Rev. J. R. McRee was called as pastor in 1914, and continued until 1923, giving to the church two Sabbaths a month.

After the resignation of Mr. McRee, the church was supplied with preaching by Rev. W. H. Mills, Rev. M. A. Durant

and others until June, 1925, when Rev. Durant was installed as pastor, giving to the church two Sabbaths in the month.

Since the organization of the church, Sabbath School has been conducted at intervals, but at the beginning of the pastorate of Rev. J. A. Wilson in 1893, it was reorganized and has been carried on continuously under the faithful and efficient superintendency of elders W. G. Webb and J. B. Gray.

### Walhalla

The Presbytery of South Carolina at its meeting in September, 1868, authorized the organization of the Walhalla Presbyterian Church and appointed a committee to perfect the organization. Accordingly the committee met December 6th, 1868, in the Walhalla Methodist Church and the organization was completed with the following officers: Elders, James George, William F. Ervin, and Joseph J. Norris; and Deacons, James H. Whitner and Robert M. Anderson. For a period of four years the little flock continued to use the Methodist Church as a place of worship until May 25th, 1873, when they dedicated their own church. This building was used until 1914 when it was removed to give place to one more adequate to meet the needs of the growing congregation, which is the building now in use. The new church was dedicated May 23rd, 1915, the sermon being preached by its first pastor, Rev. John G. Law, D.D.

Following is a list of the pastors and stated supplies that have served this church from its organization until the present, together with the dates of their service: Rev. W. H. Stratton, stated supply in 1868; Rev. D. McNeil Turner, stated supply in 1869; Rev. Hugh McLees, stated supply in 1871; Rev. William McWhorter, stated supply in 1873; Rev. John G. Law, pastor 1873-1876; Rev. S. L. Morris, pastor 1876-1882; Rev. F. P. Mullally, stated supply 1882 and 1883; Rev. J. McL. Seabrook, stated supply 1884-1886; Rev. J. E. Fogartie, pastor 1886-1890; Rev. Geo. G. Mayes, pastor 1891-1897; Rev. R. L. Rogers, pastor 1897-1905; Rev. L. W. Brown, pastor 1906-1908; Rev. Geo. M. Wilcox, pastor 1909-1915; Rev. W. H. Hamilton, pastor 1916-1924; Rev. Frank B. Estes, pastor 1924.

Following are the elders and deacons who have served this church: Elders, W. F. Ervin, James George, J. J. Norton, James H. Whitner, S. P. Dendy, A. D. Gaillard, L. B. Johnson, Robt. A. Thompson, J. W. Holleman, W. L. Verner, J. B. S. Dendy; W. C. Hughs, James F. Neville, L. M. Brown, George Seaborn; Deacons, Robert M. Anderson, James H. Whitner, I. K. Hunter, S. P. Dendy, Henry F. Alexander, R. D. Nance, J. S. Verner, J. E. Neville, R. A. McCaslan, Robt. A. Ervin, F. E. Harrison, B. Frank Sloan, W. L. Verner, J. W. Holleman, A. C. Merrick, James F. Neville, J. J. Norton, Jr., G. C. Probst, T. E. Alexander, J. B. S. Dendy, W. C. Hughs, Sidney Adams, L. M. Brown, George Seaborn, M. T. Hughs, P. L. Steck, J. H. Darby, L. C. Harrison, W. F. Hughs, W. F. Milam, J. C. Neville, McCurry Neville, J. N. Stribling, C. P. Walker.

### Westminster

Westminster Presbyterian Church, Westminster, S. C., was organized July 15th, 1882, with 22 members. Rev. Hugh Strong was called as stated supply. Two years after organization they occupied their own church building. Rev. Hugh Strong preached the first sermon in the church on August 29th, 1884. A Sunday School was organized on the fourth Sunday in September, 1885. Rev. Robert M. Kirkpatrick was first regular pastor of the church, serving as pastor from 1885 to 1888.

From its organization to the present time the church has had fifteen ruling elders, namely: H. R. Gaston, Sloan Dickson, E. R. Doyle, D. H. Glenn, B. W. Moore, W. P. Anderson, C. E. Anderson, D. O. McLin, B. H. Cross, C. E. Gray, M. S. Stribling, A. L. Gossett, C. H. Miller, T. Peden Anderson, and Dr. C. M. Walker.

The Superintendents of the Sunday School have been: E. R. Doyle, W. P. Anderson, M. S. Stribling, C. E. Gray, T. M. Holland, J. M. Norris, T. Peden Anderson, J. H. Barnett, DeWitt J. Miller, J. F. Dorroh, and Dr. T. G. Hall.

We have from our Sunday School six ministers of the Gospel and one missionary, namely: Robt. F. Kirkpatrick, Guerdon Kirkpatrick, Roy Smith, Frank P. Anderson, Harry Foster, Plumer Smith and Archie Dillard.

The following ministers have served the church: Hugh Strong, R. M. Kirkpatrick, J. E. Fogartie, Newton Smith, W. T. Matthews, S. L. Wilson, J. C. Shive, J. J. Harrell, M. E. Peabody, R. L. Grier, J. E. Wallace, A. N. Littlejohn, and T. D. Cartledge. Several seminary students were with us during summer months.

The deacons of the church from 1884 to 1925 follow: D. S. Hull, James C. Miller, James L. Hudgins, Thos. C. Peden, W. P. Anderson, J. D. Sheldon, Claude Little, W. C. Peden, W. D. Lesly, T. N. Hall, D. L. Norris, Dr. C. M. Walker, C. H. Miller, T. Peden Anderson, J. K. Anderson, Y. E. Pitts, J. J. McLeskey, S. A. Dillard, T. C. Peden, D. J. Miller, and N. C. Dickson.

The present enrollment of the church is eighty-eight active members.

M. S. STRIBLING, Clerk of Session, Westminster Church.

### Williamston

Williamston Presbyterian Church is one of the oldest churches in that community. When, in 1852, Allen Williams, the original owner of the land on which the church now stands, laid off the town that bears his name, he gave to the three denominations, Presbyterian, Baptist, and Methodist, a large tract of land to be used for church purposes. Four years after the town was incorporated, in 1856, the Presbyterian Church was built.

It is a beautiful Colonial structure and stands today as it was originally, only such remodeling as time necessitated being done. The old gallery, which was built for the slaves to worship in, is as it was in the old days, the pews and communion benches still are intact. The pews in the church proper are the same ones put there when the church was built.

A few of the names of the old pastors can still be recalled by residents here. Among them were Dr. Kennedy, who not only exerted his influence as a pastor but also as an educator, Rev. Mr. Mullally, Rev. Peter Burgess, Dr. McBryde, and Rev. Mr. White. Rev. C. L. Stewart probably held the longest pastorate, and his influence for good in this community still lives.

He held the unique distinction of having preached the first sermons ever preached at Pelzer, Lickville and Piedmont. His pastorate at this church covered a period of 30 years. He died in 1921.

Following him came Rev. George Belk, now of Fort Mill; Rev. A. H. Key, now of Clover, and the present pastor, Rev. H. E. Wright. Rev. Mr. Wright was formerly of Charleston, but came to this charge from Edgefield. He has churches at Pelzer and Lickville also.

While the congregation of the Presbyterian Church here is not large it has always exerted its influence for good in this community. It has a well organized Sunday School, a Christian Endeavor Society, and a Woman's Auxiliary. Services are held each first Sunday morning at 11:15 o'clock, and each second and fourth Sunday afternoon at 3:30 o'clock. J. O. Pruitt is Superintendent of the Sunday School, Miss Lillian Hard, organist; Mrs. J. Ligon Simpson, President of the Woman's Auxiliary; and Miss Sallie Maude Ward, President of the Christian Endeavor.

**SOUTH CAROLINA PRESBYTERY****Abbeville**

Abbeville Presbyterian Church, organized in 1868, can not boast of as long a history as many of the early churches of the Piedmont section of South Carolina, but in the more than half century of its existence it has a creditable record. The early history of Presbyterianism in this immediate section was associated indissolubly with Upper Long Cane Church. In the early days the attachment for the mother church was so strong that there was reluctance upon the part of members living in the town of Abbeville to break the ties and organize an independent church. As a compromise, in 1853, a chapel was erected in Abbeville for the convenience of members living here, who worshipped at Long Cane in the morning and at the town chapel in the evening, and for fourteen years there was one church with two places of worship.

The needs and exigencies of the case became such that in 1868, at a meeting of South Carolina Presbytery in session at Greenwood, a petition was presented requesting the organization of a church at Abbeville. Presbytery acted favorably on this petition, and on April 19th of the same year, Abbeville Presbyterian Church was organized with the following charter members: Mrs. Fannie Allen, Misses Elise and Ida Allen, R. A. Archer, Mrs. Fannie E. Archer, Isaac Branch, Mrs. F. Branch, Miss Louise H. Branch, Mrs. N. J. Bowie, Miss Eliza Bowie, Mrs. E. Buchanan, Miss Lucy Calvert, J. S. Cothran, Mrs. Emma C. Cothran, Mrs. A. E. Cox, R. A. Fair, Mrs. M. A. Fair, John L. Fair, James Y. Fair, J. M. Giles, Miss Sallie Livingston, Mrs. M. Lythgoe, Miss Julia C. McCaw, Mrs. Mary T. McDonald, Mrs. F. J. Marshall, Mrs. M. V. Miller, G. McD. Miller, Mrs. M. C. Miller, John T. Owen, Mrs. Sarah E. Owen, Mrs. K. C. Perrin, Thomas C. Perrin, Miss Hannah C. Perrin, Mrs. Jane E. Perrin, Miss Sallie E. Perrin, Mrs. Mary J. Perrin, J. M. Richmond, Mrs. E. T. Richmond, Mrs. Ione Smith, D. R. Sondley, Mrs. M. Fannie Sondley, Thomas Thomson, Mrs. M. M. Thomson,



Miss Janie Thomson, George White, Mrs. Lucy White, Miss Lucy A. White, L. W. White, Miss Nannie A. White, Mrs. Sallie A. White, Robt. H. Wardlaw, Mrs. Eliza Wardlaw, Mrs. Eliza L. Wardlaw, Wm. C. Wardlaw, Mrs. M. J. Wardlaw, J. J. Wardlaw, Mrs. M. A. Wardlaw, Miss Marie W. Wardlaw, Mrs. S. M. Weir. All of these were received from Upper Long Cane Church, except Miss Julia C. McCaw, Mrs. M. V. Miller and Miss Marie W. Wardlaw. The only surviving charter member still retaining membership here is Mrs. Lucy C. Thomson, who was Miss Lucy Calvert.

In the history of the organization a long line of elders has graced the bench. The original six elected were: Robt. A. Fair, Geo. McD. Miller, Thos. C. Perrin, Robt. H. Wardlaw, Jos. J. Wardlaw, Thomas Thomson. The first four were elders at Long Cane. Jos. J. Wardlaw and Thomas Thomson declined the office, but the latter was elected again two years later and accepted. In addition the following have served in this office: W. A. Templeton, L. W. Perrin, J. S. Cothran, A. B. Wardlaw, T. P. Quarles, L. W. White, R. M. Haddon, John M. Harden. The present incumbents of the office are: J. Allen Smith, Amos B. Morse, S. G. Thomson, F. E. Harrison, W. H. Long, J. C. Thomson, C. A. Haigler, S. E. Evans, R. S. Link, J. R. Power. The first four deacons elected were: John T. Owen, Wm. C. Wardlaw, L. W. White, John M. Richmond. The following have served in this office: L. W. Perrin, W. A. Templeton, T. P. Quarles, R. M. Haddon, A. B. Wardlaw, J. M. Giles, J. Allen Smith, George White, Amos B. Morse, W. T. Branch, S. G. Thomson, J. C. Thomson, W. H. Long, R. L. Dargan, D. H. Hill. The present board of deacons is composed of the following: J. R. Glenn, J. S. Bowie, J. S. Morse, J. M. Nickles, J. R. Nickles, W. L. Power, C. L. Richey, B. T. Cochran, J. D. Kerr, Jos. T. Hughes, T. Mabry Cheatham, H. C. Cox, F. E. Harrison, Jr., R. S. McComb, W. Maxwell Smith, E. R. Thomson, D. H. Sullivan.

No church's history is complete without a record of its ministry. In its fifty-seven years of service, this church has had only five pastors. The first minister was Rev. D. Mc-

Neill Turner, D.D., who served the church only about two years. Having been pastor of the mother church for a number of years, Dr. Turner was peculiarly fitted by experience and ability for this church. Rev. James L. Martin, D.D., was pastor from September, 1870, until November, 1884, a fruitful period of fourteen years. Dr. Martin brought to this, his first pastorate, his virile powers of intellect and heart, and was used mightily of the Spirit in declaring the whole counsel of God. After a vacancy of fourteen months, Rev. John Lowry Wilson, D.D., became pastor, serving the church untiringly from January, 1886, until his death in July, 1909. For this period of twenty-three years this lovable and faithful servant of God preached the Word; "being instant in season, out of season; reproving, rebuking, exhorting, with all long-suffering and doctrine." In July, 1910, Rev. H. W. Pratt, D.D., became pastor, and for nine and a half years devoted his labors to this people. Dr. Pratt proved an able preacher and efficient administrator, whose ministry was richly blessed of the Master. After a vacancy of two years and eight months, the present pastor, Rev. John A. McMurray, assumed the pastorate, beginning the work in September, 1922. The membership has steadily grown through the years from fifty-nine charter members until the roll now numbers four hundred and twenty-five, and the work continues enlarging along all lines.

This church has given four of its members to the ministry: Col. R. A. Fair, the late Rev. James Y. Fair, D.D., Rev. F. H. Wardlaw, Rev. Charles S. Evans. Three devoted Christian women have gone from our ranks into the foreign field: Misses Genevieve Marchant, Orene McIlwaine, Mrs. D. W. Richardson, who was Miss Virginia McIlwaine.

In 1886, the congregation realizing the need of an enlarged auditorium, was considering raising sufficient funds for this purpose, when the church was destroyed by fire, there being no insurance. Equal to the emergency, the people lost no time in planning for a new modern building. In response to their untiring efforts the present handsome building was erected, being dedicated November 25, 1888, the late Rev. W. T. Thompson, D.D., then of Charleston, S. C., preaching the dedicatory ser-

mon. This was one of the first modern buildings of its kind in the bounds of the Synod. The spacious auditorium is comfortably equipped with pews in keeping with the natural finish of the interior, and a beautiful pipe organ which blends with the whole. Adjoining the main auditorium is the Sunday School department provided with class rooms. Two years ago a large utility room in the basement, together with a kitchen, was fitted up, which answers a much needed want, and is in frequent use by the Men's Bible Class, Woman's Auxiliary and other organizations of the church for religious and social purposes.

The Sunday School is well organized and is growing fast. It has already attained such proportions that we are now cramped for class room, and the vision is looming up of a modern Sunday School building at the rear of the church, where there is ample space. The Woman's Auxiliary is well organized and is doing a very efficient work. An encouraging feature of the work of our church today lies in the Young People's Societies, which through the Christian Endeavor, are enlisting junior, intermediate and senior boys and girls in training for Christian service. Under the leadership of our present pastor, with a strong church-going constituency, an organized Men's Class, a flourishing Sunday School, an efficient Woman's Auxiliary, and three active Christian Endeavor Societies, we hope, pray and march forward.

### **Aveleigh**

As early as 1822 there was a Presbyterian Church in Newberry, with an organization and occasional preaching services in the Court House. This was the earliest church organization in the town. But, with its small and scattered membership and its irregular and insufficient ministry of the Word, it soon fell to pieces and was no more.

Under its present name, and as a permanent institution, Aveleigh Church was organized May 30, 1835, by Rev. Moses Waddell and Rev. S. B. Lewers.

The following is a copy of the congregational covenant entered into by the church on the day it was organized, and the names of the thirty-one persons who signed it:

“Believing that the true God is justly entitled to the reverential and social worship of all 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 Court House, have felt a strong desire to associate and unite ourselves together in the capacity 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 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.

“(Signed) John Garmany, Jr., David Griffith, Andrew Spence, Sen. Joseph Y. Hunter, David Clary, Matilda W. Saxon, Eliza M. Johnston, Sarah Boozer, Margaret Piester, Sarah B. Caldwell, Mary Welch, Rachel Keller, Sarah Glasgow, Sarah K. Foote, Elizabeth Clary, Mary Garmany, Maria Garmany, Isabella Foote, Elizabeth Gillam, Catherine Johnstone, Isabella H. Chambers, Mary Marrs, Barbara Boozer, Williams Welch, Isaac Keller, Sarah Belton, Mary Griffith, Job Johnstone, Alexander Chambers, Thomas J. Brown, Mary Sligh.”

The first ruling elders were Isaac Keller and Alexander Chambers. In March, 1839, Chancellor Job Johnstone, and Dr. Geo. W. Glenn were ordained and added to the number of ruling elders.

A goodly number of the descendants of the original members are in the church today.

The origin of the name of the church is as follows:

Chancellor Job Johnstone, because of his leadership in the organization of the church and in the building of the house of worship, was asked to give it a name. He named it Aveleigh

for the church to which his parents belonged in Ireland, before they came to this country.

During the first three years after the organization, services held occasionally by Rev. Moses Waddell, Rev. S. B. Lewers, Rev. E. Holt, Rev. Joseph Johnson, Rev. Isaac Waddell, Rev. James Lewers and Rev. R. C. Ketchum.

The following is a list of all the pastors from the beginning until the present, with the year of the installation of each pastor, and of the end of each pastorate when the information is available:

Rev. R. C. Ketchum, 1838–1839; Rev. John McKittreck, 1840—; Rev. E. F. Hyde, 1845—; Rev. W. B. Telford, 1850—; Rev. A. D. Montgomery, 1856—; Rev. E. H. Buist, 1862—; Rev. R. A. Mickle, 1866—; Rev. R. A. Fair, 1874—; Rev. J. S. Cozby, 1886–1894; Rev. R. P. Pell, 1895; Rev. J. L. Williamson, 1896–1907; Rev. S. L. Wilson (S. S.), 1908; Rev. J. E. James, 1908–1911; Rev. E. D. Kerr, 1912–present (1926).

The officers at present are, ruling elders: Alan Johnstone, H. M. Boozer, J. N. McCaughrin, J. L. Keitt, Sr., T. M. Neel, S. J. Kilgore. Deacons: Haskell Wright, W. H. Hardeman, T. K. Johnstone, R. D. Smith, B. M. Scurry, O. O. Copeland, M. B. Hipp, W. D. Stilwell, W. R. Reid, Jr., J. L. Keitt, Jr.

The present membership of 157 is probably the largest in the history of the church.

### Bethany

Bethany Church, near the battle ground of Musgrove Mills in Laurens County, was enrolled by South Carolina Presbytery in 1833. It was organized as the result of preaching in the community earlier in the year by Major Samuel B. Lewers, who had been ordained to the ministry after reaching the meridian of life. In the few months prior to its enrollment by the Presbytery the church had erected a building on a ten-acre lot of land donated by Mr. Walter Stewart upon which now stands the third house of worship. Samuel Farrow and James Templeton were the original elders. William Mills and Major George Byrd were added in 1835. On the original roll of mem-

bers was Clark B. Stewart, who afterwards became a minister and served this congregation.

Among the earlier names of the church were the Craddocks, Stewarts, Pitts, Craigs, Templetons, Byrds, Saxons, and Dorrohs. Other names might be added but the earlier records are lost. This history is drawn from a sketch by Dr. Wm. P. Jacobs from "Our Monthly" January, 1884, and another recorded in the Sessional Records written by Rev. J. F. Jacobs in 1912. It is shown that in 1836 there was a Temperance Society organized.

From the sources mentioned and from the records of recent years the following is the succession of pastors and officers. Among the earlier ministers were: S. B. Lewers, John L. Kennedy, David Wells, L. B. Hillhouse, Clark B. Stewart, E. F. Hyde and Zelotes L. Holmes. There may have been others. At one time, in 1851, it had 134 communicants, the largest in the county. By the close of the year, half its membership and its pastor from the beginning, Rev. S. B. Lewers, removed to the west. In 1862 Rev. Ferdinand Jacobs, Sr., was pastor. For three years after 1864, Rev. Wm. P. Jacobs served the church. From 1872 to 1882 is called by its chronicler as "the dark age of the church." Some time from 1870 to 1882, the congregation had the ministrations in some capacity of pastors by the name of Price, John McKittrick, as well as Z. L. Holmes. In 1882 the pastoral care of Rev. David Todd began and lasted for several years. He was followed by the brief tenures, as stated supply, of Rev. S. P. Fulton, Rev. R. P. Smith, and R. E. Henderlite. From 1888 to 1892, Rev. A. M. Hassell was pastor. During 1892 and 1893 Messrs. Geo. B. Trenholm, William Owings, and R. B. Anderson served the church while students at Columbia Theological Seminary. Rev. R. B. Anderson was pastor until 1897, when Rev. J. H. Gray followed in 1898 and continued till 1900, when he was succeeded by Rev. Lewis Boston as stated supply. During these ten or twelve years the church had grown. In July, 1901, Rev. J. F. Jacobs became supply for one year. Rev. T. F. Farr was minister for the next year until May, 1903. On the first Sunday in August in 1904, Rev. J. F. Jacobs became stated supply and



served the church continuously for sixteen years. Since 1923, Rev. F. D. Jones, D.D., has supplied the church in connection with his professorship in the Presbyterian College at Clinton.

In addition to the four earlier elders the following, as far as can be ascertained, were members of the Session: Joshua Saxon, Col. David Templeton, W. C. Stewart, Samuel J. Craig, Dr. John F. Dorroh. After 1870, Dr. C. A. Saxon, W. C. Templeton, and T. P. Byrd. L. M. Linson, 1890; D. H. Glenn, 1894; J. P. Saxon, 1894; G. C. Byrd, 1909; A. E. Cleveland, 1909; J. S. Craig, 1917; D. A. Glenn, 1918.

