

HISTORY
OF THE
MIDWAY CONGREGATIONAL CHURCH,

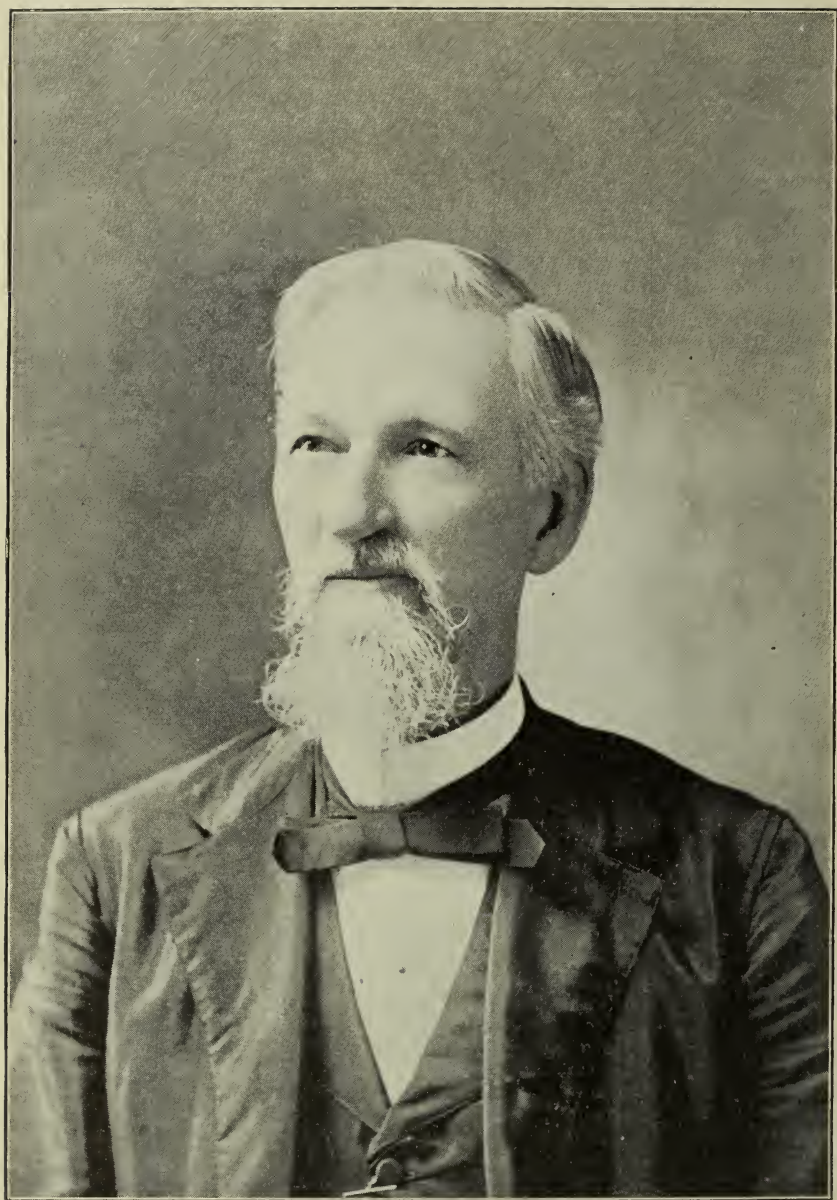
LIBERTY COUNTY, GEORGIA,

BY

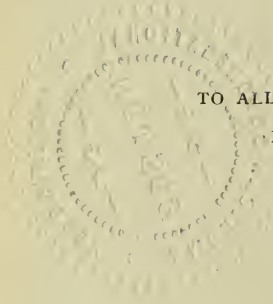
JAMES STACY,

PASTOR PRESBYTERIAN CHURCH, NEWNAN, GEORGIA.

"Non Sibi Sed Aliis."



James Stacy.



TO ALL THE DESCENDANTS AND FRIENDS OF THE
MIDWAY CONGREGATIONAL CHURCH,
LIBERTY COUNTY, GEORGIA,
IS THIS VOLUME
LOVINGLY
INSCRIBED,
BY THE AUTHOR.



MIDWAY CHURCH.
Erected in 1792,

TO THE READER.

The following pages were prepared during the idle moments and such scraps of time as the writer could afford to take from an otherwise active and busy pastorate. Though a volume of unpretending size, considerable labor was required in its preparation, on account of the dispersion of the people and the removal by death of all the older citizens. Had the writer only commenced the work of gathering materials at an earlier date, before the death of the older people, who were familiar with the early history of the church, he would have been spared a vast deal of labor and at the same time been able to produce a work much more satisfactory to himself and to his readers.

To the many friends who have rendered assistance, he returns his grateful acknowledgements. Especially does he feel under obligations to the Rev. Thomas Sumner Winn, now of Stewart Station, Alabama, who was not only born and reared among the Midway people, but was also pastor for seven years, and who, though now an octogenarian, is still in possession of his faculties and powers in a remarkable degree.

He must also express his great regret, that after all his care, several typographical and other errors have crept in to mar the work. He would call attention to a few of these, especially such as concern the statement of facts.

1. By the omission of the word "*not*" on page 60, first line, the writer is made to affirm that there were church organizations at the different Retreats, just the reverse of what he intended to say.

2. The statement on page 72, concerning the ordination of Dr. Buttolph, needs correction. He was not ordained by Charleston Presbytery, but by Georgia Presbytery at Flemington, November 19, 1854.

3. On page 109, in giving the number of ministers, mention was made of only "one Episcopalian." On page 148 the name of Rev. H. K. Rees was added, making two. There should still be added a third, that of Rev. W. R. McConnell, who was the son of Dr. Wm. P. and Ann A. McConnell, born at Riceboro, October 31, 1829, and who, after one year in South Carolina college, and serving through the Confederate war, was ordained as Episcopal minister by Bishop Beckwith, January, 1879, and at present is engaged in mission work on the Ogeechee river. So that instead of one, there are *three* Episcopal ministers going out from the old church, with a total of *eighty-three* instead of eighty-one.

4. The foot note on page 135 is misleading, having reference more particularly to the lower portion of the county. A small Methodist church was organized at Taylor's Creek in connection with the Ohoopee circuit, as early perhaps as 1808.

5. On page 155 please read *Anna* for Julia McKinne, as matron of the Augusta Orphans' Home.

6. Then on page 230, the statement concerning the burning of the Walthourville parsonage is erroneous. The parsonage at Walthourville was never burned. It was Dr. Axson's own plantation home that was consumed by fire, after his removal to it from Walthourville.

It is a matter of great regret that no pictures could be obtained of the three early pastors, Rev. Messrs. Osgood, Allen, and Murphy.

Asking the kind indulgence of the reader, and invoking God's blessing upon the effort, we send forth this little volume upon its mission.

Respectfully,

JAMES STACY.

Newnan, Ga., August 1, 1899.

HISTORY

—OF—

MIDWAY CONGREGATIONAL CHURCH.

CHAPTER I.

INTRODUCTION.

I propose writing a history of the Old Midway Congregational Church, Liberty County, Georgia, for the reasons: (1.) It has a history to write. (2.) Many of the sources of information are fast passing away, and unless now gathered will soon be gone and gone forever. (3.) None but one reared in her bosom and thoroughly conversant with her spirit and home life, as well as in sympathetic touch with her present embarrassments and trials, can competently speak on her behalf, which necessarily fixes the duty upon some one of her few surviving sons. (4.) Being recently made Historiographer of the Synod of Georgia, it falls properly within the sphere of my duty to undertake the task. The history of that people is so interwoven with that of the Presbyterian church in Georgia, that to write the one is, to a great extent, to write that of the other. (5.) Then, lastly, gratitude to God, for having cast my lot in such a community, and giving me such an ancestry, as well as the ten thousand sacred memories of the past, and the innumerable tender, loving recollections of so many of her sainted dead, alike prompt me to undertake the work of gathering up and preserving for future generations, the simple annals of a people so wonderfully blest of God, and with a history so singularly unique, and in many respects so very marked and extraordinary.

PREVIOUS HISTORY.

In the early part of the year 1630, a company of Puritan emigrants, gathered principally from the counties of Devon, Dorcet, and Somersetshire, met at the New Hospital, Plymouth, England, with a view of emigrating to the New World. After a day of fasting and prayer, and a sermon by Rev. John White, who had manifested deep interest in their undertaking, they selected Rev. John Warham, of Exeter, and Rev. John Maverick, as their ministers. On March 30, 1630, the colony embarked for New England, in a vessel of four hundred tons, chartered for the purpose, named *Mary and John*, and commanded by Captain Squeb. There were one hundred and forty passengers—a company of God-fearing people—as we are told, “the word of God was preached and expounded every day **during the voyage.**”¹ After seventy days’ sailing, they entered the harbor of Nantasket, May 30, 1630, and after a few days’ reconnoitering, landed at Mattapan, where, in the course of the summer, they laid off their town, which they named Dorchester, in honor of the old home of so many of them in England, and also that of Rev. John White, their friend and patron.

REMOVAL TO WINDSOR.

After a residence of five years at Dorchester, the colony became dissatisfied, when the greater portion removed during the latter part of 1635, to Connecticut, and settled at Mattaneang, now known as Windsor, on the bank of the Connecticut river; their places at Dorchester, however, being soon filled with other emigrants, chiefly those who came with Rev. Richard Mather from England. Rev. John Warham accompanied the colony to Windsor, where he lived till his death, April 1, 1670, Rev. Mr. Maverick having died at Boston, February 3, 1636, before completing his arrangements to go with them to Windsor.

THE CAROLINA COLONY.

In the year 1695, some **sixty years** after the removal to

(1) His. Dor. Boston, 1859, Page 18.

Windsor, some of the Puritan element having reached the shores of Carolina, and being destitute of religious ordinances, they sent an invitation to Dorchester, Mass., for some one to come and minister to them in holy things. The request was sent to Dorchester doubtless for the reason that some of the petitioners had either come from that place, or from the same neighborhood in England. Hence Rev. Mr. Danforth, their pastor, in his farewell sermon reminds them "of the importunity, both by letter and otherwise, that was used, and that a minister should be sent, and he should be ordained also. Sundry godly Christians there being prepared for, and longing after, the enjoyment of all the edifying ordinances of God; there being withal in all that country neither ordained minister, nor any church in full gospel order. So neither imposition of the hands of the Presbytery **nor donation of the right hand of fellowship** can be expected there."¹

Hence, too, the fact that Mr. Norman, one of those who subscribed to the covenant, as we shall afterwards see, was from Carolina, and doubtless the messenger bearing the request.

In response to this call, the church laid hands upon Mr. Joseph Lord, from Charlestown^w, Mass., a graduate of Harvard, and at that time teaching school at Dorchester and studying theology under the pastor, Rev. John Danforth. The following is the account given of the ordination:

ORDINATION OF MR. LORD.

"October 22, 1695, being our lecture day, was set apart for the ordination of Mr. Joseph Lord, for to be pastor to a church, gathered that day for to go to South Carolina, to settle the gospel there, and the names of the men are these:

Joshua Brooks, Nathaniel Billings, and Simon Daken, of Concord; William Norman, of Carolina; William Adams, of Sudbury; Increase Sumner, and William Pratt, of Dorchester, and George Fox, of Reading.

"These, with Mr. Lord, did enter into a most solemn covenant to set up the ordinances of Jesus Christ there, if the Lord carried them safely thither (according to gospel truth, with a very large profession of their faith.)

(1) Howe's His. Page 120.

"There being several messengers from other churches that day—from Boston, Roxbury, Nonandon, Milton, Dorchester, (Charleston). These messengers did meet together and did carry on that work with great solemnity that day, Mr. Lord first praying and then preaching out the 5th Matthew, 13th verse: "Ye are the salt of the earth." After this the ministers laying their hands upon him, Mr. Morton did give him a very solemn charge, and Mr. Hobert give him the right hand of fellowship.¹

EMBARKATION TO CAROLINA.

About six weeks after the ordination, the pastor and his little flock were ready to embark to their distant untried home. How momentous the occasion! How solemn the hour of parting! In the farewell meeting Mr. Danforth preached a sermon, taking for his theme the parting scene of Paul and his companions and the Christians of Tyre, in Acts xxi:4-6:

"And finding disciples, we tarried there seven days, who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way. And they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed; and when we had taken our leave one of another, we took ship and they returned home again."

How appropriate this subject and text to the occasion of the separation between a beloved pastor and this little band, to whom he had ministered for fifteen years, now going forth as missionaries of the cross, in the name and with the benediction of the church upon them! Their friends, like those of the Apostles, likewise followed them to the place of embarkation, and after kneeling down and mingling their supplications with every expression of Christian tenderness, bade them a long and affectionate farewell.

On Thursday, December 5, 1695, they set sail from Boston on the brigantine Friendship, Captain Hill. On the night of the 14th they encountered a gale and came near being wrecked, the wind "being so boisterous." They observed a day of prayer on board, and after fourteen days were landed at Charleston, Friday, December 20th, whilst other vessels leaving Boston at the same time had a month's passage. The following is the account given in their church record:

¹ Pub. Rec. P. 109-10.

"December 5, 1695, the church for Carolina set sail from Boston. December 14th, at night, the skiff was near run under water, the stormy wind being so boisterous. They kept a day of prayer on board and safely landed at Carolina December 20th. The other vessels had a month's passage; this but about 14 days."

William Pratt, one of the eight covenanting members, and afterwards made elder in the Carolina church, kept a diary of the journey, a copy of which I have before me, the original being in possession of Mr. Joshua Crane, of Bridgewater, Mass., a regular descendant of Elder Pratt. I here insert a portion of it, as it gives a particular account of the voyage, and at the same time corrects some errors into which several writers have fallen as to the date of the embarkation, the number of vessels, and also the number and size of the colony. His account is as follows:

ELDER PRATT'S ACCOUNT.

"On December the 3, 1695, we, the church that was gathered in order to carry the gospel ordinance to South Carolina, at this time some of us went into a long boat to go on board the brigantine Friendship, of Boston, in New England, in order to our passing to Carolina, but missing the vessel at first, by reason of the strength of the wind could not come up with her again, but were constrained to endure the cold two or three hours before we could get at any land, till at length we got to Dorchester Neck, and from thence returned to Boston all in safety.

"December 5th we set sail on the aforesaid vessel to go on our voyage, and having a moderate and steady gale on the Sabbath evening, which was the eighth day of the month and the fourth day of our being on the sea, we were in the latitude of the capes of Virginia. This evening the wind began to bluster, being at the northwest, and the day following blew hard continually, increasing its strength that on Monday, the 9th day of the month, in the evening, were fain to tie by, i. e., take in all the sails except the main course which, being reefed, was left to give the vessel some way as well as to steady her, the helm being pushed to leeward. So we continued till Tuesday night, and about midnight the wind was risen so high that the vessel was like to have sunk by reason that the small sail was enough then to run her under water, and had like to have done it; but the seamen made way for the vessel to rise by furling the main sail and bearing it before the wind. We were fain to sail thus, excepting sometimes the wind abated, as by fits for a short time it did, at which we lay bye, as before, all the next day and part of the day following. Either on Wednesday or Thursday we agreed to set apart Friday to seek the Lord by fasting and prayer, and to beg of Him prosperous winds and weather. On Thursday, about noon, the wind

began to fall and the sun to shine out, which it had not done so as that there might be any observations after our going out before, so that on Friday we could, with some comfort, carry on the work of the day.

"On Saturday the 10th day of our voyage, we found that we were gotten almost as far southward as the latitude of 31 degrees, and wanted much westing, for the northwest wind had driven us southeastward. On Sabbath day, which was the 15th day of the month, we were so favored with wind as that we went with great speed on our course, and on Monday, and so forward, the wind often shifted, yet not so as to hinder our going on in our desired course, though we could not go with so much speed as we desired. Thursday morning, being the 19th day of the month, we came in sight of the land of Carolina, but were, by a disappointment, hindered from getting in that day: but the next day we got in, through divine goodness, being the 20th day of December.

"When we came to the town our vessel fired three guns, and the people, to welcome us to the land, fired about nine, which was more than us all. And when we came to an anchor, being in the evening, many of the people, being worthy gentlemen, come on board us and bid us welcome to Carolina, and invited us ashore and to their houses. I was among the best kindly entertained that night, and kept in Charleston about a week and then was carried by water up to Mr. Norman's. Increase Sumner and I were kindly received and entertained by the Lady Axtell, and though two other men were endeavoring to get into favor with the lady and other neighbors, and to obtain the land at Ashley River, and that we might not obtain it, yet they could not prevail; for as soon as we came, the lady and others of the neighbors did more highly esteem of us than of the others, as they told us, and rejoiced at our coming, though there was no more of the church than Increase Sumner and I; and after we had discoursed secretly with them, they were not only very kind to us, but also used all means, and took great pains, to obtain our settling upon Ashley River, and that we should endeavor to persuade our pastor and the church to settle there.

"Our minister was at this time up at Landgrave Morton's, and some of the church at Charleston. Our minister and church were strongly persuaded by the Lieutenant General Blake and many others to go to New London to settle, and upon that account were persuaded to go to Landgrave Morton's, which was near this place.

"About a week after we went by land to Charleston and were carried by water up to Landgrave Morton's. We, many of us together, went to view the land at New London. After two days, we returned to Landgrave Morton's.

"Mr. Lord called me aside and I had much discourse with him; and when he heard what I had to say concerning Ashley River, and concerning New London, Mr. Lord was wholly of my mind and willing to take up, upon those conditions that we discoursed about, at Ashley River, which conditions were kept private between two or three of us. When I sought earnestly to God

for wisdom and counsel, God was gracious to me; for which I have great cause to praise His name, as well as for many other signal mercies. We kept something secret from others, which was greatly for our benefit.

"We came from there to Mr. Curtis', and from there to Mr. Gilboston's. We were very kindly entertained at every place where we came. We heard of some of those that came from New England that had been guilty of gross miscarriages what was a trouble to us, but Mr. Gilboston called me aside and had much discourse with me. Afterwards he told me that he was glad that I came to Carolina, that he had seen me and had opportunity to discourse with me. He told me he was much discouraged to see the illcarriage of those that came from New England, but afterwards he was better satisfied and told me he did think there was a great difference between the persons that came from New England. Though many did manifest their dislike of bad persons that came from New England, yet they were glad of the coming of good persons. We tarried there two or three days, being kindly entertained, and when we came away they gave us provision for our voyage down to Charleston and were very kind to us; from there we came to Gov. Blake's, where we were kindly entertained; and we dined with them, and after some discourse with Governor Blake, we came to Mrs. Cumers', where we lodged all night, being very kindly entertained, next day the people being very kind.

"We had a comfortable voyage down to Charleston, being the 14th of January. The 16th of January was the election day at Charleston. After this Mr. Lord and some of the church came up to Ashley River, and upon the Sabbath after, being the 26th of January, Mr. Lord preached at Mr. Norman's house upon that text in 8th of Romans, 1st verse. There were many that came to hear, of the neighbors round about, and gave diligent attention.

"The second day of February being Sabbath day, Mr. Lord preached at Ashley River upon that text, 1st Peter 3:18. Most of the neighbors came to hear. All the next neighbors and several persons came about ten miles to hear. The sacrament of the Lord's supper was administered that day and two deacons chosen. At this time there was great joy among the good people.

* * * * *

"The first day of February being the last day of the week, and the sacrament to be administered, and many of us to come away on second morning to Charleston to come to New England, we set apart some time in the afternoon to pray unto God, and there was much of the Spirit of God breathing in that ordinance; and when we took our leave of our Christian friends, there were weeping eyes at our departure. We had many a blessing from them."¹

From the above account it appears that Mr. Norman² had gone from Carolina to Dorchester to press the call for a

¹ See Diary.

² Several of this name in Liberty County, doubtless descendants.

minister; that there was only one small vessel (at one time styled a "Brigantine," at another a "Skiff") instead of two, as heretofore believed, there being no necessity for two to carry only nine people; that they embarked Thursday, December 5th, and not 14th, as some others have asserted; that the church was composed of only eight male members, only two of these directly from Dorchester, with the pastor, Rev. Joseph Lord. There being no account of their families, the supposition is, that if they had any, they went back after them as Elder Pratt did. In his diary he gives an account of his return to New England and of a second voyage to Carolina with his family, consisting of his wife, Elizabeth Baker Pratt, and only daughter, Thankful Pratt, sailing from Nantasket, January 18, 1697, and also gives the reason for the prayer-meeting on Saturday afternoon before their communion at Ashley River, February 2nd; that many of them were to go away Monday morning after to Charleston to go to New England. The account also shows that the people of Charleston were expecting them, and that their arrival had awakened considerable enthusiasm, as was evinced by the firing of a salute of about nine guns by the people of the town in honor of the event, an event truly worthy of such enthusiastic demonstration.

CHOICE OF LOCATION.

After spending a few weeks in examining the claims of different places, especially New London (now Wilton) and the Ashley River, they decided upon the latter, and settled upon the bank of said river, and named the place Dorchester, after the place from whence they had come.

The place thus selected was immediately up the river some eighteen miles from Charleston, near the head of tide-water, the land low and swampy, and yet dotted with dry oak and hickory hammocks, which were easily cultivated and productive. The country generally in a state of wild forests, yet doubtless with an occasional settler. This we infer from the fact that it was directly up a stream navigable for small crafts, and only eighteen miles from Charleston, which had

then been settled for sixteen years, and the principal commercial centre of the province, taken in connection with Elder Pratt's statement about the "next neighbors," and "people coming from ten miles" to the communion service. Still, after all, the settlers must have been very sparse, their principal neighbors being the Stonos and Westoes, tribes of Indians.

The colony reached Charleston Friday, December 20, 1695. It was not until January 14, 1696, that they decided upon the locality for their settlement. On Sabbath, January 26th, Mr. Lord preached his first sermon at the place selected for the church building, and held his first communion under the branches of a large oak which stood near by, which was standing in 1849, but since fallen and gone to decay. At the time of this communion two deacons were chosen, their names not given. It was a time of great rejoicing. The prayer-meeting held on Saturday afternoon before, in view of the fact that several of them expected to leave on Monday morning for New England (probably for their families as already hinted), and the parting scenes at its close, when so many eyes were weeping, and hearts giving utterances to the richest benedictions, all showed that to be a most memorable occasion. The following is the brief account of it which we find in the records of the Dorchester, Mass., church:

"February 2, 1696, then was the first sacrament of ye Lord's supper that ever was celebrated in Carolina. Eight persons received (the communion) such as were of ye church by virtue of communion of churches; and there was great joy among the good people of Carolina, and many thanksgivings to the Lord. The good Lord prosper their undertakings for His own glory and the good of souls, for the Lord Jesus Christ's sake. Amen."¹

CAROLINA CHURCH.

Concerning the life, growth, development, and general history of the Carolina church, we have very little reliable, definite knowledge. We know the names of the regular ministers and general terms of office, but who were the deacons, and names, or precise number of members, we have no

1. Pub. Rec. P. 109.

means of determining, as the records of the old church seem hopelessly lost, and the records of the Midway church only give a list of some forty families that emigrated to that place, without even specifying which were members and which were not. The records of the Dorchester, Mass., church, show, that in addition to the eight covenanting members already mentioned, eight others were dismissed from said church to the Carolina church on Nov. 1, 1696, viz: Deacon Sumner's wife and family, and his brother, Samuel Sumner, with his wife and family, with Peter O. Kelley's wife and six children.^a From Pratt's Diary we learn also that "Job Chamberlain and his wife, Joanna, Joanna Way, and Mary Way, all of Dr. Mathers' church, became members." There might have been others, but these are all I have been able to identify with Mr. Lord's church in its early beginning. The eight above mentioned, added to the original eight, make a total of sixteen members, of whom Increase Sumner was a Deacon, and William Pratt an Elder.^b There were doubtless others added from time to time from their old homes in Massachusetts, as well as other sections, for, in looking over the early settlers of the Massachusetts colony, I see a number of Liberty county names, showing that in all probability, many of the early Dorchester settlers came from New England. I seriously doubt, however, if there could, at any time, have been in the Carolina church over one hundred members, as would appear first, from the small size of the church building; second, from the rather discouraging letter^c of Mr. Lord to Judge Sewall, of Boston, dated March 25, 1706; third and lastly, from the statement of Mr. Osgood. In a letter to a friend in 1746, he reported a membership of only about seventy. In that letter he says: "About two years ago the number of communicants in our church were but little over thirty; now they are above seventy;"^d and this only six years before the removal to Georgia.

a. Pub. Rec. P, 114.

b. Note. It was customary for the early Congregational churches to have Elders as well as Deacons. See Miller on Ruling Elders.

c. Howe's His. P. 134.

d. Stevens' His., Vol. I, P. 377.

PASTORS.

Their first pastor was *Rev. Joseph Lord*, who came out with the colony from New England. He was of Charleston^w, Mass.; born June 30, 1672; graduated at Harvard College in 1691, and was teaching school in Dorchester, and studying Theology under Rev. John Danforth, at the time of his ordination, October 22, 1695. He remained with this people, as pastor, over twenty years, after which he returned to Massachusetts, and on the 15th day of June, 1720, he was installed pastor of the church in Chatham, where he died June 6, 1748, after preaching to that people twenty-eight years.