Deacons were first chosen in 1841, C. A. Smith and John Stewart being elected. An early deacon was James Martindill. Others perhaps filled this office. About 1872, Dr. W. A. Shands began his service as deacon and continued till his removal to the church at Clinton. The deacons of the later time and record are : G. C. Byrd, J. Warren Blakely, Capt. R. L. Cleveland, 1894; J. S. Craig, 1894; L. S. Machray, 1909; D. A. Glenn, 1909; Niles C. Clark, 1917; Walter D. Glenn, 1918

### Bethia

This church was organized November 2, 1848 by Rev. Henry Reid with nine white members and four colored. The name was originally "Bethiah," given to it by Mrs. Dr. John Reid. It meant probably "House of Jehovah," or "Worshipper of Jehovah." There was preaching regularly by Rev. Henry Reid until his death in 1851. At that time, the church had seventeen white and twenty-four colored members. Rev. J. F. Gibert supplied the church until the Fall meeting in 1851, when it was received under care of South Carolina Presbytery. From 1852 to 1854, this church struggled along with effort. In 1855, Elder Joseph Bridges was dismissed and in 1857, Elder Andrew McClane, with his family, joined the Methodist Church. This left the church without elders, with nine white female members, and twenty colored members. Rev. J. F. Gibert served the church from 1857 until 1875, during which time there was preaching once a month with the administration of the Lord's Supper once a year. It seemed that Lebanon Presbyterian Church nearby furnished the aid of its Session



in 1860 in cooperation with Rev. J. F. Gibert. In August, 1872, Robert Thornton was ordained and installed as elder. By October, 1875, there had been twenty-three additions on profession of faith, sixteen baptisms, and eleven dismissals. In 1876, the church was served for a time by Rev. Dr. Jacobs (probably Dr. Ferdinand Jacobs, Sr.). In 1877 there was no preaching. There was preaching in 1878 by Rev. Mr. Flynn and Dr. J. L. Martin. In 1880 to 1884 there was only occasional preaching, principally by Dr. J. L. Martin. In the Spring of 1882, the roof of the building was blown off, and finally in 1884, through the effort of Mrs. Jane Wilson, a most excellent woman who held the church together, the building was removed and reconstructed at the crossroads. By September, 1884, the church had gained strength. R. J. McCaslin was made elder and John S. Martin deacon. In 1889 and 1890, Rev. W. K. Boggs supplied the church. At this time, Robert Link was made elder, and W. H. Frith deacon. During the pastorate of Rev. Hugh McLees in 1891-92, a revival meeting was held in two summers by Rev. Lowry Wilson. This was a period of great prosperity. In 1892, W. T. C. Pettigrew and W. H. McKinney were made elders, and J. J. Wilson deacon. In 1896 the church was again supplied by Rev. Hugh McLees for a time, and he was succeeded by Rev. J. G. Henderson in 1897. During the latter's administration the Ladies' Society was organized as the Sunday School had been during the first pastorate of Rev. Hugh McLees. Rev. J. F. McKinnon served as pastor in 1898-99. In 1898, the present church building was erected.

From 1899 to 1900, Rev. T. P. Burgess was pastor. Fifty-six members were added and a good Sabbath School was carried on. Dr. W. A. Hunter and C. E. Wilson were chosen elders, J. A. Hunter and H. C. Link deacons. Rev. J. L. Brown was installed October 4, 1904, and served two years. Rev. J. B. Hillhouse began his ministry in 1907, and continued until 1918. The membership of the church increased during this period. R. M. Pettigrew and J. L. McCombe were made deacons. Rev. J. B. Branch, superintendent of the De la Howe School, served from 1920 to 1922. There were

twenty-one additions on profession of faith at this time, and nine additions by letter. R. M. Pettigrew was installed elder. For six months after May, 1922, Rev. J. M. Telford supplied the pulpit.

This congregation has always been interested in Sabbath School work. Although there may have been a Sabbath School before 1890, the records show such at that date for the first time. In 1894, the Sunday School was reorganized with W. T. Pettigrew as superintendent and Dr. W. A. Hunter as teacher of the Bible Class. Dr. Hunter was superintendent when he died in 1924. These efforts have built up the church, rendered great service and have been a source of religious interest and liberality.

In 1923, the present pastor, Rev. J. R. Hooten, of the Associate Reformed Presbyterian Church, began his ministry. In 1925, Eugene Beaufort and Alexander Hall were chosen elders. Lowry Pettigrew was made deacon. The church today has a well-organized Sabbath School, a membership of one hundred, very largely young people, and is in a most hopeful condition.

### Calhoun Falls

The Calhoun Falls Church was organized July 8, 1913 with twenty charter members, as follows: D. L. Wardlaw, Mr. and Mrs. H. H. Hester, Mr. and Mrs. C. G. McAllister, Mr. and Mrs. C. G. McAllister, Jr., Miss Alice McAllister, Mr. and Mrs. W. J. Blake, W. J. Tucker, Mr. and Mrs. J. T. Poore, Carey Poore, Mr. and Mrs. F. C. Nance, Miss Ruth Nance, Mrs. W. F. Smith, Mr. and Mrs. W. C. Lanier, and Mrs. M. J. Lanier.

The Rev. H. Waddell Pratt was the instrument in God's hands to affect this organization. He supplied the church for one year after organizing it. The Rev. Pharr next supplied the church for six months.

Later the church was grouped with Lowndesville, Mt. Carmel, Willington and Rocky River with Rev. J. A. Clotfelter as Pastor. The church grew consistently during this pastorate. In 1920 Rev. Clotfelter and Mr. and Mrs. J. L. Gray made it possible for the church to have a building. Mr. and Mrs.

Gray had become members from Owings. Through their efforts and the co-operation of the members of the church, the organization was made permanent. It is with deep gratitude that we pay special tribute to Mr. and Mrs. Gray. They were also instrumental in organizing a Ladies' Aid Society which was later converted into the present Auxiliary, and also the organization of a Sabbath School.

The next pastor of the church was Rev. G. M. Telford. He won hearts to himself and to the Great King eternal. After his resignation the church was served by students. Mr. Arthur Taylor labored in this field and gave evidence of his call and separation to the Gospel ministry. Mr. William McFall was the next student to serve as supply. He also gave many evidences of his call.

Then, Mr. E. F. Gettys served for one year as supply. At the end of his seminary course he accepted the call, and became pastor of the church. Through his efforts and through the efforts of the members of the church, who are most loyal to their pastor and church, a goodly number have been added to the church. There is a membership of forty-eight. The outlook for the church is bright and there is every reason to believe that the church will obey the command to "go forward."

### Clinton First

The First Presbyterian Church of Clinton is the youngest daughter of the old Duncan's Creek Church, which was founded by Scotch-Irish settlers about 1763.

The first sermon within the bounds of what is now Clinton was preached by Rev. Daniel Baker, D.D., in 1817.

In 1852 a small settlement had sprung up in this vicinity and three years later, in 1855, what is now the First Presbyterian Church of Clinton was organized by Rev. Zelotes L. Holmes. A frame building was erected on another part of the same four-acre lot upon which the present building stands. There were thirty-one charter members; the elders being John Blakely, Elbert T. Copeland and R. S. Phinney; and the deacons, Wm. Henry and Joel T. Foster. For nine years, until 1864, Mr. Holmes ministered to this church, but never accepted its pastorate.

On May 28, 1864, a young licentiate, William Plumer Jacobs, was ordained and installed as its first pastor. Until 1870, he also served as pastor to the Duncan's Creek and the Shady Grove Churches. In that year, he was employed for his full time in the Clinton Church, where he continued his ministry until the increasing responsibilities of the Thornwell Orphanage and his advancing years caused him to tender his resignation in 1911. During this long period, Dr. Jacobs received more than a thousand into the church, and nineteen of his members entered the Gospel Ministry. Some special series of blessing were enjoyed, forty being added to the church on profession of faith in the trying year of 1866; and in 1900, one hundred and forty-eight were thus received. On at least two occasions successful meetings were held here by Rev. Edward O. Guerant, D.D., of Wilmore, Ky., who did so much in his native state for the mountain sections.

In 1864 there were twenty-eight colored members of this church and by 1869 this number had increased to one hundred and sixty-three; but reconstruction scattered them, and the fifty remaining on the roll after 1870 were organized as Sloan's Chapel under the Northern General Assembly. This is still in existence and has received some aid from its parent church; while a colored Sabbath School has for some years been maintained by the First Church in the eastern portion of Clinton.

Remarkable as was the progress made by the Church itself during this long ministry, still more remarkable was the growth of two institutions founded by Dr. Jacobs and his Session; one, Thornwell Orphanage, in 1875; the other, the Presbyterian College of South Carolina, in 1880. This is not the place for a history of these two great institutions, but we must note that they had their origin in the faith of this pastor and his officers. Humble as were their beginnings, Dr. Jacobs lived to see the Orphanage the home for 350 children; and he was also privileged to see a portion of the recent wonderful growth of the college.

In 1901, the cornerstone of the beautiful granite church building now in use was laid. Originally costing \$20,000, not

including the organ, carpet and pews, it could hardly be duplicated now for less than five times that amount; and the remodeling of the interior in 1923 made it one of the handsomest church buildings in the Synod.

As stated above the growth of the institutions founded by this church during his ministry, especially the rapid progress made by the Orphanage to which he gave by special arrangement with his Session the greater portion of his time during the last years of his pastorate, made it necessary for Dr. Jacobs to resign in 1911 after a fruitful service to this congregation of 47 years. Some years before his resignation the Thornwell Memorial Church had been organized with Dr. Jacobs as pastor, removing from the First Church the children and officers of that institution; but still leaving a strong and vigorous organization of about 300 members.

Rev. Frank Dudley Jones, D.D., succeeded Dr. Jacobs in the pastorate here and during his nine years of service the church made great progress, not only in membership but especially in liberality. Its contributions to the various causes of the General Assembly increased yearly, a manse was purchased at a cost of \$10,000, and the salary of the pastor was increased to \$3,600 per annum. Dr. Jones was a faithful, earnest pastor, a remarkably fine sermonizer, and his labors were greatly blessed. In 1920, he resigned to accept the Professorship of Philosophy in the Presbyterian College of South Carolina.

The present pastor, Rev. David J. Woods, D.D., was installed in February, 1920. He has rendered fine service, especially in bringing into the church upon profession of faith many adults. At the present writing, the membership of this church is 400, of whom 356 are resident and 44 non-resident members. Contributions to benevolences for the year ending March 31, 1925, amounted to \$13,835. In the Every Member Canvass the Church was apportioned the sum of \$7,000, which was paid in full, each cause of the General Assembly and of the Synod receiving its full amount; while additional contributions to Foreign Missions, Thornwell Orphanage and Synod's Educational Institutions brought the total up to nearly twice the apportionment.

It is the earnest hope of the pastor and session that in the near future a large and commodious Sabbath School building may be erected, which will give room to accommodate not only our own membership but also as many of the students of the college as may desire to attend.

The work of this Church under its three pastors has been greatly blessed of God. Its influence has been felt literally around the world. Its children have gone into the ministry and some of them are now laboring in the foreign field.

What the future holds in store in the way of work and sacrifice only God can tell. May He be the guide of the pastor and congregation to far greater things than those which have been accomplished in the past.

LIST OF OFFICERS OF FIRST PRESBYTERIAN CHURCH OF  
CLINTON, S. C.

Elders—1855, John Blakely, Elbert T. Copeland, Robt. S. Phinney; 1858, Robt. McClintock; 1864, Wm. Henderson Henry; 1868, Wm. B. Bell; 1872, Samuel L. West, Job J. Boozer; 1878, Nathanael A. Green, Wm. States Lee; 1882, Jonathan H. Owings; 1883, M. S. Bailey; 1889, J. W. Kennedy; 1891, A. M. Copeland, G. C. Young, W. E. Owens; 1894, Geo. P. Copeland, R. H. McCrary, A. E. Spencer; 1901, J. C. Copeland, Jno. W. Young, R. L. Prather; 1905, Y. R. Scruggs, W. M. McCaslan; 1913, J. I. Copeland, C. M. Bailey; 1920, F. M. Boland, J. A. Bailey, A. V. Martin, Henry M. Young, B. O. Whitten.

Deacons—1855, Wm. H. Henry, Joel T. Foster; 1858, Nathanael A. Green; 1866, Samuel L. West, Wm. B. Bell; 1870, R. N. S. Young, R. H. Williams, Jas. Ripley Jacobs; 1872, M. S. Bailey, G. C. Young; 1873, R. R. Blakely; 1876, A. M. Copeland, W. D. Watts; 1882, D. Milton Little; 1883, R. H. McCrary, J. A. Bailey, Jno. W. Young; 1888, W. E. Owens, W. A. Shands; 1891, W. Halley Young, W. J. Bailey; 1895, J. C. Copeland; 1896, R. L. Prather, P. S. Bailey, J. P. Pearson; 1901, J. I. Copeland, W. J. Henry, Geo. A. Copeland, Wm. Brooks Owens, W. Hale Shands, A. O'Daniel, W. B. Farr; 1912, C. W. Stone, L. B. Dillard, D. W. A.

Neville; 1913, John H. Young, Jack H. Young, W. D. Copeland, Guy L. Copeland; 1920, Jno. Holland Hunter, J. P. Prather, A. W. Brice, W. P. Jacobs, J. Lee Young, John Spratt.

### **Cokesbury**

It seems that this church was organized by the Rev. Robert Fair with about twenty-four members. The Honorable D. Wyatt Aiken was made elder. He bought the Methodist Conference School building, located in a beautiful grove of live oak trees, with about two acres of land. The building was remodeled and converted into a nice church. The dedication sermon of this church was preached by the Rev. Mullally in about the year 1883. The church has been served by the following ministers:

Rev. Robert Fair, Rev. John McLees, Rev. Mr. Danley, Rev. W. F. Pearson, Rev. Riley, Rev. Ferdinand Jacobs, and some of the students from the Presbyterian Seminary at Columbia, South Carolina, present occasionally.

The first pastor was Rev. W. G. Neville, followed by the following ministers in their order:

Rev. Mr. Craig, Rev. Mr. McBryde, Rev. John G. Henderson.

The last pastor was Rev. James L. Martin, D.D.

On account of the removal of many of the members, and also several deaths in the congregation, the membership became very small. The Rev. Charles E. Sullivan appointed by the Presbytery of South Carolina, on the 4th day of September, 1925, dissolved the Cokesbury Church and transferred the remaining members to the Presbyterian Church at Hodges, South Carolina.

### **Coronaca**

On the 19th of May, 1895, this church was organized by a commission of South Carolina Presbytery consisting of Rev. J. Lowry Wilson, Chairman, Rev. J. G. Henderson, and elders Dr. T. L. Blake and J. S. Bailey.

The church was duly organized on this date with the following charter members:

Mr. David Aiken, from Cokesbury Presbyterian Church.



Mrs. Annie C. Aiken, from Cokesbury Presbyterian Church.  
 Miss Fannie Aiken, from Cokesbury Presbyterian Church.  
 A. M. Aiken, from Cokesbury Presbyterian Church.  
 F. D. Hodges, from Cokesbury Presbyterian Church.  
 Mrs. Jessie D. Hodges, from Cokesbury Presbyterian Church.  
 R. H. Henderson, from Greenwood Presbyterian Church.  
 Mrs. Susie W. Henderson, from A. R. P. Church, Union.  
 Dr. J. D. Austin, from Liberty Springs, Enoree Presbytery.  
 L. N. Thompson, from Rock Church, South Carolina Presbytery.

Mrs. Alice S. Henderson, from Rock Church, South Carolina Presbytery.

Mrs. Kate H. Lumley, from Rock Church, South Carolina Presbytery.

Mrs. Annie Thompson, from M. E. Church, South.

R. H. Henderson and A. M. Aiken were elected and installed elders, and Dr. J. D. Austin and L. N. Thompson were elected and installed deacons.

A nice church building had been already erected on a beautiful lot, and the Rev. J. F. Jacobs was called as a supply for a part of his time.

We find that the church was dedicated to the service of our Lord on February 18, 1900, by the Rev. J. N. H. Summerell, assisted by Rev. T. P. Burgess.

The church has been ministered to by the following preachers in the order written, Rev. J. F. Jacobs, Rev. T. P. Burgess, Rev. W. H. Hamilton, Rev. L. H. Cornon, Rev. Jno. Weathers, Rev. Chas. E. Sullivan, the present supply. The following named elders and deacons in their regular order since the organization are as follows:

Elders—R. H. Henderson, A. M. Aiken, L. N. Thompson, G. Medlin, Thos. S. Blake.

Deacons—Dr. J. D. Austin, L. N. Thompson, Dr. J. P. Morrow.

The present membership consists of twelve communicants and one elder, L. N. Thompson. The church is supplied with preaching two Sabbath afternoons by the Rev. Chas. E. Sullivan.

### Dominick

For a good period of time, possibly ten or twelve years previous to 1908, there had been no prayer meeting or Sunday School in Dominick neighborhood. The latter part of July, or the first of August, 1908, a ten days' protracted meeting was conducted under a tent by Rev. Ray Anderson and Rev. Joe Hogers, the Baptist evangelist, then only a candidate for the ministry. The tent was erected in the heart of the neighborhood. Earnest and faithful services three times a day, accompanied by the Holy Spirit, aroused religious enthusiasm in the people of the community to the extent that a live Sunday School and prayer meeting was organized with a meeting place in the Dominick schoolhouse. For several years Messrs. Anderson and Hogers would come back in the neighborhood and conduct a series of meetings. Very punctually Mr. Anderson would come and give two services on Thanksgiving and Christmas and Easter. This condition until 1911 or 1912 when Rev. G. C. Croker, then pastor of Smyrna Presbyterian Church, came and gave a service once a month at Dominick schoolhouse. On May 18, 1913, Rev. Mr. Croker, Rev. Hamilton of Greenwood Church, Rev. Kerr of Aveleigh, Newberry; Elder Henry Boozer of Newberry, Elder Sam Boozer of Smyrna, were appointed by the South Carolina Presbytery to meet at Dominick and organize a Presbyterian church with its meeting place at the schoolhouse. The church was organized with thirteen members: Mr. and Mrs. John A. Livingston, Mr. and Mrs. J. W. Abrams, Mr. and Mrs. P. N. Boozer, Mr. and Mrs. H. L. Stone, Miss Fannie Ratterson, Miss Fronde Livingston, Mr. and Mrs. M. M. Livingston, Miss Mable Livingston. J. N. Livingston was ordained elder and J. M. Abrams and P. N. Boozer were ordained deacons. It was decided to name the church Dominick. The little church began to make some progress in numbers as well as other ways. Through the strenuous efforts of Mr. Croker and others fully co-operating with him a suitable building was erected for God's worship. Dominick Church was dedicated to the Lord free of debt on November 4, 1917. Since this time the church has lost by death some of its most useful members, among them being Deacon P. N. Boozer and J. M. Abrams. These places are being filled by M. M. Living-

ston and F. J. Davenport, Jr. Thomas J. Harmon and John Henry Davenport were appointed deacons and H. L. Stone and G. T. Davenport were ordained as ruling elders to serve with Elder John N. Livingston. Mr. Croker accepted a call from Enfield, N. C., his place being filled by Rev. A. G. Key. He was pastor for four years. The church is ably supplied by Rev. J. N. McCord at present. The membership is around sixty members.

### Donalds

During the year 1897, in the town of Donalds, a small band of Presbyterian women, known as The King's Daughters, re-organized as a Ladies' Aid Society, and dedicated themselves to the big enterprise of building a place of worship. Immediately, one enthusiastic member, Mrs. Emily Donald, offered the building site, and Mrs. Lou Richie promised timber from her own plantation for the framing. Every other lady of the organization gave unstintingly of money and labor. The earnestness of this little group was proved by the fact that by the following year (1898), a debt-free chapel was ready for worship.

At once a Sunday School (with Mr. J. C. Hodges as Superintendent), and a mid-weekly prayer meeting were organized. Once a month preaching services were generously given by the Rev. John T. McBryde, D.D., pastor of the neighboring mother church, "Old Greenville." When he resigned a year later the work was taken up by Rev. W. J. Wyly and continued until 1902. On October 2, 1902, the chapel was organized into The Presbyterian Church of Donalds by a commission of South Carolina Presbytery. Rev. J. Lowry Wilson, D.D., Rev. T. P. Burgess, Rev. J. G. Henderson, and Elder R. F. McCaslin composed this commission. The following members were received and enrolled:

Mrs. B. H. Carlton, John Drake, James Drake, S. C. Humphreys, Mrs. S. C. Humphreys, Miss Alice Humphreys, Mrs. D. M. Humphreys, Lucile Humphreys, Lois Humphreys, R. F. Stone, James Seawright, Mrs. James Seawright, Mrs. J. P. Smith, W. W. Smith, Mr. D. H. Winn, Mrs. D. H. Winn, Alice Winn, Eula Winn, Henry Winn.

At the same time S. C. Humphreys and R. F. Stone were elected ruling elders, and W. W. Smith and James Drake deacons.

On the evening of October 2nd a congregational meeting was held and a call was made to Rev. W. J. Wyly to be pastor. He accepted and served the new church enthusiastically until his resignation in 1905. Since that date, the following ministers have rendered devoted service:

Rev. T. D. Cartledge (1906-1910); Rev. J. M. Dallas (1911-1923); Rev. S. H. Fulton (Supply, 1923-April, 1924); Rev. L. K. Martin (1924-).

The present pastor, Rev. L. K. Martin, has taken up the work with earnestness and sincerity. Today the Sunday School has an enrollment of fifty; the Christian Endeavor is well organized and attended, and the Woman's Auxiliary is as devoted to its task as was its sister organization in 1897. The church has a membership of forty-three. Although comparatively weak in numbers it has never failed to meet all its obligations. The little congregation founded on faith and works continues to grow in spirit with the years.

#### LIST OF OFFICERS OF THE DONALDS CHURCH, 1902-1926

Elders—S. C. Humphreys, 1902; R. F. Stone, 1902; J. C. Hodges, 1904; G. R. Black, 1908; J. M. Campbell, 1924.

Deacons—W. W. Smith, 1902; James Drake, 1902; Andrew J. May, 1904; S. W. Seawright, 1908; J. Baskin Winn, 1910; T. H. Gordon, 1915.

Treasurer—Mrs. O. M. Agnew, 1925.

### Dorroh

Dorroh Church was first organized in 1885 by Rev. J. Y. Fair, D.D., of Laurens, S. C. Services for the first few months were held in an empty store room with seventeen members. The first elders elected were W. T. Dorroh and Robert Wham. G. F. Dorroh was elected deacon. The church building was built in 1886 on a lot that was donated by Mrs. Susan Dorroh. The first preacher was Rev. M. C. Britt, who was pastor at that time at Fair View Church. The next preacher to serve was Rev. R. E. Henderlite, who served for several

years and was followed by Rev. T. B. Craig in 1895, who served for ten years, then came Rev. J. L. McLin in 1905, who served for fourteen years. Rev. C. T. Squires served from 1919 to spring, 1925. Rev. E. D. Patton is supplying the church at present.

### Duncan's Creek

This is one of the oldest churches in the upper part of the State. As early as 1752 a settlement began in Laurens County about the juncture of Duncan's Creek and Enoree River. Probably due to the treaty with the Cherokee Indians by Col. Grant and to the dangers after the defeat of Braddock in Pennsylvania, the population increased rapidly, being drawn from Virginia and Pennsylvania as well as from Europe. About 1763 a house of worship was erected on the grounds where the present stone building has been standing since 1842, this being the third structure according to tradition. There were about sixty communicants assembled. In 1766, the community was visited by Rev. Messrs. Duffield, Fuller and Campbell. Elders were chosen at the suggestion of Rev. Hezekiah Balch. Andrew McCrary, Joseph Adair and Robert Hanna were installed. Soon after three other elders, Thomas Ewing, James Pollock, and Thomas Logan, from Pennsylvania, previously ordained, were added. From 1770 to the close of the Revolutionary War, John Harris, Joseph Alexander and James Creswell ministered to the people.

About 1788, the church became involved in serious difficulties. This discord was due to an unwillingness to change from the use of Rouse's to Watts' version of the Psalms as well as to the preaching of a William McCarra who was interdicted from his unauthorized ministry twice by the Presbytery. Rev. James Thatcher was followed in the winter of 1788 by Rev. James Templeton. Then, in turn, came Rev. Humphrey Hunter, Rev. Wm. Williamson, Rev. John B. Kennedy, who, with his wife, lies buried in the graveyard and who was the ancestor of a long line of capable and worthy ministers and teachers. He was ordained in 1796. Here was also ordained Rev. John Newton in 1788, who became the teacher of Rev.

Thomas Goulding of Lexington, Georgia, in whose home was the beginning of Columbia Theological Seminary.

Rev. J. B. Kennedy continued as pastor or supply intermittently for fifty years. The church was still torn by strife over the difference between Rouse's and Watts' version of the Psalms. Other disaffections arose. As a result, a large part of the church seceded and formed Duncan's Creek Baptist Church. At another time members joined the Methodists, who began to increase rapidly at this period.

After 1823, Rev. John L. Kennedy and Rev. Aaron Foster served the church, also Rev. Messrs. Arthur Mooney, A. J. Pearson, Wm. Quillan and John McKittrick. The church grew weaker and finally only a remnant were gathered to hear the old minister, John B. Kennedy, in the early forties. In 1844, Rev. Edwin Cater began a ministry of two years, followed by Rev. E. F. Hyde, who was succeeded by Rev. S. B. Lewers.

Since 1850, the succession of pastors is as follows: E. F. Hyde, 1847-1853; Z. L. Holmes, 1853-1857; J. A. Hillhouse, 1858-1860; Z. L. Holmes, 1862; David Todd, 1863; Z. L. Holmes, 1864; W. P. Jacobs, 1864-1865; Z. L. Holmes, 1865-1886; R. P. Smith, A. M. Hassell, and R. P. Smith, 1886-1887; R. E. Henderlite, 1887-1891; D. M. Fulton and David Todd, 1891; W. S. Bean, D.D., 1894-1920; F. D. Jones, D.D., 1921 to the present.

The records in existence date back to 1844, but a list of officers from the beginning as well as members has been preserved, evidently by Rev. Edwin Cater, in whose handwriting the minutes of the Session are recorded. His list is as follows:

Andrew McCreary, Joseph Adair, Thomas Ewing, Robert Hanna, ordained in Pennsylvania; James Pollock, ordained in Ireland; Thomas Logan. These were the first elders ordained by Rev. Hezekiah Balch before or during the Revolutionary War.

James Craig, Robert Bell, Thomas McCrary, Joseph Green, Samuel Laird, and Robert Long. These six elders were ordained in 1788 by Rev. Joseph Alexander.

Joseph Pogue, Alexander Fairbarn, William Bowler, Benjamin Byrd, Benjamin Wilson, Joseph Adair, Jr., James Under-

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wood, James Fairbarn, Elisha Adair, George McCrary, Thomas Fulton, William Fulton, John Cargil, John Templeton, Walter Stuart, William Underwood, Alexander George, and William W. Kennedy.

The records since 1844 show that the following have served as elders: Dr. Thomas Weir, Sr., 1845; Robert McClintock, 1845; James Braddock, 1851; Elbert T. Copeland, 1854; D. T. Copeland, 1872; James W. Adair, 1878; Dr. Thomas Weir, Jr., 1894; Dr. E. F. Taylor, 1902; John E. Adair, 1909; John M. Copeland, 1917; Thomas P. Weir, 3rd, 1917.

No record of deacons appears until 1854. From that time onward, the following served as deacons: Thomas Little, 1854; Henderson Henry, 1854; Edwin McCrary, 1862; W. M. Adams, 1862; John Ramage, 1873; D. A. Glenn (elected, not installed), 1875; James Adair, 1876; J. R. Phinney, 1876; Dr. E. F. Taylor, 1891; Preston Little, 1891; John Hamp. Jacks, 1894; John E. Adair, 1902; Samuel Simpson, 1908; R. R. Ferguson, 1908; W. M. Ferguson, 1917; Edgar C. Taylor, 1917; M. D. Milam, 1921.

The church had its largest membership at the time of its organization, though it has sent out a large number of members and officers to other congregations. In 1853, there was a Sunday School library of 176 volumes. From 1838 to the present, the number of communicants has ranged from twenty-five to forty.

### Friendship

Friendship Presbyterian Church is located on a beautiful upland site between Raburn Creek on the north and Reedy River west and south, a splendid farming section. This neighborhood was settled by a fine class of people whose descendants are a credit to Laurens County; and the neighborhood today is composed of a kind, hospitable, law-abiding, and on the whole, religious people.

From the best available information this church was organized about the year 1819, and was the fifth church organized in Laurens County.

About the year 1819 the Presbyterians, Methodists and Baptists seem to have erected a church at this place which they



used as a Union Church, but in a short while the Methodists withdrew and probably dissolved their organization, and the Baptists withdrew, leaving the work in the hands of the Presbyterians. About 1859 the Presbyterians erected the present building and have worshipped there continuously since their organization.

We find no record of the charter members of this church but reference is made to the Dorrohs, Simpsons, Boyds, Nichols, Cunninghams and Blakeleys. And the first ruling elders were Robert Nichols, James Dorroh, John Cunningham, David Boyd, Samuel B. Lewers, Isaac P. Boyd, Thos. Simpson and Robt. Blakeley.

The first minister to supply this church was the Rev. Eleazer Kirkpatrick, who began his services in 1823 and served to 1826, at which time Presbytery convened in this church, and met here the second time in 1925, a little over one hundred years having elapsed.

The centennial of the church was celebrated during the 1st week of August, 1920. This event brought together great crowds. The sermon was preached by the Rev. R. P. Walker, D.D., of Lewisburg, Tenn. The pastor, Rev. J. M. Dallas, read a history of the congregation for the last century. In honor of the event the church building was renovated and beautified at a cost of \$2,500. The present membership is 168.

The church is fully organized, having Sunday School, which meets each Sabbath throughout the year, the Woman's Auxiliary, which meets monthly, and two Christian Endeavor Societies, Senior and Junior.

The following is a list of the ministers who have served this church and the time of the service of each one:

Following Mr. Kirkpatrick we have Rev. Eleazer Brainard, 1826-1828; Rev. Aaron Foster, 1828-1829; Rev. Archibald Craig, latter part of 1829; Rev. Arthur Mooney, 1829; William Quillan, 1832; Rev. Samuel B. Lewers, 1832-1844; Rev. William McWhorter, 1844-1850; Rev. David Wills, 1850-1851; from 1851 to 1855 Rev. Z. L. Holmes appears to have served, but the record is not clear. After an interim of five years Dr. Edgar Buist served one year, 1860, followed by Rev.

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J. L. Kennedy in 1861; Rev. F. W. Farrow in 1865; S. J. Price, 1869; Rev. Riley in 1870; Rev. C. B. Stewart in 1871; Rev. William Jacobs in 1875; Rev. A. P. Nicholson in 1880, followed by Rev. H. W. Burwell, date not recorded. Rev. R. Fowler, 1881; Rev. F. B. Craig, 1883; Rev. M. C. Britt, 1885; Rev. David Todd, 1886; Rev. R. W. Milliner, 1887; Rev. N. Z. Holmes, 1890; Rev. Ferdinand Jacobs, 1895; Rev. W. L. Boggs, 1906; Rev. J. M. Dallas, 1909; Rev. C. T. Squires, 1921; Rev. Chas. E. Sullivan, the present pastor, 1922.

Following are the other elders that have served this church: Thos. Cunningham, 1829; Samuel Austin, 1842; David R. Dorroh, 1845; Simpson D. Glenn, 1853; James Downey, 1859; Robt. Blakeley, 1861; William L. Boyd, 1870; Alexander R. Simpson, 1872; James Y. Pitts, 1886; T. R. Blackwell, 1887; W. P. Johnson, 1888; W. H. Pitts, 1895; George D. Wilson, 1895; J. T. Simpson, 1914; C. W. Wasson, 1918.

The present elders are: Joseph C. Wasson, Nov. 7, 1886; Glenn C. Abercrombie, 1918; John W. Butler, 1921; W. E. Pitts, 1921; Geo. T. Weathers, 1923; Zack H. Tinsley, 1923; Chesterfield McDaniel, 1918.

Deacons who have served this church: William Fleming, 1853; Lewis C. Dorroh, 1853; Leroy Pitts, 1859; William L. Boyd, 1870; David A. Glenn, 1872; Alexander F. Simpson, 1872; W. A. Nichols, 1875; Franklin McKnight, 1878; Joseph C. Wasson, 1878; William T. Johnson, 1886; Preston Hill, 1887; James A. Austin, 1895; John W. Kellett, 1922; W. E. Pitts, 1914.

The present deacons are: E. Atwood Pitts, 1918; Thos. W. Knight, 1912; Charlie D. Wilson, 1918; David Todd Knight, 1918; W. M. Abercrombie, 1922; C. Eugene Wasson, 1922; Edd Pitts, 1922; Matthew L. McDaniel, 1922.

### Greenville

The first settlers of Abbeville District were Scotch-Irish Presbyterians, strong in the Calvinistic faith. We know little of what constituted their religious life previous to the year 1773, although the nucleus of the present Greenville Church

undoubtedly existed some years before that date. Through great hardships and constant danger from the invading Cherokees their faith was kept alive by the family altar, by neighbors meeting together for praise and prayer, with rare visits from a traveling minister of the gospel.

Before the year 1773 they erected a house of worship, the exact location of which cannot now be determined, but it is supposed to have stood near the present site, and to have been of log construction, as were most of the churches of that region and period. Probably because many of the congregation lived along the banks of the Saluda River, the church at that time was called Saluda. Dr. Howe tells us that, in 1772 or 1773, Presbytery, acting upon their earnest request for a regular pastor, delegated the Rev. John Harris, a graduate of Nassau Hall (Princeton) to preach for them a portion of his time. Mr. Harris was a native of Wales, but had resided in Maryland before coming to Carolina. "Old Dr. Harris," as he was called because of his medical skill, was a bold and independent spirit often boasting that he was a Whig, as was every member of his congregation. During those early years when the colonists were struggling for independence Dr. Harris continued his labors, even though his life and property were often in danger from the Tories.

In 1784 we find the church petitioning the Presbytery of Orange for a minister of the gospel. The Rev. Robert Hall was sent during the summer of that year to preach to the congregations of Greenville and Upper Long Cane, although he was not ordained until a year later. This service took place from a stand erected midway between the two churches. He found favor with the people, and 20 members were added to the roll. It was at the beginning of his pastorate that the congregation acquired the present church site of 40 acres. At the same time the church was moved there, and the name changed from Saluda to Greenville. By that name it has been known through the succeeding years, save for a brief period about 1918, when an attempt was made to change the name to Greenville. However more appropriate the new name may have been, the congregation preferred the name their forefathers had used for nearly a century and a half, accordingly South

Carolina Presbytery restored the name to Greenville. The first known elders were: George Reid, Hugh Wardlaw, James Dobbins, James Watts, James Seawright and Samuel Lofton. Mr. Hall continued his pastoral work through 1791, when ill health forced him to give it up. In April, 1793, Presbytery dissolved the pastoral relationship between him and the united churches of Greenville and Upper Long Cane. At the same meeting these churches presented calls for the Rev. Robt. G. Wilson, a licentiate of South Carolina Presbytery. He was ordained at Greenville Church in 1794. Each church received one-half his time until 1797, when his pastoral relationship with Greenville ceased, because of some pecuniary difficulties; however, he continued to give the church one service a month for a year longer. Being a man of great intellectual attainments he had flattering offers from educational institutions in the South, but because he was afflicted with ague, probably more because he so strongly resented the South's attitude toward the slave trade, he returned to Ohio, and later became President of the University of that State.

When Rev. Hugh Dickson, a graduate of Hampden-Sidney, became pastor in 1800 he found the church life at a low ebb. Many members had moved away, the building was in a sad state of repair, and financial status of the congregation very poor. Nothing daunted, he took up the work. In 1804 a new house of worship replaced the old. Three years later the congregation, oppressed by debt found themselves unable to pay his salary; being a large land and slave owner he could afford to be generous, so cancelled the obligation. In 1836 the congregation started a permanent endowment for the support of the church. This grew to a substantial sum, but most of it was lost during the Civil War. Less than \$1,000 now remains. In spite of the nullification question, which caused strife in the church, and the withdrawal of some members in 1833, Greenville grew and prospered under his guidance. Of the 40 communicants enrolled at the beginning of his ministry only 2 were living when he resigned in 1847, yet the church membership was 140. James Watt and John Bell were the only officiating elders in 1800. John Watherall, George Brownlee, Edward Sharpe, Isaac Cowan, John Seawright, Samuel Agnew,

John Donald, William Means, Lydall Williams, John McKittrick, James Cowan, Robt. Brownlee and R. A. Archer were added in the 46 years following.

Rev. John C. Williams, spoken of as the sweet singing Williams, took up Father Dickson's work in the spring of 1847. He was a member of the first graduating class of Erskine College, 1842. Dr. J. O. Lindsay described him as sound in the faith, a good pastor, and an interesting preacher. About 1854 the frame building erected in 1804 was replaced by the present structure of red brick, having a roomy gallery for the negro members, and the little red brick session house a short distance from the main building. The gallery and session house now serve as Sunday School rooms. At the close of Mr. Williams' ministry the roll of communicants numbered 278, 90 being negroes. In the fall of 1868, he accepted a call to North Carolina.

In November of the same year, Rev. W. F. Pearson, a South Carolinian, and graduate of the Columbia Seminary, preached his first sermon at Greenville Church and was installed July, 1869. For 25 years he labored among his people. It was a time of peace, harmony and growth. His name was a household word throughout the congregation. Greenville and Long Cane were again united under one pastor for the first time since the resignation of Rev. Robt. Wilson. Through Mr. Pearson's efforts the church celebrated its centennial in 1884. It was not until 1784 that the church was incorporated for the purpose of holding property although we know it was in existence more than 10 years previous to that date. Dr. B. M. Palmer, of New Orleans, called "The Prince of Preachers," addressed an audience of 2,000 at that time. Mr. Pearson continued his labors until called to his Heavenly home, leaving a devoted congregation to mourn his loss. He died at his home in Due West May 1st, 1893. Elders during this period were: Samuel Donald, Andrew Stevenson, J. M. Hawthorne, J. N. Seawright, J. C. Hodges, J. C. Caldwell, R. C. Brownlee and W. C. Winn. Board of deacons consisted of Isaac Richey, J. B. Cowan, W. T. Cowan, W. R. Hawthorne, J. H. Nickles, W. R. and J. R. C. Dunn.

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It is interesting to note that the church had only three pastors from 1800 to 1893. Tablets have been placed on the walls of the church commemorating the lives of these faithful servants of God, namely: Rev. Hugh Dickson, Rev. J. C. Williams and Rev. W. F. Pearson.

In 1894, Dr. J. T. McBryde, a scholarly man, and veteran of the Civil War, came from Pendleton to assume the pastorate. He made a valiant effort to carry on the work, but the ravages of disease forced him to retire from active service in 1899. He died soon afterward.

Rev. W. J. Wyly, a young man just graduated from the Seminary, became pastor in 1900. His enthusiasm and youth enabled him to do a good work, particularly among the young people. After 5 years he accepted work in the eastern part of the State, then in North Carolina, where he died.

Rev. T. D. Cartledge of Georgia was pastor from 1906-1910. During this time the church made normal progress. He resigned to accept a call in Charlotte, N. C.

Rev. J. M. Dallas, a native of Scotland, was installed pastor of Greenville in 1911. He was educated in his native city of Elgin, and the Presbyterian College of Michigan. He held several charges in Canada and Michigan before coming to South Carolina. There were many improvements in the church during his service. Taking advantage of the improved highways and general use of the automobiles, he and his faithful workers began to build up the Sunday School. The sessional records show an increase of pupils from 30 in 1912, to 135 in 1923. Preaching services were increased from two to four each month. Mr. Dallas was much interested in the history of the church, being the author of *Historic Greenville*. Through his efforts 4 beautiful tablets were erected, one to the Scotch-Irish pioneers, one to the soldiers of Confederacy from the church. He and his good wife presented the pastors' monument on which the succession of pastors is inscribed, also one to the memory of Rev. John Harris, the first pastor. He resigned his pastorate in October, 1923, and now resides at Rokhame, his attractive home in Donalds.

The present pastor, Rev. L. K. Martin of Georgia, educated at University of Georgia and Columbia Theological Seminary,



assumed the charge in August, 1924, giving one service each Sunday morning. He is a most earnest and untiring worker. Under his leadership the church is going steadily forward. The S. S. enrollment for the past year was 199; total number of communicants, 246; 36 names being added in 1925. While the past two years have been marked by great financial depression, the church has striven to meet its pledges. In every phase of its work, Greenville Church gives evidence of renewed life and activity. The ruling elders now are: E. W. Hagan, J. N. Gordon, G. W. Sharpe, J. R. Nickles, W. H. Leith, Thomas Johnson and W. O. Brownlee.

Board of deacons are: George N. Nickles, Joseph Haddon, W. S. Jordan, John Devore, William McKee, Brown Bowie and Robert Drake.

During the past 30 years, Greenville Church has sent out three ministers of the gospel: Rev. D. J. Blackwell, Rev. G. A. Nickles, Rev. Parks Wilson; and one missionary, Miss Florence Nickles, who is laboring in China.

We will have two students at Columbia Theological Seminary this fall and have several others who are taking college work preparing for the ministry or mission work.

### Greenwood

In giving a history of the Greenwood Presbyterian Church it is necessary to begin with that of the Rock Church for this is the mother church and for several decades the Presbyterians living in town held their membership in the Rock Church but worshiped in an unorganized church in town.

The Rock Church is situated about two miles north of town and was first organized as Rocky Creek in 1770 by missionaries sent out by the Synods of New York and Philadelphia. The first building was built of logs on a very large flat rock. The present building was erected in 1815. For seventy years the church did not have a regular pastor. Rev. Edwin Cater was installed for full time service in 1840. He resigned in 1846, and the next year Rev. John McLees became pastor and served until his death on June 6, 1882. He was a fine parliamentarian and authority on church government. The



church was wonderfully blessed through his long ministry. About 1850 the Rock Church bought the Presbyterian High School building in Greenwood in order that those members living in town might have a place to hold Sunday School and prayer meeting. The record states that the prayer meeting was a failure but the Sunday School grew. Preaching services were sometimes held in this building which came to be known as the Chapel and thus was the beginning of a Presbyterian Church in Greenwood. The first railroad to Greenwood passed about a mile from the town, known now as Old Greenwood, so the site of the town shifted and people began to settle around the Square near the station. So in 1875 the old chapel was sold and a splendid church building erected where Bailey Circle now meets Cambridge Street. This church was well furnished, splendid library, well organized Sunday School, with preaching three times a month.

The pastor and officers and over half the membership of the Rock Church lived in town, but the Presbyterians continued to hold their membership in the former church, so reluctant were they to break the ties that bound them to the mother church. Only a very few of the older members attended services at the Rock Church. Mr. McLees died in 1882 after 37 years of faithful ministry to the Rock Church.

In September, 1882, Rev. J. P. Marion became pastor of the Rock Church and a manse was built for him in town. He preached in the town church three times to one at the Rocks. In 1883, 59 members living in town petitioned the Presbytery that the Presbyterian Church be organized in Greenwood.

This was granted and on Saturday, April 21, 1883, the organization was affected and the following officers elected: Elders, Dr. W. B. Milwee, James Bailey, Dr. A. P. Boozer, J. W. Greene. Deacons, W. H. Bailey, G. A. Barksdale and Joel S. Bailey. Messrs. Greene and James Bailey had been elders in the Rock Church.

Gen. Gilliam, R. C. Gilliam and Dr. E. R. Calhoun, who were elders in the Rock Church, were active in the work of the church in town. Mr. R. C. Gilliam remained a member of the Rock Church until his death; the other two died before the formal organization.

Mr. Marion resigned in 1884 and was succeeded by Rev. W. T. Matthews in 1885. Report to Presbytery in April, 1890, showed communicants, 125; elders, 5; deacons, 4; collections, \$1,346.

In 1891, Rev. Fife held a revival in Greenwood and there were thirty-nine additions to the church; a month later twenty-three, who still held their membership in the Rocks though worshipping in towns, transferred to the Greenwood Church. This made this church one of the strongest in the Presbytery.

In March, 1890, the Greenwood Church asked for the full time of the pastor and he ceased to give one Sunday to the Rocks. Thus the final step was taken and the separation of the two churches was complete.

Mr. Matthews resigned in 1892, after a faithful pastorate of seven years.

Rev. D. M. Beattie, a Canadian, supplied the church from March, 1893, to November of the same year. He died before his installation.

Dr. J. E. Fongartie served as pastor from January, 1894, to August, 1896.

Dr. R. H. Nall became pastor in October, 1896, and resigned in May, 1907. The church membership was now 210; elders, 8; deacons, 9; pastor's salary, \$1,000; collections, \$3,208. It was while Dr. Nall was pastor that our present brick building was erected.

Rev. J. B. Green became pastor in January, 1908, and resigned in August, 1921. The church grew wonderfully under his ministry and contributions greatly increased. In 1921, the membership was 500 and collections \$10,000.

Rev. J. A. MacLean, Jr., became pastor in January, 1923. A splendid Sunday School building adjoining the church was erected in 1924.

This church has given to the ministry four ministers: John McLees, his brother, Gus McLees, DeForest Wade and William Blake.

### Hodges

The Presbyterian Church of Hodges, South Carolina, was organized December 8th, 1899, by a commission of South

Carolina Presbytery consisting of Rev. B. P. Reid, Rev. J. H. Nall, and Elder L. W. Perrin. There were forty-eight members from the Greenville Presbyterian Church, and one from the Upper Long Cane Presbyterian Church who presented letters of dismissal from those churches, requesting the commission to organize them into a Presbyterian Church to be known as the Presbyterian Church of Hodges, South Carolina, which the commission proceeded to do.

The following elders were then elected, ordained, and installed:

Mr. J. C. Munday, Mr. J. L. McCord, Mr. A. B. Crawford, Mr. J. H. McCord.

Deacons elected, ordained and installed:

Mr. C. F. Seawright, Mr. R. J. Nickles, Mr. W. A. McCord.