Mr. Lord was succeeded by *Rev. Hugh Fisher*, a Presbyterian minister, a member of the old Presbytery of South Carolina. Of him we know very little, except that in the controversy that existed about that time concerning subscription to the confession of Faith, he published a sermon in reply to Rev. Josiah Smith, and taking side in favor of said subscription. The time between the removal of Mr. Lord, 1720, and the settlement of Mr. Osgood, 1735, was fifteen years. How much of this time was occupied by Mr. Fisher, we are unable to say; doubtless the greater portion. Mr. Fisher died at Dorchester, October 6th or 7th, 1734. Dr. Hewatt, in his history, speaks of him as a minister of the church of Scotland. A son of his, James Fisher, was living in Charleston in 1817.^a

Mr. Fisher was succeeded by *Mr. John Osgood*, who was born in Dorchester, S. C., 1710. Received a greater part of his education under Mr. Fisher;^b graduated at Harvard, 1733, he being one of the four mentioned by Ramsay, who were the only ones, native born, that had received a degree from a college, for the first ninety years which followed the settlement of South Carolina;^c ordained at Dorchester, March 24, 1735, and continued pastor until the removal of the colony to Liberty county, and for nineteen years afterwards, he having removed with them in 1754.

a. Howe's His. P. 205.

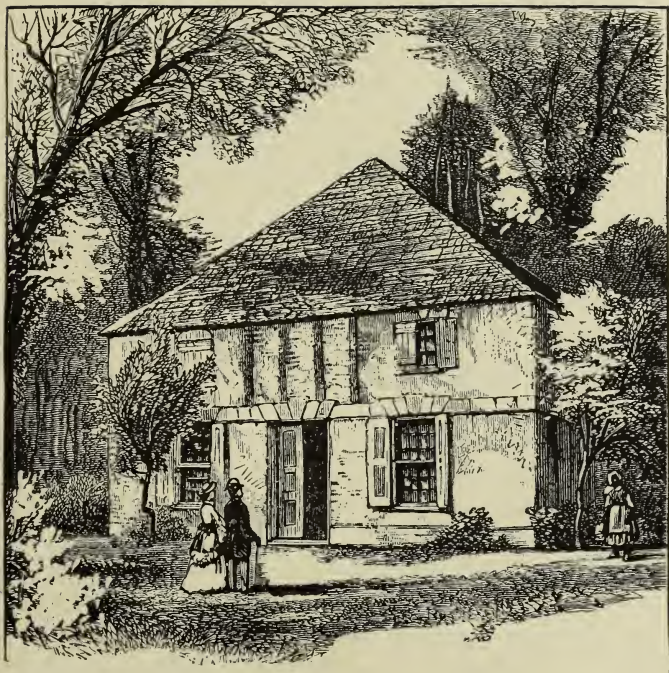
b. Midway Records.

c. Ramsay's His., Vol. II, P. 273.

HOUSE OF WORSHIP.

For a few years after the removal to Carolina the church must have worshiped in a temporary structure, of which, however, we know nothing. About the year 1700, they erected a small but substantial brick structure, about thirty feet square. It was erected on the north side of the wagon road from Charleston, and about one mile outside of the town of Dorchester, on its western side, and perhaps a half mile from the river and not far from Bacon's Bridge. It was located about fifty yards from the road, with entrance facing it, and pulpit in the opposite end, with three doors, and the floor of the aisles laid with clay tiling. It continued to be used as a place of worship after the removal of the colony, by the few families left, as well as by those who came in to occupy the places and homes of those who had emigrated. During the war of the Revolution Dorchester fell into the hands of the British and was occupied as one of their posts. Here Cornwallis had his headquarters while passing. After the battle of Eutaw the British encamped here, but retired before the advance of Gen. Greene. Before leaving, they burned the interior of the church. The walls, however, were left standing. These were refilled in 1794, at which time the organization became Presbyterian,^a and the building occupied by that denomination till a few years past, when the membership removed to Summerville, on the railroad near by, and the building abandoned. Being neglected, the roof fell in, and the earthquake in 1886 threw down the greater portion of the walls, the sounding board, hinges of the pulpit, and the tiling on the floor, having been previously removed to the manse at Summerville and incorporated in that structure, the sounding board being converted into canopies over the parlor doors, the hinges of the pulpit into hooks for the tongs, and the tiling used to adorn the hearth and jams of the chimney.

a. Howe's His. P. 567.



OLD WHITE MEETING-HOUSE,
DORCHESTER, SOUTH CAROLINA.

PRESENT CONDITION.

The writer visited this hallowed, as well historic place in January, 1894, but failed to find absolutely a trace of this once flourishing town. I have seen it stated that Dorchester, with the immediate neighborhood around, comprised a population of 1,800, of which 500 were white. If, by Dorchester, we mean the whole district, we might admit the truth of the statement; but, if confined to the town alone, I am satisfied the estimate is entirely overdrawn. Oldmixon, in his *British Empire*, speaks of it as a "small town, containing about 350 souls."^a Hewatt, in his history, speaking of the towns in Carolina in 1735, says: "None of them, except one (Charleston), merits the smallest notice. Beaufort, Parisburg, Jacksonburg, Dorchester, Camden, and Georgetown, are all inconsiderable villages, having in each twenty, thirty, or at most, forty dwelling houses."^b After the removal of the colony to Georgia, and the ravages of the revolution, the town began to decline. As early as 1788, we find the following in Bishop Asbury's *Journal*: "March 5, 1788, I passed Dorchester, where there are remains of what appears to have been once a considerable town. There are the ruins of an elegant church, and the vestiges of several well built houses,"^c and even these vestiges, with the exception of the tower of the former, are now all gone. On the upper or northwest side, and just across a low swamp, may be seen the remains of the old Dorchester church, familiarly known as the "Old White Meeting House," because when rebuilt it was plastered white on the outside. These remains still stand in a thicket of trees, some fifty yards from the road which it faces. A ditch well filled up, surrounds what appears to have been the old cemetery, though there are graves of more recent date around among the trees, in the rear and on the other side of the building. The only tomb stone to be seen of older date than 1700 is that of Dr. Samuel Stevens and wife, in an enclosed wall of brick, with mon-

a. Oldmixon, P. 513.

b. Hewatt Vol. II P. 289.

c. Howe's His. P. 463.

uments of slate, similar to the earlier ones in the Old Midway Cemetery. The former died April 9, 1760, and the latter, January 12, 1761.

About one mile further down, and on the lower limits of the town, stands the tower of the old Episcopal church alluded to above, and all that is left of it, and itself rapidly going to decay, and bearing date of 1751. The body of the church was erected in 1719-20 and enlarged 1734. This is one of the most beautiful ruins in this country, and reminds one of some of the old Abbey ruins in England. To blunder suddenly upon such a picturesque object in a scope of woods in an old field produces quite a singular impression upon the mind of the beholder.

About two hundred yards off, and with the Ashley still further in the rear, as a background, may be seen the walls of the old Fort, so historic in its memories, and the scene of the military powers of Cornwallis, Marion, Tarlton, McIntosh, and Greene. It was made of concrete one hundred feet long, with walls eight to ten feet high, three feet thick, with two sally ports, the lower commanding the river, and with a magazine in the interior now in ruins. It was built not later than 1719 and repaired in 1778. The walls, built of oyster shells and lime, still remain intact. What memories crowd into the mind of the pilgrim to these sacred shrines! What historic scenes here enacted! But the actors are all gone, and gone forever.

BEECH HILL.

Although we have no distinct statement of the fact, it seems the Dorchester people were not all settled at the same place, but a considerable portion were at a place eight miles distant. When they first commenced occupying this point, we have no means of determining. It seems from the mention of the place in connection with the persons sent to search the land, and the mention of the emigrants to Georgia being from both places, that no small part of the colony lived there, and that it formed a very important part of Mr. Osgood's charge, he preaching there in connection with

Dorchester. Though we have no account of any church organization at that place, still there was a house of worship there, and also a glebe at both places of ninety-five acres each. In 1793 the Presbyterians, after they came into possession had a church edifice there, but no separate organization, as appears from the chartered name, which was "The United Church and Congregation of Dorchester and Beech Hill," they having gathered up the remnants at both places and constituting a united church, the minister preaching alternately at the one place and then at the other.^a

CHAPTER II.

THE REMOVAL.

After a residence at Dorchester of fifty-six years, the colony commenced debating the question of removal. The place was found to be sickly, on account of the low, marshy lands surrounding it; besides, being mostly an agricultural people, they become too much crowded as the population increased, and fearing dispersion, they concluded best to remove. Their reasons for this course are fully stated in their records, which we here quote:

"REASONS FOR REMOVAL."

"Our ancestors, having a greater regard to a compact Settlement and religious Society than future temporal advantages, took up but small tracts of land, many of which, after their decease, being divided amongst their children, reduced them still to smaller, in consequence of which our lands were generally soon worn out. Few had sufficient for the convenient support and Maintenance of their families, and some none at all, nor likely to get any among us. Young people, as they grew up and settled for themselves, were obliged, for want of lands, to move out from us. Dorchester and Beech Hill, the places where we settled, being also a very sickly part of the country, several persons among us, chiefly for these reasons, seemed very anxious to move out from us, and had several times searched for some other place in

a. Howe's His. P. 569

Carolina, but could find none capacious and convenient enough for that purpose; notwithstanding which, the same disposition to remove continuing with several, occasioned some serious reflection on the state and circumstances of this Church, and it was thought probable, that unless some tract of land, suitable for the convenient and compact settlement and support of a congregation, could be found to which we might remove, and settle in a body, the Society would, in a few years at most, be dispersed, so as not to be capable of supporting the Gospel among us, especially if we should lose our present pastor, and (which in that case seems not unlikely) be any considerable time without the administration of Gospel ordinances among us—the only circumstances which at present detains many, otherwise quite inclined to remove from us. Upon these considerations, a removal of the whole Society seemed advisable; and having heard a good character of the lands in Georgia, 'twas thought proper that some should take a journey to that Colony, and search out some place there conveniently for our purpose, which was accordingly performed at several inquisitions, and issued at length in a tolerable satisfaction as to the capacity of the place, and a remove thereupon was more generally concluded on."

FIRST SEARCH.

In accordance with the above determination,

"On Monday, ye 11th of May, anno 1752, three persons of our Society sett off from Beech Hill for Georgia, to view the lands there; and on Thursday, the 16th, arrived at Medway, the place proposed. After a few days' stay, haveing viewed Medway swamp, and approving of it, and heard of large Quantities of good Lands adjoining, they returned home, with an account of what they had heard and seen. Upon which a disposition to remove seemed to encrease among us, tho' opposed by several, and a further search was determined. A petition was also drawn up, and signed by many, to be presented to the Council of Georgia, for a Reserve of a Quantity of Land for us, if approved by the Searchers."

SECOND SEARCH.

"On Monday, ye 15th of June, 1752, five of the said Society sett off for Medway, where they arrived on Thursday, the 25th, and continued their searches till the third of July, and got as good a satisfaction for the time as could be expected, and returned from thence to Savannah with their Petition, and got a Grant of 22,400 acres of land, to be reserved for us eighteen months. From thence they returned home on the fourteenth of July, when people were differently affected with the relation of what they had discovered, and how far they had proceeded. Several used their Endeavours to frustrate the Scheme, notwithstanding which, an Inclination to remove seemed considerably in the Ascendent. Several Persons not included in the former grant were now desirous of joining with us, and a new Petition was

drawn up, to which were affixed the names of thirty persons more, and it was determined that another journey should be made to the place, in order to survey the lands already granted, to petition for more, and to make a further search."

FIRST ATTEMPT AT SETTLEMENT.

"About the beginning of August, 1752, six persons sett off by Land, and on the 10th of the same month, Seven more by water, to survey the Lands, and begin Settlements. Those by land carryed in the petition, and got a grant of nine thousand five hundred and fifty acres more of land, and took a further prospect of the place; but, being disappointed in the coming of the Schooner, which was to have met them at the place, on board of which was most of their provisions and their Negroes, they were obliged to return without effecting much there. On the 12th of September, in the evening, they got on board, in order to return, and on the 14th got down to St. Catherine's Island, from whence they intended to have proceeded the next day to Sea; but Providence, happily for them, ordered them a Disappointment, which kept them some days from their purpose, for on the (15th), while they lay in the harbour, there arose a Hurricane, which was in Carolina the most violent that ever was known since the Settlement of the English there, which in many places left not one tree in twenty standing, and threw down many Buildings. On the 16th, they attempted to put out to sea, but could not, and therefore went within land to Tibi, where, meeting with high winds, they sailed up to Savannah, where several, leaving the vessel, went home by land; the rest, who remained in her, had a tedious, long passage, and were met by a second hurricane before they got home, but were then also in a safe Harbour. In their passage to Georgia, one negro fell overboard, and was drowned, and those who went up by land had two of their horses drowned in their return. These adverse Providences were very discouraging to most, and brought the affaire of our removing to a very considerable stand."

GRANTS OF LAND.

The following are the persons included in the land grants alluded to above:¹

FIRST GRANT, JULY 11, 1752.

John Stevens, Sr.,	500 Acres,	Barock Norman,	500 Acres,
Benjamin Baker,	" "	Daniel Slade,	" "
Parmenas Way,	" "	John Winn,	" "
John Lupton,	" "	Samuel Bacon,	" "
Rev. John Osgood,	" "	Edward Sumner,	" "
Samuel Stevens,	" "	Andrew Way,	" "

¹ See White's His. Col. P. 34.

Richard Spencer,	500 Acres,	Joseph Way,	500 Acres,
William Baker,	" "	William Graves,	" "
Sarah Osgood,	" "	Joseph Norman	" "
Richard Girardeau,	" "	John Stewart,	" "
Samuel Burnley,	" "	Samuel James,	" "
James Way,	" "	Robert Glass,	" "
Edward Way,	" "	Robert Echols,	" "
Joseph Bacon,	" "	Jno. Quarterman,	" "
Jonathan Bacon,	" "	David Russ,	" "
John Norman,	" "	William Lupton,	" "
Nathaniel Way,	" "	Richard Baker,	" "
Richard Woodcraft,	" "	Jno. Stevens, Jr.,	" "
John Mitchell,	" "	Joseph Oswald,	" "
Sarah Mitchell,	" "	Jacob Weston,	" "
John Edwards,	" "	Joshua Clark,	300 "
John Elliott,	" "	For a Glebe,	400 "
		Total,	21,700 Acres.

SECOND GRANT, AUGUST 6, 1752.

Daniel Dunnom,	500 Acres.	James Baker,	300 Acres,
Isaac Dunnom,	" "	Rebecca Quarterman	" "
John Graves,	" "	Joseph Stevens,	250 "
Palmer Goulding,	" "	Thomas Stevens	" "
Joseph Massey,	" "	Joseph Bacon, Jr.,	" "
Thos. Stephens, Jr.,	" "	Jno. Wheeler,	200 "
Isaac Bradwell,	" "	Joseph Baker,	" "
N. Bradwell,	" "	Thomas Way, Jr.,	" "
James Christie,	" "	John Shave,	" "
Hugh Dowse,	" "	John Churchell,	" "
Elizabeth Simmons,	" "	Moses Way,	" "
Peter Goulding,	400 "	Daniel Cannon,	" "
Elizabeth Baker,	" "	Joseph Winn,	" "
William Chapman,	300 "	John Gorton,	100 "
		Total,	9,650 Acres. ¹

THE FIRST SETTLEMENT.

On the sixth of December, 1752, Mr. Benjamin Baker and family and Mr. Samuel Bacon and family arrived and commenced a settlement. Mrs. Baker died the day after their arrival, which must have cast quite a gloom over the enterprise.

¹ 31,950 acres in all. The church records say 32,550. Not having the colonial records before me, I am unable to point out the source of the discrepancy.

THOSE WHO FOLLOWED.

On March 24th, of the following year, Mr. Parmenas Way and family arrived, and from the records appears to be the only family that arrived that year. During the next year (1754), seventeen families, including that of the pastor, and two single men. The two single men were John Quarterman, Jr., and Moses Way. Those having families were John Stevens, Richard Spencer, Richard Baker, Josiah Osgood, Samuel Way, John Elliott, John Quarterman, Rev. John Osgood, Sarah Mitchell, John Mitchell, Samuel Burnley, Edward Way, Edward Sumner, William Baker, John Shave, Nathaniel Way, Benjamin Andrew. Three of these families, viz., that of John and Sarah Mitchell and Benjamin Andrew, were from Pon Pon.¹ In 1755, six families and two single men arrived. The families were John Gorton, John Winn, John Lupton, Joseph Bacon, Andrew Way, Isaac Girardeau. The two single men were Thomas Peacock, of Charleston, and Joseph Massey, of Pon Pon. Five families in 1756; those of William Graves, John Stewart, Sr., John Stewart, Jr., John Graves, and Daniel Dunnom. The next year, 1757, but one family came, Richard Girardeau. In 1758, Samuel Jeans and family, James Andrew and family, and (Mrs.) Lydia Saunders. In 1771, the three families of Jonathan Bacon, William Norman, and Isham Andrews, making in all, as given in the church book, a total of thirty-eight families and five single persons. The Colonial Records, on the other hand, show that there were seventy-one applications and allotments of land under the different dates of July 11, and August 6, 1752;² and this, too, agreeing with the statement of Mr. James Habersham, in his letter to Mr. Martyn, secretary of the trustees, in which he states that application had been made and lands granted already to forty-three families, of whom two hundred and three were whites, and three hundred and seventy-eight blacks; and that a second application had just been made for twenty-eight more families, of whom seventy-seven were whites, and two hundred

1 Pon Pon is the Indian name for the lower portion of the Edisto river.

2 White's His. Col. P., 34.

and eighty blacks, making a total of seventy-one families, with two hundred and eighty whites, and five hundred and thirty-six blacks; eight hundred and sixteen in all.¹ Why the church records fail to mention so many of these—whether they declined to remove, or whether an omission simply on the part of the clerk, or for the reason that they were not sufficiently identified with the church and society, we are unable to say.

In addition to the above, other settlers came, from time to time, from Dorchester and other places, as their names afterwards appear on the records. There were also a few families who had already located here and there in the district. For the town of Savannah had been laid off some twenty years before by Oglethorpe, in 1733. The land between the Savannah and Altamaha rivers, with the islands from Tybee to St. Simons, with the exception of St. Catharine, Ossabaw, and Sapelo, had been ceded by Tomochichi. A road opened by Oglethorpe, from Savannah to Darien, under the direction of Captain Hugh Mackay, assisted by Tomochichi's Indian guides, and a fort named Argyle, after the Duke of Argyle, built and garrisoned soon after the establishment of the colony, upon the Ogeechee river, only sixteen miles distant; and ten families located there to till the soil. It is therefore natural to infer that there would be found here and there a few adventurers, at least, who had settled in different parts of the district, especially on the water courses, before the arrival of the Midway people. Hence we find that the Midway district was represented by Audley Maxwell in the Colonial Assembly, which met at Savannah in 1751, the year before the arrival of any of the Dorchester people. It has been estimated that after the full establishment of the colony, there were as many as three hundred and fifty whites and one thousand five hundred negroes, strictly connected and thoroughly identified with the Midway people.²

1 White's His. Col. P. 516.

2 Jones' His. Vol. I P. 493.

STATE OF THE PROVINCE.

This removal into Georgia commenced just twenty years after the settlement of Oglethorpe. It was the sixth and last colony of any size that entered the Province.

The first colony was that under Oglethorpe, which landed February 1, 1733.

The second was that of the Salzburgers under the leadership of Rev. Messrs. Bolzius and Gronau, who came March 12, 1734, and settled first at Old Ebenezer, about twenty miles above Savannah.

The third was a colony of Moravians, under the leadership of Rev. Gottlieb Spangenburg, who settled between Savannah and the Salzsburgers in the early spring of 1735. These remained till the breaking out of the Spanish war, when the most of them removed to Pennsylvania, not believing in war.

The fourth was that of the Scottish Highlanders with John McIntosh Mohr as leader of the clan, with the Dunbars, Baillies, Cuthberts, and others, who settled at New Inverness, now Darien, on the Altamaha river, Jan. 1736, bringing with them the Rev. John McLeod as their minister, who remained as pastor till the fall of 1741, when he removed to Edisto, South Carolina.

The fifth colony was the second band of Salzburgers and Moravians, known as the "great embarkation," coming over and landing at Savannah February 8, 1736, and bringing with them the Wesleys, John and Charles, Oglethorpe also accompanying them.

The sixth and last colony moving in, and not until eighteen years after the others, was the Dorchester people, who occupied the middle country between Savannah and Darien.

For quite a number of years before their coming the affairs of the Province were in a deplorable condition. George II had granted in 1732 a charter, placing the government in the hands of twenty-one trustees residing in London. At an early day they forbade the introduction of rum and negro slaves. They also sought to engraft upon the Prov-

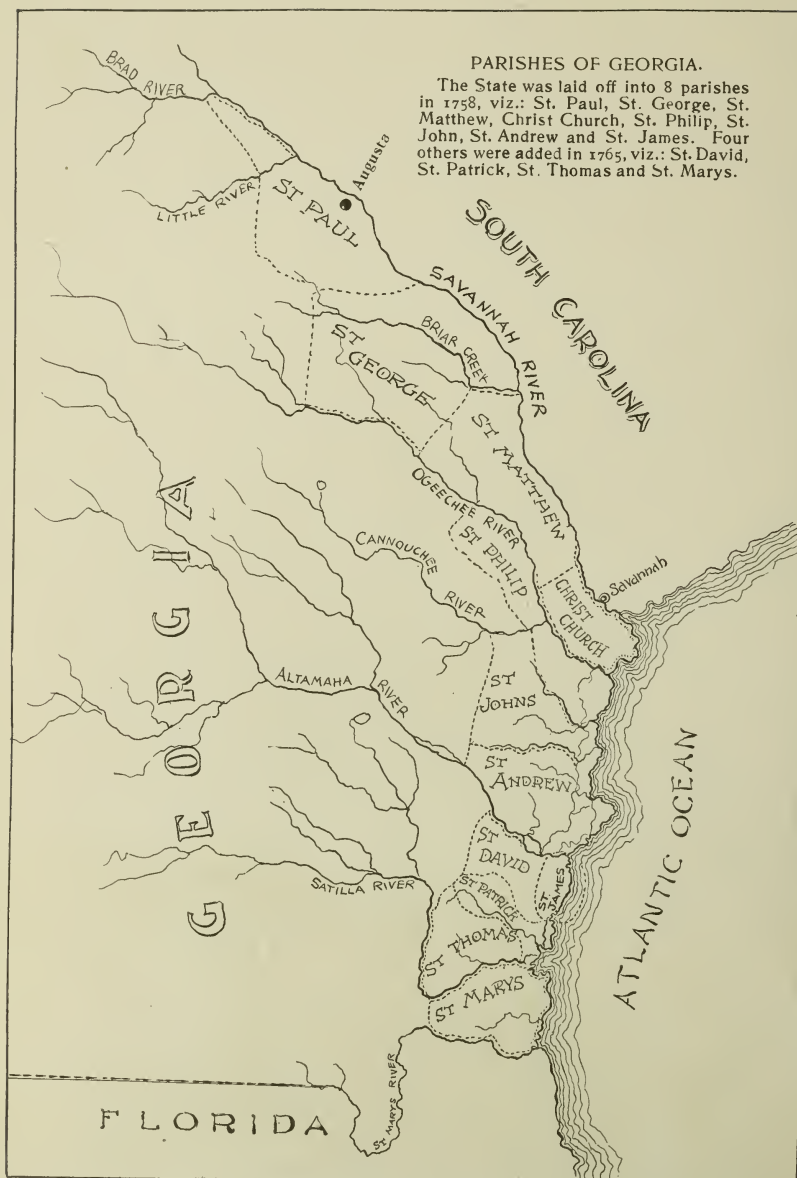
ince some of the old entailment laws of England, confining the title to land to the male issue, and throwing so many restrictions around its tenure and alienation as to make it in many instances reversionary to the crown. These restrictions excited a great deal of opposition, as appears from the many published pamphlets of the times, and notably one by Pat Tailfer, Douglass and others, in which they held that these things were the cause of the decline, and in which they demanded a change in the law regulating the tenure of land, and also the abolition of the laws forbidding rum and slaves, as they said that every one knew that the water on the coast needed "qualifying" to render it fit for use, and further that the prohibition of slaves placed the people of the Province under great disadvantage, as it was impossible for them to compete with the slave labor of Carolina. Yielding to the pressure, the trustees in 1742 allowed the selling of rum, and in 1749 the introduction of slaves; in the meanwhile also changing the mode of conveyance and tenure of land, making the title absolute in fee simple.

These alleged barriers being out of the way, especially the last, the spirit of immigration revived, and settlers again began coming in from the older states, and the population which had remained stationary, if not actually diminished, commenced to grow; the settlements extending from Savannah along the coast as far south as Frederica, and up the Savannah river as far as Augusta, which had been laid off as a town as early as 1735, it having been for some time before, a trading post with the Cherokee Indians, by the people of Carolina.

In 1752, after twenty years' management and control, the trustees becoming tired, if not discouraged, surrendered their charter, and the Province became part of the Royal government, and was placed under the control of the Board of Trade and Plantations, who proposed a form of government which was accepted by the Crown; and upon nomination of the Lord's Commissioners, Captain John Reynolds, of the Royal Navy, was, on the 6th of August, 1754, appointed governor. He landed at Savannah Oct. 29, 1754. It was during this year that the most of the Dorchester col-

PARISHES OF GEORGIA.

The State was laid off into 8 parishes in 1758, viz.: St. Paul, St. George, St. Matthew, Christ Church, St. Philip, St. John, St. Andrew and St. James. Four others were added in 1765, viz.: St. David, St. Patrick, St. Thomas and St. Marys.



ony came over to Georgia. Hence the following inscription we find in their Record Book: "On the 4th of Nov., 1754, we first heard of the arrival of his excellency, John Reynolds, Esquire, our first governor."

The population of the Province at the time of the arrival of these people was estimated at 2,381 whites and 1,066 blacks. Total, 3,447. (Jones' History, page 460.)

THE PLACE THEY SETTLED.

The colony settled upon a tract of land between the Medway and Newport rivers, and upon the headwaters of those streams, in what was afterwards designated as the parish of St. Johns, and still later as the county of Liberty, and some ten miles from the sea-coast islands. Their settlements being located upon and within easy reach of the road from Savannah to the Altamaha, and originally extending neither to the piney woods on the west, nor the salt marsh on the east. The place they settled, like all the lands contiguous, was low and swampy, with occasional knolls high and dry, in the midst of low malarial swamps with long moss and stagnant pools. The section embraced the portion where fresh and salt water meet in contest for supremacy, which is always unhealthy. The general culture of rice at first, with its attendant system of canals and ditches, dams and back-waters, only added to its sickness, and which so soon rendered necessary the location of "Retreats" for the temporary residence of the families during the unhealthy months of summer and fall.

NAME OF THE CHURCH.

It seems that at first no name was given either to the church or community. They were known simply as "settlers on Medway and Newport rivers," and their house of worship only known as the "Meeting House." As the river was named Medway, and the district soon became familiarly known as the "Midway District," the church and community were sometimes called by the one and sometimes by the other. Hence there has always been a diversity of opin-

ion as to the true spelling and pronunciation of the name, and a similar diversity in the practice of different writers, and even on the tomb-stones, it being put sometimes one way and sometimes the other.

On the original map of William DeBrahm, published by an act of Parliament, by T. Jeffries in London, October 30, 1757, a copy of which is in the Savannah Historical Society Library, the name of the river is Medway, and so spelled. So on the map by William Faden, published in 1780, by authority of the state legislature of Georgia, the name is Medway. It is also so spelled in the letters of Sir James Wright. His. Coll., Vol. III, P. 161. So Bartram, in his travels 1773, speaks of the "branches of Medway and Newport rivers," and also of leaving Sunbury and going in company with several of its polite inhabitants to the Medway meeting house, (pp. 9 and 10.) McCall, in his history, speaks of the church as Medway, though of the district as Midway. So Sherwood in his Gazetteer, White in his Historical Collections, and Arthur and Carpenter in their history, say Medway. So Jones, in his *Dead Towns of Georgia*, says that "on the only plan of Sunbury he had been able to procure," "the name was written Medway."

On the other hand, DeBrahm, in his history, written 1798, says Midway. The church was incorporated in 1789 under the name of Midway. Dr. Holmes, one of the earlier pastors of the church, in his Annals, says Midway. Although Dr. Jedidiah Morse, who was also minister at the same time for awhile, says in his Gazetteer, "Medway or Midway." In the Record Book at the State Archives, where the deeds to lands were recorded in 1756, with one or two exceptions it is always "Midway District." And when we go to the Church Records, the first and oldest volume says Midway, but in the second, which is a copy made in 1791, we find it at first Medway, but in later years Midway.

Of the two sets of opinion the advocates of the one claim that the church was named after the river, and therefore should be called Medway. The advocates of the other maintain that the church was named after the district, and the district was so named on account of its central position in

the colony, and that the district was so called and so known before the settlement of the Midway people as evinced from the fact that the district was represented in the Colonial Assembly which met in Savannah January 15, 1751, by Audley Maxwell, who was reported from the "Midway district," and that was the year before the first arrival of any of the colonists; and furthermore that as the church was located on the road which had been opened, and half way between Savannah and New Inverness and thirty miles from either, at the intersection of the Sunbury road, which being half way, furnished a camping ground for travelers and soldiers, there being at one time an encampment of soldiers there.

That the river was named Medway, the evidence all goes to show. Was the district then named after the river?

In 1741, by order of the trustees, the province of Georgia was thrown into two counties, one called Savannah, embracing all the territory north of Darien, the other Frederica, embracing the Altamaha settlement and the island of St. Simon. Ten years later we find the state divided into eleven districts, represented in the Colonial Assembly at Savannah in 1751, viz.: Savannah, Augusta, Ebenezer, Abercorn and Goshen, Joseph's Town, Vernonburg, Acton, Little Ogeechee, Skidaway, Midway, Darien. After the most diligent search I have never been able to find out when or by whom this division was made. McCall says, Vol. I p. 254: "In 1758, the land which had been acquired from the Indians and *laid off into districts* were formed into eight parishes," but does not tell by whom divided into districts. Neither does Tailfer, DeBraham, Stevens, nor Jones, and I am satisfied the thing was never done, and the term "district" is simply to be understood as a neighborhood or community. This appears from the terms of the warrant for an election to that first assembly, issued by Governor Reynolds, viz.: "That any section or community with ten families would be entitled to one representative." Then we find little settlements close together called districts, as Abercorn, Joseph's Town, Goshen, Vernonburg, Acton, etc., which utterly preclude the idea of the land being divided into districts. Fur-

thermore, we find that when these so-called districts were afterwards, in 1758, made into eight parishes a different enumeration obtained, without any account whatever of any change ever being made, except as the population changed. I must therefore believe that the term "district" is used simply in the sense of neighborhood, and named after some prominent object, as "Ogeechee," "Acton," "Vernonburg," and sometimes, as in the land office in Atlanta, as "Midway and Newport" conjointly, and then at other times separately, as "Midway district" and "Newport district," or "Midway and Sunbury," or "District of Hardwicke," of which mention is no where else made.

From these statements it is perfectly obvious that the Midway district represented by Audley Maxwell in the Colonial Assembly in 1751, was simply the country on both sides of the Medway river, being so designated by the name of the river just as the district Ogeechee or Newport. If then the river was Medway it was the district or neighborhood of Medway; if Midway, then the district or neighborhood of Midway.

But the river was not Midway, as the old maps show, nor yet was there any reason why it should be so called. It was Midway between no two places. The probability is that it was named Medway after the river of the same name in England in perpetuation of old memories. If the river and adjacent country on both sides should be called the district or neighborhood of Medway, it would seem very strange that the same neighborhood and people only a few miles distant should be called the Midway district, and for a different reason.

My own opinion is that the district or neighborhood was named after the river, which was not named Midway, because of any equidistance between any two points, but Medway after the river of that name in England, and which soon degenerated into the more common and familiar name of Midway, and the church and community soon becoming known by the degenerated appellation, the idea of equidistance being an afterthought. It is a very easy matter to account for Midway coming out of Medway, but impossible

to explain how to get Medway out of Midway. No matter, however, what the real name at first, for several generations the church has been familiarly known as the Midway church, and I have so written it both here and in the published records.

CHAPTER III.

ORGANIZATION.

MEETING AT THE LOG HOUSE.

Soon after the arrival of the families in 1754, a log house was erected for religious worship, services being held at private houses for four preceding Sabbaths.¹ The first sermon in said house was preached June 7th and the first communion held September 8th. On the 20th of August of this year, they held a meeting at that place for the purpose of forming a covenant and subscribing to the same, and also considering the propriety of putting up a more substantial and commodious house of worship.

ORGANIZATION OF THE SOCIETY.

In order to understand what follows, it is necessary to bear in mind that this church was of the Congregational or Independent form. According to the genius of this organization the government consists of two co-ordinate branches, viz.: the church and the society; the former consisting of the male communing members, the latter of all males who

1. Mallard's account.

would subscribe to certain articles of incorporation, whether communing members or not. All required of those who would be members of the society was that they would pledge themselves to aid in the support of the minister and ordinances of religion, and attend the annual meetings. To the former was given the spiritual government and management of the church; to the latter was entrusted the management of all its temporal affairs. The Session consisting of all the male members of the church, received and dismissed members, and dealt with disorderly ones, whilst the society at its annual meetings arranged for the call and support of the minister, the construction and preservation of the meeting house, and managed all the temporalities of the church. In the call of the minister, however, the church members were entitled to two votes. At each annual meeting the pastor and clerk were elected, and also a board or executive committee termed "select men," to whom the execution of important matters were usually entrusted.

At the above mentioned meeting, articles of incorporation were adopted and presented for signatures. Who were then present and how many signed said articles *at that time*, we have no means of determining. We have the names of all the subscribers from first to last, but as the dates of the several signatures are not given, it is simply impossible to tell how many, or who were original signers. The society has, during the entire period of the church's existence, and even since, down to the present time, had its annual and occasional or called meetings. The account of these meetings is full and complete, contained in two manuscript volumes, one of which I have had recently published.

ARTICLES OF INCORPORATION.

Below we give the articles of incorporation referred to above, together with all the subscribers thereto till the year 1865, when the society ceased to hold its meetings, leaving the account of its reorganization in 1887 and those who have since subscribed, for a future page.

ARTICLES AND RULES OF INCORPORATION AGREED UPON BY A SOCIETY
SETTLED UPON MIDWAY AND NEWPORT IN GEORGIA,

28th OF AUGUST, 1754.

We, the subscribers, settled on Midway and Newport in Georgia; being sensible of the advantages of good order and social agreement, among any people, both for their Civil and Religious Benefit; and especially its necessity among us as a Christian Society, being mostly a dissenting or congregational church, that doth not ordinarily come under all the privileges of the establishment; and being willing to lay a foundation by the Blessing of God of peace and harmony among ourselves, and inoffensiveness to all our neighbors, and considering the necessity of forming ourselves into a corporation, by some certain and explicit rules and covenants, in order to obtain these good ends proposed; do accordingly come under the following articles of agreement, jointly among and with each other:

I. We promise that we will each of us cheerfully contribute a reasonable part, according to our ability and circumstances, for the support of a standing Ministry of the Gospel and its ordinances among us, viz: By assisting in the building or necessary repairs of a meeting house or place of public worship; and raising a suitable salary for such Minister or Ministers as shall at any time be chosen and settled among us, or any other expenses that may be needfull for the due support and comfortable enjoyment of Gospel Ordinances.

II In order to do this, and for the better management of our public affairs we agree to meet annually at our usual Place of Meeting for Public Worship on the second Wednesday of every March (or if prevented by Rain or otherwise, upon some other day in the same month to be occasionally appointed by such person or persons as shall be deputed thereto) to consult about the necessary business of the Society.

III. We agree that in these, or other occasional meetings (said occasional Meetings being publicly advertised, or notified in our congregations two preceding Sabbaths before the day appointed) every common matter of a Secular Nature shall be determed by a majority of Voices or Votes of such convened persons of the Society, who according to their circumstances and capacities, both have been, and continue to be, supporters of, and attenders on a Gospel Ministry among us, and who are agreeable to these our articles of agreement, members of our Society. But in things more immediately respecting religion, such as judging of the soundness, Orthodoxy and due qualifications of ministers, and consequently in the approbation and choice of such as shall, or may be settled among us, the members of our church in full communion, being also supporters and attenders as above said, shall have a double vote.

IV. We agree to choose annually, three or more Select Men, immediately to manage our Public Business, according to the instructions, powers, restrictions that shall be given them by the Society.

V. We agree that we will annually choose a Clerk, being a member of the Church in full communion, whose business shall be to keep an exact Record

of our determinations and accounts of things secular, in our annual or occasional meetings; and also a Church Book or Record of the Acts and proceedings of the Church of things of a Religious Nature; and furthermore, a record of births, baptisms, marriages that shall be within our Society, and any other memorable events that may be usefull to be transmitted to posterity, in Distinct Books provided by the Society; and that a reasonable consideration be annually allowed to said clerk for his trouble.

VI. Finally, that these Articles may be a standing rule and bond of our Constitution, we agree that they be proposed to our children as they grow up to a capacity of being members and supports of our Society, and to such other persons as may from time to time be disposed and admitted incorporate with us; to be also signed by them, and that no person be deemed a member of our Society, so as to have a vote or voice in determining and manageing our Social Affairs, that doth not also join with us in observing this our agreement, and in Testimony thereof, signing these articles when proposed to them.

Josiah Osgood, Sen'r,
William Graves,
John Baker, Sen'r,
William Baker, Sen'r,
William Quarterman,
John Bacon,
Thomas Bacon,
Robert Quarterman,
Thomas Stephens,
Benjamin Baker,
Benjamin Andrew,
Parmenas Way,
Audley Maxwell,
John Winn, Sen'r,
John Winn, Jun'r,
John Stacy,
John Stevens,
Gideon Dowse,
John Elliott,
William Norman,
William Baker, Jun'r,
John Goulding,
Thomas Baker,
Samuel Stevens,
Samuel Saltus,
John Mitchell,
Moses Way,
Thomas Way,
Joseph Andrew,
John Baker, B,*

Samuel Burnley,
Edward Sumner.
James Stuart,
Thomas Sumner,
Thomas Quarterman,
Joseph Stevens,
Nathan Taylor,
Isham Andrews.
Edward Way,
James Maxwell,
Richard Baker,
David Anderson,
Peter Winn,
Abraham Lewis,
Jacob Lewis,
Judah Lewis,
William Bacon,
Joseph Baker,
Edward Ball,
William Baker, B.
Edward Sumner,
Daniel Roberts,
Jonathan Bacon,
John Way,
Elijah Lewis,
Joseph McGowen,
Lazarus Mallard,
John Norman,
Joseph Oswald
Samuel Baker,

William Way,
Joseph Way, Sen'r,
Nathaniel Baker,
John Andrew,
John Whitehead,
Thomas Graves,
William Bacon,
John Peacock,
Robert Sallet,
James Girardeau,
Joseph Law,
Thomas Bradwell,
Phillip Low,
Daniel Stewart,
James Wilson,
Will H. Cassels,
John Lambright,
John Quarterman,
John Mitchell, Jun'r,
George Law,
William Denney,
Thos. H. Oswald,
Josiah Bacon,
Thomas Peacock,
Henry Wood,
William Bacon,
Joseph Quarterman.
Jonathan Bacon,
Richard Girardeau,
John Way,

* We frequently meet in the Records of the church and even of the county courts, with the letters B and R after the name of John and William Baker. As there were two of these names, one John, the son of John, and another the son of Benjamin; and one William, the son of Benjamin, and another the son of Richard, these letters were used to distinguish them. Thus John Baker B, or William Baker B, was the son of Benjamin, whilst William Baker R was the son of Richard Baker.

William Goulding,	J. Fabian,	Thos. Sheppard,
James Stacy.	Jacob Wood,	Thos. Baker, jun'r,
William Baker, R,	Robert Oswald,	James Moore,
Thos. Burnley,	Jas. A. Cole,	Robert Stacy,
Royal Spry,	Joseph Way, jun'r,	Sam'l Lewis,
Thos. Quarterman,	James Graham,	Benjamin B. Winn,
John Lambert,	John Shave,	Jno. Stewart,
William Girardeau,	George Hughes,	Joseph Norman,
John B. Ruston,	Wm. Spencer,	Daniel Miller,
Samuel Bird,	Thos. Sheparl,	R. H. Baker,
David Duncan,	Dan'l Sillavant,	Robert Sallet,
Thos. Goulding,	Lathrop Holmes.	John Winn,
Joseph Plummer,	Edward Stevens.	Oliver Stevens,
Jas. McCollough,	Jno. Bacon,	Benjamin Mell,
Jonathan Scarth,	Jas. Holmes,	Richard Quarterman,
William Shepard,	Joel Walker,	James Mell,
James Wood,	Richard Norman,	Robert Quarterman,
John Stacy,	John Osgood,	John Martin,
Audley Maxwell,	Wm. Girardeau,	John Dunwoody,
John P. Mann,	Francis Ross.	Edmund Bacon,
Artemas Baker,	Elijah Baker,	Peter F. Winn,
Mathew Bennett.	John Fulton,	Jesse Ham,
Palmer Goulding,	John Way, jun'r,	Joseph Wilson.
Phillip Wooters,	Thos. Cox,	Thomas Goulding,
Robert Iverson,	Thos. Mell,	Samu'l Dowse,
Francis Wells,	Jesse Warren,	Wm. McGowen,
John Winn,	M. Andrews,	William Wilson,
Samuel Spencer.	Sam'l Jones,	Jno. Kell,
Elias Cassels,	Josiah Osgood, jun'r,	L. Le Conte,
Gideon Dowse,	P. H. Wilkins,	John Wm. Wilkins,
Joseph Law, Jun'r,	Liberty Holmes,	J. O. Baker,
Joseph Winn,	John Mell,	Wm. F. Ladson,
William Stacy,	John S. Quarterman,	Wm. Roberts,
Benjamin Smallwood,	Wm. Lambright,	Alex'n Martin,
John Bettis,	Zak Gaulden,	Kinla Keep,
Wm. Plowden,	John Mallard,	Uriah Wilcox.
Jno. Jones,	Jonathan B. Bacon,	Nath'l Law,
John Warren,	Hugh McCollough,	Morgan Ward,
Will. West,	Thos. Mallard,	Peter J. Goulding,
William J. Baker,	William Fleming,	Jno. Stevens,
William Sillavant,	Thos. Baker,	James Lambright,
Daniel Sillavant,	Joseph Bacon,	Daniel McL. Stewart,
James James,	Josiah Osgood, jun'r,	Thos. S. Winn.
Jas. Witherspoon,	John Osgood, jun'r,	Jos. E. Morris,
Simon Fraser,	John Sheppard,	Ad. Alexander,
William Way,	Thomas Baker,	C. Hines,
John Foster,	Thomas Stevens, jun'r,	Jos. Jones,
James Carter,	William Mell,	Nathaniel Varnedoe,
Wm. Willson,	Sam'l J. Axson.	Donald Fraser,
John Robarts.	John I. Baker,	Thomas H. Oswald,
John Croft,	John Elliott,	John Coke,
James M. Stuart,	Thos. Bacon, Jun'r,	H. C. Baker,
Sam'l Stevens,	James Robarts,	T. M. Kallender,
Benj'n Raynes,	Ben Baker,	Moses Way,
James Wilkins,	John McGowen.	Jno. Maxwell,
Joseph Stevens,	Sam'l Sanders,	William Fraser,
John Couper,	Wm. N. Way,	Sam'l Jones, jr.,
J. LeConte,	Wm. McGowen,	Jas. S. Bradwell,
Wm. Norman,	William Baker.	William H. Mell.

Wm. Anderson,	W. B. Fleming,	Jas. D. Stevens,
Matthew Bennett,	Joseph F. McGowen,	H. M. Stevens,
William Norman,	Geo. W. Walthour,	B. B. King,
Joseph Quarterman,	Robert Q. Andrews,	J. C. Wilkins,
William Thomson,	William Spencer,	C. H. Heywood,
J. D. Hathaway,	John B. Mallard,	Irwin Rahn,
John Way, jr.,	Jno. S. Law,	Abiel Winn,
Moses W. Way,	James McIntosh,	Wm. W. Winn,
Edward Way,	Samuel Spencer	C. S. Mallard,
Wm. W. Baker,	Ezra Stacy,	Jos. R. Bacon,
James Wilson,	P. W. Fleming,	John Mallard,
Benj. Mell, jun'r,	W. M. Maxwell,	Henry Way,
Thos. McL. Stone,	J. H. Hardee,	R. Y. Quarterman,
Simon Fraser,	Thos. G. Way,	Jos. W. Roberts,
Samuel Jones,	Q. Way,	John E. Fraser,
Josiah Goodson,	Samuel Way,	Ch. B. Jones,
B. A. Busby,	James S. McCollough,	Henry H. Jones,
W. E. W. Quarterman,	Wm. S. Baker,	E. K. Delegal,
Jno. Girardeau,	J. W. Quarterman,	J. Wilson Winn,
R. C. McConnell,	James S. Bullock,	A. Wilkins,
W. P. McConnell,	J. M. B. Harden,	B. W. Allen,
William Jones,	W. Maxwell,	E. L. Winn,
John W. Stacy,	W. G. Martin,	William S. Norman,
Jo. Hargreaves,	Chas. C. Jones,	E. H. Wright,
Robert McIntosh,	John S. Norman,	J. Thiess,
Robert Laing,	Artemas Baker,	J. B. Way,
R. F. Baker,	Wm. Le Conte,	L. L. Varnedoe,
Eugene Bacon,	Thos. Q. Cassels,	John Cassels,
William Osgood,	Charles W. West,	N. L. Barnard,
W. P. Girardeau,	John E. Mann,	W. L. Walthour,
William L. Baker,	S. A. Fraser,	I. N. Miller,
Henry N. Butler,	James S. McCollough,	R. F. Jones,
M. L. Jones,	S. S. Moody,	J. E. Baker,
Thos. J. Shepard,	S. M. Varnedoe,	W. J. Fulton,
Robt. Laing,	Thos. Mallard,	R. Harris,
Robert P. Burton,	Thos. W. Fleming,	R. A. Varnedoe,
A. Maybank,	John S. Fleming,	J. S. Cosby,

CHURCH ORGANIZATION.

It is very much to be regretted that we are unable to say as much concerning the organization of the church as of the society. Of the former, we have no account whatever. Indeed it seems to have been no new organization at all, but simply a transfer or continuation of the Carolina church, with its officers and members. Hence we find no mention of pastor, deacons, or elders at the first meeting; no mention of election of select men or clerk. At the second annual meeting, in 1755, it was voted that Mr. Benjamin Baker be continued clerk, and Messrs. John Stevens, John Elliott, William Baker and Parmenas Way, be continued select men.

The first direct intimation in the Midway Records of the existence of a church is the mention of the administration of the sacrament of the supper and the reception of certain members into its communion. We know who was the pastor, the clerk and the select men, but who the original members, we are left largely to conjecture. These, together with the account of the organization, might have been upon the first leaves of the Record, quite a number of which are now lost. This much, however, might be said to the contrary, that in the paged Index to the volume which we now have, nothing is said about those things there. It might be that the organization of the society was considered sufficient, especially as there seems to be a mixing up at times of spiritual and temporal things in the proceedings of the society; they, in many instances, considering questions pertaining solely to the spiritual life of the church. If we only had the records of the Carolina church, this deficiency could easily be supplied. But we have no account of them even after the most diligent search. As we have a list of all who have ever joined, a list of the members in 1776, and also the baptisms of the children, and the names of parents, by a comparison and computation we can somewhat approximate to the number, and no doubt give a majority of the names with a tolerable degree of certainty, but after all, it will be but conjecture with regard to quite a number. As the removal of the families continued for several years, I seriously doubt whether the church at any time during the first three years of its existence had a membership of over seventy-five.

DEACONS.

As the first account of an election for deacon was in 1767, the supposition is that there was but one deacon up to that date, viz.: Mr. William Baker, who appears to have been chosen in Carolina. In the Dorchester, Mass., church, there were elders as well as deacons; so in the Carolina church at first, for we have an account of the election of William Pratt as elder, in addition to the election of two deacons. This, as already hinted, was the custom at first in many of the

Congregational churches in this country, and still in England, as in the case of Mr. Spurgeon, who had a board of elders as well as deacons, but the custom has fallen into general desuetude, especially in America. The officers of the Midway church, in addition to the pastor, were deacons, elected by the church, and five "select men" appointed annually by the society. The former were a kind of *quasi* rulers, to assist the pastor in the spiritual oversight of the church, and to distribute the elements on sacramental occasions; and the latter merely an *ad interim* or executive committee to carry out the plans and work of the society.

On the same day that the articles of incorporation were agreed upon and signed, viz.: August 28, 1754, two questions were considered:

LOCATION OF THE MEETING HOUSE.