The charter members of the church were as follows:

Mr. and Mrs. W. P. Anderson, Mr. J. A. Anderson, Mr. and Mrs. A. B. Crawford, Miss Ida Crawford, Mr. J. R. Hannah, Mr. W. H. Munday, Mr. A. H. Munday, Mr. and Mrs. W. R. Munday, Miss Matilda Munday, Mrs. W. L. Munday, Mr. and Mrs. J. C. Munday, Miss Annie V. Munday, Mr. and Mrs. J. L. McCord, Mr. and Mrs. W. A. McCord, Mr. and Mrs. J. A. McCord, Miss Nannie McCord, Miss Annie McCord, Mr. J. H. McCord, Mr. W. E. McCord, Mr. J. E. McCord, Mr. A. A. McCord, Mr. J. N. McCord, Mr. J. D. McCord, Miss Lida McCord, Mr. R. J. Nickles, Mr. G. M. Nickles, Mr. J. R. Nickles, Mr. W. H. Nickles, Miss Laura Nickles, Mr. and Mrs. E. H. Nickles, Miss Sallie Nickles, Miss Nannie Nickles, Mr. and Mrs. T. W. Pace, Miss Pearl Pace, Mr. and Mrs. T. A. Robertson, Mr. and Mrs. C. F. Seawright, Mrs. O. W. Seawright, Miss Corrie Tinsley, Miss Bertie Tiggert.

A fine building site was secured in the town of Hodges consisting of two acres of ground, and a commodious church was built in 1901, at a cost of about \$4,000. The dedication sermon was preached by the Rev. S. L. Morris, D.D., in 1903. The succession of pastors follows in regular order:

Rev. W. J. Wyly, pastor; Rev. J. A. Black, stated supply; Rev. L. W. Brown, stated supply; Rev. S. L. Wilson, pastor;

Rev. T. D. Cartledge, pastor; Rev. W. H. Hamilton, pastor;  
 Rev. D. H. Coman, pastor; Rev. J. W. Weathers, pastor; Rev.  
 Chas. E. Sullivan, present pastor.

The succession of elders in regular order:

Mr. J. C. Munday, Mr. J. L. McCord, Mr. A. B. Crawford,  
 Mr. W. C. Haddon, Mr. John A. Munday, Mr. J. L. Gray,  
 Mr. T. N. Nickles, Mr. W. H. Nickles, Jr., Mr. James A.  
 Stevenson, Mr. O. M. Nickles.

The succession of deacons in regular order:

Mr. R. J. Nickles, Mr. W. A. McCord, Mr. C. F. Seawright,  
 Mr. W. R. Munday, Mr. A. F. Calvert, Mr. G. M. Nickles,  
 Mr. C. O. Nickles, Dr. Y. M. Hitch, Mr. T. N. Hannah, Mr.  
 W. B. Nickles, Sr., Mr. J. E. Brown.

The present official boards consist of the following:

Rev. Charles E. Sullivan, pastor.

Elders: Mr. J. C. Munday, Mr. J. H. McCord, Mr. John A.  
 Munday, Mr. T. N. Nickles, Mr. W. B. Nickles, Jr., Mr. J. A.  
 Stevenson, Mr. O. M. Nickles.

Deacons: Mr. R. J. Nickles, Mr. G. M. Nickles, Mr. C. O.  
 Nickles, Mr. T. N. Hannah, Mr. W. B. Nickles, Mr. J. E.  
 Brown.

The church has sent the following men and women into  
 life service for the Kingdom:

Rev. J. N. McCord, of Fairview, Enoree Presbytery; Rev.  
 L. B. McCord, of Orangeburg, Charleston Presbytery; Mr.  
 J. L. Gray, Home Mission work in the mountains of Tennes-  
 see; Rev. B. S. Hodges, Jr., Batesburg, Congaree Presbytery;  
 Mr. James L. McCord, teacher in Lavras School, Brazil.

The following women into life service:

Mrs. J. L. Gray, Mountain Mission work in Tennessee; Mrs.  
 Robert White, wife of Rev. R. A. White.

The church has the following organizations:

A fine Sunday Schol on the order of the graded school; a  
 Junior and Intermediate Christian Endeavor; a Ladies' Aux-  
 iliary, possibly the leader in the Presbytery.

We have enrolled about one hundred and thirty members.

### Hopewell

This church was originally known as Lower Long Cane. The name was changed to Hopewell in 1788. It was one of five churches which were planted very early in Abbeville County. Rev. John Harris, who came to South Carolina in 1772, was probably the first preacher, though it is said that there was a log building where preaching services were held as early as 1760. The land for the church was given by a settler from Ireland on condition that no cemetery should be put on the church grounds. The deed is dated 1788. The minister as well as the early worshippers carried their guns to church to protect themselves against the Indians. The first elder of the church was Patrick Calhoun, son of Catherine Calhoun, who was scalped by the Indians in 1761. Patrick Calhoun was the father of John C. Calhoun. Patrick Calhoun's daughter married Moses Waddell. The first man that ever came to church in any vehicle was William Calhoun. In 1764, Andrew Pickens married a lady of this church. The wedding lasted three days. He took his bride on a long journey for those days—to Waxhaw. Pierre Burt and Pierre Moragne were elders of this congregation. Mrs. William Pettigrew, daughter of Rev. J. N. L. Pettigrew, was a devoted member of this church. She was the mother of Hon. James L. Pettigrew. Capt. Joe Matthews was a member of this congregation. His granddaughter, Mrs. John H. Link, is a member at present. Among the early ministers was Rev. Mr. McElhaney. The records of more recent times show the following succession of pastors: Rev. Wm. H. Davis, 1839-46; Rev. J. F. Gibert, 1847-50; Rev. John F. Boozer, 1853-55; Rev. J. O. Lindsay, 1856-62; Rev. W. H. Davis, 1863-66; Rev. S. T. Donalley, 1869-70; Rev. J. O. Lindsay, 1871-74; Rev. A. L. Miller, 1875-77; Rev. E. P. Davis, 1878-83; Rev. J. O. Lindsay, 1884-99; Rev. W. J. Wyly, 1901-02; Rev. T. B. Burgess, 1903; Rev. L. W. Brown, 1904-06; Rev. J. B. Hillhouse, 1907-22; Rev. J. R. Hooten, 1922 to present.

Among the early members of this church were: The Clarks, Fosters, McCaslans, Nobles, Leslies, Mars, McBrides, Talmans, Calhouns, Napiers, Thorntons, Links, Zaniers, Clatworthys, Baughmans, Wilsons, Reids and many others. Among the

early elders were: Patrick Calhoun and William Calhoun and others, later Robert McCaslan, Alexander Houston, Andrew Reed, Wm. Wilson, Oliver McCaslan, J. R. McCount, Dr. Link, M. O. Talman, W. D. Mars, E. A. Mars, L. W. Leslie, Dr. E. B. C. Lindsay, J. H. Link. There have been other officers of the church whose names have not been furnished to us. Miss Fannie McCombs and Mrs. Belle Hanney have been most devoted members. A tankard was given to the church by Mrs. Eugenia Carrington of Charleston as a memorial to her mother, Mrs. Simons, who was Miss Jane Calhoun and was reared in the Hopewell congregation.

A new church building was erected in 1920 about a mile from the old site. At one time the congregation, it is said, numbered six hundred members. It now has a membership of sixty active and loyal men and women.

### Laurens, First

The First Presbyterian Church of Laurens, S. C., was organized on Sabbath Morning, April 1st, 1832, in the Laurens Court House. The following is the very interesting and unique record of the organization:

"Several ministering brethren, having been previously invited, met at Laurens Court House on Thursday, the 29th of March, 1832, for the purpose of organizing the Presbyterian Church at that place. Public preaching commenced on Thursday night and was continued at eleven o'clock A. M., and at three o'clock P. M., and at candle lighting until Sabbath night, April 1st, before a large, attentive and solemn congregation. On Saturday the applicants for admission into the Church were examined and on Sabbath morning, before a crowded assembly, made public confession of their faith in Christ and were received as members of the Presbyterian Church. The following persons, who were previously members, declared their intention of uniting with the Church at this place, namely: Dr. Robert Campbell and Elizabeth Campbell, his wife; John Cunningham, Esquire, and Sarah, his wife; John McClintock, and Margaret, his wife; Arnold Milner, and Lucy, his wife; Mrs. Lucy Young and Edward Anderson. The following per-

sons were admitted for the first time on profession of their faith, namely: Samuel R. Todd, and Emalina, his wife; Mrs. Tabitha Bowen and Miss Margaret McClintock. Dr. John W. Simpson and Eliza, his wife, were also received and examined, they later on, however, furnished letters of dismissal from Little River Church.

"The Sacrament of the Lord's Supper was held on Sabbath morning to about one hundred and ten communicants, mostly from neighboring churches. Several of our Methodist brethren also united with us in celebrating this solemn feast and they were most cordially welcomed to the table of our Common Lord. The ministers present were: Rev. M. Waddell, J. B. Kennedy, D. Humphries and S. B. Lewers." It is not recorded who made the prayer on this occasion, but the prayer itself is recorded as follows:

"Oh, God of Hosts look down from Heaven and visit this vine which thy righteous hand hath planted; watch over, protect and defend it; nourish it with the dews of divine grace and cause it to grow and flourish. Dwell in each heart of all who compose this little band of Thy disciples and add to their number daily, such as shall be saved. Amen."

The first elders of the church were Dr. Robert Campbell and John Cunningham, Esquire. The first pastor was Dr. S. B. Lewers, who, for sometime before the organization, had been preaching at this place. It was not until March, 1840, that the names of Edward Anderson and William Franks appear as the first deacons.

For several years this little band worshipped, at least part of the time, in the "Old Rock Church," situated at that time, on the north side of the road now known as East Main Street, near the depot. Some of the older residents of the town can remember the falling roof and crumbling wall that marked the spot so long.

On the first Sabbath in September, 1850, appointed for the occasion, the first church building "was dedicated to the services of the Great Head of the Church who governs the universe and to whom the love and homage of his creatures is due." The new church was dedicated by the Pastor, Rev.



S. B. Lewers, assisted by Revs. Hillhouse, Stewart and Anderson. This occasion marked the closing of the services of the Rev. S. B. Lewers.

In January, 1851, Mr. David Wills, a young graduate of the Columbia Theological Seminary, was called as stated supply. On October 24th of this year, Mr. Wills was ordained and installed as pastor by the Presbytery of South Carolina, meeting in this church. During this time there were frequent protracted meetings and there was a large increase in the membership. The church had grown to one hundred and seventy-six (176) communicants. During this period the Laurensville Female College was founded and located near the Presbyterian Church. This was a large and flourishing institution and its location here greatly enhanced the importance and influence of the church. The pastor also taught in the college.

In February, 1860, Mr. Wills accepted a call from the First Presbyterian Church of Macon, Georgia.

Rev. J. R. Riley became pastor on November 22nd, 1860. During this time the church suffered greatly through the throes of the Civil War. Many of its best and bravest were away on the battlefields, some of whom lost their lives in the service of the Confederacy. The pastor was appointed a chaplain in the army by a committee of the General Assembly. It was resolved by the congregation "that he be permitted to go in view of the wants of a living ministry in our army, and that his salary be continued during his absence and that an outfit of suitable clothing, etc., be furnished him and his expenses be paid by the congregation." The pastorate of Rev. J. R. Riley terminated September 2nd, 1877.

Rev. Ferdinand Jacobs, D.D., acted as stated supply for a brief time.

Rev. James Y. Fair, D.D., was then called as pastor on March 30th, 1879. He served with great acceptance until October 10th, 1886. At this time Rev. E. O. Frierson became stated supply and on March 6th, 1887, he became pastor. This pastorate was brief on account of the death of Mr. Frierson while pastor here, which occurred on June 16th, 1889.

Rev. A. G. Wardlaw was called as pastor June 1st, 1890. The present church edifice, a handsome and commodious struc-

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ture with Sunday School plant, was erected in 1892. On March 20th, 1894, this new church was dedicated. The dedicatory sermon was preached by Rev. G. B. Strickler, D.D., from Hebrews 4:12.

"For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the hearts."

This pastorate was ended on March 10th, 1895.

Rev. Robert Adams, D.D., was installed as pastor on November 24th, 1895. The church enjoyed great growth and almost doubled in membership at this time. Dr. Adams resigned on September 29th, 1907, to become President of the Presbyterian College of South Carolina.

Rev. C. F. Rankin was called as pastor on December 29th, 1907. During this time the church grew both materially and spiritually and greatly increased in membership. This pastorate relation was dissolved September 30th, 1917.

Rev. C. T. Squires became pastor of this church on February 17th, 1918. During his administration a handsome brick manse was built in 1922. Mr. Squires resigned to accept the pastorate of the Fourth Presbyterian Church at Greenville, S. C., September 14th, 1924.

The Sunday School has had the following superintendents: Dr. John W. Simpson, Samuel R. Todd, C. W. Tune and W. Hampton Hunter.

The Session has had the following clerks: John Cunningham, Dr. John W. Simpson, J. Wister Simpson, W. L. Boyd and C. W. Tune, the present clerk.

This church now has one of the most beautiful and valuable church plants in the State. It has grown from the little band of fourteen (14) members to the present membership of three hundred and fifty (350), numbering among its membership, during these ninety-four (94) years, some of the most noted and influential families of South Carolina. Rev. E. D. Patton is the present pastor, having been called January, 1925.

Truly we can say that the prayer of the fathers offered at the organization of this church has been signally heard. God

has visited this vine, He has watched over it, protected it, defended it and nourished it with the dews of divine grace and caused it to grow and flourish.

A list of the elders and deacons from the beginning of the organization until the present time is hereto appended.

Elders—John Cunningham, Dr. Robert Campbell, Samuel R. Todd, Dr. John M. Simpson, Dr. Samuel Farrow, John McClintock, Col. Patillo Farrow, Capt. James Davis, Thos. Blakely, John Kyle, J. Wister Simpson, H. L. McGowan, S. R. Todd, Jr., James M. Boyd, J. A. Leland, Dr. William Anderson, W. L. Boyd, W. D. Simpson, Dr. Thos. McCoy, J. D. Anderson, Col. James Farrow, George B. Anderson, J. W. Ferguson, E. M. Cain, T. F. Simpson, W. T. Dorroh, E. H. Wilkes, H. K. Aiken, H. Y. Simpson, J. W. Todd, A. C. Todd, P. A. Simpson, M. H. Hunter, L. B. Blackwell, S. R. Dorroh, E. P. Minter, C. W. Tune.

Deacons—Edward Anderson, William Franks, J. Wister Simpson, W. C. Dunn, Thos. Wilkes, R. M. Stokes, C. M. Miller, E. M. Hicks, W. W. Kennedy, B. W. Ball, R. F. Fleming, J. P. Simpson, J. W. Ferguson, W. A. Jamieson, J. J. Plus, J. Wells Todd, H. Y. Simpson, T. E. Todd, H. K. Aiken, P. A. Simpson, E. H. Wilkes, W. C. Irby, W. P. Cain, R. T. Dunlap, R. F. Jones, J. J. Adams, A. N. Bramlett, R. F. Fleming, Jr., W. R. McCuen, J. W. Todd, Jr., J. McD. Moore, C. P. Vincent, S. M. Wilkes, R. D. Young.

### Lebanon

Lebanon Presbyterian Church was organized in June, 1821, by the Rev. Richard B. Cater, on ground given by Mr. and Mrs. Patty Mullin. Rev. Mr. Cater served this pastorate until January, 1832. During that time a second church was built. After a few years, the building being too small, a third and larger church was built. The membership gradually increased to 135 in 1838. In 1829 a Temperance Society was organized which was of far-reaching effect. Under the pastorate of Rev. J. F. Gibert in 1854 a protracted meeting was held by Dr. Daniel Baker. At the close of this meeting a collection was taken for Austin College in Texas, amounting to \$171.60.

During the war, 1861–1865, the church suffered depression but was afterwards revived and continued with slow progress until 1883. In 1876 a fourth church building was erected. About 1887 the Ladies' Missionary and Aid Society was organized by Dr. Frierson. During all these years a Sabbath School was maintained. In the meantime this church was dismissing members to the West and North.

The people have always contributed to both home and foreign missions and to all charitable institutions of the church. Several revivals were held during these years.

The discipline was more rigid than at the present day. For instance a member was reported to the session for being intoxicated, and a witness who was frequently intoxicated, when asked if the member was intoxicated, replied: "not a bit more than I was." whereupon the charge fell flat.

The congregation held a prayer meeting for a certain member who was a drunkard—in answer to these earnest prayers the Holy Spirit helped that man to abstain from that day until his death.

Pastors of Lebanon Church: Rev. R. B. Cater, 1821–1832; Rev. Isaac Waddell, 1832–1837; Rev. Charles Martin, 1837–1838; Rev. J. F. Gibert, 1838–1883; Rev. J. O. Lindsey, D.D., 1883–1900; Rev. J. F. McKinnon, 1900–1902; Rev. A. H. Moment, 1902–1903; Rev. J. G. Henderson, 1903–1904; Rev. L. W. Brown, 1904–1906; Rev. J. B. Hillhouse, 1907–1924; Rev. J. R. Hooten, 1925—

Ruling Elders: James Pursley, elected 1822; James Weir, elected 1821; Thomas Griffin, elected 1822; J. F. Livingston, elected 1834; J. S. Reid, elected 1832; Thomas Parker, elected 1843; N. M. Strickland, elected 1841; S. F. Gibert, elected 1856; L. J. Johnson, elected 1856; C. B. Guffin, elected 1856; Charles Evans, elected 1880; John H. Ligon, elected 1880; J. S. Gibert, elected 1880; J. C. Pressley, elected 1884; Samuel Evans, elected 1899; Henry Pennel, elected 1884; Joseph F. Gibert, elected 1899; A. K. Watson, elected 1903; A. J. Woodhurst, elected 1903; S. C. Link, elected 1903; M. J. Link, elected 1903; J. B. Gibert, elected 1916; C. B. Evans, elected 1916; S. R. Carlisle, elected 1916.

The following are elders-elect, having accepted the office but not yet ordained and installed: J. S. Martin, elected 1926; Albert E. Gibert, elected 1926; S. W. Sherrard, elected 1926; T. M. Cochran, elected 1926.

Deacons: Isaac Johnson, elected 1842; Robert Vernon, elected 1842; Nathaniel Moore, elected 1842; John Link, elected 1861; Charles Evans, elected 1861; A. J. Woodhurst, elected 1870; Samuel Evans, elected 1870; Henry Pennel, elected 1880; George Wilson, elected 1880; J. T. Cheatham, elected 1889; J. A. Williams, elected 1889; C. R. Richie, elected 1889; J. E. Evans, elected 1899; S. L. Wilson, elected 1899; J. D. McGaw, elected 1916; Lamar Williams, elected 1916; M. G. Sherrard, elected 1916; Richard Williams, elected 1925; R. K. McKinzie, elected 1925; S. W. Sherrard, elected 1925; Sam Link, elected 1925; Hunter Link, elected 1925.

Dictated by J. S. Gibert, written by Mrs. C. B. Evans (his niece), Abbeville, S. C., May 27, 1926.

### Liberty Springs

During the Revolutionary War some soldiers, on their way to Old Cambridge, encamped in the vicinity of this church. Smallpox broke out among them and the encampment was continued for some time. Water was obtained from a nearby spring and the soldiers called it "Liberty Spring," hence the name of this church, this spring being on land belonging to this church.

Messrs. Brown and McClintock were the poineers of Presbyterianism in this community.

Rev. John McCosh organized Liberty Springs Church in 1786 or 1787. The first elders were Mathew Hunter and Thomas Cosson. Mr. McCosh served this church until his death in 1795.

Rev. John Kennedy was pastor from 1796 to perhaps 1819. Johnathan Johnson, Maj. John Middleton, Capt. John Robinson, James Nickols, Joseph Hollingsworth, and Samuel Freeman were made elders while he was pastor.

This church has had five houses of worship. The first and second houses were made of logs; the third was a frame build-

ing. The fourth was a rock structure. The present frame building was dedicated November 28th. 1857. Rev. S. Donnelly preached the dedicatory sermon. Each building was on the same tract of land.

William Fulton, Robert Hollingsworth, William Thompson, John McGowan, Angus Campbell, Alexander Austin, Capt. Robert Cunningham, and Dr. Robert Campbell were elders, but the records do not tell when they were elected or installed.

Among the ministers that served this church as stated supply are found the names of: Montgomery, Martin, Hooker, Dickson, Harrison, and Adams.

Rev. Alexander Kirkpatrick was pastor from 1821 to 1832 when he died. He was buried in Liberty Springs Cemetery, being the only minister that sleeps among this people.

It is supposed that Rev. John Kennedy again supplied this pulpit for a short time. Capt. James Leaman was made an elder.

Rev. S. B. Lewers began preaching here January, 1837. This is the beginning of the written records of this church now in the hands of the Session. Mr. Lewers acted as clerk of Session. William Green, Matthew Bryson, Johnathan Reed, and Dr. R. E. Campbell were made elders in 1873. Mr. Lewers left in 1840.

Rev. Mr. McWhorter supplied this church from 1841 to 1843.

In 1843, A. H. Campbell was made an elder. Mr. Campbell was clerk of Session.

During 1844, Rev. Mr. Folkers supplied this church.

In 1845, Dr. R. C. Golden was made an elder.

In 1845, Rev. J. C. Williams was stated supply.

Rev. Henry Reid must have been the supply for 1846.

Rev. John McLees was pastor from May, 1847, to the spring of 1849.

Rev. E. F. Hyde was pastor from 1849 to 1852. He gave all of his time here, salary four hundred fifty dollars (\$450.00) per year.

In 1851, Dr. R. C. Austin, Dr. R. E. Campbell, and Dr. J. P. Watts were made elders.

In April, 1852, this church began taking collections for "Domestic and Foreign Missions"

Rev. S. Donnelly was pastor from February, 1853, to Autumn, 1859.

In 1855, Capt. H. N. Carter, E. Pasley, J. Reed, and A. Adams were made deacons. This is the first mention of deacons in this church.

Rev. J. S. Willbanks was pastor from 1862 to 1867. In 1864 thirty-six negroes were baptized at one time. Capt. Samuel Bryson, Dr. E. G. Simpson, J. B. Campbell, and Hugh Leaman were made deacons while Mr. Willbanks was pastor.

Rev. S. J. Price supplied this church in 1868 and 1869.

Rev. Hugh Strong was pastor from 1870 to 1877. In 1877, M. L. Bullock, W. M. Leaman, Samuel Austin, and M. S. Boyce were made elders; and Samuel Leaman, Calvin Fuller, and J. C. McGowan were made deacons.

Rev. H. C. Fennel was pastor from 1878 to 1880.

Rev. J. C. Colton was pastor in 1881 and 1882.

Rev. T. B. Craig was pastor from 1883 to 1887.

In 1884, Dr. E. G. Simpson and Dr. E. M. Cain were made elders, and M. T. Simpson and R. A. Austin were made deacons.

Rev. A. M. Hassell was pastor from 1887 to 1893.

In 1890 this church held her centennial celebration during a meeting of Presbytery here.

In 1888, Dr. J. H. Miller and J. M. Bryson were made deacons.

In 1889, W. T. Austin and G. L. Carter were made elders.

In 1891, R. D. Nance was made a deacon.

In 1893, twenty-five members went from this church and organized Mountville Church.

Rev. D. McNeil Turner supplied this church in 1893.

Rev. J. F. Jacobs was pastor from 1894 to 1900.

In 1894, Dr. J. H. Miller and M. T. Simpson were made elders, and W. T. Madden, M. A. Leaman, and W. H. Leaman were made deacons.

Rev. C. B. Ratchford was pastor from 1901 to 1903. In April, 1903, R. A. Boyce and J. E. Leaman were made deacons. In 1903, M. A. Leaman, B. R. Austin, and W. T. Madden were made elders.

Rev. J. F. Pharr was pastor from 1903 to 1904.



Rev. James Bradley was pastor from 1905 to 1907.

Rev. G. M. Hollingsworth was pastor from 1908 to 1911.

Rev. W. D. Ratchford began his pastorate June, 1912.

In 1913, J. C. Chandler, J. H. Coleman, and E. A. Adams were made deacons.

In 1917, J. W. Hanna and E. A. Adams were made elders.

In 1918, J. L. Carter and H. N. Carter were made deacons.

In 1919, W. H. Leaman and S. A. Leaman were made elders.

The first contribution given to Mount Vernon property was given by Liberty Springs Church and solicited by Miss Pamela Cunningham, whose mother was a member of this church.

In 1926 (January and February), this church built her first Sunday School rooms.

Present Session: R. A. Austin, W. T. Madden, Dr. J. H. Miller, J. W. Hanna, E. A. Adams, W. H. Leaman, and S. A. Leaman.

Present Diaconate: R. A. Boyce, J. E. Leaman, R. D. Nance, Ernest Noffz, J. C. Chandler, J. H. Coleman, J. L. Carter, and H. N. Carter.

Present membership: One hundred sixty-seven (167).

Written March, 1926.

### Little River

This church was organized in 1764 by Rev. James Creswell, who came to Virginia in his youth from Ireland and was ordained by Hanover Presbytery. He came to South Carolina and soon gathered about him a congregation near the Laurens and Newberry line. The first elders were Col. James Williams, who was killed at the battle of Kings Mountain, Angus Campbell and James Burnside. The community was sharply divided between Whig and Tory during the Revolution. William Tennent preached here in 1775 when he and Drayton were on their mission to secure loyalty to the American cause. Rev. John B. Kennedy was long a pastor in connection with Duncan's Creek. Rev. John McKittrick was once pastor. Hon. W. D. Simpson, Governor of South Carolina, and his family were once members of the congregation.

The history of the church in later years shows feebleness of life and often complete interruption of services for long pe-

riods. Rev. Z. L. Holmes was pastor about 1870 when the building was moved a short distance over the Laurens County line. John H. Colton, Darby Fulton and R. P. Smith, A. M. Hassell, Thos. B. Craig, R. E. Henderlite, and student supplies preached here in the eighties and nineties. Dr. W. S. Bean was supply for four years, till 1904. From 1914 to 1922, the congregation had services by F. D. Jones, W. D. Ratchford and D. J. Brimm. The church was revived about 1913 by Dr. G. G. Mayes, Synod's Superintendent of Home Missions. Rev. Ray Anderson had held revival services. As a result the old building was repaired. Later services and Sunday School were conducted with fair regularity. Rev. A. H. Key was pastor for two years, 1922-1926. Rev. A. R. Batchelor preached in the winter of 1925-1926. In connection with Smyrna, Rev. J. N. McCord serves this congregation also.

The officers of more recent years have been: William Byrd and Dr. Daniel Patton (about 1870). D. R. Crawford and A. M. Cannon, elders. The deacons have been: W. R. Crawford and A. J. Livingston.

The membership is small, a fragment of what was a historical and active congregation in the earliest years.

### Little Mountain

The history of Little Mountain, Rocky River, Greenville and Hopewell in their early days is so interwoven with Long Cane that it is in reality one history.

The manual of the Presbytery of South Carolina gives the date for the organization of Little Mountain in the year 1813, but the first authentic notice of this church is found in the records of the Second Presbytery of South Carolina in the 32nd session on April 2, 1811, at Bradaway Church, now the church at Belton. The record says: "calls, supplications and supplies having been called for. William Russell, an elder, presented a supplication from a neighborhood on the waters of Spurr Creek in Abbeville District, South Carolina, desiring to be known on the minutes of Presbytery as a Presbyterian congregation, bearing the name of Little Mountain congregation, also requesting supplies for said congregation. The prayer of Elder Russell granted." We have this Elder William Russell

also mentioned among the elders of Rocky River Church at the very beginning of that church's history.

The next mention of this church in the Presbyterian records was in the 35th session, April 7, 1812, in these words: "A call from Little Mountain congregation for one-fourth of the ministerial labors of the Rev. William H. Barr was handed in. Inquiry being made of the Rev. William H. Barr, whether he accepted the call from Little Mountain congregation, he requested time to take the matter under consideration until the next meeting of Presbytery."

Again in the minutes of the 36th session the following record was made: "Mr. Barr stated to the Presbytery his acceptance of the call from Little Mountain congregation at the last meeting of Presbytery and by him taken under consideration."

From these quotations from the records it can be definitely affirmed that the church was in existence as an organized body prior to the year 1811, notwithstanding the clerk of the Presbytery and the calls and petitions both say "congregation" instead of "church." It was simply their loose way of writing in these old days, and they used the words church and congregation as interchangeable terms. But note carefully the language: "William Russell, Elder, presented supplications, petitions and calls, etc."

Now we know that unorganized congregations do not have "elders" but they must be the official representatives of an organized church; neither do unorganized congregations send "calls" for a pastor to the Presbytery.

Moreover and above all, "William Russell, John Neely, William Cunningham, and William Stevenson," are written down in the old session book as the first Bench of Elders.

While we do not know the exact date when these venerable men represented the church for the first time after its organization we do know that it was prior to 1806. This is plainly proven by the title to the plot of fourteen acres of land deeded to the church in the year 1806.

Following the official records backward, we find that the reputed date of the organization of Long Canes was in 1784. This date is an historical mistake as any one can see by reading the history of Rocky River, Little Mountain, Hopewell and

Greenville churches. But the truth is admitted on all hands that Long Canes was the first church of any denomination organized in the upper part of what was called Abbeville District.

The membership of this pioneer church was scattered over the whole territory of the district. The old members and mothers with little children could not walk to Long Canes, there was no way to ride except on horseback, and the preachers took the gospel to them in their several neighborhoods.

Presbyterial records approved and accepted shortly after 1793 clearly prove that these five churches, Long Canes, Hopewell, Rocky River, Greenville and Little Mountain were organized at least ten years prior to 1784, and that they had settled pastors at that time, 1784, as we shall see.

Dr. Howe, drawing from the manuscript of Dr. Cummins, says: "The first important settlement was made in Abbeville County in 1756, by eight families of the Presbyterian faith. The majority of these being of the name of Calhoun. This colony headed by William Calhoun, brother of Patrick Calhoun, the father of the great statesman, was not only the first Presbyterian settlement in the county, but about the first of any kind."

It is said, "previous to the settlement of William Calhoun and his friends there were only two families in the north-western extremity of the province."

"By the year 1759, the number of Presbyterian families had increased to between twenty and thirty." "The views and expectations of these settlers were to organize a Presbyterian Church." Evidently it was not organized prior to 1759, "but in 1760 the Cherokee Indians broke in upon them and killed twenty-two persons, carried fourteen into captivity and dispersed the survivors."

In this state of dispersion they remained for two years and then returned with considerable additions to their numbers. About the end of 1763 the Creek Indians broke in upon them and committed some deeds of barbarity. "The people took refuge in such fortifications as they could. There were twenty-seven men and one hundred and three women and children in Fort Boone, thirty-seven men and one hundred and five women and children in the fort at the Long Canes."

Thus they were still in an unorganized state when in 1764 the Reverend William Richardson visited them, and although his visit was short he contributed something towards the organization of the church. The question meets us, what church? Was it Long Cane, or Hopewell, or Greenville, or Rocky River, or Little Mountain? The records show that it must have been all of them as one church, known at that day as "Long Canes," which afterwards developed itself into the four "preaching sheds" or "mission stations" known as Greenville, Hopewell, Rocky River, and Little Mountain, and the proof is clear.

"In 1765 the Reverend George Duffield visited this church (not churches) at which time the bounds of the congregation had become so large and scattered that he preached to the church in these different localities." "In 1766 these charges were visited by the Reverend Robert McMordie, by whose visit the church profited."

"Nothing worthy of notice came about until the years 1767 and 1768, when in answer to ardent petitions sent to the Synod of New York and Philadelphia, Mr. McCreary, a probationer, and Rev. Andrew Bay, and Thos. Lewis visited these churches."

"Mr. McCreary afterwards received a unanimous 'call' from these congregations, two hundred and forty-nine persons setting their hand to it as subscribers."

Here they make out and forward a regular "call" which is proof that they were in organized shape as far back as 1768, instead of the reputed date of 1784.

The date of organization of Long Canes lies somewhere between 1766 and 1768. These "charges" or "mission stations" were not as yet set off from Long Canes and the proof of it is—that they all must have signed the call for Mr. McCreary, because Long Canes as a separate church did not have, at that time, two hundred forty-nine members. At a later period she is reported to have only fifty members, therefore the evident fact is that these daughters were still clinging to their venerable mother and among themselves subscribed to this call.

This was in 1768. "In 1770, John Rusk, an elder, was sent to the Synod of New York and Philadelphia to obtain supplies" and "Rev. John Harris came as the first settled preach-

er, and in November, 1772, took up the work as stated supply." In 1775 he accepted a regular call of these congregations, known by this time as Long Cane, Little Mountain, Bull Town (Rocky River), Lower Long Cane (Hopewell), Saluda (Greenville). He labored for them all until 1779. Note the dates 1771, 1772-1779. He began his work in this large field before the war of the Revolution and through that struggle he was brave and faithful to his country and his God.

The old records of the Presbytery of South Carolina, written by Dr. Barr, as stated clerk, speak of Dr. Harris as a Physician and Preacher, zealous, always in a hurry, in the saddle a fast rider, and a powerful preacher. It must be true for all these "preaching sheds" prospered rapidly and developed into strong churches in spite of the Devil, Indians and Tories. Now the interesting question is, when did these "preaching sheds" grow into organized churches?

As to Little Mountain, which still retains her original name, it is difficult to get at the exact date or year, but we can safely say that this important event occurred during the energetic work and ministrations of Rev. John Harris, which began in 1772.

During his ministrations a log house of worship was built on the very top of the mountain and on the western slope they established a graveyard of large proportions. Some of the tombstones are there to this day, some of them dating back to 1789.

Monuments and tombstones are supposed to tell the truth, and the oldest one at Little Mountain, 1789, would suggest that this daughter was set off from Long Canes several years before that date, 1789. The date of organization must be between 1772 and 1789. Evidently Rev. Robert Hall, the next preacher, found the log house on the top of the mountain and the graveyard hard by when he came in the year 1785, and probably it was during his ministrations that the second log house was erected down on the level ground about sixty yards east of the present building. It was within the walls of this second building that the Rev. Robert Wilson and Dr. Montgomery and Rev. Thos. Williamson preached for a number of years; that is from 1785 to 1805.



The church was vacant for a time when Dr. Barr was called as pastor in 1812, and continued as pastor till he died in 1842.

The successor of Dr. Barr was Rev. William McWhorter, leaving in 1848. Rev. Joseph Hillhouse from 1848 to 1850. Rev. A. A. Morse from 1850 to 1854. Rev. W. H. Singleton from 1854 to 1856. Rev. William Carlyle from 1856 to 1858. Rev. W. F. Pearson from 1859 to 1871. Rev. R. A. Fair from 1871 to 1875. Rev. J. O. Lindsay, D.D., from 1875 to 1882. Rev. H. C. Fennel from 1882 to 1894. Rev. S. L. Wilson from 1894 to 1896. Rev. J. F. McKinnon from 1897 to 1901. Rev. J. C. Shive from 1903 to 1904. Rev. L. W. Brown from 1904 to 1906. Rev. H. C. Fennel was called again in 1906 and is still on the ground at this date, 1926, filling out in the two terms, thirty-two years. During his second pastorate a fourth house of worship was erected, using part of the framework of the third house, builded in 1859, making the present house more roomy than any of its predecessors.

For the lack of space, I must fail to mention the worthy families who have been here from the very beginning. The name of Black goes back to 1789, the oldest one in first graveyard. Likewise the Johnstons, Haddons, Williams, Powers, Brownlees, Cunninghams, Bowens. The first Bench of Elders were: William Russell, John Neely, William Cunningham, William Stevenson. Second Bench: John Barnett, Wiliam McAlister, John Black, William Walker. Third Bench: John Barnett, Joseph Black, William McAlister. Fourth Bench: Albert Johnston, Samuel Walker, R. C. Harkness, A. W. Haddon, Abraham Haddon. Fifth Bench: J. W. Black, W. A. Black, M. B. Latimer, J. W. Brooks. Sixth Bench: J. W. Black, W. A. Black, J. W. Brooks, J. H. Brooks. Seventh Bench: J. W. Black, J. W. Brooks, J. H. Brooks, J. N. Knox, H. J. Power. Eighth Bench: J. W. Black, J. W. Brooks, H. J. Power, A. M. Ervin, P. A. Crowther, J. N. Knox. Ninth Bench: H. J. Power, J. L. Black, P. A. Crowther, H. R. Crawford, R. Q. Williams and Dr. D. S. Knox.

This church is somewhere near the age of one hundred and forty-five years, and in all these years it has furnished but two ministers of the Gospel, Rev. J. F. Latimer, D.D., and John Black.



### Lisbon

Six miles south of Laurens, S. C., and on the west side of Little River is an old settlement known as the Lisbon Place. It was first the estate of Col. John Simpson. In 1828, Dr. John Nickles, who married Col. Simpson's daughter Jane, purchased the Lisbon Place for a family residence. Mrs. Nickles made an effort to get a Presbyterian Church in the neighborhood in 1853, but failed. Her children and others afterwards organized Lisbon.

Lisbon was organized Sept. 17th, 1871, and was enrolled in Presbytery, July 26th, 1872. The members came mostly from Liberty Springs, Laurens and Rocky Springs Churches. The first Elders were Edward Pasley and Roger Brown. Deacons N. J. Holmes and J. N. Wright. The first pastor was Rev. Z. L. Holmes.

Lisbon elders to present time: Edward Pasley, Roger Brown, Dr. William Wright, N. J. Holmes, J. N. Wright, A. R. Anderson, A. R. Holmes, C. G. Anderson, T. C. Jacks, E. P. Milam, R. L. Young.

Lisbon deacons to date: N. J. Holmes, J. N. Wright, A. R. Anderson, A. R. Holmes, T. B. Brown, T. M. Shaw, R. L. Young, E. P. Milam, A. B. Milam and J. S. Madden.

The following pastors: Rev. J. L. Holmes, 1871-1873; Rev. A. P. Nickleson, 1873-1882; Rev. T. B. Craig, 1882-1887; Rev. A. M. Hassell, 1888-1893; Rev. David Todd, 1895-1901; Rev. C. B. Ratchford, 1901-1902; Rev. J. T. Pharr, 1903-1904; Rev. James Bradley, 1905-1907; Rev. G. M. Hollingsworth, 1908-1911; Rev. J. L. McLin, 1912-1920; Rev. W. D. Ratchford, 1920 to date.

This church has had an ever-green Sunday School during her entire history.

The following entered the ministry from Lisbon Church: Rev. N. J. Holmes, Rev. B. R. Anderson, Rev. T. C. Jacks, Rev. W. Ray Anderson, Rev. C. G. Anderson.

Present resident membership, thirty-four.

### Memorial

The Memorial Presbyterian Church of Ware Shoals was organized in January, the year 1909, through the efforts of the

Rev. J. M. Dallas, who was its beloved pastor for more than half its existence. The church was named in memory of Mr. Walter Smith, who was a stockholder in the Ware Shoals Manufacturing Company and who had done much toward the religious work in the village of Ware Shoals.

There were thirty-five members when the church was organized and the following were the elders: W. C. Cobb, T. M. Jenkins, James Y. Pitts, and James Cork. The first deacons were W. M. Morgan and J. L. Young. Mr. Cobb is still an elder and Mr. Young one of the deacons.

There have been only three pastors of Memorial Church since it began: Rev. J. M. Dallas being the first and his pastorate lasted for more than eleven years. Rev. A. H. Key was the second pastor and he remained with us only about a year and a half. Mr. Dallas took up the work following Mr. Key for about a year, then the work was taken up by the present pastor, Rev. L. K. Martin. He has been here for about a year and a half.

The church has had the following to serve as elders in addition to those above named: W. H. Pitts, E. E. Pitts, W. B. Guy, R. E. Ferguson, C. B. Alexander, and J. J. Dower.

The present elders are: W. C. Cobb, J. J. Dower, J. E. Ledford, and C. H. Gresham. The present deacons are: J. L. Young, J. O. Davis, John C. Cork, James O. Cobb, and A. Westergaard.

The membership of the church has been an average of about sixty. Owing to the floating population the number of members is constantly changing.

A Sunday School was organized in July, 1925, with fifty-three present. Up to this time the Methodist and Presbyterians had a Union Sunday School. The Sunday School has grown slowly but firmly since we were organized and we hope to have every Presbyterian enrolled in either the Sunday School or a home department in the near future. Our attendance has been good and the collections splendid. Miss Marie Gibert spent about ten months in Ware Shoals assisting in the church work. A Christian Endeavor Society has been organized and is doing splendidly.

The Ladies' Auxiliary is growing and doing some excellent work.

We hope in a short time to have a church home. At present we are using the Y. M. C. A. building for Sunday School and society work and our religious worship is held in the Union Church Building.

We hope to grow here into a large organization. We have plenty material to build up good churches in each of the denominations, and the Presbyterians hope to get their share of the members.

### **Morris Chapel**

After a protracted meeting conducted by the Rev. S. L. Morris, D.D., held at Chappels, S. C., where about 30 persons were gathered into the church, a petition was sent up to Presbytery of South Carolina requesting that they be organized into a Presbyterian Church. The Presbyterians appointed a commission consisting of the Revs. S. L. Morris, W. T. Matthews, A. M. Hassell, and Elders R. F. McCaslan and G. M. D. Miller for the purpose of organizing the Church.

The commission met October 8th, 1887, at Chappels, all being present, and proceeded to organize the Church. Thirty-three members were enrolled, whose names we are unable to obtain, and the Church chose the name of "Morris Chapel."

Messrs. Geo. T. Reid and Wm. R. Smith were elected, ordained and installed ruling elders, and Jno. R. Surry deacon, and on the next day, October 9th, Rev. T. B. Craig was unanimously elected and called as its first pastor. The following ministers have served the church as pastors or supplies: Revs. T. B. Craig, A. M. Hassell, J. F. Jacobs, Blackwell, R. C. Ligon, R. S. Latimer, T. C. Croker, A. H. Key.

Elders, Geo. T. Reid, Wm. R. Smith, Henry Boozer, G. F. Wells, Geo. A. Boozer. Deacons, Jno. R. Surry, Robert Wade, B. W. Watkins, C. W. Moore.

On account of removals and death the church has been reduced to about five members with one officer, Mr. B. W. Watkins, deacon.

### **Mt. Carmel**

The Mt. Carmel Presbyterian Church was organized on October 20, 1885, by Rev. J. O. Lindsay of Due West, S. C.,

with thirty charter members. The majority of these members came from old Willington and Hopewell Churches. The following officers were ordained: Elders, R. F. Morris, J. W. Morrah, and C. A. White; Deacons, P. L. McCelvey, A. H. McAllister and J. J. White. The Rev. J. O. Lindsay served as pastor of the church for three years. Services were held in the Masonic Hall for a time. The present church building was erected as a home for the congregation and a house of God. Following Dr. Lindsay, the Rev. Samuel Riley served from 1888 to 1889. For different lengths of time it was served by Rev. Hugh McLees, Rev. W. K. Boggs and Rev. Stephens. In October, 1897, Rev. J. L. McLin began his pastorate and served until 1902. In 1903 Rev. H. C. Fennel was called to this church and served acceptably for a number of years. The Rev. Pharr served as supply for six months. In 1914 Rev. J. A. Clotfelter served as pastor until 1921. The Rev. J. B. Hillhouse supplied the church for a short time. Then the church was supplied by Seminary students for a time. Mr. Arthur Taylor, Mr. William McFall and Mr. E. F. Gettys all served at intervals as supply. In June, 1925, Mr. E. F. Gettys was installed pastor of this church.

The present officers of the church are: Elders, P. L. McCelvey, Mr. Sutherland, and W. A. Scott; Deacons, J. A. Tarrant and N. S. Scott.

The church has suffered from the depression of the times and depopulation of the community, but the little band that make up the membership of this church are unusually loyal and devoted to their church.

### **Mountville**

Rev. N. J. Holmes, as evangelist of Enoree Presbytery, organized Mountville Church in October, 1893, with thirty-two members, most of whom came from Liberty Springs.

J. L. Boyd, William Leaman, C. L. Fuller, and B. H. Pasley were elected elders; R. T. Dunlap, B. R. Austin, J. M. Bryson, and J. A. Jones, deacons.

First meeting of the Session was held in April, 1894, when C. L. Fuller was chosen to represent us at Presbytery at Wood-

ruff and request the services of Rev. J. F. Jacobs as supply, which was granted.

Rev. B. R. Anderson succeeded Mr. Jacobs as supply in 1895. A revival meeting conducted by Rev. N. J. Holmes in May, 1896, added seven young people to the membership. Rev. W. R. Minter followed Mr. Anderson as supply in September, 1896, for six months; after which Mr. R. P. Walker, a seminary student, served us during the summer of 1897, Dr. W. S. Bean succeeding him in October.

In March, 1898, the church lost its first member by death, Elder William Leaman. His place as elder was filled in April, 1900, by the election of Deacon J. A. Jones, Willie P. Fuller being chosen as deacon in Mr. Jones' stead. Mr. Fuller met a tragic death by the explosion of a boiler in sixty days after he was installed.

In August of 1901, Rev. C. B. Ratchford was called to the first pastorate of the church, serving until January, 1903. Elder J. L. Boyd having united with the Baptist Church, B. R. Fuller was chosen in his stead.

Rev. J. F. Pharr filled the second pastorate during 1904. In January, 1905, Rev. James Bradley came as our supply from Columbia Seminary, later serving acceptably as paster for two years. In June, 1905, S. W. Bryson was elected deacon.