The first was the question of location of a new meeting house. It was then decided that the house should be erected on Midway neck, on the same spot where the log house then used, stood. This decision was reconsidered at a subsequent meeting, January 12, 1756, when it was determined that the "hill at the cross-paths on the north side of the north branch of Newport swamp be the place of the meeting house," being about three-quarters of a mile further to the west; at which time it was also decided that the size should be forty-four by thirty-six feet, with eighteen feet in the story, pitched roof, hipped at one end and a small steeple at the other, and the house placed on the west side of the road. It was also decided that a vestry house, sixteen by twelve feet should also be built, and for convenience, should first be erected. The object of the vestry was not as in olden times, for the keeping of the vestments and sacerdotal robes of the priest, but used as a place of deposit for the communion tables and benches and of the bier, used on funeral occasions. The writer well remembers the vestry house painted red, and standing on the west side of the main road and south of the graveyard; and still further, with what feelings of awe and alarm he would look upon that bier painted black, usually

kept on the unceiled plates overhead. It was found necessary to modify the above action of location on account of the workmen framing the building with the steeple on the west side; unwilling that the steeple should be on the opposite side from the road, it was resolved that the location of the house should be changed from the west to the east side, the steeple still in the west with the pulpit in the north, it being more comfortable for the minister in the heat of summer. This house was built in 1756, the land being deeded by Mr. John Stevens and his wife, and the contract for sawing the lumber awarded by the select men to Mr. James Maxwell the year before. There being no water or steam saw mills in those days, the work was done by hand with what was then styled a *whipsaw*, the log being placed upon a pen and the saw drawn through it by two men, one above and the other below. The reader can easily imagine what an undertaking it was to saw the lumber for such a structure. The fact that the lumber was in a great measure from cypress trees relieves it somewhat of its difficulty, but after all, quite an undertaking; but these sturdy Christians did not hesitate to do any thing demanded by the claims of religion. The frame was raised September 8, 1756, two years after the contract for sawing. By the beginning of the next year the house, though not finished, was sufficiently advanced for holding services, the first sermon being preached in it January 2, 1757.

ELECTIVE FRANCHISE.

The other question considered at that first meeting was that of the elective franchise—who should be entitled to a vote? According to the articles of agreement, church members were entitled to a double vote in choice of a minister, but some of the subscribers had not yet commenced settlement and become real residents. So it was voted that the privilege should be in proportion to the apparent probability of their coming to live among them, each case being decided upon its own merits. According to this rule, it was decided that Messrs. Joseph Bacon was entitled to a whole

vote, Jonathan Bacon a half, Richard Woodcraft and Isaac Bradwell and Mrs. Rebecca Quarterman, a quarter each. At the same time it was also decided that all minors should be entitled to only one-half vote.

RAISING OF MINISTER'S SALARY.

For the first six years after the establishment of the colony, the method of raising the salary of Mr. Osgood was by subscription, in which "several persons were rated." At the annual meeting in March, 1761, it was decided that the minister's salary should be raised by assessment of the pews. From that time till the end it became the settled policy of the church to raise the salary by renting of the pews.

The plan adopted was not to put up the pews and rent to the highest bidder, for this might not realize a sufficient sum. But to insure the amount, a tax was put upon the several seats, from three pounds up to thirty pounds, according to position and desirability. An important question growing out of this was to decide upon what principle was the choice to be made? At first the right of choice was determined by the amount paid on pastor's salary. Thus he who had paid most would have first choice, and so on, but afterwards it was decided that the thing to determine the right of choice would be the amount of money paid to the building and repairing of the edifice. Hence the necessity of keeping what was known as a "Book of Rights," in which were kept the several amounts paid by different individuals and families.

As this matter of rights was likely to become a thing of barter and sale, and the whole plan open to a variety of abuses, it was soon found necessary to guard against these abuses as well as interpret the scheme by the addition of special rules, such as the following, which were adopted at different times:

"That no person leaving the society shall transfer his right to another, except to such as the church shall approve.

"That no person on his right shall be allowed more room than required by his family, a child under six years of age being entitled to only one-half seat.

“That no person shall be allowed to choose seats on the right of any person not a frequenter of public worship in this place; nor shall any person having a right choose seats in order to dispose of them to other persons.”

The following rule, carrying out the old idea of heredity, was adopted for a while at first: “That the eldest son should enjoy the right of the deceased father, unless he shall order otherwise in his will, provided he shall accommodate the widow during her widowhood, she paying annually her part of the cost.”

On account of dissatisfaction this rule was afterwards amended, so that a man could dispose of his right by will. In case of no will, the right to be equally divided among the heirs. If they could not agree and any one of them reported it to the church, then the church would proceed to settle the case, all parties being required to submit to its arbitration.

There was still another rule, that if any person should be in arrears on the day of choosing seats, he thereby forfeited his right of choice.

Just here it may be added that it was the custom on the day of renting pews for each man to give his note for the amount, in regular legal form, and in several instances, later on, the order was passed authorizing the select men to proceed and collect those of delinquents, by law.

Some of the above regulations may seem to us a little harsh, but we must remember that this people were as one family, in a state of isolation from the rest of the world, with no strangers in their midst to be driven off by their seeming exclusiveness. It was a matter of importance that the seats be controlled by the church. Without the above or similar restrictions outsiders might come in and control the pews to the great detriment of the church. In after years the rights so accumulated as to become under par, and persons finding it cheaper to buy than contribute to the building fund, would resort to this method of increasing their right. The church therefore found it necessary to scale the rights, which was done in 1849, at which time a reduction of seventy-five per cent was made. Two years thereafter the whole scheme of rights was abolished and the seats sold to the highest bidder.

With these restrictions, the plan of renting the pews continued in force through the whole history of the church, and was found to work well with these two decided advantages: First, the pastor's salary was more easily and certainly raised, subscribers feeling the obligation, having given their individual notes; and secondly, better order, as families worshipped together, the children being under the individual eye of the parents.

CHAPTER IV.

PROGRESS OF THE CHURCH TILL THE DISPERSION.

MR. OSGOOD'S MINISTRY.

The church and congregation continued to increase under the ministry of Mr. Osgood, insomuch so that Rev. Archibald Simpson, of Carolina, when passing through on his way to the Altamaha settlement, which people he visited in 1761, expressed astonishment "at the great and beautiful improvement in the Midway settlement, the fine plantations, the large and well finished meeting house, the good public roads, in what seven years before was looked upon as an almost impenetrable swamp."¹

As the result of this steady and continued growth, it was soon found necessary that an addition should be made to the house, "or some method fallen on to make more room therein." The first plan was to "make the gallery commodious for the whites and a shed be made for the negroes."

1. Howe's His. Vol. I P. 317.

Whether this shed was added does not appear, but according to the statement of Mr. John Ashmore to Dr. Jones, for some time the whites had seats in the gallery with the negroes.¹ In 1770, it was resolved that "an aisle be made to the house of twenty-nine by twenty feet, roof porch fashion and hip end." This, however, seems not to have been done till 1772, when it was resolved that the addition should be to the south side with square pews, "instead of long ones with seats only in the back parts."

In addition to the gradual influx of emigrants from Carolina and elsewhere, which added more to the population than the natural increase, the record showing nearly as many deaths as births for the first decade; the thing that added strength and influence to the society was the rise and growth of the town of Sunbury upon the coast, and only ten miles distant.

On the 20th day of June, 1858, Captain Mark Carr conveyed to James Maxwell and others three hundred acres of land in trust, to be laid out in lots for a town at Sunbury.

The lots were sold in accordance with the terms of conveyance, and the town of Sunbury soon became a place of considerable size and importance, and also the abode of many of the members of the Midway church and congregation. As the result, we find the following record: "On Monday, December 19, 1763, some of the inhabitants of Sunbury, with many of the country members, met by appointment at our meeting house in the country in order to make out a call for the Rev. John Alexander to reside and preach amongst us, and it was agreed that he should be called as assistant to Rev. Mr. John Osgood, our present pastor, that in case of Mr. Osgood being rendered at any time incapable of preaching by sickness or otherwise, or in case of his being taken from us, that the Rev. Mr. Alexander shall preach a part of his time at this place in the country, and that his preaching in the town and country shall be proportioned to the salary paid him from the members and inhabitants of each place."²

1. Dr. Jones' 10th Report.

2. Pub. Rec. P. 4.

Thus it appears that an assistant was deemed necessary, and not so much on account of the failure of Mr. Osgood's health, as necessitated by the scattered condition of the members and the rising importance of the town of Sunbury, Rev. John Alexander was called to preach at both places, the proportion being determined by the amount of money paid and number of interested people at each place.

We have no further account of Mr. Alexander. It is presumed he did not accept the position. Who Mr. Alexander was, of what church, or what ever became of him, I have not been able to find out. He seemed, however, to have been well known in the community and even a citizen of the society. as we find the record of his marriage to Hannah Godfrey March 27, 1764.

Disappointed in not securing the services of Rev. John Alexander, the church in 1767, made out a call to the Rev. James Edmonds, of South Carolina, who had been co-pastor with Rev. William Hutson, of the Independent Congregational church of Charleston, to fill the place offered Mr. Alexander, as assistant or co-pastor with Mr. Osgood. He accepted the place and arrived August 9, 1767, making his home at Sunbury. He preached his first sermon at Midway "on Wednesday, the 26th day of the same month, and at the Altamaha the 30th and 31st, he agreeing to supply them also once a month for the first year."

Mr. Edmonds was a native of London, born about 1720. As described by one who knew him, "he was in person rather above the ordinary size of men, weighing probably over two hundred pounds, had a full face and heavy eyebrows, yet he was polite, affable, dignified, and more loquacious than usual for one of his age. His manner of preaching was plain, solemn, and unostentatious. His sermons were short, but practical and altogether extempore."¹ He continued as a kind of assistant or missionary minister, living at Sunbury, for about three years. He returned to Charleston in 1770, where he died April, 1793, aged 73. He lost his eyesight and was blind the last three years of his life.²

1. Howe's His. P. 665.

2. While at Charleston, he was taken prisoner in 1780 after the fall of the city, and with 129 others as detained paroled prisoners on board prison ship *Torbay*. See Gibbs' Doc. His. and Ramsay's His. Vol. I 542.

It was during Mr. Edmond's stay in Sunbury that Rev. Archibald Simpson made his second visit, passing through to Altamaha and spent a communion season at Midway, August 12, 1769, when the three ministers, Rev. Messrs. Osgood, Edmonds and Simpson officiated on the Lord's day. "The congregation was large and genteel, attentive and tenderly impressed, and the whole occasion reminded him of the many sweet seasons he (Simpson) had enjoyed in Scotland."¹

After the return of Mr. Edmonds to Charleston, Mr. Osgood now becoming advanced in age and infirm in health, the church began looking around for an assistant and future pastor. They agreed June 26, 1771, upon the form of a call to be sent to New Jersey for a minister; they also agreed in the meanwhile, to have public services continued among themselves by reading sermons."²

FAILURE OF MR. OSGOOD'S HEALTH.

Mr. Osgood's health failed in 1771, two years before his death, but he continued to preach as he was able. During these two years we find that his pulpit was frequently supplied by visiting ministers. On Sabbath, June 16th, he was so ill as not to preach at all. On Monday after he rode in a chaise to Sunbury, where he went on board a vessel to be carried out upon the salts, to which he had been advised by his physician. On Friday of the same week, he returned home very ill, with very little hope either by himself or others of his ever preaching again. His strength, however, rallied and we find him preaching a few times afterwards. The last service he rendered was on May 5, 1773, a day appointed for fasting and prayer to have the gospel continued among them, when, after the reading a sermon by one of the members, Mr. Osgood delivered a short, pathetic exhortation which, said he, would be his last, as it proved. He was present, however, at the communion June 20, 1773, conducted by Rev. Wm. Zubly, and partook of the sacrament,

1. Howe's His. P. 318.

2. Pub. Rec. P. 52.

though able to be up but a part of the service, which was his last attendance on public worship. He died the 2d of August, following.

No minister perhaps was ever more generally honored and universally loved by his people than this faithful servant of God; or as Dr. Zubly expressed it in his funeral discourse, "no congregation happier in a minister, and no minister happier in a congregation." Born and reared in their midst, coming with them from Carolina, sharing their troubles and hardships, and sympathizing with them and serving them so faithfully and long, he only the more endeared himself to them. He was a man that had the interest of the church at heart, and who felt for all classes, even his servants, as appears from his last letter.¹ Dr. Holmes, who became pastor of the church some twelve years after his death, and knowing full well the influence and fragrance of his pious and holy life left behind, says of him in his *Annals*, that "he was the father and friend as well as the shepherd of his flock."² Bartram, the English traveler, who visited the community and attended services at the church, speaks of him as "their pious and venerable pastor."³ So the Rev. Archibald Simpson, of Carolina, in his second visit to Midway in 1769, terms him "a Nathanael, an Israelite indeed, much of a gentleman and yet with the most primitive and plain simplicity in his behavior, by nature and grace of a most mild, frank and pleasant disposition, and withal a most edifying, delightful and instructive preacher."⁴ On the church record we find this simple yet earnest tribute: "August 2, 1773, our dear and much honored pastor, the Rev. John Osgood, who was born and received a part of his education among us under the Rev. Mr. Fisher, our former pastor in Carolina, and finished his studies in Cambridge College in New England, where he graduated (in 1733), departed this life. He was ordained to the pastoral charge over us November 24th anno 1735, and continued so thirty-eight years and about four months, wanting but a few days." Dr. Zubly preached his funeral sermon. His remains were borne by

1. Mallard's account. 2. *Annals* Vol. II P. 407. 3. *Travels*, P. 9. 4. *Howe's His.* Vol. I P. 318.

loving hands of his people and deposited in the graveyard near by, where they still rest. A monument was erected by the same loving hands, to mark the spot. When the church was burned in 1778 by the British, nothing, not even the sacredness of the tomb, escaped their fury. This monument, among others, was entirely defaced. But the church and congregation showed their affection for their old pastor and friend by erecting another in 1794, which still stands to mark the resting place of this devoted servant of God. They also ordered the publication of twenty of his sermons.

The church at the death of Mr. Osgood numbered about one hundred and twenty-five.

TEMPORARY SUPPLIES.

After the death of Mr. Osgood, and for about four years, the church was without any regular pastor. During this long time they were supplied by visiting ministers and temporary supplies, or else, by some one of the deacons or members reading sermons, as had been done during Mr. Osgood's poor health. Among those supplying the pulpit at different times, during these four years of vacancy, we find the names of Dr. J. J. Zubly, from Savannah, who often visited them; also that of Messrs. Gillis, William Tennent, Piercy, Eccles, Joseph Cook, Daniel Robarts, and Thomas Hill. Most of them preached alternately, and part of the time with seeming regularity, the church in the meantime not relaxing its effort to obtain a minister. As early as 1771, in view of Mr. Osgood's declining health, "a call was made out to be sent to the northward to the college in New Jersey, called Nassau Hall," and a letter forwarded to Rev. Dr. Wither- spoon, the president, asking his assistance in getting a minister. Early in 1773, Messrs. Parmenas Way and Benjamin Baker were appointed to write frequently to the college in New Jersey in behalf of the church respecting the call then sent for another minister, and measures proposed for having the gospel preached to them in the meantime. Novem-

1 Mr. Hill was one of the ministers sent out by Lady Huntingdon into the Province of South Carolina.

2. Pub. Rec. P. 53.

ber 22, 1773, the church agreed to give Mr. Daniel Robarts a call for one year. Mr. Robarts seemed to have been only a student, perhaps a licentiate, for on the 16th of March following it was determined that Mr. Daniel Robarts be detained and that he officiate by praying, and reading either printed, or the Rev. Mr. Osgood's manuscript, sermons among us." So at the annual meeting March 1, 1775, it was agreed "that Mr. Robarts be continued upon trial for six months longer, and to allow him five pounds per month, he to pray and read to and among us as heretofore, and follow his studies." At the same meeting Rev. Mr. Zubly was invited to supply them once in six weeks, they agreeing to furnish him with horses in coming and going, and at thirty pounds per year." In May of the same year, it was agreed to send a call to Mr. William Schenck, the form of which is given upon the records, of which, however, we find nothing more said.

The next effort to obtain a minister was made September 30, 1776, when it was agreed to send to a gentleman, who is now a preacher in Carolina, to visit and preach here with the design to give him a call," and upon his declinature, "to write to Dr. Lyman Hall, now at the northward, to endeavor to get a minister for this place from some of the northern provinces."¹

Later on in October they "agreed to give a call to some minister for one year's trial, and Messrs. Thomas Quarterman, Robert Quarterman and Thomas Baker were appointed to carry the call and to offer it to any such preacher, as two of them shall agree upon." Said messengers carried said call and offered it to Rev. Thomas Henderson, who agreed to visit them, which he did and preached for them the 8th of December, 1776.

At a called meeting at the beginning of the next year, (January 8, 1777,) the select men were instructed to write to Mr. Henderson and urge him to settle among them. The letter was written and sent to Savannah, but for some reason, was by some recalled without consulting the church.

1. Pub. Rec. P. 13.

After repeated unsuccessful efforts to obtain a preacher, and nearly four years of this sort of desultory work, a call was made out at the annual meeting in March, 1777, and sent to Rev. Moses Allen, a Presbyterian minister then supplying the Wappetaw church, Carolina, who accepted the same, removed to Midway and preached his first sermon June 22, 1777.

CHURCH BURNED.

The pastorate of Mr. Allen was very short and unsatisfactory, lasting only one year, and terminating in the midst of disaster and ruin; this being the period of the revolutionary war, and everything in a more or less disordered state. So many of her sons being in the army, the church barely existed till the year 1778, when the invasion from Florida under Col. J. M. Prevost, resulted in the entire breaking up of the church, the burning of the meeting house, the destruction of the farms, the dispersion of the people, and complete breaking up of the community, which state of things continued for four long years.

MR. ALLEN IMPRISONED.

Mr. Allen being very active in the cause of the revolution made himself very obnoxious to the British. At the fall of Savannah December, 1778, he was taken prisoner, and instead of being sent to Sunbury on parole with the other continental officers, he being a commissioned chaplain of the Georgia brigade, he was kept on board the prison ship. Tired of confinement in his loathsome quarters, on the evening of February 8, 1779, he sought to escape by throwing himself into the river and swimming to an adjacent point, but was drowned in the attempt. His body was washed on a neighboring island and found by some of his friends, who requested a few boards of the captain of a British vessel to make a coffin, but was unable to procure them.

REV. MOSES ALLEN.

Mr. Allen was born in Northampton, Mass., September 14, 1748, graduated at the college in New Jersey in 1772, licensed by the Presbytery of New Brunswick Feb. 1, 1774, and recommended by them as "an energetic, prudent and pious man." On his way south he spent some days with his friend, James Madison, of Virginia, afterwards president, where he was solicited to pass the winter. He was ordained pastor of the Independent or Congregational church at Wapetaw, Christ's Parish, South Carolina, March 16, 1775, by Rev. Messrs. Zubly, Edmonds and William Tennent. After two years he preached his farewell sermon to that people June 8, 1777, and removed to Midway and died as above stated after a short pastorate of only a year, at thirty years of age.¹

Concerning his gift and power as a minister I have been unable to find out anything. He married Elizabeth Oding-sell, whose sister, Mary, was the wife of Gen. James Screven. After the death of her husband, Mrs. Allen married Mr. Elisha Lee, of Great Barrington, Berkshire, Mass., and died December 11, 1843, in the eighty-fifth year of her age. One of the family descendants of Rev. Moses Allen, Mrs. H. H. Dyer, a grand niece, is still living in Rutland, Vermont.

1. Howe's His. P. 377 and Church Record.

CHAPTER V.

FROM THE DISPERSION TILL THE DISMEMBERMENT.

We here pause a moment, to call attention to the fact, that up to this time we see nothing worthy of note in the history of this people, except the element of trouble. Like their ancestors and many of themselves, who were driven from their old homes in England, with the sea passage, both to Carolina and from thence to Georgia, stormy and tempestuous, they too were driven from their homes after years of hardships and trials attendant upon settlement in a new country, pre-occupied by a savage and hostile foe. In addition to frequent sickness and death, occasioned by the malarial character of the country, they lived in constant dread of their Indian neighbors, the records showing that some of them being actually put to death by these heartless savages. Following upon all this was the invasion of the British army, the subjugation of the country, the desolations of their homes, the destruction of their crops and property, the burning of their house of worship, the dispersion of the people, only a few being left and they constantly subject to the insult and violence of marauding bands of Tories and lawless men, and all ending in the complete devastation of the country for four long years. These were the principal ingredients in the cup thus far, eloquently but pathetically set forth in the naming by one of the members, of his son, "Ichabod," "the glory has departed." But like Israel of old in the wilderness, and afterwards in their dispersion; like the Covenanters of Scotland, the Huguenots of France, or like Moses at Midian, and Paul in Arabia, this was but the preparatory stage. All this was part of the training necessary to prepare them for their grand mission. Humiliation always

precedes exaltation. The cross first, the crown afterwards. God's plan is usually to prepare His people by a baptism of suffering for every great work. Thus it was in the case of this people, as we shall hereafter see.

THE RETURN.

The smoke of battle having passed away and peace declared, after a long and sanguinary struggle lasting for seven years, and resulting in the independence of the American Colonies, these people began in 1782, after four years, dispersion and oppression, to return to their old homes and commenced rebuilding their houses, which had been burned, and repair their farms, which had been desolated. They were not unmindful, however, of their spiritual interest, for this had always been first with them, as with their ancestors. Continuous and coextensive with suffering we have always perceived an ever constant and accompanying stream of piety in the life of this people: as prayer and fasting before leaving Plymouth, England, daily religious services on board the ship while crossing the Atlantic, prayer and fasting before the ordination of Mr. Lord, prayer on the beech before leaving for Carolina, day of special prayer and fasting on board the brigantine Friendship, frequent days of fasting and prayer before and after their departure from Carolina, as well as numerous seasons of thanksgiving. True therefore to this instinct of their nature, they began very early looking around for a minister to break to them the bread of life. In the year 1783, and before the rebuilding of the church, a number of the members having returned, it was agreed that a call should be given Rev. James Gourlay, a native of Scotland, and a Presbyterian minister about fifty years of age, and at that time settled at Stoney Creek church, Carolina; and though in a crippled and impoverished condition, they offered a salary of one hundred and fifty pounds. The call being presented, an encouraging answer was received. Mr. Thomas Quarterman was appointed to wait upon Mr. Gourlay and urge him to accept the same. Upon his return Mr. Quarterman reported that

among the objections made by Mr. Gourlay, the most material was the probable division in the church upon the question of location of the church building, which had always been an occasion of divided sentiment, but gave it as his opinion that if the question of location was settled at once he would immediately accept the call, whereupon the society was called together and the vote taken, and by a majority of one it was determined that the house should be built upon the ground where the old one stood. The call was renewed, accompanied with the statement of the fact that the question of location was definitely settled. But a letter was soon received from Mr. Gourlay, "wherein he absolutely refused accepting our call." The question was then at once raised whether they should make application to Scotland or the northern states for a minister. "Carried by a majority that application be made to the northward." Wherefore it was agreed that the select men should write a letter to the Rev. Mr. Hart asking him to endeavor to influence some young minister to come and settle among them. In the meanwhile hearing of a young man, Mr. Abiel Holmes, intending for the ministry and teaching school in Carolina, the select men were authorized at a meeting in May, 1784, to open correspondence with him with a view to his settlement among them to preach for one year.

Mr. Holmes having signified his acceptance of the call, in August following (1784) commenced preaching among them, and being only a licentiate, in the following year, September 15, 1785, was, upon the request of the church, ordained in the chapel at Yale College, Rev. Levi Hart preaching the ordination sermon, from Galatians I:10, Rev. Dr. Ezra Stiles offering the ordaining prayer, Rev. Dr. Williams giving the charge, and Rev. Warham Williams the right hand of fellowship.

After preaching one year, Mr. Holmes' health becoming impaired, he went to the north and instead of returning in the fall, as he intended, he made arrangement with his friend, Mr., afterwards Rev. Dr. Jedidiah Morse, then a tutor in

1. Mr. Gourlay, it seems, visited the church, as the Record shows he baptized some children August 28, 1783.

Yale College, by which an exchange of duties and place was temporarily effected, Mr. Holmes taking his place in the tutorship and the church agreeing "to pay the salary of Mr. Holmes to the time of his arrival to the northward," and that of Mr. Morse from the time he set off to go to them, and to continue one month after leaving.¹ Mr. Morse was ordained November 9, 1786, and next day set sail for Georgia, where he remained six months. Mr. Holmes remained tutor for a year and then returned to his charge in November, 1787, where he remained four years more, (six in all) till 1791, when he returned north and accepted the pastorate of the church at Cambridge, Mass., and installed pastor January 28, 1792, and continued in that relation for forty years, till his death, which occurred June 4, 1837.

In connection with the call and acceptance of Dr. Holmes, the society resolved to erect a house of worship in place of the one that had been burned. Not yet being in condition to put up such an one as they desired, they resolved to erect a coarse building, which was intended to be only temporary, forty by thirty feet, with posts in the ground and the sides filled with poles, with three doors, with them the prevailing style. It was in this house Dr. Holmes spent his entire ministry of six years. At the same time it was agreed to have the Vestry house rebuilt. It was also found necessary the following year (1785) to build an addition of twelve feet to the east side and a shelter of the same width on the south end for the negroes. The parsonage was erected in 1789.

In 1790, six years after the erection of the coarse structure above mentioned, the question of a more commodious house of worship was considered and determined. This building, however, was not erected till two years afterwards (1792). The resignation and removal of Mr. Holmes, their pastor, the year following doubtless had much to do with the delay, and this the more so on account of the somewhat hurried and precipitate manner of his leaving. From the tone of the correspondence the church seemed somewhat aggrieved at his leaving. Having determined to go, he

1. Howe's His. Vol. II, P. 40, and Church Record.



REV. ABIEL HOLMES, D. D.

called together as many of the church and congregation as he could, and submitted his resignation, giving the health of his family as the reason for the request, and asking his dismissal, which those present could but feel bound to grant. Upon writing to them afterwards and offering to return and fill out the unexpired year and make a formal leave, the select men were instructed to reply that he was released from further obligations, it being adjudged unnecessary and unwise to impose such a burden and expense for such a short service.

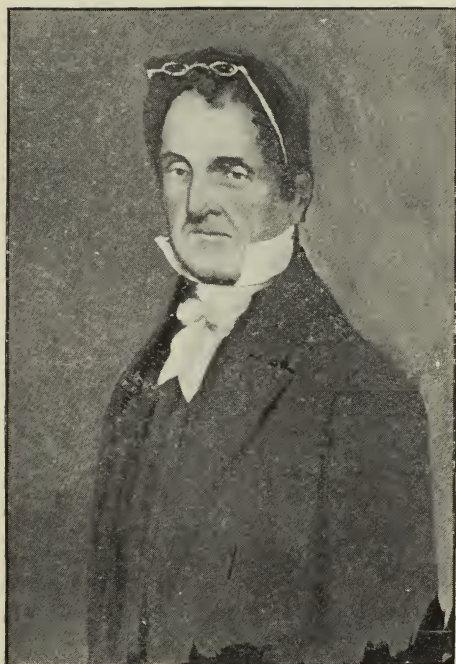
The membership of the church at the close of Dr. Holmes' ministry was one hundred and forty-seven.

REV. ABIEL HOLMES, D. D.

Rev. Abiel Holmes, D. D., was born in Woodstock, Conn., December 24, 1763. His father was a physician and served as captain during the war in Canada. He graduated at Yale College September 10, 1783, and for six years was pastor of Midway church. It was during his pastorate that President Washington visited Georgia, and the church and society appointed a committee to address him a letter. Dr. Holmes was one of the committee. It was also under his ministry that the Library society was revived, of which he was president, Thos. Stevens librarian, Wm. Quarterman treasurer, and Jno. Elliott clerk. Dr. Holmes was twice married. His first wife was Mary, the daughter of President Ezra Stiles, married August 29, 1790. His second was Sarah Wendall, daughter of Oliver Wendall. Of this marriage were five children born, of whom the celebrated Oliver Wendall Holmes, novelist and writer, was the third, born in Cambridge, Mass., August 29, 1809, and died in Boston October 7, 1894. After the death of President Stiles, his father-in-law, a great many of his manuscripts were placed in his hands for publication. But his *Annals*, contained in two volumes, the work of his later years, will ever remain a monument to his erudition and research.

REV. CYRUS GILDERSLEEVE.

After the departure of Mr. Holmes, the church being without a minister applied to the church at Sunbury for part of the services of Rev. Reuben Hitchcock, a Congregational minister, who was at that time a teacher in the town and preaching to them. According to agreement entered into, he was to supply the Midway church once in three weeks. He began preaching to them July 31, 1791, and continued through the rest of the year. In the mean time Mr. Cyrus Gildersleeve visited them, doubtless upon the recommendation of Dr. Rogers, of New York, to whom they had written, "requesting him to use his endeavors to prevail with some gospel minister to come and settle among them." Mr. Gildersleeve was a native of South Orange, New Jersey, a graduate of Nassau Hall, and a licentiate of the Presbytery of New Brunswick. He commenced preaching to them December 11, 1791. At the annual meeting in March of next year a regular call was extended to him and upon the solicitation of the church, he went north and was ordained by the Presbytery of New Brunswick, with special reference to the work at Midway, to which place he returned in the fall, and where he remained laboring successfully for more than nineteen years. During this long pastorate the church grew gradually in numbers, but more in influence and strength, the work of Mr. Holmes being in a great measure preparatory to it. Having taken charge just after the dispersion, at the close of the war, with everything in a broken down and dilapidated condition, he spent his ministry principally in repairing the ruins and getting ready for the work of his successor. When Mr. Gildersleeve came, therefore, he found everything in readiness for an onward march. It was about this time the people began to discontinue the culture of rice, and also to remove to summer resorts for health, which materially reduced the rate of mortality. It was during this time the large and more comfortable house of worship was erected, which still stands, though rapidly going to decay, the preparatory steps, however, having all been taken the year before, Mr. Holmes having spent his entire ministry in



REV. CYRUS GILDERSLEEVE.

the coarse temporary building put up during the war. The records of the church show large and yearly accessions to the membership. We see, too, mention made of the addition of a bell and lightning rods, working upon the gallery, painting the house, and other signs of improvement; also increase of pay of sexton, precentor, and clerk, as well as salary of minister, which was raised from £130 to \$800, exclusive of the rent of the glebe. It was during his ministry that the project of establishing a County Academy was considered and determined upon; also towards the close of his ministry that the church took action looking to the enlargement of the cemetery and inclosing the same with a substantial brick wall, the work, however, not completed until after he had left, and during the ministry of his successor. The number of church members at the close of the ministry of Dr. Holmes was one hundred and forty-seven. The number reported in 1797, five years after, was one hundred and fifty-nine. According to the same rate of increase, the number of white members at the close of his ministry could not have been less than one hundred and eighty.

After a successful ministry of over nineteen years, Mr. Gildersleeve tendered his resignation in the following communication:

DECEMBER 15, 1810.

My Dear Brethren:—I have to communicate only that which must already be known to you in an individual capacity: that is, my expectation of a permanent removal, in the ensuing spring, from the dear people of my charge, with whom my best days have been spent, and my union to whom hath become strong by the growth of my days. My one and only reason for this arrangement is that I may be with my dear children and have them in a healthy clime. Whether the reason be sufficient or not before God, is more than I am able positively to determine. It has been the subject of many sober thoughts for some months past, and it seems to be one of those cases in which the path of duty is less plain than I could desire. I would have been willing to have deferred this communication a few weeks longer, but it being possible that you may have to take immediate steps to obtain a supply, that there may be no intermission in the ordinances of religion among you, have judged it proper to delay no longer. While doubts, whether my own health will be as good in another climate, in connection with the consideration of the many strong ties that must be broken by a removal, compel me to hesitate, it is

my desire that you will neglect no measures, that may seem meet to your wisdom to procure a gospel minister, for I cannot at this time promise a continuance with you. May Heaven direct in answer to your prayers and bless you in a matter so important to your religious welfare. I am with great regard, your brother and obedient servant in a precious Christ,

CYRUS GILDERSLEEVE.

To the Select Men of Midway Church and Society.

In the above letter the only reason assigned is that "he might be with his dear children, and have them in a healthy clime." As he seemed himself to have some doubt in his own mind whether the reason would be sufficient before God, we might be allowed to express some doubt in this same direction.

Upon the reception of the letter, a meeting of the church was called, a committee was appointed to wait upon Mr. Gildersleeve and see if he could not consent to return the next fall and continue as their minister, but declining to make any such promise, the church reluctantly accepted the resignation. Mr. Gildersleeve, after the relinquishment of his charge, removed to New Jersey, and soon after was settled over the church in Bloomfield. He died in Elizabethtown in that state in 1838, aged about sixty-nine years.

He was twice married, first to Mrs. Renchie Elliott, Jan. 1, 1793, formerly Miss Renchie Norman, who had herself been twice married before, first to Thomas Quarterman, March 29, 1787, and secondly to Senator John Elliott, July 1, 1790. His second marriage was to Mrs. Frances C. Wilkinson, *nee* Kennedy, May 12, 1805, and who died Feb. 1, 1856, and was buried in Bloomfield.

REV. MURDOCH MURPHY.

Upon the resignation of Mr. Gildersleeve, the church invited Mr. Murdoch Murphy to preach to them for one year. Mr. Murphy at the time seemed to be preaching in the upper part of the county at Cannouchee, and within easy reach. Hence the proposition of some to accede to the offer of Mr. Gildersleeve to remain and preach to them till May or June of next year, leaving it an open question whether he would

return or not in the fall, which being negatived, the second proposition was adopted, that Mr. Murphy be invited to become their minister, and that Mr. Gildersleeve be requested to preach to them until April next, "as Mr. Murphy's engagement at Cannouchee would not expire until that time."

At first, the choice of Mr. Murphy did not seem to give entire satisfaction. He was chosen only by a vote of twenty-eight to thirteen. At the regular meeting in March, 1811, as there was dissatisfaction on the part of a considerable portion of the congregation, it was agreed by a majority that the select men "take timely measures to procure a minister from Scotland to officiate in this church, commencing on the second Wednesday in March, 1812," the time to which Mr. Murphy had been called. This action, however, was rescinded at a called meeting held two months later. In a short while all opposition to Mr. Murphy seemed to have subsided and he continued minister for nearly thirteen years, the people in the meantime showing their appreciation of his services by voting an assessment of seventy-five cents upon each seat, to raise \$200 to procure a library for him, and their willingness to sell the glebe land in the lower part of the county, and for his better accommodation to invest the proceeds in the purchase of the plantation of Gen. Stewart in Goshen swamp, for a glebe for the use of the minister, and the increase of the salary from \$800 to \$1,000 per year, and that too in view of his intimation that he was about to leave them, and as an inducement for him to remain. At the annual meeting in 1818, he stated his intention to remove at the end of the year. The church voted to continue him for six months, and appointed a committee to wait upon him and induce him to remain, and also increased his salary as above stated. The committee reported in a few days to a called meeting and stated the terms upon which he would remain, to which they cheerfully agreed, viz: "that they would allow him the privilege of visiting his friends six or eight weeks once in every two years, and this absence to be at a season when the church and society are at their respective summer resorts." Mr. Murphy continued four years longer, and again tendered his resigna-

tion at the annual meeting in 1822. to take place in the fall. The church appointed a committee again to wait upon him as before, but he being persistent in his purpose, the church accepted his resignation and proceeded to elect Rev. Robert Quarterman as his successor.

REV. MURDOCH MURPHY.

Concerning the early life of Mr. Murphy we know little. He came from the Carolinas, but must have been a native of Scotland, or of Scotch parentage, for he could speak the Gaelic, and used to make occasional visits to a Gaelic settlement upon the Altamaha river, in the county of Montgomery, and conducted the second service in that tongue for their special benefit, the old house used for the purpose standing for a number of years after, and pointed out as a relic of the past. He was a licentiate of Orange Presbytery, N. C., and being appointed in October, 1804, by the Synod of the Carolinas, as a missionary for the part of South Carolina, was received by the Presbytery of South Carolina March 15, 1805. Having received a call from the Black River church, Georgetown district, was ordained and installed pastor of that church May 17, 1805, Rev. Geo. G. McWhorter preaching the sermon and Dr. Stephenson propounding the questions and delivering the charge to the people. He was dismissed back to the Presbytery of Orange March 2, 1809,¹ and received into Harmony Presbytery at Savannah December 7, 1811. After this he seemed to have returned to Robeson county, N. C., from whence he was called to preach to the *Revivalist* or *Newlight* party of the Red Bluff church, Little Peedee River, Marlboro district, N. C., and on a different day from Mr. Colin Lindley's appointment. The congregation being divided over the religious excitement of the times, it is said the *Antirevivalist* or *Old Light* party built a wall around the church. The keeper of the key (Mr. John McKay) leaped over the fence and opened the door to Mr. Murphy, who held services and without further interruption. He continued to hold services at pri-

1. Howe's His. Vol. II, P. 74.

vate houses until a new house of worship was erected by the Revivalists, a mile and a half away. The new organization was called Sharon church.¹ Soon afterwards Mr. Murphy came to Georgia. It was during his ministry that the brick wall was built around the Midway graveyard, and also a subscription opened for repairing and repainting the house of worship. The only specimen of his preaching that has fallen into my hands, is his funeral sermon at the death of Rev. Thos. S. Winn, Baptist minister, preached at Midway church January 28, 1819, which sermon was published. If that be taken as a specimen, he must have been a man of fine parts, for it is replete with fine thoughts strongly expressed. He also preached a sermon before the Presbytery of Alabama on Female Benevolence, which was highly complimented by the Presbytery, and ordered published.² This I have never seen. He must have been a rigid disciplinarian from the following incident told me: "During the lingering illness of Major John Winn, one of the members had a dance at her house, and Mr. Murphy said, 'that will never do, never do,' and upon his suggestion the church dealt with the recalcitrant member, which gave the complete quietus to that amusement for one whole generation." Dr. Howe, in his history, speaks of him as "a man of many virtues." He resigned his charge at Midway in 1823. After leaving Liberty county he emigrated to Alabama, that he might spend the remainder of his days with his brother John,³ who was living there, and afterwards governor of that state, from 1825 to 1829. While there he preached in the bounds of Alabama Presbytery, joining the same November, 1826. About this time he removed to Spring Hill, near Mobile, and continued to preach in and around that place, he being one of the pioneer ministers, whose labors led to the organization of the Government Street Presbyterian church, March 3, 1831.⁴ He died February 8, 1833.

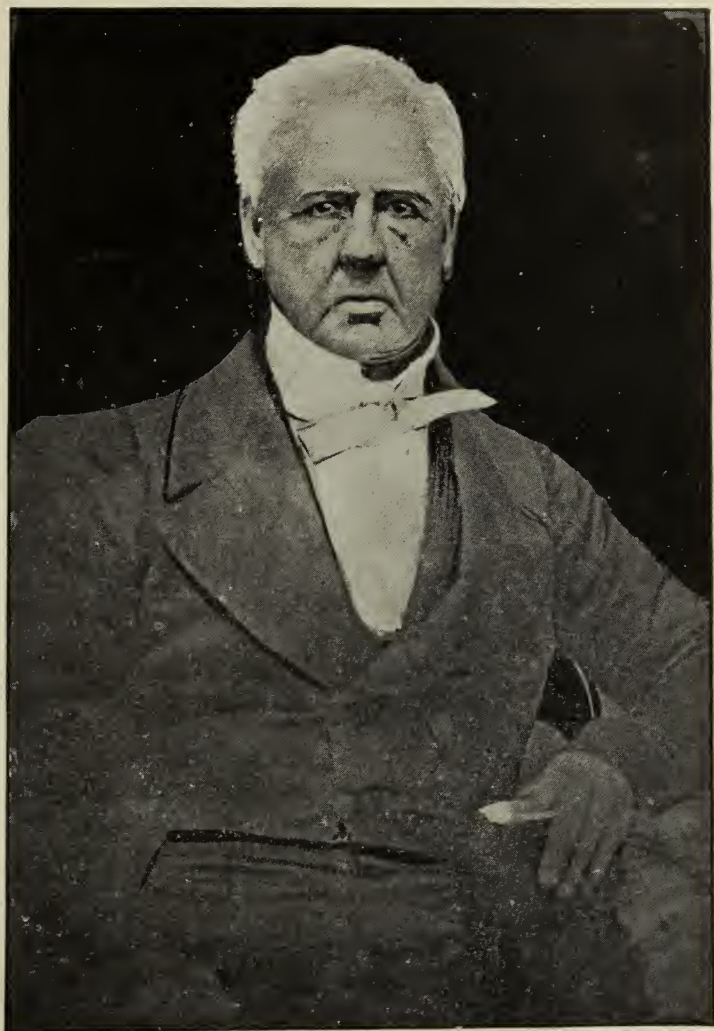
1. Howe's His. Vol. II, P. 73. 2. Ms. Letter of Rev. T. S. Winn. 3. Wilson's Necrol, P. 255. 4. Burgett's His. Dis.

REV. ROBERT QUARTERMAN.

Upon the resignation of Mr. Murphy, the eyes of the church were at once turned to Rev. Robert Quarterman, a native born son of the church, who for a number of years had been an acceptable deacon in the same, and who at that time was a licentiate of the Presbytery of Georgia and preaching at Claiborne, Alabama. A man in the prime vigor and maturity of manhood, with a family, being then in the thirty-sixth year of his age. Having accepted the position, he was ordained and installed pastor of the church by the Presbytery of Georgia, which met at Midway May 27, 1823, and continued pastor twenty-six years, until his death in 1849, living all that time in the faithful discharge of duty, honored and revered by all, and of whom we will speak more particularly when enumerating the native ministers of the church.

RETREATS AND CO-PASTORS.

As the colony increased, and the localities first occupied in the midst of the swamp lands proving to be unhealthy, different settlements began to be formed in the upper and higher parts of the county, to which the planters would take their families during the sickly months of summer, returning again after frost to their plantations, each going to the retreat most contiguous and convenient to his farm. Sunbury, being on the Salts, had already become the home of many, at which place a branch church seems to have been organized and supplied by Rev. Reuben Hitchcock, a Congregational minister, and who also had charge of the academy at that place; but being inconvenient to many by reason of the distance, it was necessary to search for other places contiguous to the different sections. So we find settlements made at what was first known as the "Sand Hills," some fifteen miles southwest of Midway, afterwards named Walthourville, in honor of Mr. Andrew Walthour, a wealthy planter, who first settled the place; and at "Gravel Hill," eleven miles to the northwest, afterwards named Flemington, after



REV. ROBERT QUARTERMAN.

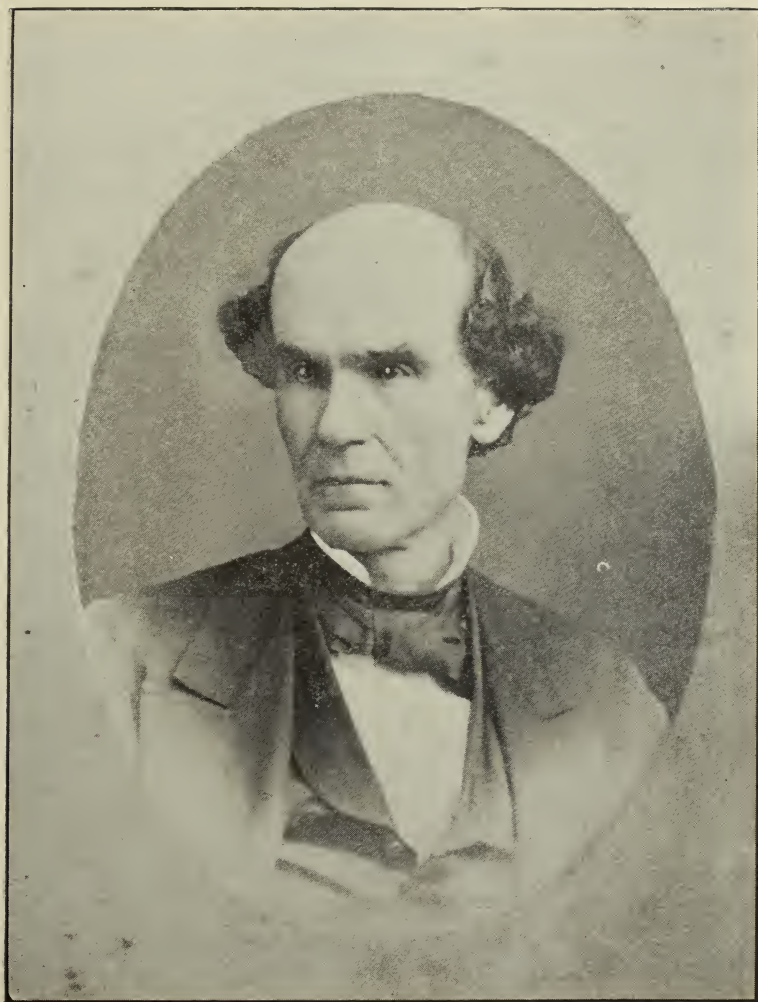
Mr. William Fleming, its first settler, and also one of the deacons of the church. So the people in the neighborhood of Riceboro, on the south, went across Bulltown swamp into the edge of McIntosh county and formed a settlement there in the piney woods, some eight miles from the church, and named it "Jonesville," in honor of Mr. Samuel Jones, its first settler. Some few of the families also settled at Canouchee Bluff and Taylor's Creek, still further northward and on higher ground; and later on, after the decline and abandonment of Sunbury, on account of its increasing unhealthiness, at the little village of Dorchester, about half way between Sunbury and Midway church. To these places the people would go during the summer months, but returning to their farm homes in the winter; thus the congregation became very much scattered. Instead of one, there were three, and part of the time four, of these localities from fifteen to fifty families in them. As might have been anticipated, on account of the inconvenience and expense of moving so often, many began to remain permanently at these retreats, and soon commenced building academies and afterwards church edifices, and on account of the difficulty of attending at Midway, soon began to clamor for services at these other places. The absolute necessity of more ministers than one soon became apparent, as in the case of Rev. Mr. Edmonds assisting Mr. Osgood after the establishment of Sunbury. So it was determined to employ a colleague and co-pastor to Rev. Robert Quarterman.

REV. I. S. K. AXSON.

In March, 1836, Rev. I. S. K. Axson, a native of Charleston, born October 3, 1813, who had been licensed and ordained by the Charleston Presbytery in 1834, and who was then and had been supplying the old Dorchester church, South Carolina, for two years, was invited to settle as colleague. He accepted the position, removed to Liberty county, and preached his first sermon at Midway, April 29, 1836, and in connection with Rev. Robert Quarterman, supplying the different retreats in connection with Midway. It

will be borne in mind that at that time there were ^{not} different organizations, but but simply preaching places, the ordinances still being dispensed at Midway. The plan at first being to hold services at that place every Sabbath by one of the ministers, but as the number of families going to these retreats increased, services were held at that church only through the winter months, at least two-thirds of the ministers' time being given to the retreats. So it being inconvenient for the members to go to that place to have their children baptized, it was agreed that this ordinance be administered by the pastors at these different retreats, but no such relaxation was ever allowed as to the communion service, or the reception of members. These were always attended to at the old church. There the annual meetings of the society were held, there members were received, and there, four times in the year, the members from all parts of the county expected to meet for the breaking of bread.

Mr. Axson continued co-pastor until the death of Mr. Quarterman in 1849, when he became senior pastor, and so remained, greatly beloved and endeared to all till his health failed, being afflicted with a throat trouble, which placed him under the necessity of tendering his resignation. The church, unwilling to accept it, granted him a vacation in 1851, being temporarily supplied by Rev. R. M. Baker, a native of Liberty, and one of her sons. Mr. Axson's ill health still continuing, he was in 1852 relieved of duty, with a continuance of his salary, and Rev. John Winn, missionary to the colored people, being employed for half his time during the larger part of the year 1853. Still continuing infirm, in the fall of this year Mr. Axson again tendered his resignation, which the church most reluctantly accepted. Being released, he removed to the up country, thinking the climate would be advantageous to his health, and became president of the Female college at Greensboro, Georgia, in 1854, and in addition to his duties, preaching at different times to the churches of Greensboro, Madison, and Washington, till called to the pastorate of the Inde-



REV. I. S. K. AXSON, D.D.

pendent Presbyterian church of Savannah in 1857, which position he ably and acceptably filled till the time of his death.

Dr. Axson excelled as a preacher. The pulpit was emphatically his throne. He always brought beaten oil into the sanctuary. His invariable custom was to use the manuscript, which was quite acceptable to the people, who had always been trained to that method of delivery, and which he handled with a great deal of skill. Making his home at Jonesville, from six to twenty miles distant from the greater portion of his field, and a hard student withal, it could hardly be expected that he could do much pastoral visiting. They felt amply compensated, however, for the deprivation in the interesting and instructive discourses with which he favored them. As evidence of his pulpit gifts, and at the same time proof of his modesty and deep devotion to his people, it need only be stated, that though receiving flattering calls to larger fields, as Charleston, Macon, and Columbus, he invariably declined them all; and it seemed necessary that the hand of affliction should be put upon him in order to remove him to a larger field. After a pastorate in Savannah of thirty-four years, universally respected and beloved, as in his former field, Dr. Axson died there March 31, 1891, in the 79th year of his age. The funeral, though on a rainy day, was largely attended. His remains were buried at Laurel Hill cemetery in that city.

REV. THOMAS SUMNER WINN.