In January, 1907, the venerated Dr. Bean, who had formerly endeared himself to the entire congregation was engaged as supply for one year, during which time another elder, C. L. Fuller, was called to his reward. Brother Fuller served faithfully since 1894, both as clerk of the Session and superintendent of the Sunday School, until 1904, when he was crippled by a fall from his horse. His son, Elder B. R. Fuller, was chosen to succeed him in these capacities, where he served until December, 1926.

Rev. G. M. Hollingsworth came to the pastorate in June, 1909, serving with marked success until December, 1911, when upon the advice of his physician he left us for Oklahoma.

In June of 1909, J. M. and S. W. Bryson were elected elders and C. M. Fuller and H. M. Bryson, deacons.

In June, 1912, Rev. W. D. Ratchford, our present pastor, came to us as supply, serving until September, when a call was

extended. His fourteen years have been marked by an untiring and unselfish service.

### Ninety Six

Early in the spring of 1858 the resident Presbyterians of Ninety Six, and those in the vicinity, became interested in a plan for obtaining missionary supplies with an ultimate view of establishing a church if the way was clear. This feeling was partly suggested by the labors of the Rev. John McLees in the region of the country below Ninety Six, but the isolated condition of the few Presbyterians as regards a convenient place of worship around this point formed the basis of a common bond of sympathy, and ultimately of union, and was the principal cause of their association.

But to this reverend gentleman, Mr. McLees, and the Reverend Samuel Donnelly, both of whom were remarkable for their piety and integrity, the most grateful encomiums are due for their encouraging and fostering care of the church.

The project, once fairly started, progressed rapidly to consummation. The generosity of General James Gillam provided a location, upon which, in a short time, with the aid of friends whose names are subjoined, a neat and commodious church edifice was built. Before the house was fully completed the church was organized in it by the election, ordination and installation of ruling elders.

The way being now open, and the church desiring organization, a Presbyterial Commission composed of the Rev. S. S. Gaillard, Rev. John McLees, Rev. Z. L. Holmes, and Rev. W. F. Pearson, assembled with the congregation by appointment on the 13th day of July, 1860.

The house was dedicated on that day, Friday, with religious services and a sermon from Evangelist Gaillard in the forenoon, and with a sermon from the Rev. W. F. Pearson in the afternoon. On Saturday the Rev. Z. L. Holmes occupied the pulpit in both fore and afternoon, and at the close of the latter services called up those who had been chosen elders at the noon recess by the congregation, and after proposing to them and the congregation the usual interrogations, proceeded to ordain them for their special work.

On Sabbath the sacrament of the Lord's supper was administered by the ministers present to a considerable assemblage of Christians. It was the first time the Lord's supper had been celebrated at Ninety Six.

#### THE ORGANIZATION

##### *Report of Rev. Z. L. Holmes*

"The undersigned residents of Ninety Six Depot and vicinity, Abbeville District, South Carolina, believing it a matter of public convenience, and for the interest of religion, do hereby associate ourselves and enroll our own names as a Christian church, to be known as the Ninety Six Presbyterian Church, and to be, with their consent, connected with, and taken under the care of the Presbytery of South Carolina in connection with the Old School General Assembly of the Presbyterian Church of the United States of America, this 14th day of July, 1860."

The following roll of charter members was then completed, and is as follows: Dr. G. H. Waddell, Mrs. Clough T. Waddell, Major R. A. Griffin, Miss Mary Griffin, Miss Maith V. Griffin, Mrs. Martha C. Brooks, Dr. Thomas S. Blake, Mrs. Elizabeth A. C. Hill, Mr. Isaac M. Hill, Mary, servant of Major Fouchée.

The congregation elected the following ruling elders: Dr. George H. Waddell, Dr. Thomas S. Blake, Major R. A. Griffin, Mr. J. M. Hill.

The interest of each member was deeply devoted to the success of the church. The ladies of the church, especially, deserve the greatest credit for their untiring efforts to secure the subscriptions necessary to erect the building.

The church was supplied in the public chapel by such ministers, licentiates and theological students as could be conveniently obtained until the dedication of the new church.

Below is a list of all the subscribers who aided in the erection of the church building, with the amounts pledged: Major R. A. Griffin, \$100.00; Mrs. M. C. Brooks, \$100.00; Dr. T. S. Blake, \$50.00; Dr. George H. Waddell, \$50.00; Dr. H. Leland, \$25.00; James Bailey, Esq., \$25.00; Mrs. Mary P. Brooks, \$25.00; Jefferson Floyd, \$25.00; Mrs. Kitty Williams, \$50.00; Captain James M. Lipscomb, \$20.00; J. P. Cole, \$10.00; John



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Holland, \$25.00; Henry King, \$10.00; Job Johnstone, \$20.00; Captain J. G. Williams, \$5.00; Dr. Thomas Lipscomb, \$5.00; James Creswill, \$50.00; W. N. Blake, \$50.00; General James Gillam, \$50.00; R. C. Gillam, \$50.00; Captain J. M. Gillam, \$50.00; W. K. Blake, \$50.00; W. T. Henderson, \$50.00; Falls and Kinard, of Columbia, \$25.00; Mrs. Ann H. Sims, \$15.00; Thomas Dyson, \$10.00; G. W. Lipscomb, \$10.00; Dr. E. R. Calhoun, \$30.00; Sims and Baldwin, of Columbia, \$25.00; Silas Johnstone, \$10.00; G. W. Williams, \$5.00; Dr. J. F. Livingston, \$5.00; Captain James M. Perrin, \$20.00; Albert Young, \$10.00; W. N. Merriweather, \$5.00; T. A. Crawford, \$10.00; L. L. Calhoun, \$5.00; Henry Beard, \$10.00; Mrs. S. E. Means, \$20.00; W. M. and S. S. Hill, \$20.00; J. H. Brooks, \$10.00; F. V. Cooper, \$5.00; Mrs. M. A. Holloway, \$5.00; J. Mitchell Hill, \$10.00; B. K. Murchison, \$10.00; Mrs. Fay, \$1.00; F. A. Townsend, \$2.00; Griffin Williams, \$10.00; James Nance, \$5.00; Col. John D. Williams, \$20.00; James S. Cothran, \$5.00; Robert H. Wardlaw, \$5.00; Allen Banks, \$5.00; K. Perryman, \$5.00; Misses Fouchee and Carter, \$20.00; J. W. Calhoun, \$5.00; J. K. Riley, \$5.00; Simpson Chaney, \$5.00; Miss S. A. Means, \$20.00; Mrs. J. P. Carrol, \$25.00; William Haltiwanger, \$5.00; Mrs. H. C. Davis, \$5.00; R. A. Fair, \$5.00; Nathan Calhoun, \$10.00; R. F. McCaslan, \$5.00; Thomas Brooks, \$2.00; Miss R. McCracken, \$5.00; Major Z. W. Carwile, \$10.00; Major James Baxter, \$10.00; Drayton Nance, \$5.00; Hon. T. C. Perrin, \$10.00; Dr. J. J. Wardlaw, \$5.00; J. A. Wier, \$5.00; W. B. Merriweather, \$5.00; Columbia subscriptions, through Mrs. A. C. Brooks, \$81.00.

The church, as has been stated previously, being organized in 1860, it may be truly said that she was born amid the perils of storm, which divided our nation in the bloody days of the 60's, and cradled in adversity during the reconstruction period which tried the souls of men and women as perhaps no former period of our history had done.

The little church, therefore, not only received the baptism of power from on high, but also the baptism of fire. But being composed of a membership of faithful and unflinching men and women who possessed the courage of their convictions, and considered it a greater honor to make a sacrifice for the Re-

deemer's Kingdom than to multiply riches at the expense of conscience. They stood firm, and held up the standard of Christ, and made a faithful fight to establish themselves on the sure foundation of the faith which they cherished.

It was a hard task for the church during this period to secure regular services, and several years elapsed before they had a regular pastor. The eldership, which was composed of strong, conservative men, guarded faithfully the little flock, organizing a Sunday School which drew practically the entire membership into its work, and also conducted lay services on those Sabbaths when they failed in a regular minister to supply the pulpit.

While the church has never attained a strong numerical strength, still no church in the State can boast of a higher type of membership, as touching spiritual and cultural attainment. The church has made a steady growth in membership during its sixty-five years of service, from the small beginning at its organization of ten or twelve members, it now has a membership of about eighty, the largest in its history, and a bright outlook for the future.

I do not know of any church that excels her in her per capita contribution to all causes. And very few equal her, none surpass her in the almost perfect method in raising the funds of the church. She has had the honor to give one of her rarest sons, John Benson Sloan, Jr., to the ministry. He is, at this time, a student in Columbia Seminary. Her organizations consist of a splendid Sunday School in which nearly all her membership takes an active part, a Ladies' Auxiliary which is the equal of any its size in the Synod. She also has an active Christian Endeavor Society.

It would hardly be fair to omit laudable mention of the work accomplished by the women of the church, to them and their unceasing efforts, we are largely indebted for the house of worship, and the manse and its general up-keep.

Since her organization she has been supplied by the following ministers in regular order:

Ministers at organization of the church: Rev. S. S. Gaillard, Rev. Z. L. Holmes, Rev. John McLees, Rev. W. F. Pearson. Rev. A. D. Montgomery, July 29, 1860; Rev. T. L. McBryde,

August 19, 1860; Licentiate J. S. Willbanks, September 8, 1860, was pastor from 1861 to 1867; Rev. J. C. Alexander, October 28, 1860; Rev. John S. Young, stated supply, from 1869 to 1870; Rev. W. F. Pearson, stated supply, from 1870 to 1874; Rev. Hugh Strong, stated supply, 1875 to 1876; Rev. J. O. Lindsey, 1876 to 1880; Rev. W. G. Neville, pastor, 1882 to 1886; Rev. Thomas B. Craig, pastor, 1886 to 1890; Rev. J. T. McBryde, stated supply, 1894 to 1895; Rev. J. F. Jacobs, stated supply, 1896 to 1897; Rev. D. J. Blackwell, stated supply, 1898 to 1899; Rev. Thomas P. Burgess, stated supply in 1899, installed pastor in December, 1900, resigned February 15, 1903; Rev. John Black, stated supply, from spring, 1903, until fall, 1903, resigned; Rev. L. W. Brown, licentiate supply, April to September, 1904; Rev. S. L. Wilson, stated supply, October, 1904, installed pastor in 1905, resigned June, 1909, on account of ill health; Rev. W. H. Hamilton, licentiate supply, April, 1909, called as pastor March, 1910, resigned to accept pastorate at Walhalla, S. C., March, 1916; Rev. D. H. Coman, called as pastor in May, 1916, installed July 2, 1916, resigned March 1, 1918, to accept call to Clarksburg, W. Va.; Rev. J. W. Weathers, called as pastor July, 1918, installed February 9, 1919, resigned in July, 1922, to accept a call to Bullock's Creek Church, South Carolina; Rev. Charles F. Sullivan, present pastor, called July 19, 1922.

#### SUCCESSION OF ELDERS

R. Augustus Griffin, July 14, 1860, to ———; Dr. Thomas S. Blake, July 14, 1860-March, 1915; Isaac M. Hill, July 14, 1860 to 1875; George H. Waddell, July 14, 1860, dismissed to M. E. Church, South, in 1867; H. W. Leland, May 26, 1866, died 1847; Nathaniel Hart, May 26, 1866, died 1880; Dr. J. A. Stewart, April 26, 1874, died 1876; Colonel George McD. Miller, April 26, 1874, died 1899; Colonel James H. Rice, June 10, 1883, died 1899; Robert F. McCaslan, June 10, 1883, dismissed to Greenwood Presbyterian Church, 1896; William B. Stewart, February, 1906; Dr. H. N. Sloan, February, 1906; Joel C. Weir, February, 1906; W. J. Patterson, September, 1915; H. T. Sloan, September, 1915.

## SUCCESSION OF DEACONS

John A. Stewart, R. F. McCaslan, May 14, 1871; James H. Rice, April 26, 1874; J. N. King, May 22, 1875; T. C. Stewart, January 8, 1873; A. W. Leland, January 8, 1873; A. McNeill Turner, February 5, 1888; Maner Lawton Rice, November 11, 1895; Joel C. Weir, November 11, 1895; W. J. Patterson, August 14, 1901; H. T. Sloan, February, 1905; R. R. Calhoun, February, 1905; D. S. Haltiwanger, February, 1905; William H. Miller, February, 1905; R. Allen Watson, September, 1915; John B. Sloan, September, 1915; James W. Blake, September, 1915; C. L. Moseley, November 5, 1922; W. L. Phillips, November 5, 1922.

## PRESENT OFFICIAL ORGANIZATION

Rev. Charles E. Sullivan, Moderator. Elders: Dr. H. N. Sloan, J. C. Wier, W. B. Stewart, W. J. Patterson, H. T. Sloan. Deacons: E. S. Haltiwanger. John B. Sloan, R. Allan Watson, C. L. Moseley, W. L. Phillips.

**Old Fields**

Old Fields Church, Ora, S. C., formerly Warrior's Creek Church, was received under the care of the Presbytery of South Carolina at the thirty-eighth regular session of that body in 1818. It was then associated with Liberty Springs Church under the care of Rev. Alexander Kirkpatrick.

The sessional records from 1818 to 1841 have been lost, but in 1825 the church reported 51 members and in 1828, 56 members. It seems to have had irregular supplies up to 1841, at times being reported as vacant. In 1837 it had 16 communicants.

In 1841, Rev. S. B. Lewers began supplying the church, and in 1842, 11 members were added, making the whole number 24. From that time until 1865 records were made at long intervals. In 1850, Rev. C. B. Stewart was supplying the church; in 1854, Rev. J. B. Hillhouse; in 1858, Dr. E. T. Buist; 1859-1862, Rev. E. F. Hyde; in 1862, Rev. Ferdinand Jacobs; in 1863, Rev. D. A. Todd.

In 1865, the record states: "Rev. Theo. E. Smith commenced to preach for us in May. From deaths and removals and other

hindrances occasioned by the war we have not been able to have preaching for the past 18 months. Our membership is now reduced to nine whites."

In 1866, Rev. E. F. Hyde was supplying the church; in 1868, Rev. Z. L. Holmes; in the summer of 1868, Rev. R. C. Ligon; in 1876-79, the church was vacant; in 1880-1882, it was supplied by Rev. J. Y. Fair; in 1882-1886, by Rev. D. A. Todd; in 1886-1889, by Rev. R. P. Smith.

Since 1889 the church has usually been grouped with other churches in such a way as to have regular pastors. Rev. A. M. Hassell was installed as pastor in 1889 and served until 1894. Rev. B. R. Anderson was pastor, 1894-1897; Rev. E. B. Murray was supply, 1897-1898; Rev. J. H. Grey was pastor, 1898-1901; Rev. R. P. Reid begun supplying the church in 1901, and was pastor, 1906-1907; in 1907-1909 the records show preaching by Rev. C. F. Rankin, and a successful meeting conducted by Rev. C. A. Munroe; in 1909-1910 Rev. J. J. Harrell was pastor; in 1910-1912 Rev. D. J. Brimm was supply; Rev. W. D. Ratchford was pastor eight years, 1912-1920; Rev. M. G. Woodworth has supplied the church from 1920 until the present writing.

The following men have served the church as elders: Samuel Mills was elder in 1841 and until his death in 1863. As stated above, the records before 1841 have been lost. Robert McClintock served as elder, 1850-1858; Dr. Samuel M. Hunter, 1858-1881; Dr. J. P. Hunter, 1871-1891; Henry A. Mills, 1880-1910; Dr. J. S. McCarley, 1886-1913; J. Wade Anderson, 1889-1897; William M. Hunter, 1892-1907; T. Perry Jeans, 1902-1917; Capt. W. A. McClintock, 1905-1919; J. D. Mills, 1907-.

The present resident officers are O. L. Hunter and J. Ben Hunter, elders; and W. M. Hunter, deacon. The membership has suffered on account of the steady drift from the country to the towns in recent years and consists now of 17 resident and 18 non-resident members.

In 1880 the name of the church was changed from Warrior's Creek to Old Fields. In 1894 there was a division of joint property and the A. R. P. congregation erected its present church building.

### Owings

As in human biology, we like to show our genealogy and antecedents, so likewise in church biology we may look briefly at the forebears of our church.

The grandmother, Fairview, is still hale and vigorous, at the age of one hundred thirty-nine, for it was organized in the fall of 1786. It was admitted to the Presbytery of South Carolina on April 10, 1787, two years before the first General Assembly in the United States was convened. It has had four houses of worship and has sent out five or more colonies in this State.

One of these colonies or daughter churches was New Harmony, the mother of Owings Church. New Harmony was organized in 1844, and has sent out two colonies.

In 1897, a movement was inaugurated to form a colony from New Harmony at Owings. The movement developed to the point of a commission being appointed by Enoree Presbytery to organize the church. New Harmony was loath to give up so many members, so some who had intended to become charter members decided to remain at the old home. The commission was notified and the movement fell through.

Enoree Presbytery, at its fall meeting, 1911, appointed as a commission, Revs. B. P. Reid, C. F. Rankin and Elder J. T. Peden of Dorroh Church. Rev. J. L. McLin was the other member, he being pastor at New Harmony.

These ministers and elders met the people in the Owings Chapel at 7 P. M. Oct. 29, 1911, and after a sermon by Rev. C. F. Rankin, organized the Owings Presbyterian Church with (18) eighteen members—fourteen of these being from New Harmony, three from the M. E. Church South, and one from Tugaloo Presbyterian Church.

During the next year the church had no regular ministry of the word. On Jan. 4, 1912, a congregational meeting appointed Messrs. R. M. Bryson, R. O. Hunt and L. L. Templeton a building committee empowered to proceed with erection of a suitable building. Materials were collected during the summer, the building was begun in the fall and finished about the close of the year 1912.

On the first Sabbath in February, 1913, a Sabbath School



was organized which has met every Sabbath since with C. B. Owings as superintendent. Enrollment at present is fifty-nine.

On the third Sabbath of February, 1913, Rev. D. J. Brimm preached the first sermon in the new building. The services have continued regularly ever since on the first, third and fifth Sundays, morning and evening.

Rev. D. J. Brimm served the church as stated supply until September 30, 1923. For eighteen months students from Columbia Theological Seminary conducted services. Rev. F. D. Jones, D.D., is now serving the church as stated supply.

The church was organized with two elders and two deacons. At present there are four elders, three deacons and fifty-four members, Dec. 20, 1925.

### **Providence (Lowndesville)**

Providence church as it now exists was formed by the union of Providence and New Harmony Churches, and was organized at an adjourned meeting of Presbytery in May, 1842, with 63 white members and 14 black ones. Rev. John Wilson was installed at this time as the first pastor. Messrs. Robert Crosby, James Caldwell, John B. Caldwell, James H. Baskin and John A. Mecklin were elected elders and Messrs. Michael Kennedy, Isaac Carlisle and Matthew Young were elected deacons.

The church grew rapidly at first, having a membership of one hundred by 1859. The Civil War broke its ranks, but it fast recovered from this depletion, and has maintained a membership of 80 to 100 during the whole of its history.

The church has served its King and Head, Jesus Christ, loyally, faithfully and well through serving the community during its long history, and bids fair to continue.

A number of divines have served this church as Pastors and supply. They are: Revs. John Wilson, G. W. Boggs, Thomas S. McBryde, Joseph Gibert, DeWitt Burkhead, J. O. Lindsay, A. P. Nicholson, E. F. Hyde, R. C. Ligon, H. C. Fennel (two pastorates), Luther Link, T. P. Burgess, W. S. Hamiter, Homer McMillan, M. E. Peabody, J. A. Clotfelter, J. W. McFall, and E. F. Gettys.

The elders that have served the church are: Robert Crosby,



James Caldwell, J. G. Caldwell, J. H. Baskin, J. A. Mecklin, Dr. A. Walker, Isaac Carlisle, John Speer, Ezekiel White, W. A. Giles, J. T. Kennedy, J. C. Carlisle, J. B. Leroy, J. M. Carlisle, W. C. Sherard, W. T. Kennedy, W. T. Lesly, Dr. B. A. Henry, Thos. J. Baskin, J. O. Chambers, E. W. Baskin, R. J. Hutchison, Dr. J. D. Wilson, E. W. Nance, M. B. Hutchinson, J. G. Baskin, C. M. Clinkscales, and C. B. Wilson.

### Rock

This church was organized and known as Rocky Creek about the year 1770, by Rev. Messrs. Roe and Close, missionaries to South Carolina from the Synods of New York and Philadelphia. The first elders of whom we have any account and probably the only ones at that time were John Trivin and John Hearst.

The first house erected was built of logs cut from the adjacent forest and placed upon a broad flat rock which served the double purpose of a solid foundation and a permanent floor. About the year 1776 the Rev. James Templeton from Pennsylvania preached at Rocky Creek Church. Probably for a short time, as he returned to Pennsylvania on account of troubles which ensued from the Revolutionary War. He was succeeded by Rev. James Creswell from Virginia, who preached occasionally up to a period near the close of the War; after which time Rev. James Springer came and took charge of the college at Ninety Six, and preached at Rocky Creek for about two years. From 1788 to 1798 it was supplied occasionally by the South Carolina Presbytery. In 1798 Rev. Robert Wilson preached once a month for a short while when it became vacant for several years. In 1805 it was supplied again for a short while by Dr. Montgomery. In addition to the above named pioneer ministers we would record the following ministers who supplied this church: Revs. Robert Mecklin, Francis Cummins, James Gilliland, John B. Kennedy, Andrew Brown, Moses Waddell, W. H. Barr, and Hugh Dickson.

The following is a list of the members of this church in 1823 when Rev. John Rennie began his labors with them, viz.: Thomas Weir, Mary Weir, John Blake, Jane Blake, Wm. N. Blake, Elizabeth Blake, Alexander Stewart, Adam Blake,

Alexander Caldwell, Margaret Caldwell, Robert Batnem, Jane Batnem, Donald McKeller, Catherine McKeller, Mary McKeller, Nancy McKeller, Elizabeth Sample, Margaret Cunningham, a roll of twenty members. Rev. John McKenney followed Mr. Rennie as supply for a short time. In 1828 Rev. Eli Adams supplied for half his time. In October, 1829, the Rev. Hugh Dickson for a period of six years and three months supplied for half his time from 1836 to 1837. Rev. Charles Martin supplied the church. From 1839 to 1846 Rev. Edwin Cater was in charge as the first pastor of the church, and his ministry was greatly blessed, the membership increasing from 34 to 102, 84 white and 18 colored. In 1844 the name was changed from "Rocky Creek" to "Rock" by which name it has been known in Presbytery to the present time. Rev. Henry Reid followed Mr. Cater as supply for a few months, when Rev. John McLees was called to the pastorate and served the church for nearly 37 years. A pastor whom his people knew and loved as a man. "Meek in spirit," pure in life, constant in zeal, abiding in affliction, strong in faith and ever watchful over the charge entrusted to his keeping.

Rev. J. P. Marion succeeded Mr. McLees in 1882, but was never installed pastor, for during his ministry a separate church was formed at Greenwood. In March, 1885, Rev. W. T. Matthews entered upon his pastorate but in 1890 he was called for all his time to the church at Greenwood, and the Rev. J. G. Henderson took charge of Rock Church for part of his time.

This old church may be truly called the mother of all the churches of Greenwood County of our denomination except the church at Hodges giving 15 of her members to found the church at Ninety Six and about the same number to found the churches at Cokesbury and Coronaca, and 80 of her members to the church of Greenwood. She has made a great record, her membership being composed of a sturdy Scotch-Irish and Huguenot people, and from her membership and the surrounding community have sprung the most illustrious men South Carolina has produced, being near the birthplace of John C. Calhoun, William Crawford, George McDuffie, Preston S. Brooks, James L. Pettigru and Alexander H. Stephens.

### Rock Bridge

Rock Bridge Church, near Clinton, S. C., derived its name from a splendid natural rock bridge nearby, and inherited a composite congregation from old Huntsville Church.

Huntsville Church was built by a society of churchmen of several denominations, who banded themselves together and erected a square wooden building, with a space set apart for slaves. This building was to accommodate one denomination each Sabbath in the month and a fifth, when it presented itself on fifth Sabbaths.

Presbyterian, Baptist, Universalist, and perhaps Methodist denominations availed themselves of this opportunity until each grew stronger, and were able to erect buildings of their own.

Baptists used it last, and when M. E. Broadus came to preach for them, he established a church in Clinton, moved the membership there and Huntsville's usefulness was passed.

Wm. Dunlap gave the land on which this church was built, and of this church society Major Wm. Dunlap was president, Dr. John H. Davis, Secretary, and Mr. John Godfrey, Treasurer. Newman Gary, John Godfrey, Wm. Simpson and Sammy Gary were the ways and means committee. Dr. Wm. Plumer Jacobs, who was ever about his Master's business, began holding services at the old Dr. J. H. Davis homestead, for Mrs. Agatha L. Davis who was too old to attend services elsewhere. The neighbors were invited to these services, and the residue of the Huntsville congregation, who were unable to attend their several churches, welcomed this place to worship.

The congregation grew and was taken to a nearby school house. In 1882, with a fund supplied by Presbytery, and the aid of Mrs. Agatha Davis, Miss Sarah H. Davis, Miss Callie V. Davis, Mr. J. C. Davis and Mr. R. C. Davis, with some other small contributions, Dr. Jacobs built a chapel—a square wooden building, with comfortable pews, and many windows, which served as a meeting place for nearly fifty years.

Dr. Jacobs came on Sabbath afternoons, sometimes substituted by young ministerial students: Sam and Darby Fulton, Ferd and States Jacobs. In 1889, at the call of Rev. N. J. Holmes, evangelist for Enoree Presbytery, Rock Bridge chapel held a meeting to organize a church.

Robert E. Davis was elected elder and John C. Davis, elected deacon. The charter members were: Mrs. Agatha L. Davis, Miss Sarah A. Davis, Miss Callie V. Davis, Mr. John C. Davis, Mrs. Emma N. Davis and their older children, Jack H., Watts W., and Agatha L. Davis, Mr. Robert C. Davis, and his older children, James W., John D., and George M. Davis, Mrs. Eleanor Simpson, Miss Dora Simpson, Mr. J. Spencer Simpson, Mrs. Dollie Chandler and Miss Corrie Workman. Later other members of the Davis, Chandler, and Simpson families, and a few other names were added to the rolls.

Dr. Jacobs could no longer serve as pastor, and the church was grouped with other country churches and shared with them as pastors, Mr. Darby Fulton, Mr. Henderlite, Mr. Cuttino Smith, Mr. Boston, Mr. Wm. Wyly, Mr. Kenneth McKaskill and Dr. Wm. Bean. In 1900, Dr. J. W. Davis was elected elder and Jack H. and G. M. Davis were elected deacons. In 1903, John C. Davis was elected elder. In 1914, Jack H. Davis was made elder, and Watts W. Davis and Carl Chandler were made deacons.

Sunday schools were maintained nearby all the life of the church, best and strongest under Robert C. Davis, and later George M. Davis.

Dr. Wm. Bean served this church for many years; he saw the older members become inactive or pass into eternity, the younger members go away, cars enable other denominations to attend their own churches, and then his own death was the death blow to the church.

The few remaining members united with the Clinton Church and Rock Bridge was history.

### **Rocky River**

Rocky River Church for many years was situated on the east side of Rocky River in the western limits of Abbeville County about fourteen miles from Abbeville Courthouse.

But since the date of its organization and first location the name has been changed. The first name was "Bull Town" and the first location was at Monterey, just eleven miles west of Abbeville Courthouse.

The name of "Bull Town" still lives by itself and is used to this day to designate the land around the place where the old church and rock fort stood in the days of the Revolution. The exact site of the old log church and the fort and large graveyard hard by, may be seen with the bold spring of pure water bursting out of the rock, all of which point backward to the days of trouble and triumph.

History says: "At Bull Town was a Fort." It was built of rock about 35 feet square and situated about two hundred yards from the spring on an elevation overlooking the whole surrounding forest for a considerable distance.

History also says: "In this neighborhood the Indians and the Tories were very active and destructive—sometimes obliterating whole families. The venerable mother of Judge Cheves did not escape their hands. But in the midst of these trying times it must not be supposed that the worship of God was suspended. Devout worshippers often bowed before Him on their arms and it is asserted that the Rev. John Harris, the first pastor of the church, often preached with his gun beside him in the pulpit, and his powder horn suspended from his neck after the fashion of those days."

In tracing the early history of this church it will be necessary to notice in part the history of other churches in Abbeville District of that day, and especially that of Upper Long Cane. The authentic materials are furnished by the Rev. Francis Cummins, D.D., who was appointed by the Presbytery in 1793 to collect facts in regard to the early history of all the churches at that time. These records made by Dr. Cummins were received and approved by the Presbytery at that day as authentic records.

The Presbyterian records approved and accepted shortly after 1793 clearly prove that the following churches were organized: Upper Long Cane, Hopewell, Rocky River, Saluda, that is Greenville and Little Mountain, prior to 1784, and that they had settled pastors at that date.

"In the year 1761, the Rev. Wm. Richardson visited them as a preacher of the gospel, and although his visit was short, he contributed something towards the organization of the church."

"In the year 1765 the Rev. George Duffield visited *this church* at which time the bounds of the *congregation* had become so large it was thought necessary that public worship should be held in different places. The church now underwent a further and more perfect organization by the visit of Mr. Duffield." Note the quotation marks.

"In 1766, these *charges* were again visited by the Rev. Robert McMoedie by whose visit the *church* profited."

"Mr. McCreary afterward received a unanimous call from this *congregation*, two hundred and forty-nine persons sitting their names to it as subscribers."

Here they made out a regular call which proved that they were in organized shape as far back as 1768. But let us look now more particularly after Bull Town, or Rocky River. The authentic records say: "About this time, 1771, the Rev. John Harris came on a visit to the churches here, and in November, 1772, took pastoral charge, as stated supply, of Bull Town and Fort Boone and Lower Long Cane, i. e., Hopewell." Fort Boone was the place of refuge for the people around Hopewell.

Now Rocky River was an organized church in 1772 instead of 1784, as the manual of South Carolina Presbytery mistakenly says, and the Rev. John Harris was its first pastor. Note the records, "Rev. John Harris in 1775 accepted the regular call of the people and labored among them as their stated pastor until October, 1779." "At this time he was released from his pastoral charge on the ground of bodily indisposition, still serving the churches as occasional supply until they could obtain the services of another pastor."

It was on his patriotic mission to the upper country that the "Rev. Wm. Tennant on the 2nd day of September, 1775, preached at Bull Town to one of the most crowded assemblies he ever saw." While the exact date of organization cannot be definitely settled we can safely say it was an organized church during the pastorate of Mr. Harris which begun in 1772 and ended 1779 in addition to the number of years as stated supply. He lived on his little farm which extended down to the junction of Little River and McKinley's Creek and is a part of what is known today as the Haskell Place.



In the latter part of his pastorate the membership was more than two hundred and for the most part had drifted westward from Bull Town and along the rich valley of Rocky River. Hence the change of name and the revival of the church—and the necessity of building a new and large frame building to accommodate the large congregation of that day. The same old framework was used in the construction of the third house of worship and the same old material is in the fourth house as it stands near the old location at Bull Town, having been moved back in the last decade.

Among the first elders we find the names of Mr. Russell, Wm. McKinley, and Jas. Caldwell.

Mr. Harris, as history states, was not above medium height, and his severe determination commanded the respect of all who knew him. He was a zealous and hard worker and spent most of his time in the saddle. He was a doctor of medicine and often ministered to the sick. He was accustomed to go in a gallop from home to home and from church to church. The Tories and the Indians hated him but God took care of His missionary—a judicious, pious and exemplary minister of the gospel. Bold, brave and independent he was peculiarly fitted for the trying times of the Revolution and it was his boast that every man in his churches was a Whig. He was a member of the Provincial Congress of South Carolina. At the close of the war he was the only Presbyterian minister in Abbeville District. After Mr. Harris was unable to preach the church was vacant for six years, when Rev. Robert Mecklin was called to the pastorate.

On the 29th of July, 1785, he was ordained and installed. A vast concourse of people assembled at Davis' Bridge on this occasion to witness the ordination and installation of Mr. Mecklin as pastor of Rocky River and Hopewell. Such was the eagerness of the people to witness the ceremony that it was deemed wise to select a suitable spot between the two churches so that all might attend, and there in the rich cathedral of nature the meeting of the Presbytery of South Carolina was called to order in its third session for this solemn purpose. The scene was one never to be forgotten, and certainly it was a beautiful sight, after the terrors and turmoils



of war, to behold two large congregations meeting in the exercise of their simple worship which requires no temple made with hands.

In that assembly could be seen many of the devoted Huguenots who had settled at Bordeaux, some twenty miles below. During Rev. Mecklin's ministry these truth-loving, persecuted and loyal people flocked to the house of worship in great numbers, and on foot through the woods for twenty miles. How many Huguenots or Scotch-Irish would do this amazing thing today? History says, "It was affecting to see them meet at this church, always saluting each other with a kiss, while the tears of joy rolled down their cheeks. Like the homeless Hebrews, 'They wept, yea they wept when they remembered their Zion' back in their native France."

Mr. Mecklin's pastorate lasted only three years; while engaged in active labor, he was stricken with malignant fever and died and his grave is with us to this day.

The Bench of Elders at this time were Nathan Lusk, Samuel Porter, Hugh Mecklin, Robert Allen, and Wm. Baskin.

The church was vacant but a short time, and still in union with Hopewell they proffered a call to the Rev. Francis Cummins, D.D., who accepted their call and became pastor, 1789. In this relation he continued until 1796 when his connection with Hopewell ceased, but he continued his connection with Rocky River until 1803 when he removed to the State of Georgia. His pastoral relation lasted for fourteen years and this church in common with many other churches is indebted to his pen for all the reliable, historical facts concerning their early history.

From this date until 1851 we are dependent for historical facts upon the manuscripts of Jas. H. Baskins, Andrew Giles, and Wm. Speer, whose concurrent testimony no one can question.

After the removal of Dr. Cummins the church was vacant for one year and in 1804 the Rev. John Simpson served the people as stated supply for a time. This venerable man was a granduncle of the writer. He was a graduate of Princeton in theology and medicine. He organized the churches of Roberts and Good Hope and as preacher and physician spent the latter part of his life there, and his grave is at Roberts.

In 1805 the Rev. Dr. Waddell took charge of the church in which he continued until the close of 1814. During his term of service the elders were Ezekiel Calhoun, Wm. Caldwell, and Robert Cozby. On the 29th of October, 1814, the church made a call for the Rev. Jas. Gamble who served through this decade. About 1810 Josiah Patterson was added to the eldership and in 1816 John Speer was elected. Thos. Cunningham and Andrew Giles were also added but the time is not recorded.

During the first fifteen years of this century the congregations were large and the membership was more than two hundred.

After this time by deaths and removals to the West the membership was greatly reduced.

Rev. Jos. Gamble remained pastor until March 9th, 1827, and on September 18th, 1828, the Rev. Richard B. Cater was installed pastor, and served to the end of 1830. January, 1831, this church was again under the care of Dr. Waddell and so continued until 1835 when he was forced to retire because of ill health. He preached 13 years in all. He brought to the discharge of his pastoral duties a rare combination of theological, moral, and mental qualifications which endeared him to all the people and won for him the title of the "beloved pastor."

From the membership of this church prior to 1835 a colony was set off and formed the Providence Church at Lowndesville and the two were united, for many years, under one pastorate as mother and daughter. In 1836, the two churches called the Rev. W. H. Davis who remained to the close of 1838.

The Rev. Jas. Lewers followed him in 1839 and left in 1840. Mr. Lewers was noted for his absent-mindedness or forgetfulness more than for preaching qualities. On one occasion he carried his old *Greca Majora* to church for his Bible; on another occasion he went without his coat, being clad in his study gown. The people remembered him for his oddities.

The venerable and learned and eloquent Rev. W. H. Barr succeeded Mr. Lewers in 1840 and remained here until he died in 1842, and was buried at Long Cane. He lived and died in the Lanier house—leaving his splendid library upstairs in

his study. The present pastor fell heir to many of his valuable books through Wm. Lanier who owned the house at that time. Rev. G. W. Boggs began to preach as stated supply and his engagement terminated in 1846.

Thos. L. McBryde, a returned missionary but in broken health, took up the work and ended his labors in 1851.

During this time Peter Gibert and T. T. Cunningham were elected to the eldership and J. R. Cunningham was afterwards added.

Rev. Joseph Gibert began his labors after Mr. McBryde and continued until 1859.

Rev. J. DeWitt Burkhead was installed 1860 and resigned 1866. During this pastorate Charles T. Haskell was made an elder and T. A. Cater a deacon.

After Mr. Burkhead vacated the pulpit the Rev. J. O. Lindsay, D.D., who was acting as evangelist for the vacant churches in the Presbytery took charge of Rocky River until the coming of Rev. A. P. Nicholson who took up the work as pastor, 1869, in union with Providence Church at Lowndesville, and continued until 1874.

Rev. Richard Cater Ligon became pastor in the beginning of 1875 and left at the close of one year. During the vacancies of these years the church declined rapidly and had services occasionally by visiting preachers until 1878 when Rev. H. C. Fennel was extended an invitation as a licentiate to supply the vacancy.

Everything was gloomy and discouraging except the zeal and fidelity of the few remaining members—ten in all. The roll at that time bore the names of J. R. Cunningham, Mrs. K. C. Tillman, Mrs. Jane Cater, Mr. and Mrs. T. T. Cuning, Mr. and Mrs. T. A. Cater, Mr. and Mrs. Edwin Calhoun, Mrs. Eliza Lanier.

From these ten members in 1878 the membership in this decade went up to fifty-six, and in the next five years we had eighty members on the roll. Then, by death and removals, the tide turned the other way and has been going backward until today we are reduced to 18 active members in all—just eight more than I had nearly forty years ago, but we are not discouraged nor out of heart, for I believe these eighteen active

members have the same faith in the great King and Head of the church that the ten had when I first came in 1878.

The Bench of Elders at this time consists of J. A. Nance, G. W. Price and J. T. Stokis—only two active elders, and two deacons, *i. e.*, W. D. Busby and J. T. Clinkscales.

Dr. Waddell served the church thirteen years in all. The present pastor has served nearly forty years, having been called three times.

### Rocky Springs

The following facts were elicited at a meeting of aged persons held August, 1860, at Laurens, S. C., at the home of Rev. Z. L. Homes. Present, Mr. and Mrs. Robert McClintock, William Blakely, John Blakely, Robert Blakely, D. C. Templeton, and Mitchel Smith with Z. L. Holmes, the pastor.

The first preacher was Rev. John McCosh of Ireland. He preached at a stand in the woods near the present site of the church. It is distinctly recollected that when he came into the neighborhood he instructed old Mrs. Jane Templeton how to prepare "Communion Bread."

The church was organized about 1780. The first building was of unhewed logs with a dirt floor. The second building was of hewed logs mainly, but had a portion framed and weatherboarded with plank sawed one edge thin and the other thick, with a whip saw. The third, a frame building, was erected about 1820. The fourth, a frame building, was erected and painted in 1855. The fifth, a brick structure with Sunday School equipment, was erected in 1920.

It is not certainly recollected whether the church was organized by Rev. John McCosh, who preached at the stand in the woods, or Rev. Robert McClintock who also came from Ireland about 1772. The third preacher was Rev. John B. Kennedy, 1803 to 1815. He introduced into the church the singing of hymns for which the people were about to mob him. He was well liked and many called him "Father Kennedy." Rev. Thomas Archibald preached from 1816 to 1826. Rev. John B. Kennedy returned in 1826 and preached to the close of the year, 1844. Rev. Samuel B. Lewers preached from 1845 to 1847. Rev. C. B. Stewart preached from 1847 to 1855. A most important work of grace attended his ministry.

In 1848 and 1849, one hundred persons united with the church, while in 1855 forty persons joined the church at one time. The first set of elders were William Taylor, William Hannah, William Cunningham, and Robert Speers. James Templeton, Andrew Park, Benjamin Byrd, Samuel Taylor, Sr., William Speers, Sr., James Templeton, Robert Blakely, Charles Blakely, William Blakely, John Templeton, Lewis J. Duval, Samuel McKittrick, C. R. Rowland, Dr. J. H. Dillard were made elders prior to 1858. In 1858, D. Clark Templeton, E. T. Ferguson, and John C. Workman were made elders.

James McQuown, Lewdy Blakely, William Speers, William James Taylor, J. Fowler Park, D. D. Simpson, and George Blakely, were made deacons prior to 1860. Rev. Z. L. Homes preached from 1855 to 1871. In 1870, W. J. Copeland, J. O. Templeton and Robert B. Bell were made deacons. Rev. J. W. McKittrick preached during 1871 and 1872. In 1872, James Bell, J. O. Templeton, William J. Copeland were made elders, and Samuel A. Franks and Milton Blakely deacons. John G. Law supplied the church in 1873. Rev. A. P. Nicholson preached from 1873 to 1881, nearly eight years. Rev. D. A. Todd preached from 1882 to 1891. In September, 1883, E. Y. McQuown, Dr. G. W. Duval, T. B. Taylor, E. C. Rowland were made elders; also J. Wilson Blakely, J. C. Templeton, E. M. Cunningham, B. M. Henry and W. L. Shockley were made deacons. In 1892, Rev. S. C. Byrd, D.D., supplied the church. In 1893, Rev. J. F. Jacobs supplied the church. Rev. W. S. Bean, D.D. preached from 1894 to 1900. Rev. L. E. Boston was pastor from October, 1900, to March, 1901, when his health failed and he resigned. In 1901, Rev. John T. McBryde supplied for four months. In 1902, Rev. J. F. Pharr supplied the church. In 1903, Rev. J. F. Jacobs supplied the church. Rev. J. L. McLin preached from 1904 to 1912. In 1904, J. W. Blakely, W. F. Wright, and E. McLees Cunningham were made elders. In 1908, John T. Blakely was made an elder.

Rev. T. A. Beckett, Jr., supplied this church from May, 1913, to May, 1915, when he became pastor and served until September, 1917. In 1913, this church had only one elder, namely, J. W. Blakely. In August, 1913, G. W. Cunningham,

N. J. Anderson, and H. L. Senn were made elders, and Robert T. Cunningham, J. Franz Shockley, Artie Fouche, and Carl Bell deacons. In 1915, W. D. Byrd was made an elder. In 1916, C. R. Rowland and J. T. Blakely were made deacons.

Rev. W. D. Ratchford began his work March, 1918. Mr. Robert Bell (deceased) left one thousand dollars (\$1,000.00) to Rocky Springs to be used in building a new church and plans began toward that end July 14th, 1918. Present session, N. J. Anderson, W. D. Byrd, G. W. Cunningham and H. L. Senn. Present Diaconate, C. R. Rowland, J. T. Blakely, T. Reed Blakely, R. T. Cunningham, J. H. S. Hipp and Carl Bell. Present pastor, W. D. Ratchford. Present membership, one hundred twenty-two (122). J. H. S. Hipp and T. Reed Blakely were made deacons in Rocky Springs church and served acceptably. There is no record when elected. In 1920, this church and community made an heroic effort and built about a twenty thousand dollar (\$20,000.00) house of worship. W. T. Senn was chairman of the building committee.

### Shady Grove

If ever a man's name was prophetic and suitable, that of Rev. Zelotes L. Holmes was most fitting. This servant of God was one of the most zealous ministers the Presbyterian Church in South Carolina ever had and all of the churches in Laurens County felt his influence and help for many years. While founder of the Clinton Church in 1858 and its supply he was instrumental in organizing Shady Grove Church in 1859. Shady Grove was organized July 15 of that year with D. H. Augustus Mason and James R. Tribble, elders, and Immanuel T. Oxner and William Adams as deacons. Rev. Robt. McLees was the first minister. He served from October, 1859, to October, 1860. Rev. J. O. Robinson and Rev. Z. L. Holmes served till Rev. Wm. P. Jacobs came June 29, 1862. Dr. Jacobs was installed May 27, 1864.

During the Civil War, M. Berry Meets and John D. Cope-land were made elders and John W. Ramage, deacon. Benjamin F. Ramage was made elder in 1868; Calvin B. Adams and Thos. J. Hatton becoming elders in 1869. No other elders



were chosen till 1897, when John Floyd Workman, Gus Davidson, and D. W. A. Mason were installed. The latest elder added was Joe H. Bonds in 1912. H. K. T. Bonds was installed as deacon in 1866. Later J. H. Bonds, D. W. A. Mason and J. H. Spoon became deacon in 1870. Wade Simpson, Leonard Simpson, and R. B. Ferguson were made deacons in 1915. To this office were installed John C. Johnson and J. M. Hatton in 1921.

The first pastor after the Civil War was Rev. John McKittrick. Rev. Z. L. Holmes came in 1876, and also served from 1880-1894. Rev. S. P. Fulton, now missionary in Japan, preached for Shady Grove in 1885. Rev. R. P. Smith served in 1886, probably in connection with his presidency of the college at Clinton. Rev. David Todd was pastor several years after 1894. Dr. W. S. Bean was pastor for nine years, resigning in 1912. He was followed by Rev. T. A. Beckett, who served as a licentiate from May, 1913, till he was ordained and installed in 1915. His pastorate continued till September, 1917. Rev. T. P. Burgess preached for this congregation from October, 1917, to April, 1919. From May, 1919, Dr. F. D. Jones, professor in the Presbyterian College at Clinton, was pastor till his resignation in 1925.

### Smyrna

Smyrna Church is situated in Newberry County, five miles west of the town. It was organized the 25th of September, 1839, by Rev. R. C. Ketchum, with about fifteen members.