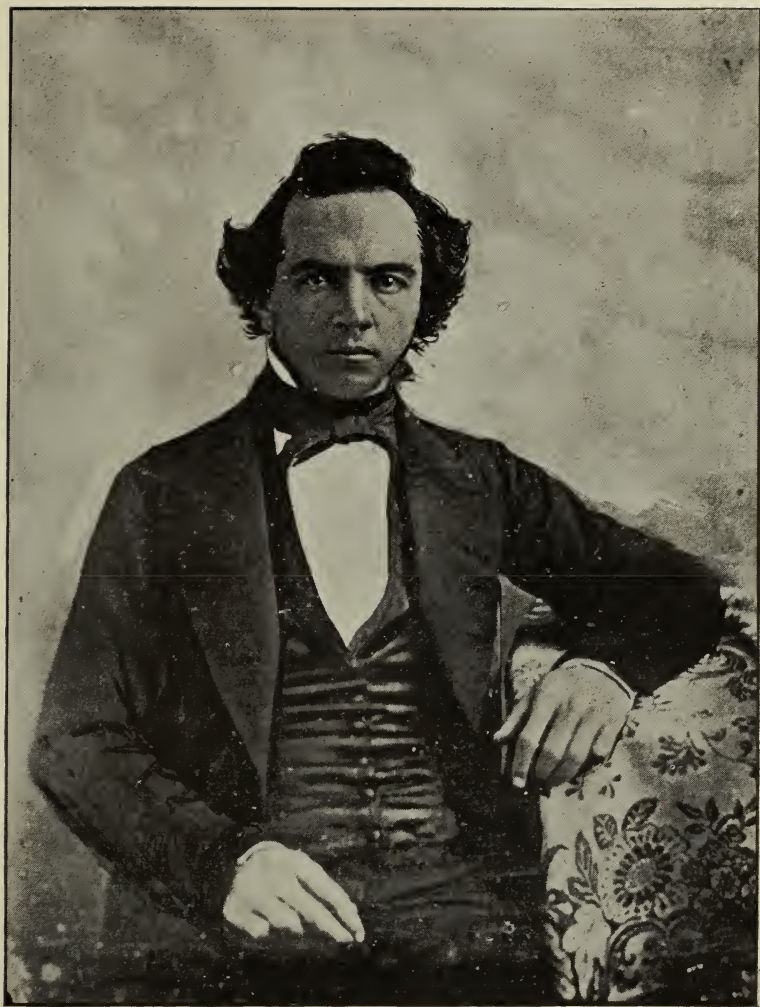
After the failure of Rev. Mr. Quarterman's health in 1847, he was retired as honorary pastor with an annuity of \$400, and the church and society met to elect a successor as colleague to Mr. Axson. Several names were put in nomination. After several ballotings, Rev. Thomas Sumner Winn, one of the sons of the church and regular descendant of the first pastor, Rev. John Osgood, was elected, and he entered upon his labors as co-pastor with Mr. Axson in February, 1848.

After the resignation of Mr. Axson, in 1853, Mr. Winn be-

came senior pastor, and being left alone, the church secured temporarily the partial services of his brother, Rev. John Winn, at that time missionary to the colored people.

In 1854 the church elected as colleague to Mr. Winn, Rev., afterwards Dr. D. L. Buttolph, a native of Norwich, N. Y., a graduate of Williams College and Columbia Seminary, and who was then assisting Rev. Dr. Thomas Smyth, pastor of the second church, Charleston, S. C.

Mr. Buttolph had scarcely commenced his labors as co-pastor when Mr. Winn, the senior pastor, the next year, 1855, tendered his resignation, after serving the church acceptably for seven years, and removed to Hale county, Alabama, to accept the pastorate of a group of churches, to which he had been called, and which he continued to serve for forty years. The church and congregation of Midway were unwilling to accept his resignation and asked him to withdraw it, but upon his refusal to accede to their request, nothing was left on part of the church but to accept it, which they did with reluctance. Mr. Winn's pastorate extended from February, 1848, to February, 1855. We will speak of his labors more fully on a future page.



REV. THOMAS SUMNER WINN.

CHAPTER VI.

FROM THE DISMEMBERMENT TILL THE
DISSOLUTION.

THE DISMEMBERMENT.

The resignation of Mr. Winn was soon followed by an event, which for some time had been foreseen, and which, though necessary, was very much regretted, as it was the beginning of dismemberment of the old church, and too clearly foreshadowing what was to be in the future. That event was the organization of the Walthourville church.

WALTHOURVILLE CHURCH.

The population of Walthourville, one of the four retreats, having increased considerably, and it being so inconvenient, if not impossible, for the people to go so far (15 miles) to attend upon the ordinances of the sanctuary, it was deemed advisable by the members residing there, to have a separate and independent organization of their own. Accordingly a letter was sent to the session of Midway church, signed by sixteen of the more prominent members, and asking for a separate organization. The letter was written in the spirit of brotherly love, and was answered in the same kind and conciliatory spirit, as appears from the following correspondence:

WALTHOURVILLE, March 12, 1855

To the Midway Congregational Society, Brethren and Friends:

The period having arrived, which was deemed by the undersigned a proper time for a separation from your ancient and excellent association, we cannot take our farewell of you without expressing our regret and affection, and reassuring you that our action proceeds only from necessities, which are

beyond our control. The great distance of our community from Midway precludes the possibility of a regular attendance upon the administration of the sanctuary. This sad privation is felt particularly by our aged, our youths and our servants; and the growing prospects of our village demand that we should secure the more constant and permanent influences of pastoral supervision and Sabbath services. And these important ends cannot be properly attained without the organization of a church and the settlement of a minister in our midst.

Thus you have in a few words our reasons for desiring an association of our own, and we feel persuaded that you will appreciate our motives, and regard our action as a peaceful withdrawal for the most worthy ends. We do not leave you to go far hence into a strange country, but as a branch to be nurtured under the shadow of the present vine, a youthful colony to be cherished by a fostering mother, we feel that in many respects we shall still be one with our parent church; one in the fond memories, the cherished associations, and the sacred history of the past; one in the commingling dust of our fathers; one in the kindred efforts to build up the kingdom of our Lord and Redeemer, and to transmit to our offspring an open Bible, a pure gospel, an evangelical ministry, an orthodox creed, and an active and spotless church. In taking leave of you, therefore, we earnestly ask your blessing and best wishes, and that you would unite with us in fervently praying that our separation may be overruled to the benefit of both churches, and the promotion of pure religion throughout our bounds.

Yours very truly and respectfully,

EUGENE BACON,	J. P. STEVENS,	C. B. JONES,
W. Q. BAKER,	R. Y. QUARTERMAN,	THOS. S. MALLARD.
D. A. MILLER,	G. T. HANDLEY,	JOS. QUARTERMAN,
P. W. FLEMING,	A. S. QUARTERMAN,	WM. F. WAY,
T. W. QUARTERMAN.	J. N. MILLER,	H. M. STEVENS,
		THOS. QUARTERMAN,

REPLY.

MARCH 25, 1856.

To the Walthourville Church and Society, Dear Brethren and Friends:

Your communication of the 12th of March, 1855, to the Midway Congregational Society was duly received and acted upon at our annual meeting of last year. A committee was appointed to respond to your letter, which, from some misunderstanding of the committee, they have failed to do. The undersigned have been appointed at our subsequent meeting to respond to your communication, and to express in an especial manner our sincere regret at the apparent neglect. And we would say in the outset, your communication has been received in the very kindest spirit in which it was written, and although we exceedingly regret your separation from us, yet your reasons for so doing are good and sufficient, and apparent to us all, and we do appreciate the motives that prompted you to this action; and as

you say, "we do not leave you to go far hence into a strange country, but as a branch to be nourished under the shadow, a youthful colony to be cherished by a fostering mother." So we hope we shall ever continue to feel that we are one people. We would therefore bid you God speed and wish to pray that you may become a large and flourishing vine, a pure and Godly church, whose members will feel individually called upon to be actively engaged in their Master's cause, to endure hardship as good soldiers of Jesus Christ. And although we may be fighting under different captains and in separate companies, yet we trust we shall be cheered on by the presence of the great Captain of our salvation, until our warfare shall be ended, and we hear the plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Very respectfully and sincerely we remain your brethren in Christ,

E. STACY,
W. E. W. QUARTERMAN, } Committee.
JOS. R. BACON,

In accordance with the above request thirty-three of the members of Midway church were dismissed to be organized into a separate and independent church.

Those who were thus dismissed met May 19, 1855, to determine what form of government they would adopt, the form of the mother church being Congregational. After a lengthy and exhaustive discussion lasting two hours, the vote was taken which stood: For Presbyterianism, 22; for Congregationalism, 2.

The vote was afterwards made unanimous. Thus the Presbyterian form of government became the government of this new organization.

Upon application to the Georgia Presbytery, the church was organized on Friday, July 27, 1855, by a committee of the Presbytery, consisting of Rev. C. C. Jones, D. D., Rev. John Jones and Rev. D. L. Buttolph. There were also present as visitors Rev. John Winn, Rev. Donald Fraser and licentiate R. Q. Mallard.

The following are the persons signing the petition to the Presbytery, and who were at that time constituted into a church:

 NAMES.

Mrs. Thos. Quarterman,	Miss Mary E. Miller,	Miss H. A. Newell,
Mrs. S. H. Quarterman,	Mrs. E. R. Winn,	Mr. W. Quarterm'n Baker
Miss H. A. Quarterman,	Mrs. Mary Bacon,	Mr. Thos. Quarterman,
Miss C. C. Quarterman,	Mrs. Sarah S. Way,	Mr. Eugene Bacon,
Mrs. James N. Jones,	Mrs. Lydia Laing,	Mr. David A. Miller,
Mrs. Harriet S. Handley,	Mrs. S. M. Quarterman,	Mr. Joseph N. Miller,
Mrs. Jane A. Fleming,	Mrs. Sarah J. Way,	Mr. Robt. Y. Quarterman
Miss L. Matilda Baker,	Mrs. Sarah M. Walthour,	Mr. A. S. Quarterman,
Mrs. S. L. Quarterman,	Miss C. Kallender,	Mr. Thos. S. Mallard,
Mrs. M. R. Miller,	Mrs. C. A. Fleming,	Mr. T. W. Quarterman.
	Dublin, }	
	Ludy, }	Servants of David A. Miller.
	Lilly, }	

The following were the officers chosen :

RULING ELDERS.

W. Q. Baker, Thomas S. Mallard.

DEACONS.

David A. Miller, Thomas W. Quarterman.

The first meeting of the Session was held July 28, 1855, and the first communion on Sunday, July 29, 1855.

PASTORS.

The church was supplied by the Rev. John Jones till the end of the year. On January following, (1856) Rev. R. Q. Mallard, a native of Liberty county, then a licentiate of Georgia Presbytery and temporarily supplying the church at Midway, was ordained and installed their pastor, and so continued to fill the position till October, 1863, when he was called to the pastorate of the Central church at Atlanta. After a short supply by the Rev. R. Q. Way, the Rev. N. P. Quarterman became pastor, and so continued from July, 1866, to April, 1870, when he was called to take charge of the Anderson Presbyterian church, Savannah. He was succeeded by Rev. J. W. Montgomery, who supplied the church from January, 1871, to April, 1890. He was succeeded by Rev. E. W. Way, who filled the pulpit from December, 1891, to April, 1895, when he resigned the field and removed to Gainesville, Florida. At the time of his resignation the membership of the church numbered seventy-five.



REV. JOHN FABIAN BAKER.

HISTORY OF MIDWAY CHURCH CONTINUED.

REV. JOHN F. BAKER.

After the resignation of Rev. T. S. Winn in 1855, Mr. Buttolph was left the sole pastor of Midway church; and although the Walthourville people had withdrawn, and the field thus largely curtailed, there was still a necessity for a colleague, as there yet remained four different preaching places, viz.: Flemington, Jonesville, Midway and Dorchester, the latter place coming rapidly into competition with Midway on account of its nearness and health, thus furnishing a permanent abode for the citizens in that portion of the county. The church therefore gave a call to Rev. John F. Baker, a native of Liberty county, and son of Mr. John O. Baker, a former deacon of the church, and a graduate of Princeton. Mr. Baker accepted the call and entered upon his labors November, 1855, but remained but about six months, after which he tendered his resignation and removed to Virginia..

REV. FRANCIS H. BOWMAN, D. D.

The church thus being again left with but one pastor, entered into another election for a co-pastor with Mr. Buttolph. Rev., afterwards Dr., Francis H. Bowman, son of Rev. Francis Bowman, D. D., former pastor of Greensboro, Georgia, church, was chosen. He accepted the position and thus continued co-pastor with Mr. Buttolph for three years, from 1856 to 1859, when he resigned his charge, and after a short time at Greensboro, Alabama, accepted the pastorate of Augusta church, Mt. Sidney, Va., in 1861, where he labored till 1869, when he resigned his position to accept a call to the First Church, Memphis, Tenn., where he labored till his death from yellow fever, October 6, 1873.

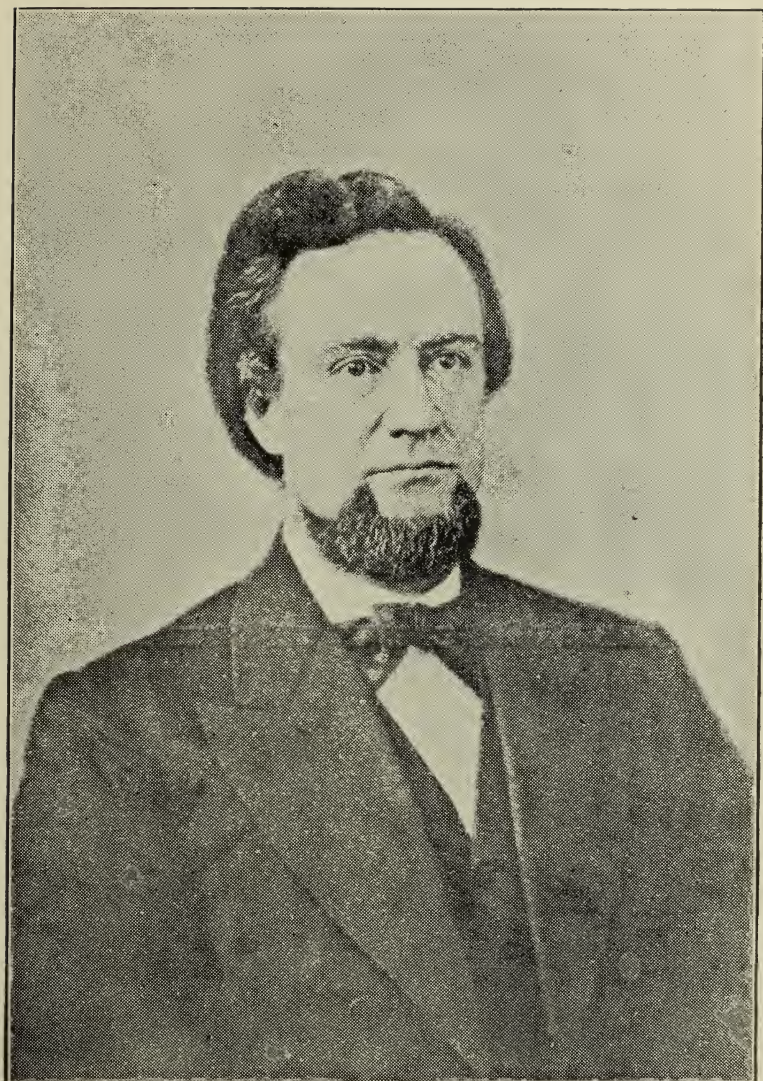
Mr. Bowman was a native of Charlottesville, Virginia, where he was born July 9, 1833, connected himself at fourteen years of age with the church at Greensboro, Georgia, of which his father was pastor, graduated at Oglethorpe col-

lege in 1850, taught school one year at Mt. Zion academy, and after two years at the University of Virginia and one year at Princeton, was licensed in the fall of 1856, by the Presbytery of Hopewell and soon after ordained and became co-pastor at Midway.

The following incident in connection with his death will be interesting:

Being pastor of the First Church in Memphis, Tennessee, at the time of the yellow fever in that city, he bravely remained at his post with his people till himself was stricken with the disease. A most remarkable incident happened in connection with his funeral. It was the wish of many of his people that the services should be held in the church, but fortunately wiser counsels prevailed, it not being considered prudent to have a gathering of the people in the stricken district. So the body was borne directly to the cemetery, and whilst it was being lowered into the grave the whole plastered ceiling of the church fell in, crushing everything beneath. Had the people gone to the church, the result would have been most disastrous. Dr. Bowman was much beloved by his people in Memphis. The church edifice was burned about 1878, and in rebuilding the people put in a memorial window, upon which are inscribed these tender words: "Greater love hath no man than this, that a man lay down his life for his friend."

After the resignation of Mr. Bowman, the society at its next annual meeting in March, 1860, elected Rev., afterwards Dr. Donald Fraser, as co-pastor, but he declined the call, thus leaving Mr. Buttolph the third time sole pastor of the church, which position he continued to fill till the secession of the state and the war which soon followed, and even to its close. As the country was in such a perturbed state and so soon convulsed with the tread of contending armies and so many of her sons engaged in the deadly strife, nothing further was done towards securing a co-pastor, Mr. Buttolph supplying the whole field as best he could. Upon that portion of the country, however, being overrun by the Federal army, a complete estoppel was, for the time being, put upon the church services, and followed with a general demoralization till the close of the war, the unhappy consequences of which only added greater impoverishment and distress to previous disaster.



REV. FRANCIS H. BOWMAN.

COMPLETE DESOLATION.

Of the complete desolation that followed upon this inroad upon the quiet and peaceable homes of this people, it is truly sad to write. With freedom from the presence of an invading foe, till nearly the close of the war, it was theirs to experience all the concentrated bitterness of it in a few weeks. Just preceding the fall of Savannah December, 1864, Kilpatrick's whole division of cavalry in its circular swing, made the old church, with its sacred precincts, their camping ground for six weeks, with the usual accompanying destruction, terror and alarm, private houses being rudely entered, provisions all taken, silverware stolen, horses and stock carried away, and general plunder; fine carriages converted into wagons, by cutting off the upper portions, to bear off slaughtered meat. So great was the consternation and alarm that it became quite common for ladies not to change their dress at night during the entire stay of the Federal army, not knowing at what hour their homes might be invaded. The corner stone, laid December 6, 1852, for a monument in commemoration of the early settlement of the colony, was unearthed and rifled of its contents. The Southern Florida & Western railroad, running through the country from Savannah to southwestern Georgia, having been cut, all the supplies for miles around the church having been taken, with every horse gone, and all the beeves, and pigs and chickens consumed by the Federal soldiers, the people with nothing left and no horses to go after anything, were reduced to the greatest straits. In some instances the destitution was so great that they were compelled to visit some of the abandoned camps of the Federals and gather up the shattered corn left upon the ground where the horses had been fed. There were but two things that saved them from utter starvation: the one was the barns filled with corn in the district known as "the Desert," a small but rich section, surrounded with "Blue Clay" swamp, which the Federal soldiers undertook to cross, but miring into it with their ponderous wagons, they thought it best not to undertake a

second trip. The other was that the rice raised on several of the farms were still standing in the ricks, which the negroes assured their visiting friends would choke their horses if fed upon it, and as they had "no way to hull it," as they said, these were left untouched. These fortuitous circumstances left some things for some of the people at least to feed upon. But I forbear speaking further on this subject.

I cannot, however, let this opportunity pass without paying a deserved tribute to the fidelity of the colored people of Liberty county. Like their brethren throughout the entire south, many of them displayed the greatest devotion to their masters. Instead of forsaking them in the time of their virtual imprisonment, when they could leave their homes only at the risk of life and destruction of property, these people, like the ravens of old feeding Elijah, would go out in search of, and regularly bring them meals, whence they knew not, and without which kind service, it is hard to tell to what straits they would have been reduced. Let this and all similar acts of the colored people never be forgotten, but sink deep into the hearts of the Southern people.

FLEMINGTON CHURCH.

The disasters of the war soon brought about a second dismemberment of the old church. The same reasons impelled the Flemington people as those of Walthourville, only in a greater degree, to seek a church organization of their own. They were so reduced and poverty stricken that no other alternative was left them. It was either that or no church privileges, for even if the church services should be kept up at Midway, not one in ten could possibly attend. In view, therefore, of the situation, though reluctantly, a second application for dismemberment was made, resulting in the withdrawal of the Flemington people. In accordance with the request seventy persons living in and around Flemington were dismissed from Midway for the purpose of a separate organization. Following the example of Walthourville, they adopted the Presbyterian form of government and were, on application to the Presbytery of Georgia, duly elected into

a Presbyterian church by that body at a called meeting held at Flemington April 6, 1866.

Members of the Presbytery present :

MINISTERS.—R. Q. Way, D. H. Porter, James C. Cosby, D. L. Buttolph.

RULING ELDERS.—F. M. McRae, from Mt. Vernon church.

VISITING BRETHREN.—Rev. C. B. King of Hopewell Presbytery, Rev. Edward Q. Andrews of the M. E. church, Elder J. B. Mallard from Wal-thourville, and licentiate N. P. Quarterman, who was at the same time ordained Evangelist.

The following are the members who entered into the organization :

MEMBERS.

Ezra Stacy,	Elizabeth A. Clark,	Wm. Harrison,
Mrs. Maria Stacy,	Mrs. Marion Sheppard,	Mrs. Sarah Harrison,
Sarah A. Stacy,	Dr. Alexander Fraser,	Mrs. W. G. Martin,
Thos. Q. Cassels,	John E. Mann,	Mrs. Mary Jane Way,
Mrs. Mary A. Cassels,	Mrs. Elizabeth G. Mann,	Laura A. Martin,
L. M. Cassels,	Eugenia Mann,	S. E. Martin,
Robert Q. Cassels,	Harriet Mann,	J. B. Martin,
Walter O. Cassels,	Mrs. Josephine Palmer,	John E. Martin,
Irwin Rahn,	Simon A. Fraser,	Rosa Norman,
Mrs. Sarah A. Rahn,	Mrs. Mary W. Fraser,	Mary A. Norman,
John S. Norman,	Flora E. Fraser,	C. V. Winn,
Mrs. Susan W. Norman,	Mrs. Laura J. Norman,	Sarah Ann Way,
Mary S. Norman,	W. W. Winn,	Florence B. Way,
Mrs. Ann Irene Way,	Mrs. Claudia Winn,	Graves Way,
Elizabeth S. Way,	Eleanora Winn,	Mrs. Mary Way,
Wm. John Way,	Mrs. Ann Ladson,	Mrs. Ann Smith,
Mrs. Jane Way,	W. B. Trask,	John Girardeau,
Robert T. Quarterman,	Mrs. Jane Trask,	Mrs. Eliza Q. Way,
Mrs. Mary E. Quarterman,	Leonora Trask,	John W. Stacy,
Mrs. Sarah Fraser,	Catharine Trask,	James Laing,
Mrs. Isabella Bradwell,	W. E. W. Quarterman,	Thos. G. Stacy,
Margaret M. Fraser,	Mrs. Lydia Quarterman,	Joseph H. Norman,
Mary J. Bradwell,	Mrs. Harriet Theiss,	Mrs. Caroline A. Stacy,
		J. Calvin Norman,

The following were the officers chosen :

RULING ELDERS.

W. E. W. Quarterman. Thos. Q. Cassels. Ezra Stacy, James Laing.

DEACONS.

S. A. Fraser, L. M. Cassels.

PASTORS.

The church thus organized at Flemington was continued to be supplied by Rev. D. L. Buttolph, pastor of Midway

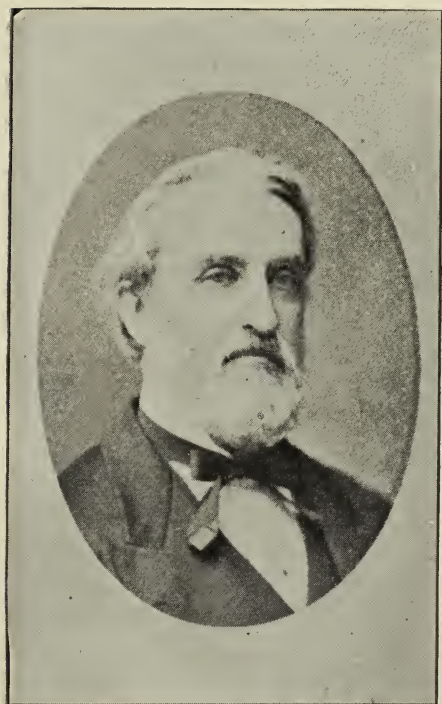
church, being assisted in his work by Rev. R. Q. Andrews, Methodist minister employed as missionary to the negroes, by the executors of Lamberts' estate.

At the end of 1867, the country being so impoverished and the people so reduced as to be unable to support a pastor, Mr. Buttolph reluctantly severed his connection with the Midway and Flemington people and removed to Marietta, Georgia, to which place he had been called as pastor.

REV. D. L. BUTTOLPH, D. D.

Rev. David Lyman Buttolph was born at Norwich, N. Y., December 24, 1822. He was the son of David Buttolph, a lawyer. His mother was a Miss Lyman, a close relative of Dr. Lyman Beecher. He graduated at Williams College in 1845 and Columbia Seminary in 1852 in the class with the writer, was licensed the same year by Charleston Presbytery at Beech Island, and soon afterwards ordained to the full work of the ministry and for two years was assistant to Dr. Thomas Smyth, then pastor of the Second Presbyterian church, Charleston, S. C., whence he removed to Midway. On the tenth of June, 1856, he was united in marriage to Miss Laura E. Maxwell, the great granddaughter of Col. James Maxwell, one of the early settlers of the county. In 1879 the degree of Doctor of Divinity was conferred on him by the University of Georgia. When Gen. Hood retreated from before Gen. Kilpatrick and crossed the Altamaha river, Dr. Buttolph, who was with the army, hearing of the burning of the station house at McIntosh, and also that they had possession of Flemington, left the army, and after making a long circuitous detour, reached his home on Sunday night, which he approached with the greatest caution, having employed the services of a colored man as a guide, who went before him with the understanding that should he meet a picket, he would fall upon the ground and thus signal the fact to him. He was permitted to remain unmolested after being arrested and examined, and after being robbed of his gold watch by one of the Federal soldiers.