George Boozer and David Clary were the first elders. The church was built soon after its organization, and while being built services were conducted under an arbor. The building committee consisted of George Boozer, David Boozer, John Marbut, John Senn, and Israel Chandler. Three acres of land were given by John and Emanuel Senn.

The first regular pastor was Rev. John McKittrick, son-in-law of George Boozer. He was also pastor of Aveleigh and Gilder's Creek. In the early days we find in the Session Book the names of many Negroes, faithful and regular attendants. We also find from Sessional records that George Boozer and his



son, Henry D. Boozer, held the office of clerk of Session together for about eighty years.

Aveleigh withdrew from Smyrna and Gilder's Creek, and Mt. Bethel was added. When these were dissolved, Morris was added, and in 1913 a part of members of Smyrna being so far off, a new church, Dominick, was formed. Worship has been discontinued at Morris, and now Smyrna and Dominick, with perhaps Little River, form the group.

In 1916 the building was remodelled and made into a more modern structure. Rev. John I. Boozer, Rev. Fred Boozer, of Gaffney, and Rev. Woodrow Hassell, missionary to Japan, are sons of this church, the latter being born in the manse during his father's pastorate.

Membership now is about 110, many being non-resident.

Present elders are: G. P. Boozer, V. C. Wilson, J. V. Clary, O. H. Abrams, and W. O. Pitts. Deacons: L. H. Dennis, B. Y. Abrams, J. W. Wilson, H. L. Boozer, D. M. Teague, and Barney Johnson. Clerk of Session: J. V. Clary. V. C. Wilson is superintendent and H. W. Shealy is secretary and treasurer of the Sunday School.

We have had the following pastors: Rev. John McKittrick, 1839-1844; Rev. E. F. Hyde, 1845-1849; Rev. W. B. Telford, 1850-1853; Rev. Holmes, 1853-1855; Rev. Robt. McLees, 1856-1860; Rev. A. D. Montgomery, 1860-1865; Rev. S. Donnelly, 1866-1868; Rev. W. R. Atkinson, 1868-1869; Rev. M. Young, part of 1869; Rev. Hugh Strong, 1869-1871; Rev. J. B. Hillhouse, part of 1871; Rev. T. C. Ligon, 1872-1882; Rev. A. M. Hassell, 1883-1887; Rev. J. W. McClure, 1888-1893; Rev. Cuttino Smith, 1894-1897; Rev. D. J. Blackwell, 1898-1901; Rev. R. C. Ligon, 1902-1905; Rev. R. S. Latimer, 1905-1912; Rev. T. C. Crocker, 1912-1920; Rev. A. H. Key, 1920-1924; Mr. Meeks, supply, 1925.

### **Thornwell Memorial**

The Thornwell Memorial Church was organized by a Commission of Enoree Presbytery on May 11, 1909. At that time Clinton was within the bounds of this Presbytery. The occasion of the organization was the growth of the Thornwell

Orphanage which made it impracticable for the orphanage family to be cared for at the First Church. The church was organized with 163 members. Rev. William P. Jacobs, D.D., President of the orphanage, was installed as pastor and served till his death on September 10, 1917. Dr. A. J. Briggs and Mr. Thomas C. Scott were the first Elders. Mr. Henry J. Brissenden and Mr. Johnson Kilgore the first Deacons.

Rev. L. Ross Lynn, D.D., the newly elected President of the orphanage became pastor in July, 1918.

The membership of the church has always been largely confined to the workers and pupils of the Institution. The several members in the city were reared in or connected with the orphanage and continue their membership in the church.

The present officers are:

Elders: W. W. Harris, F. M. Stutts, C. A. Fleming, S. B. Hayes and Harold Flanagan.

Deacons: Carlton F. Winn, Robert G. Murphy, Harry Layton, Louis Lawson and Garvin Daniel.

The church maintains two preaching services—at 11 A. M. and 4 P. M., and holds prayer meeting on Wednesday evening. The entire Orphanage family attends these services.

The Sunday School is organized along modern lines. There are two large and active Christian Endeavor Societies. The Woman's Auxiliary is well organized and active.

The church operates on the budget plan and the annual every-member canvass is made. Every cause of the church is provided for in the budget.

It has become a fixed policy of the church to support an Orphanage girl in college.

Since the organization three of the sons of the church have entered the gospel ministry and one daughter has gone as a Foreign Missionary.

One striking fact about this congregation is the very large percentage of tithers in it.

The resident membership in 1925 is 325.

### **Todd Memorial**

Todd Memorial Church, Laurens, S. C., was organized July 13, 1902, by a commission of Enoree Presbytery composed of

Rev. Robert Adams, Rev. B. P. Reid, Elder J. O. Templeton, and Elder C. W. Tune. There were 34 members at the organization, and by the end of the year 13 more had been added, the new church being made up of persons having their membership at Rock Springs, Laurens, Clinton, Mountville and other churches, but living at Laurens Mill.

The church was named in honor of Rev. D. A. Todd, whose generous bequest of one thousand dollars secured for the congregation the church building which is still in use.

The first officers were S. F. Parrott and R. J. Franks, Elders, and W. W. Blakely and W. J. Benjamin, Deacons.

The church has been supplied by the following ministers: J. F. Pharr, 1902-1903; Rev. J. L. McLin, 1903-1920; and Rev. M. G. Woodworth, 1921-. In addition, pastors of Laurens First Church have preached from time to time or have conducted meetings.

In 1908, regular preaching services were begun at Watts Mill by Rev. J. L. McLin, as some of the congregation had moved to that point. In March, 1924, a Sabbath School was organized there, with Elder A. C. Todd of Laurens First Church as superintendent. The church is now maintaining the two Sabbath Schools and regular preaching services at Todd Memorial Church and Watts Mill Community Church.

Other officers have been installed as follows: In 1915, Hiram Brooks, who served as elder until his removal to Campobello, S. C., in 1916; in 1906, S. H. Templeton, ordained as elder in 1918; in 1911, R. S. Templeton, elder; in 1918, L. H. Taylor and V. E. W. Good as deacons; in 1923, T. H. Brown and J. S. Carlton as elders and A. O. Rickman as deacon; in 1925, W. L. Pulley, Elbert Templeton and D. L. Weathers as elders and John W. Bramlett, Calvin C. Patton, Larry Weeks and Cagle N. Williams as deacons.

The church at present has 8 elders, 8 deacons, 95 resident and 15 non-resident members, and a Sabbath School enrollment of 116.

Special mention must be made of the ministry of Rev. J. L. McLin, who served the church as supply for seventeen years. He was a man of consecrated life, most faithful as a preacher of the Word and as a pastor. He retired from the active work

of the ministry in 1920 and died in Albany, Ga., in 1924. But his work still abides, and he is held in loving remembrance by the church.

### Upper Long Cane

In the year 1756 the first Presbyterian settlement was made in what is now Abbeville County. Two years later there were 20 or 30 families in this settlement, and it was their purpose to organize a Presbyterian Church, but they did not succeed in this; the Cherokee Indians attacked them, killing twenty-two and taking fourteen captives. The survivors were scattered and did not return until 1763, when they were visited by different ministers who preached to them under some spreading oak or in a log cabin—sometimes these cabins were provided as places of worship. In 1768 Rev. Mr. McCreary received a unanimous call to supply these congregations. It was signed by 249 persons setting their names to it as subscribers. In this they were not successful.

In 1770, John Rusk, the first elder mentioned, was sent to the Synod of New York and Philadelphia to obtain supplies. About 1772, Rev. John Harris, the first Presbyterian preacher that settled in this district, had been appointed by Orange Presbytery to visit and supply the vacancies in South Carolina, and he served as supply until 1779.

Early in 1784 four preaching stations were formed—Upper Long Cane, Lower Long Cane (Hopewell), Bull Town (Rocky River), and Saluda (Greenville). On July 27th, 1785, Rev. Robert Hall was ordained pastor of Upper Long Cane and Greenville. He served these congregations acceptably until 1791. About this time there were fifty members; the elders were Andrew Pickens, Andrew Hamilton, John McCord, Hugh Reid and Edward Pharr. Among the names of the members at this time we find Swain, Reid, Lesly, Bowie, Pickens, Campbell, Jones, Watt, Rosamond, Seawright, Wardlaw and Hamilton.

The Rev. Robert Wilson was ordained pastor of these churches in 1794 and served until 1797, when he was dismissed from the care of both churches, when he immediately accepted a call from Upper Long Cane for three-fourths of his time and served until 1805. During the vacancy which followed, the

church was supplied occasionally by Dr. Montgomery and Rev. Thomas Williamson.

In the fall of 1809, Rev. W. H. Barr accepted a call for three-fourths of his time. The membership at this time was 120. About the year 1813 the building of a new house of worship was commenced, but thought not to have been finished until 1817. This is a long time compared with the way buildings are erected now, but we are told that all of the framing was hewn out by hand and that the flooring, ceiling and weatherboarding were sawed by hand. Probably the present building is the one mentioned. If so, the frame of that building is still in existence. All subscriptions at that time were made payable to the trustees of the congregation, who were William Lesly, Hugh Reid, George Bowie, Matthew Wilson and James Wardlaw.

In 1813, the Synod of South Carolina and Georgia was organized at Upper Long Cane Church and held its first session in this church.

Dr. Barr died January 9th, 1843, having served acceptably as pastor for 33 years. He was buried in the cemetery nearby, where a monument was erected to his memory by Mr. Robert Gordon.

In September, 1843, Rev. D. McNeil Turner was installed pastor. He resigned in January, 1852. The church was then supplied by Rev. A. D. Montgomery and Rev. Robert Logan.

Rev. Thos. A. Hoyt was installed in May, 1855, and served until October, 1859. The church was then vacant about a year when Dr. Turner was recalled. In May, 1868, he resigned to become the pastor of the Abbeville Church, which was organized about this time. The membership was 235 white and 115 colored. About 60 of the white members were dismissed to organize the Abbeville Church. The officers who remained in Long Cane were Elders Leroy C. Wilson and William Gordon, and Deacons James C. Stevenson, R. W. Crawford and A. E. Lesly.

In the fall of 1868 Rev. J. O. Lindsay was installed pastor. He resigned in April, 1873. Rev. W. F. Pearson was installed in October, 1874, and served until October, 1892.

In 1884 the Centennial of this church was celebrated. Rev.

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B. M. Palmer, D.D., preached the sermon and Mr. W. A. Templeton read a historical sketch of the church which he had prepared at the request of the pastor.

The following are names of the pastors who have served Upper Long Cane Church: Rev. Robert Hall, 1785-1791; Rev. Robert Wilson, 1794-1805; Rev. W. H. Barr, D.D., 1809-1843; Rev. D. McNeil Turner, D.D., 1843-1852; Rev. A. D. Montgomery, supply, 1852-1853; Rev. Thomas A. Hoyt, 1855-1859; Dr. Turner, recalled, 1860-1868; Rev. J. O. Lindsay, D.D., 1868-1873; Rev. W. F. Pearson, 1874-1892; Rev. S. L. Wilson, 1893-1896; Rev. J. F. McKinnon, 1897-1902; Rev. J. C. Shive, 1903-1907 (during Mr. Shive's absence on account of Mrs. Shive's health, Rev. Charles Friend supplied the church about five months); Rev. F. W. Gregg, 1907-1909; Rev. R. E. Telford, 1909-1915; Rev. H. D. Corbett, 1916-1919; Rev. G. M. Telford was installed August 1st, 1920. He is still serving the church acceptably and the church has been greatly blessed under his ministry. We are praying and hoping for greater things.

The following is a list of elders who have served Upper Long Cane Church: R. H. Wardlaw, T. C. Perrin, M. R. Cochran, Samuel Reid, R. A. Fair, James Pursley, Lemuel Reid, G. McD. Miller, J. F. Livingston, William Gordon, L. C. Wilson, J. T. Liddell, J. C. Stevenson, R. W. Crawford, A. E. Lesly, A. G. Cochran, H. P. McIlwain, F. Henry, A. T. McIlwain, J. A. Stevenson, W. B. Uldrick, A. M. Reid, H. R. Crawford, R. H. Cochran, W. F. Kay, W. J. Milford, H. N. Cochran, R. C. Wilson, P. H. Mann, and J. R. Hill.

The deacons who have served this church are: Samuel Gilmer, J. T. Owen, A. J. Lythgoe, Dr. J. J. Wardlaw, G. McD. Miller, J. M. Perrin, J. C. Stevenson, R. W. Crawford, A. E. Lesly, W. T. McIlwain, E. M. Wilson, J. A. Reid, R. H. Cochran, W. G. Gordon, J. E. Uldrick, S. H. Cochran, H. O. Stevenson, J. T. Lyon, F. Henry, H. W. Gordon, G. E. McIlwain, J. W. Sharp, W. A. Stevenson, J. G. Smith, B. F. Price, R. H. Stevenson, W. E. Lesly, O. S. Cochran, J. C. Stevenson, J. C. Coleman, A. J. Ferguson, S. A. Cochran, R. M. Crawford, G. A. McIlwain, J. M. Strawhorn, C. P. McMahan, T. O. Price and E. A. Stevenson.

Although this is a country church, it has been blessed with a continuous growth from 130 members to 497. Three Christian Endeavor Societies have recently been organized. There are nine circles of the Woman's Auxiliary, which are doing good work in the church. About the year 1905 the call of the pastor was modified so as to include his whole time.

Upper Long Cane Church is situated two miles from Abbeville on State Highway No. 20. The church building has been improved from time to time by various changes on the inside; the roof has been renewed several times, and the weatherboarding has been renewed, so nothing remains of the old building except the frame, which looks as if it might last another century.

REV. G. M. TELFORD,  
J. A. STEVENSON,  
A. T. McILWAIN, Committee.

### Warrenton

The Warrenton Presbyterian Church was organized on Friday, October 31st, 1884, by the following Committee appointed by South Carolina Presbytery: Ministers, Rev. J. O. Lindsay, D.D., Rev. J. L. Martin, Rev. H. C. Fennel. Elders, James R. Cunningham and R. H. Wardlaw. Charter members, Mr. and Mrs. F. A. Wilson, Mr. and Mrs. George S. Wilson, Mr. and Mrs. P. A. Cheatham, Mr. and Mrs. J. H. Thomas, Mrs. J. C. Gray, Mrs. M. C. Cunningham, Mrs. Julia Martin, Miss Maggie W. Brooks, Miss Janie A. Wilson and James A. Wilson. The first elders elected were Mr. F. A. Wilson, known as the father of the church, and Mr. George S. Wilson. The first deacons were P. A. Cheatham and James A. Wilson. Mr. W. H. Brooks gave an acre of land to be used as a site for the church building and Rev. H. C. Fennel acted as a supply, preaching at first in the schoolhouse.

The church was built by the members with F. A. Wilson as director of the work. Presbytery contributed fifty dollars toward the expense of building. In August, 1886, the building was being used, though not completed, and the ordinance of baptism was administered to a number of children, the first child baptized in the church being Jessie Emily Thomas, now



Mrs. Thomas Irving and a member of the First Presbyterian Church in Seattle, Washington. The building progressed slowly and the furnishing was not completed until the later part of 1890. At that time there were twenty-two members. The church was dedicated in May, 1891, the services being conducted by Rev. J. Lowry Wilson, D.D., pastor of the Abbeville Church.

In June, 1893, Rev. W. T. Matthews as evangelist sent out by Presbytery conducted a meeting which resulted in untold good for the church. Twenty-two members were added to the roll, nineteen of whom joined by profession of faith. A flourishing Sunday School which reached practically all the people in the community was maintained by the church, members of all denominations taking part.

Rev. H. C. Fennel was called to the pastorate in 1885 and had served faithfully and well but in November, 1894, he resigned to accept a call to Toccoa, Ga. In January, 1895, he left us and Rev. Luther Link came to serve as our pastor. But after a year's absence Mr. Fennel returned to the church which he had loved and fostered from its beginning and he is still its pastor though he has passed his three score years and ten and has given the best years of his life to this part of the Master's vineyard. Our little church is still weak, so far as membership is concerned. We have only sixty members but have sent out to other churches more than we now have on roll. Its members have gone to faraway places but with them have carried the influences for good developed in the church at Warrenton. Of the fourteen charter members, only four survive. Three of these are members of the Abbeville Church. The fourth, Mr. Geo. S. Wilson, has served the church as ruling elder for more than forty years and he and the pastor have worked in harmony for the good of the church and its members.

From the time of its completion in 1890 no repairs, except one recovering, had been made on the church building until in 1924, when members of the Woman's Missionary Society began getting contributions for remodeling and painting it.

The first contribution was received from Wade H. Wilson of Jacksonville, Fla., the second from Dr. Herbert T. Brooks

of California. Gifts were also received from former members and friends in five towns in South Carolina, four in North Carolina, one in Georgia, two in Texas, and from Philadelphia, Pa. To such widely separated places had the influence of the little church extended.

By the 1st of September, 1925, the work was completed and an attractive and comfortable building had been made of the old one. Officers who served the church from the time of its organization in 1884 to April, 1926, are as follows: Elders, F. A. Wilson, G. S. Wilson, M. H. Wilson, R. C. Wilson, Dr. J. W. Thomas, S. A. Allen, W. A. Lanier, D. W. Thomas, F. W. Wilson, J. E. Cochran, and Curtis F. Wilson. Deacons, James A. Wilson, P. A. Cheatham, S. A. Allen, D. W. Thomas, F. W. Wilson, Walter B. Wilson, Jno. A. Wilson, Curtis F. Wilson, R. R. Price, C. F. Gilliam, L. C. Martin, A. B. Bosler, and W. W. McNeill. Pastors, Rev. H. C. Fennel, Rev. Luther Link.

### Whitmire

The commission appointed by South Carolina Presbytery, to organize a Presbyterian church at Whitmire, met in the Methodist Church at Whitmire on November 27th, 1905. After a sermon by Rev. R. G. McLees, the commission, which consisted of Rev. R. G. McLees, H. D. Boozer, and F. H. Wardlaw, proceeded with the organization. The following persons covenanted together: R. H. Burton, Miss Sallie Metts, Jas. E. Yarborough, Mrs. J. E. Yarborough, W. L. Osborne, Mrs. W. L. Osborne, Mrs. Wm. Coleman, Mrs. J. C. Williams. They adopted as a name for the organization, "The Whitmire Presbyterian Church." Messrs. Jas. E. Yarborough, L. R. Brannon, and R. H. Burton were ordained and installed as its first elders.

On December 24th the first sermon to the new congregation was preached by Rev. R. S. Latimer. At this service, Elder Jas. E. Yarborough was elected clerk of the Session and Messrs. C. I. Abrams and W. L. Osborne were elected deacons.

The church was first represented at Presbytery, at a meeting in Newberry, April 17th, 1906.

At a meeting of Session, September 23rd, 1906, Elder R. H.

Burton was elected to represent the congregation at Synod and Mr. W. L. Osborne was instructed to inquire into prices, etc., of available lots upon which might be erected a church building. At a meeting held August 26th, 1907, the following were elected as a building committee to act in all matters pertaining to the erection of a building: Messrs. W. L. Osborne, R. H. Burton, C. I. Abrams, J. P. Herring, J. E. Yarborough. The committee was instructed to have \$1,000.00 in hand before breaking ground for the building. One year later, a site having been secured, Elder J. E. Yarborough was authorized to order material for the building. During the year 1908, the building was completed and dedicated. An offer by Mr. Wm. Coleman to paint the church was gratefully accepted by the congregation.

In 1909, Messrs. H. M. Miller and C. I. Abrams were ordained and installed as elders; and Messrs. J. L. Miller, J. C. Williams and B. H. Herron were elected as deacons.

In 1915, Mr. H. C. Leaman was ordained and installed as an elder and Dr. T. B. Woods was elected a deacon.

In 1921, Messrs. J. B. Pitts, G. R. C. Gary, and J. L. Miller were ordained and installed as elders; and Messrs. J. L. Cook, R. M. Duckett and W. H. Miller were elected deacons.

In 1925, Elder A. T. Quantz, of the Oakland Avenue Presbyterian Church of Rock Hill, S. C., was installed as elder; and Mr. L. E. Beard was elected a deacon.

The congregation has been served by the following pastors: Rev. R. S. Latimer, February, 1906-March, 1908. Rev. S. L. Wilson, June, 1908-October, 1908; Dr. D. J. Brimm, May, 1909-January, 1911; Rev. Jno. R. Rosbro, January, 1911-January, 1913; Rev. T. A. Beckett, Jr., September, 1913-September, 1917. Following the resignation of Rev. Beckett, the congregation was supplied by seminary students and neighboring ministers until the installation of Rev. A. R. Batchelor, November, 1923. Rev. Batchelor is the present pastor.

In 1924, a debt on the manse property was paid, leaving the congregation free from debt. In 1925, a new Sunday School building was added to the church.

The present membership (January, 1926) is seventy-two.

### Willington

The Old Willington Church was founded by Rev. Moses Waddell, D.D., in 1813, and was located in Abbeville County about two miles from Willington Depot, which is the present site of the old church building erected in 1854. This was then the approximate center of a community composed partly of French Huguenots. The present Willington Church is located at Willington Depot, and its membership is composed of the members of the old and new Willington Presbyterian Churches, which united in 1913, and built a modern brick church in 1924.

From its age one will readily know that this church is one of the pioneer churches of this section of the country. Aside from the leavening influence, it has been the mother of two Presbyterian churches, the New Willington Presbyterian Church and the Mt. Carmel Presbyterian Church.

It has lived to see, and to pass through, two wars of world-dimensions, ever holding forth those lofty ideals of its head, Jesus Christ.

In its early history it was considered one of the strongest country churches; in 1822 having sixty-four members. It enjoyed flourishing growth in 1824, and by 1833 had 124 members. In 1855 it reached its zenith of membership with 144 enrolled, maintaining about 100 membership until its ranks were depleted by war, and by the freeing of the slaves. In recent years it has followed in the path of many country churches in experiencing migration of communicants to cities, and has now a membership of sixty-four.

Among the surnames that appear on the present roll, are surnames that appeared on the earliest rolls. This fact makes the church especially sacred to grandsons and daughters, and to kindred of the charter members.

The ministers that have served as pastors are: Reverends Moses Waddell, D.D., R. B. Cater, Aaron Foster, Jonathan Levitt, Isaac Waddell, W. H. Davis, J. O. Lindsay (two pastorates), L. K. Glasgow, R. A. Fair, James Y. Fair, James F. Gibert, A. L. Miller, E. P. Davis, H. C. Fennell, J. A. Clotfelter, and, at present, Rev. E. F. Gettys is pastor. There

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were others, students and ministers, who supplied this pulpit for a short time.

The church's aspect for service and growth is encouraging, and will doubtless obey the injunction given to Moses, "Go forward."

THE END

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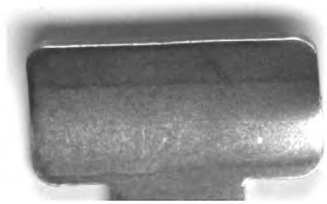
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