After a pleasant and successful pastorate at Midway of



REV. DAVID L. BUTTOLPH, D.D.

thirteen years, greatly beloved and respected by all, he removed as above indicated to Marietta, in the fall of 1867, and where he labored as pastor till April, 1888, when from failing health he felt constrained to tender his resignation, which was accepted. Upon returning health Dr. Buttolph accepted the charge of a group of churches around Marietta, still making that place his home, and which he has supplied with the greatest acceptance.

After the retirement of Dr. Buttolph December, 1867, the Flemington church was supplied for two years and more, from January, 1868, to April, 1870, by Rev. N. P. Quarterman and afterwards by Rev. J. W. Montgomery for twenty years, from November, 1870, to the spring of 1891, when he removed to Texas, where he is still laboring as pastor of the church at Giddings.

In 1893 Mr. C. C. Carson, a licentiate of the Presbytery of Holston and a native of Tennessee, was ordained and installed pastor of the two associated churches of Flemington and Blackshear, which field he still fills.

The present membership of Flemington church (1898) is fifty-eight.

DORCHESTER CHURCH.

On account of the withdrawal of the Walthourville and Flemington people, and abandonment of so many of the winter homes and farms, and the general dispersion and impoverishment of the inhabitants, caused by the war, the few families, some fifteen or twenty in all, composing the village of Dorchester, were about all that was left of the white membership of the old church; the village of Jonesville the last of the summer retreats being hopelessly broken up, with the wreck of the farms, its location rendering it unfit for a place of permanent residence. In their isolated condition nothing was left the Dorchester people but to seek an organization of their own. In imitation of Walthourville and Flemington, having a house of their own built several years before, and after a year's supply by Rev. N. P. Quarterman, who was also minister to the other two places,

they applied to Savannah Presbytery for an organization and accordingly were organized January 6, 1871, into a church of fourteen members, with one ruling elder, by a committee consisting of Rev. N. P. Quarterman, Rev. C. B. King and Elder Ezra Stacy; Elder E. J. Harden, the other member of the committee, being absent.

NAMES OF INCORPORATING MEMBERS.

L. J. Mallard,	Mrs. Jennette Martin,	Mrs. Rebecca E. Bacon,
Mrs. Sarah S. Mallard,	Mrs. Lizzie O. Stevens,	Mrs. Sarah L. Mallard,
Miss Mary S. Mell,	Miss Annie Delegal,	Miss Mary Alice Mallard
Mrs. Harriet N. Bacon,	Miss Julia Winn,	Mrs. Carrie McIver.
Mrs. Louisa V. Winn,	Mrs. Mary E. Busby,	

—14

RULING ELDER.

L. J. Mallard was chosen Ruling Elder.

PASTORS.

The church was supplied by Rev. J. W. Montgomery, who also preached at Flemington and Walthourville churches from 1871 to 1881, by Rev. R. Q. Baker from 1881 to 1882, then again by Rev. J. W. Montgomery from 1882 to 1893, and Rev. E. W. Way from spring 1893 to 1895, and Rev. L. T. Way, from January 1, 1896, to the present. Present membership (1898) forty-nine.

FINAL DISSOLUTION.

From the organization of the Dorchester church, 1871, may be reckoned the final dissolution of the Midway Congregational church, though virtually extinct even as early as the removal of Dr. Buttolph in the fall of 1867. The church was never formally dissolved, but simply exhausted itself by removals and repeated colonization. After the removal of Dr. Buttolph, the building was left in the hands of the colored members, who continued to use it and who were the next year, 1868, organized into a separate Presbyterian church, with 600 members, by Rev. Joe Williams, a minister of their own color, the last annual meeting of the society being December, 1865, and the last record in the Session Book being October, 1867.

Thus, after one hundred and thirteen years, this old church, venerable with years and abundant in fruit, yielding to the stern demand of an imperious necessity, laid aside her armor and drawing around her the drapery of her couch, laid herself down to rest.

CHAPTER VII.

CHARACTERISTICS.

Having thus taken a general and rapid survey of this people, I desire more particularly to give some sketches of their inner and home life—some of their noble deeds, and some of their great men. This was truly a wonderful people if you consider their fewness in number in connection with the work they have done, and the influence they have exerted over the country and the world. The colony was not a large one by any means at first, and for a long time not more than three hundred and fifty whites all told, with an average church membership of not exceeding one hundred and fifty during the greater period of its existence, and yet in the end we will see what have been their achievements. The governors, signers of the Declaration of Independence, the number of counties named, the number of ministers and ministers' wives, missionaries, presidents and professors of institutions of learning, scientists, teachers, and men and women of influence, furnished by this little colony, are truly marvelous.

Before enumerating some of these, I wish to emphasize a few of the leading characteristics of this people.

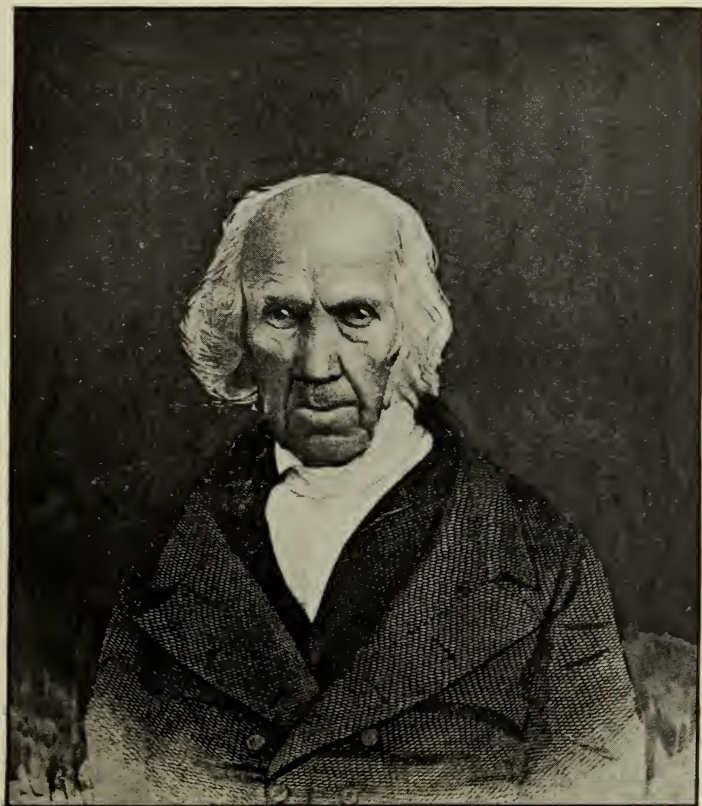
Though engaged chiefly in agricultural pursuits, they were *unusually intelligent and refined*. Bartram tells of his going in company with "several of its polite inhabitants" from Sunbury, to attend a meeting at Medway. Of the home of

Hon. Benjamin Andrews, one of them, he speaks as the "seat of virtue, where hospitality, piety and philosophy formed the happy family."¹ So Rev. Archibald Simpson, when on a visit to the church, speaks of the congregation as "large and genteel."² These people have always been the friends and patrons of education as the long list of ministers, professors, teachers, scientists and prominent citizens going out from them abundantly attest. Their interest in this cause manifested itself even in Carolina in the formation of the Dorchester and Beech Hill Alphabet Society, not later perhaps than 1740, and which was perpetuated in what was known as the Midway and Newport Library Society, and thus continuing for over one hundred years. This Society at one time had a library of about five hundred volumes.³

Their interest in education further appears from the fact that at an early day, as early as 1788, a school of high classical character was established at Sunbury, and attained great celebrity under the management of Dr. Wm. McWhir.⁴ The beneficial results of this institution to the state were incalculable, as students came from different parts of the country, especially up and down the coast; the same also appears from the number of prominent ministers and men going out from its walls.

In 1798, in addition to the Board of Commissioners which had been appointed some time before, consisting of James Dunwoody, Rev. Cyrus Gildersleeve, Peter Winn, Daniel Stewart, and Thos. Stevens, a committee was appointed consisting of James Powell, Benjamin Law, Henry Wood, John Stacy, John Warren, Simon Fraser, James Cochran, Thos. Bradwell, and Rev. Mr. Cloud, a Methodist minister, "to determine on some proper mode to establish an academy for the county." At a subsequent meeting John Elliott and John Jones were added to this committee, in the room of James Powell and Rev. Mr. Cloud. A school was soon afterwards established at Newport, mention being made of an appropriation of "glass to glaze the windows," but

1. Travels, P. 4. 2. Howe's His. P. 318. 3. Mallard's account. 4. Rees. Cy. Art. Sunbury.



REV. WILLIAM McWHIR, D.D.

whether this was the one contemplated in the above action I am not able to say.

In addition to these, other schools were soon established first at Midway and afterwards at Walthourville, Flemington and Jonesville, and later on at Dorchester, to say nothing about those started in other parts of the county, under the influence and stimulus of these, as at Riceboro, Hinesville, Connouchee Bluff, and Taylor's Creek. Major John Winn taught for awhile at Midway, and Mr. Edward Pyncheon for a long time had a flourishing academy, male and female, at Walthourville, so Mr. John B. Mallard later on at the same place; Mr. Samuel Varnedoe, at Jonesville; Mr. Samuel Mallard and others, at Flemington, and Col. James S. Bradwell, at Hinesville. Hon. A. H. Stephens also at one time taught for awhile in the family of Mr. Louis LeConte's, near Jonesville. These schools were all first-class in every particular, the teachers being graduates. As the result, the children were all well taught and had every facility for acquiring a first-class education without ever leaving home.

They were also a *patriotic people*. In attestation of this I need only point to the illustrious name which the county bears, and which was conferred by the unanimous voice of the state. When the parishes were changed into counties by the constitutional convention which met in Savannah in 1777, all the other counties were named in honor of distinguished Englishmen, friends of America. Thus, *Chatham* was named in honor of the elder Pitt, the Earl of Chatham and friend of American liberty. *Richmond*, after the Duke of Richmond, another friend, who so nobly advocated the cause of American freedom in the House of Lords. *Effingham*, after Lord Effingham, who refused to employ his sword against America. *Burke*, after the great Commoner and Statesman. *Camden*, after the distinguished Lord Chancellor of England and firm friend of the colonies. *Glynn*, after the eminent counsellor of that name. *Wilkes*, embracing all the ceded lands north of the Ogeechee, after John Wilkes, the avowed friend of American Independence. But this one was named in honor of her own self and in commemoration of her own heroic deeds. It was on account of

the great zeal of this people in the cause of Independence, that the name of the parish of St. John, in connection with those of St. Andrews and St. James, was changed by the legislature to the county of *Liberty*; and if any people ever deserved to have patriotic devotion to their country's cause embalmed in their county's name, it was this. They were the first to assert their independence and the last to surrender to British supremacy, Sunbury being the last military post upon whose ramparts floated the colonial flag when the province was overrun in 1778. While the rest of the parishes were parleying and dallying, she resolved to act, "the irresolution of fear," as Dr. Stevens expressed it, "having no place in her decided councils." Withdrawing from the provincial congress on account of their halting and dalliance, she sought connection with the Charleston association through a petition sent by a committee appointed at Midway February 9, 1775, and consisting of Daniel Roberts, Samuel Stevens, and Joseph Wood. Being refused admission into the Carolina association, she resolved to act for herself, and in advance of the rest of the province, sent her own representative, Dr. Lyman Hall, to the continental congress at Philadelphia in 1775, and who, it is said, went all the way on horseback.¹ No wonder Governor Wright, in his letter to Secretary Germain, speaks of the inhabitants of St. John's Parish as a "nest of Oliverians, most of whom would go back again as soon as their crops would be reaped in Carolina."² Dr. Stevens did not overdraw the picture, when he said in his eloquent address before the Georgia Historical Society:

"Alone she stood, a Pharos of Liberty in England's most loyal Province, renouncing every fellowship that savored not of freedom, and refusing every luxury which contributed to ministerial coffers. With a halter around her neck and the gallows before her eyes, she severed herself from surrounding associations and cast her lot, while as yet all was gloom and darkness, with the fortunes of her country, to live with her rights, or die in their defense. Proud spot of Georgia soil! Well does it deserve the appellation

1. Dr. Hall was elected by this Parish March 21, 1775, and received May 13th of the same year, as "a delegate from the Parish of St. John's of the Province of Georgia," and allowed to deliberate, but not to vote when the vote was taken by Provinces, as he represented only a Parish. He was regularly chosen July 7th as the representative of the whole Province, and in company with Button Gwinnett, another representative, and from the same Parish, signed the Declaration of Independence.

2. Ga. His. Coll. Vol. III P. 310. *Oliverians* named after Oliver Cromwell.

which a grateful state conferred upon it, and truly may we say of its sons in the remembrance of their patriotic sacrifices: 'Nothing was wanting to their glory ; they were wanting to ours.'"¹

She had her full share of representatives on the committee drafting the resolutions for adoption at the famous meeting at Tondees' Tavern in Savannah August 10, 1774, and which has been styled the "birthplace of freedom in Georgia." She gave of her sons, furnishing her full quota of officers and men, sending at an early day two volunteer companies, the "St. John's Rangers" and the "St. John's Riflemen." She was the first to offer upon the altar of her country in the cause of freedom, a commissioned officer of any prominence (Gen. Screven). The Midway people were the only community that sent a letter of congratulation to General Washington on his visit to Georgia in 1791. She still exhibits the same military spirit in the maintenance of two cavalry companies, one of which, "The Independent Troop," has been perpetuated since just after the war of the Revolution, being the oldest cavalry and the second oldest military company in the state, the Chatham artillery outranking them by a few years, they being organized in 1786, while the Troop were not organized till 1791 or 1792.² The other company, the "Liberty Guards," was organized in the upper portion of the county in 1845, commanded by Captain Enoch Daniel, and kept up ever since. These companies have never failed to offer their services, when demanded by their country, or ever failed to win laurels on every knighted field. In the state tournaments the Liberty Troop have usually borne off if not all, at least their full share of the offered prizes. The interest and enthusiasm on the part of the members are kept up, in a large measure, by the interest manifested by the people. These companies have always occupied prominent positions on Fourth of July celebrations and other public occasions. Their drills and parades have always awakened enthusiasm among the citizens, which no doubt have largely contributed to their perpetuation. I know of no other county, purely agricultural, in this or any

1. Ga. His. Coll. Vol. II P. 24. 2. See Dr. Jones' Address P. 18.

other state that maintains two military companies of volunteers.

They also possessed and exhibited in a very pleasing degree *all the noble elements of social life*. They were *neighborly and friendly*. In a great degree shut out from the rest of the world, they married and intermarried to such an extent that almost everybody became related to everybody else, and became as one large family, with associations of the greatest neighborly freedom and confidence. They were *hospitable and kind*. There were few houses, if any, where the worthy traveler could not spend the night without the payment of a single cent. Unable to live upon the farms on account of health, and therefore with a good deal of gentlemanly leisure, and in some instances of means, though of no great wealth, they indulged a good deal *in hunting and outside sports* in the day time and devoting much of the evening to family reunions and to rehearsing the events of the day, or repeating incidents of former times. The writer remembers well with what interest he would listen to the marvelous stories and legends, of military prowess and exploits, told by the older people, concerning "Bob" Sallett and other remarkable characters of the revolution; and for the same reason, any "good joke" upon any one would surely be carefully treasured up as "stock in trade," and in due time was certain to receive proper ventilation. They were a *temperate people*. Though living in a malarial country, and where they might easily offer the modern plea of health for the use of alcoholic liquors, in accordance too with the common idea of the early settlers of the province, "that everybody knew the water," according to Tailfer, "needed *qualifying*," yet they were remarkably abstemious. Liberty county has ever been ranked with the prohibition counties, and has always, and ahead of all others, had local legislation on the subject. The writer remembers being at a gathering of young people one Christmas, when a proposition for an eggnog was made; upon the suggestion of one of the young ladies, *cologne* was substituted for whiskey, there being no spirits to be had in the whole country. So I find very few cases of church discipline in the records for this

sin. In later years liquor was allowed to be sold by the quart, but the moral sentiment was always such that a man who would engage in the traffic even under this restriction, always felt that the avocation placed him considerably *below par* in the estimation of the people.

They were a *public spirited people*, looking after the general interest, as appears from the statement of Rev. Mr. Simpson in his visit in 1761, concerning the fine church edifice, and the good public roads, which seven years before were impenetrable swamps.

They were a *liberal people*. The employment of two ministers, with a salary of \$1,000 each, too clearly shows that the contributions to all the benevolent causes were in like proportion. As an instance of this we need only mention the one item of \$1,292 given to the Columbia Seminary at different times; the special legacy of Maj. Maybank of \$5,396.20,¹ besides the annual contributions to the Bible cause, Foreign Missions, and different societies.

They were also a *musical people*. Paid choristers were appointed, and formed part of every year's election. Seats in the church were specially set apart for the singers, and different parts carried; fugue pieces, such as Sherburne and Easter Anthem, being in the earlier periods special favorites. The interest in church song has been kept up even to the present, a large proportion of the young people being able to sing by note; the interest being kept up by weekly meetings at some central house in each neighborhood during some night in the week for practice.

But it was especially in their *religious life and conduct that their character shone most conspicuously*. They were emphatically a godly people, as appears from the frequent fast days and seasons of special prayer and thanksgiving, with which their earlier records abound. Scarcely had the first settlers landed before they commenced the erection of a house of worship, and their zeal and devotion only increased with the flight of years.

It was customary and also expected that everybody in

1, Howe's His. Vol. II P. 452.

the community, outsiders as well as church members, should attend those services, public sentiment demanding such attendance. To stay away was to sink in the scale of respectability. The writer remembers but one man in his day who left off going to the house of the Lord, and with what holy horror he was looked upon, very much in the light of a heathen and publican. It was their custom to have two services every Sabbath, though in the country, a thing quite unusual in the early settlement of a new country, and irrespective of the weather, though they had no means of warming the house. In the absence of the minister these services were conducted by one or more of the deacons. The practice which commenced at an early day and afterwards obtained in all the retreats and kept up in some of them to this day, of having services conducted by the deacons in the absence of the minister, is worthy of note. After the settlement of the retreats, there being five places of worship and only two ministers, and Midway claiming the service of one every Sabbath through the winter months, there could hardly be an average of two Sabbaths in the month for preaching. I give it as my own experience that I have in my rearing heard fully as many sermons read by laymen as preached by ministers. Where do you find the parallel to this in the annals of any other church? On account of the distance of so many of the families from the church, cold lunches were served for dinner, the different families resorting to the various little houses built around the church for their comfortable resting during the intermission, each family having its own, or as sometimes the case, two or more, when related.¹

The following was the program for services:

The bell would ring at eleven o'clock, the congregation would assemble, the minister would preach, or if it was "reading day," the deacon would read a sermon; then an intermission of one hour for refreshment, after which the congregation would again assemble at the ringing of the bell to hear another sermon from the minister or deacon. The congregation would be finally dismissed about four o'clock and quietly return to their homes, reaching them late in the afternoon, when after catechetical exercises (in many of the homes) the family would retire.

1. These houses were erected at a very early date. To a stranger the church, surrounded with some thirty and more of these little houses, framed and covered with boards, presented quite a singular and unique appearance.

The same customs also at the retreats. There were arbors erected at Walthourville and Flemington. At Jonesville and Dorchester, the houses being more compactly built, there was no necessity for these booths or arbors. In later years the practice of remaining at the church during recess was abandoned at all these places, it being more convenient for the families to return to their homes for dinner, but all returning to afternoon service.

But in nothing did their piety more conspicuously display itself than in *their careful and conscientious training of their children*. They were great believers in the Abrahamic covenant, and the duty to consecrate their children unto the Lord in baptism; even outsiders, in some instances, asking the privilege. Their record shows that the practice at first was well nigh universal. They felt that they themselves and all they had belonged to the Lord, and therefore at a very early age they presented their children unto the Lord, in the ordinance of baptism, and at the same time recognizing the responsibility assumed in such a service, they manifested their great concern for their spiritual welfare, in the efforts they made to bring them to the Savior. They did not, as in these latter days, go to church themselves, and leave them at home or allow them to roam about on the Lord's day, but always carried their children with them to the house of the Lord. Mention is made in the records even of "children in the lap."

And they not only carried their children with them, but required them to sit with them in the same pew, that they might be under their immediate care and supervision. Nothing contributed more to the good and orderly behavior at church than the practice adopted at the beginning, of raising the pastors' salary by renting the seats. Each family had its own pew, the father occupying one end and the mother the other, with the children between; and nothing was more beautiful. They emphatically worshipped by families, carrying out the order of the march of Israel through the wilderness, "every man under the ensign of his father's house."¹

As Moses refused the request of Pharaoh to leave their children in Egypt, so this people were unwilling to leave their little ones behind them, but insisted on taking them along with them; as all the families of Israel, including their children, were baptized into Moses as their leader, by the deliverance at the sea; as they all stood together, parents and children, and were sprinkled by Moses with the hyssop branch at Mount Sinai; as they all stood together again on the borders of the land, at the renewal of the covenant, express mention being made of "the little ones," and as they all entered, parents and children, into the portion of the land on the east side of Jordan, typical of the part of Christ's kingdom in Heaven, so these people felt and believed that their children should go along with them, and as children of the covenant, should be baptized into Christ as their leader. It was not until later years, when departing from the simplicity of the faith of their fathers, and after the introduction of a foreign element, that we find the duty to be neglected by some, and the necessity of the Session calling attention to the neglect and insisting upon their return to their former practice.

As the result of all this faithful training, and confirmed and supported too by parental example, the children grew up as they were taught, having due respect for everything sacred. In no community was there greater veneration for the minister, the sanctuary, the ordinances of God's house, and that veneration was seen in all directions; respect was shown the aged; the children were trained up with gravity and in subordination to law and order. As the result, little or no profanity was ever heard, little or no drunkenness or rowdyism was ever seen, but obedience on every side to law. Hence the short sittings of the circuit court, seldom occupying the whole of the two days allowed by the calendar. I do not now recall a single act of violence or murder trial in my raising. I doubt if the records of the courts, confined strictly to the Midway people and their descendants, will show a single homicide or murder during the entire history of the church. Only train the children right, make them obedient to their parents and respectful to their superiors,

and the courts of the country will have little or nothing to do.

I know of no more fitting close to this description than the following extract from the Centennial address of Hon. W. E. Law, himself a native of Liberty county :

"The social virtues have been eminently cherished in this county. If we may not indulge in Utopian dreams of visionary sages; if we may not boast of the delicious climate and beautiful scenery of other places, or even of the picturesque and grandeur of our own mountain Georgia, yet we may say without vanity or ostentation that none, at least in this southern latitude, excel us in all the great moral elements of a really substantial and happy community. If these consist in obedience to, and reverence for, the laws in exemplary good order, in excellent internal government and police, in mutual confidence between citizens, in warm social affections, in the kindest intercourse, in a hospitality simple and easy, but without ostentation or grandism, in brotherly love one for another, in a surface everywhere dotted with houses of worship and schools for the instruction of the youth, in a population observant from education, habit and example, in temperance, sobriety and truth, and the duties of religion, then Liberty county may claim to have been through past time, as she now is, a model and example to her sister counties of Georgia. And it may not be too much to say that her influence has indeed and in truth been felt, and as the historian has declared, your sires were the moral and intellectual nobility of the province of Georgia, the sons of that colony have shown themselves in the state worthy of their sires."^a

a. Ms. before me.

CHAPTER VIII.

HER GREAT MEN, CIVIL AND MILITARY.

SOME OF HER DEEDS AND GREAT MEN.

After this rapid and succinct statement of some of the characteristics of this old church, I proceed to call attention to some of her people as well as note some of their deeds. Be it far from me to advocate anything like Chinese ancestral worship. We venerate, not worship. We admire, not adore. The Midway people had their failings and shortcomings, like other men, but withal a most grand and glorious record, such as has never been the lot of any other people. Her great men are numbered by scores. Her influence felt in thousands of places. Her history absolutely stands without a parallel, as will appear from the following simple recital of facts:

GOVERNORS AND SIGNERS OF DECLARATION OF INDEPENDENCE.

Four of the early governors of the state and two of the signers of the declaration of independence, were from the parish of St. Johns. The governors were Button Gwinnett, Richard Howley, Nathan Brownson and Lyman Hall. The two signers were Button Gwinnett and Lyman Hall.

1. *Button Gwinnett* was a native of England. Residing on St. Catherine island, which he had purchased from Thos. and Mary Bosomworth, he became identified with the people, making Sunbury his place of business and associations. Dr. Lyman Hall was his warm friend and physician, being also one of the executors of his will. He seems also to have been at one time the justice of peace of St. John's parish.¹ He was

1. White's His. Col. P. 39.

a member of the continental congress and one of the signers of the Declaration of Independence. He was a member of the convention that met in Savannah October, 1776, and framed the constitution of the state, he having much to do with the framing of the same. He was elected governor March, 1777, in the place of President Archibald Bullock, deceased, and fell mortally wounded in a duel which he fought May 15th, with Gen. Lochlan McIntosh, whom he had challenged, and died on the 18th, in the forty-fifth year of his age.

2. *Richard Howley* was born near Savannah, but afterwards became a citizen of Sunbury. First representing Liberty county in the state assembly, he afterwards was made governor in 1780, and a member of congress in 1781, when he and his associates published their noted remonstrance at the threatened surrender of Georgia to the British. He died in Savannah December, 1784.

3. *Nathan Brownson*, a practicing physician, introduced to the county by Dr. Dunwoody, surgeon in Georgia Brigade, a member of the provincial congress in 1775, and of continental congress in 1776-8, elected governor in 1781, and a member of the convention framing the constitution in 1789. We have no evidence that he ever was a communing member of Midway church, but the records show that he was thoroughly identified with her people, for in its registry we find mention of the death of his wife, Elizabeth, April 4, 1775, of his son, Nathan, September 2, 1777, and of his own October 18, 1796.¹

The following notice of him is taken from the *Columbian Museum and Savannah Advertiser* of Friday, Nov. 11, 1796:

"Died at his plantation in Liberty county Nathan Brownson, Esqr., whose various talents as a statesman, philosopher and physician have placed him in the list of distinguished characters. His expiring moments were marked with that peculiar firmness of mind, which attended him through life, and his last words delivered in whispers, were more sublimely eloquent than all the studied declamation of the pulpit: 'The scene,' said he, 'is now changing. The business of life is nearly over. I have, like the rest of my fellow creatures, been guilty of foibles, but I trust to the mercy of my God to pardon me, and to his justice to reward my good deeds.' By his family, by his friends, by men of sense and genius, who knew him, his death will be long lamented."

1. Encyclopedias say November 6th.

4. *Dr. Lyman Hall* was a member of the Continental Congress in 1776, going all the way to Philadelphia on horseback,¹ first as the representative of St. John's parish before the secession of the rest of the colony, and afterwards of the whole province, and also one of the signers of the Declaration of Independence. He was also elected governor in 1783. The church records show that Dr. Hall was a member at Midway in 1776. His plantation was near the old church, "Hall's Knoll" being one of the earlier recollections of the writer when a boy, not being more than two miles from his father's home.

Dr. Hall, after the expiration of his term of office as governor, removed to Savannah, and in 1790 to a place in Burke county on the Savannah river, where he died October 19, 1790, and was buried, and where his remains reposed till July 4, 1848, when, together with those of George Walton, they were removed and deposited beneath a monument in Greene street, Augusta, in front of the court house, the state of Georgia paying the cost of removal.² It was the intention that the remains of Button Gwinnett, the other signer of the Declaration of Independence, should also be deposited there, but though generally believed to be buried in Savannah, the spot not being marked with a stone, they could not be found.

COUNTIES NAMED.

To this church and people also belongs the honor of giving names to six of the counties of the state, viz.:

1. *Liberty*, formed of the parishes of St. Johns, St. Andrew and St. James, in 1777, by the legislature, and so named in honor of the early and conspicuous devotion of the people of St. Johns to the cause of freedom, in so emphatically asserting their independence.

2. *Screven*, formed December 14, 1793, and named after Gen. James Screven, a citizen of Sunbury, who fell mortally wounded in an engagement one and a half miles south of

1. Sherwood. 2. See acts of Assembly.

Midway church, on Sunday morning, November 22, 1778, and died three days afterwards, and was buried in Midway grave yard.

3. *Hall*, established December 15, 1818, and named after Dr. Lyman Hall, resident of Liberty county, member of Midway church, signer of the Declaration of Independence, and afterwards governor of the state.

4. *Gwinnett*, established December 15, 1818, and called after Hon. Button Gwinnett, whose home was on St. Catherine island, but whose business and associations were in Sunbury; one of the signers of the Declaration of Independence, and also governor of Georgia and commander-in-chief of her forces. Would that the fact could be blotted out that he fell mortally wounded in a duel with Gen. Lachlan McIntosh, and thus relieve his otherwise fair name of such a stigma.

5. *Baker*, constituted December 12, 1825, and named after Col. John Baker, of Revolutionary memory, and one of the early pioneer settlers of the St. John's parish.

6. *Stewart*, constituted December 30, 1830, and called after Gen. Daniel Stewart, a native of Liberty county, a member of Midway church, and another soldier of military fame.

To what other community has the honor been given to give names to so many of the counties of a state?

MILITARY.

Of military men I mention the following:

1. *Col. John Baker*. I regret exceedingly not to be able to speak with any certainty concerning the parentage or relationship of Col. Baker. The common opinion seems to be that he was a son of Benjamin Baker, but I think this is clearly a mistake. Benjamin Baker had a son John, but he was "John Baker B.," who died December 6, 1785, whereas Col. Baker died, according to the Georgia Gazette, June 3, 1792. In the list under the "disqualifying act" Col. John Baker is spoken of as "Senior." John Baker B. had no son at that time that would secure to him the title of "Senior."

Moreover, Mr. Benjamin Baker, in the records, speaks of his "son John" in contradistinction to "Col. John Baker," and also another "John Baker," who were also in the neighborhood at the time.¹

There are three distinct branches of the Baker family in Liberty county, the descendants of whom, so far as I know, do not claim kin.

1. William Baker, the deacon and grandfather of Dr. Daniel Baker, the evangelist.

2. Benjamin Baker, the first settler, and for so many years clerk of the church, and whose descendants are Rev. B. L. and R. Q. Baker.

3. And then another branch to which Richard Baker, the early settler, stands related, and as its representative and among whom we so frequently meet with the names of John and Richard. I am satisfied that Col. Baker was a member of this branch of the family, and that the brothers, John and Richard, deceased, sons of Stephen Baker, and the brothers, John and Richard, Presbyterian ministers, sons of William Jeans Baker and cousins of the former, were related to him, but what the precise relationship is I am unable to say. The probability is that he was a brother or near relative of the "Richard Baker" mentioned above.

But no matter whose son, he was a brave and gallant officer, first as the captain of the St. John's Riflemen, a volunteer company, and afterwards made colonel by the legislature. He led the expedition against Florida, planned by Button Gwinnett, was wounded in an engagement at Bulltown Swamp, and participated in the capture of Augusta in 1781, and died as stated above, the county of Baker being named after him in commemoration of his gallant services.

2. *General James Screven.* The grandson of Rev. William Screven, a Baptist minister, who came to this country from England to escape persecution, and who founded the first Baptist church in Charleston, S. C., and afterwards moved to, and is said to have owned, the land upon which the town of Georgetown is built. His father was James Screven and his mother Mary Hyrne, the daughter of the second Land-

1. Pub. Rec. P. 64.

grave Smith, of Charleston. Gen. Screven was born about 1744, and married Mary (Esther)¹ Odingsell. He was not a member of the Midway church, but his wife was, being received August 18, 1771, and her sister, Elizabeth, being the wife of Rev. Moses Allen, at one time the pastor of the church. He was one of the patriotic leaders in the struggle for independence, being a member of the Provincial Congress that met at Savannah July 4, 1775, as a member from St. John's parish. He was first captain of the St. John Rangers and afterwards made Brigadier General by the legislature. He fell mortally wounded in a skirmish with the British under Col. Provost, on Spencer Hill, one and a half mile south of Midway church, November 22, 1778.

From the Midway Records and other sources we gather the following facts:

That Col. White and himself had gathered an army to meet Col. Provost approaching from the South; that after an unsuccessful attempt at resistance at Newport Bridge on Saturday morning, they fell back to Midway church. On the next morning, Sunday, Gen. Screven and some of his party crossed the swamp to reconnoitre, but falling into an ambuscade he fell mortally wounded, receiving three wounds, one of which was inflicted after he had fallen. He was sent by flag of truce that evening by Captain Mittuc and eight men, placed in the Vestry House, treated by Dr. Dunwoody, removed afterwards to the house of John Elliott, Senior, where he breathed his last Tuesday, Nov. 24, 1778. Captain Strother and Mr. Judah Lewis were killed in the same skirmish in which the general fell.²

Col. Browne, in his letter to Dr. Ramsay, says of him: "He had the character of a brave and worthy man. I sincerely felt for his misfortune and ordered him to be conveyed to our camp, where every attention was paid to him by Col. Provost and every assistance given to him by our surgeons."³ So Holmes, in his *Annals*, says: "Gen. Screven was a very valuable officer and estimable man, and his

1. The Records sometimes speaks of her as Mary and then at other times as Esther. Our only explanation is that her name was *Mary Esther*.

2. See Pub. Rec. P. 62, White's His. Coll. P. 615, and White's Statistics P. 521. 3. White's His. Coll. P. 616.

memory is still cherished at Midway, where he lived, and in the immediate defense of which settlement he fell."¹

Concerning the monument ordered by congress to be erected to his memory, I give the following extracts from the Congressional Journal to set forth the facts in the case:

JOURNALS OF CONGRESS U. S.

THURSDAY, SEPTEMBER 20, 1781.

On motion of Mr. Walton. seconded by Mr. Telfair,

Resolved, That the Legislature of the State of Georgia be desired to erect a monument at Sunbury, in the said state, at the expense of the U. S., not exceeding \$500.00, to the memory of the late Brigadier General Screven, who fell, covered with wounds, fighting for the liberties of the United States.

JOURNAL OF THE HOUSE, VOL. 4.

SENATE CHAMBER, 1801.

A message from the Senate by Mr. Otis, their secretary—

Mr. Speaker:—The Senate has passed the bill, entitled an "Act, to carry into effect several resolutions of Congress, for erecting monuments to the memories of the late General Wooster, Harkeman, Davidson, and Screven," to which they desire the concurrence of this house.

MONDAY, JANUARY 10, 1803.

Same Vol. on March 3, 1803.

Ordered, that the committee of the whole house to whom were committed on the 24th of January last, the bill sent from the senate, entitled an "Act to carry into effect several resolutions of Congress, for erecting monuments to the memories of Generals Wooster, Harkeman, Davidson, and Screven," and sundry amendments to the said bill, reported by a select committee, be discharged therefrom, and that the further consideration of the said bill and amendments be postponed until the first Monday in November next.

To show the final action and fate of the bill, I need only give the following letter from Senator Bacon touching the matter:

UNITED STATES SENATE, March 10, 1808.

REV. JAMES STACY,

Newnan, Georgia.

My Dear Sir:—Replying further to yours of the 17th ult. I herewith enclose you all that can be found in the proceedings of Congress relative to the erection of a monument to the memory of Gen. Screven at Sunbury.

It seems that the resolution passed the Senate, was reported to the House and the House deferred action on the same until Nov., 1803, but after a diligent search it could not be found that the House ever considered the resolution after that.

Yours very truly, A. O. BACON.

3. *Major John Jones*, the grandfather of the ministers, Drs. Charles C. and John Jones, was a native of Charleston, S. C., but had removed to St. John's parish and made Sunbury his home. He entered the war of the Revolution, became aid to Gen. McIntosh, and fell, struck by a cannon ball, in the unsuccessful attack upon Savannah on the morning of the 9th of October, 1779, the same day in which the noble Pulaski fell, a martyr to the cause of freedom. Jones street in Savannah was so named in honor of his memory, as appears from the following extract taken from the "*Savannah Georgian*," William H. Bulloch editor, of date Friday, March 15, 1839.¹

"A TRIBUTE TO THE MEMORY OF THE BRAVE AND GOOD."

"The new street to be called Jones Street, it may be worthy of remark, is a compliment to the brave father of Captain Joseph Jones, of Liberty county, who fell within one hundred yards of the spot patriotically dedicated to his name, while fighting for the liberties of his country. Thus has posterity been grateful to one of the deliverers of this hemisphere from foreign thralldom."

From the same paper, same date and same column, we have an account of the City Council and its proceedings, of date of March 14, 1839, the day before the date of the paper, in which it was stated that council passed an ordinance laying off the three new streets, viz.: Macon, Charlton and Jones, and two new squares, viz.: Pulaski and Madison.

I have felt it due to say this much, as it has been asserted and believed by many that said street was so named in honor of Hon. Noble Wymerley Jones.

4. *General Daniel Stewart*, the son of John and Susannah Stewart, was born December 20, 1761, in Liberty county, entered the Revolutionary army when only fifteen years of age, was frequently in battle under Sumter and Marion, ta-

1. Copy in Ga. His. Soc. Savannah.

ken a prisoner at Pocatigo and put on board a prison ship at Charleston, from which he made his escape with eight others, on a stormy night,¹ especially distinguished himself in the Indian wars after the revolution, at which time he was made a Brigadier General, and served in the legislature for quite a number of years. He was one of the committee appointed by the church and society to write a letter to President Washington on his visit to Savannah in 1791, joined Midway church Nov. 23, 1822, died May 17, 1829, in the sixty-ninth year of his age, and was buried in Midway cemetery, where his tomb may be seen. Among other descendants he has a grandson, Judge Henry J. Stewart, residing in Jasper, Florida.

5. *General Charles Claudius Wilson.* The grandson of Josiah Wilson, who was clerk of Midway church for three years, from 1821 to 1824, and great grandson of Gen. Daniel Stewart, a lawyer and distinguished general during the late war, was born October 1, 1831, in Effingham county, to which his father removed. After three years' service in the war he died at Ringgold, Ga., November 25, 1863. His remains were removed and deposited at Savannah, December 1st of the same year.

6. *Adjutant General John Kell.* Grandson of John Kell, a citizen of St. John's parish, and one of the signers of the articles of incorporation of the church and society. His great grandfather was Col. William McIntosh, the son of John McIntosh, Mohr, his grandmother, was Margery, the daughter of Col. William McIntosh and Mary Mackey, and was baptized by Rev. John Osgood, pastor of Midway church, at Sapelo September 14, 1754. Captain Kell was born January 26, 1823, entered naval service October 23, 1846, on board ship Falmouth, commanded by Captain, afterwards Commodore, McIntosh. During the late war, was first on the *Savannah*, guarding the coast, then on the *Sumter*, under Captain Semmes, afterwards on the *Alabama* first as First Lieutenant, afterwards as Captain, on account of services off Cape Hatteras, and at present Adjutant General of the state of Georgia.

1. Sherwood's Gazetteer.

THE MCINTOSH FAMILY.

Among the military men of the county we might also mention the name of several of the McIntosh's. Although these were all the descendants of Col. John McIntosh, Mohr, the chief of the clan that came over and settled with the Scottish highlanders at New Inverness, near Darien, in 1736, and made the Altamaha district, now McIntosh county, named after them, their headquarters, they were nevertheless more or less associated with the Midway people, whose pastor, Rev. John Osgood, occasionally visited and preached to them. Some of the family lived awhile in Liberty. Col. James S. McIntosh was born there. Col. John McIntosh, a nephew of General Lachlan McIntosh, was in command of the fort at Sunbury November 25, 1778, when he sent that laconic answer to Col. Fuser, the British officer, who had demanded its surrender, "Come and take it." It was doubtless during his stay in Liberty that his son, Col. James S. McIntosh, was born June 19, 1787, who fell mortally wounded at Molino del Rey, and died in the city of Mexico Sept. 26, 1847.¹ Major Lachlan McIntosh, the brother of Col. John McIntosh, and father of Commodore James M. McIntosh, lived for awhile at Sunbury. Here his daughter, Miss Maria McIntosh, the authoress, was born in 1803, and if his son, Commodore James M. McIntosh, was not born there, he was so much identified with the people that when the Georgia state legislature in 1860 requested the governor to have his remains removed from the navy yard at Pensacola, Florida, where they had been deposited, they were carried and laid beside relatives and kindred in the Midway grave yard, where they now repose. Is it saying too much, therefore, that Liberty county has an interest in, and may justly lay claim to, a part at least of the fame and valorous deeds of this remarkable family?

Among the early prominent military men of the parish might also be mentioned the names of Major William

1. The legislature of Georgia, a few months afterwards, ordered the removal of his body, which was carried to Savannah and deposited May 18, 1848, in the tomb with his grand uncle, Major General Lachlan McIntosh.

Baker and Captains Winn and Way and Maxwell and the notorious Bob Sallett, who seemed to have been a kind of independent sharpshooter, and who was especially a terror to the marauding bands of Tories and British. When a boy I heard the statement made that he had lost an only brother at their hand, and the purpose to avenge his death only made him the more reckless and determined.

CONGRESSMEN.

HON. BENJAMIN ANDREW.

I first mention Hon. Benjamin Andrew, one of the original colony from Carolina, president of the first Executive Council, convened upon the election of John Adam Treutlin governor of Georgia in 1777, and three years afterwards elected a member of the Continental Congress, of whose home Bartram, in his travels, speaks of as "the seat of virtue, where hospitality, piety, and philosophy formed the happy family, where the weary traveler and stranger found a hearty welcome, and from whence, it must be his own fault, if he departed without being greatly benefited."¹

He was a man of wealth and influence, having two homes, a summer and a winter, one on the Riceboro road, which he afterwards sold to John Lambert, and one on Colonel's Island. He was associate justice with George Walton for a number of years, also a member of the legislature. In later years he removed to Richmond county and made Augusta his home, and where he died. Mrs. Elizabeth Andrew Hill, of Griffin, Ga., and one of the vice-presidents of the "Daughters of the Revolution," is a great granddaughter of his.

HON. JOHN ELLIOTT, U. S. SENATOR.

The son of Col. John Elliott and grandson of John Elliott, one of the original settlers, was born in St. John's parish October 24, 1773, baptized December 8, 1773, and six years in the United States Senate from 1819 to 1825, married

1. Travels P. 4.

Esther, daughter of Dr. James Dunwoody, October 1, 1795. The daughter, Esther Amarantha, born unto them married James Stephen Bullock, grandson of Archibald Bullock, president of the Provincial Congress that met in Savannah July 4, 1775, and first republican governor of Georgia.

HON. JOHN A. CUTHBERT.

Born in Savannah June 3, 1788, received into Midway church January 1, 1815. His father a colonel in the Revolutionary war, graduated at Princeton 1805, law student in New York in 1809. In 1810 elected to the state legislature from Liberty county, which county he continued to represent for years, during the war of 1812 commanded a volunteer company to protect the coast, in 1818 elected representative in congress on one general ticket, in 1831 became editor and subsequently proprietor of "The Federal Union," a paper published at Milledgeville, in 1837 removed to Mobile, Alabama, to practice law, in 1840 elected judge of the county court of Mobile, and in 1852 appointed judge of the circuit court, and died near Mobile Sept. 22, 1861.¹

HON. ALFRED IVERSON, U. S. SENATOR.

Born in Liberty county December 3, 1798.² His father, Robert Iverson, and mother, Rebecca Jones, were both members of Midway church, his father being received July 2, 1790, and also one of the subscribers to the articles of incorporation of the church. His son, Alfred, was graduated at Princeton in 1820, studied law and practiced at Columbus, Georgia, three times member of the legislature in the house, and once in the upper house, for seven years judge of superior court for Columbus circuit, presidential elector in 1844, in 1846 chosen to congress, afterwards elected to United States Senate December 3, 1852, for a long time chairman of committee on Claims, withdrew on passage of Secession,

1. Ap. Cy. Biog.

2. The encyclopedias say Burke county, but his brother, the late B. V. Iverson, of Macon, told me that Liberty was the place of his birth, where his father lived before going to Burke. So his daughter, Mrs. Branham, of Kirkwood, and his son, Judge Iverson, of Kissimmee, Fla., write that they have always understood their father was born in Liberty county.

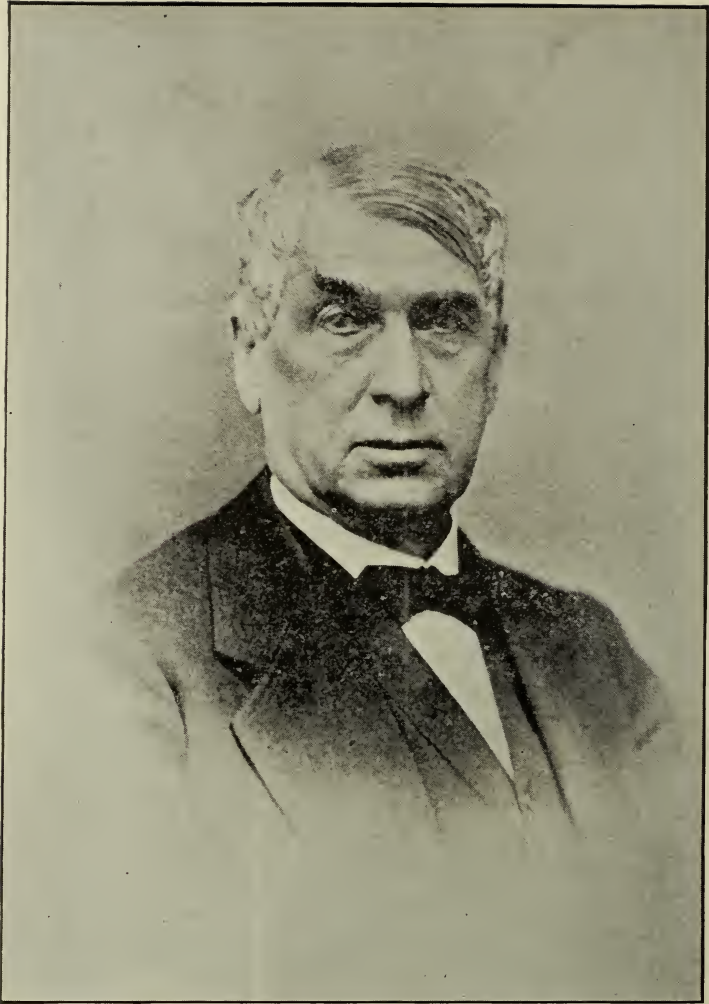
entered the service as colonel of a regiment in Confederate army, in November, 1862, became Brigadier General, and died in Macon March 4, 1873.

HON. AUGUSTUS OCTAVIUS BACON, U. S. SENATOR.

Son of Rev. Augustus O. Bacon and regular descendant of the early settlers. His father was a Baptist minister, reared in the bosom of the Midway church and society, spending one year at the Presbyterian Seminary at Columbia, S. C. His mother was Louisa Jones, daughter of Samuel Jones, and a member of Midway church. His parents both lie sleeping side by side in the old church yard at Midway. He himself was born in the adjoining county of Bryan October 20, 1839, where his father was minister at the time, received his school education in Liberty county, graduated at the University in the literary department in 1859 and law in 1860, adjutant of Ninth Georgia Regiment C. S. A. 1861-2, subsequently captain in the provisional army on staff duty, practiced law in Macon 1866, president of the state democratic convention in 1880, delegate from state at large in convention at Chicago in 1884, presidential elector on democratic ticket in 1868, in 1871 elected to the Georgia House of Representatives, being a member for fourteen years, and for eight years Speaker of the House, candidate for governor of Georgia in 1883 and came within one vote of nomination, and at present United States Senator, to which he was elected November, 1894.

HON. WILLIAM B. FLEMING.

Son of William and Catharine Fleming, born in Liberty county October 29, 1803, baptized the December following, received into Midway church May 26, 1821, graduated at Yale College in 1824 or '25, entered upon the practice of law in 1835 or '36, removed to Savannah in the fall of 1837. After service in the legislature, thrice judge of the Eastern circuit, first from Nov. 11, 1845, to 1849, and second from Nov. 7, 1853, to 1868, and third from 1879 to 1881, one of the signers of the articles of Secession, though in favor of the



HON. JOHN E. WARD.

Union to the last moment, appointed in 1878 by Governor Colquitt to fill the unexpired term of Hon. Julian Hartridge in Congress as Representative, and when there, refusing to meet on Sunday to wind up the business previous to adjournment, feeling that such a meeting was a profanation of the Lord's day. For this simple act, if no more, let his name be handed down to the latest generation as a worthy son of a worthy people. He died at Walthourville August 19, 1886.

JURISTS.

HON. WILLIAM E. LAW.

Celebrated jurist and advocate at the bar, son of Benjamin and Mary Law, members of the Midway congregation, born at Sunbury March 27, 1793, educated at Sunbury by Dr. McWhir, removed to Savannah at nineteen years of age, taught school in Chatham academy and studied law at night; appointed judge of the Eastern Circuit by Governor John Forsyth May 12, 1829, retired from the bench June 17, 1834, joined Independent church at Savannah under the pastorate of Dr. Daniel Baker, soon after elected elder in said church, and died in Savannah January 22, 1874. He was an eloquent and forcible speaker, delivered the oration at the Centennial Celebration at Midway in 1852. The writer was present and heard it and well remembers the impression made

HON. JOHN E. WARD.

Jurist, advocate and diplomatist, the son of William and Annie Ward. His mother was the daughter of Maj. Lachlan McIntosh and sister of Commodore J. M. McIntosh. He was born in Sunbury October 2, 1814, received into Midway church August, 1831. In a letter to me he speaks of the "dear old church." He entered upon the practice of law and removed to Savannah, Ga., in 1835, was solicitor of the Eastern Circuit in 1836, appointed U. S. District Attorney

in 1838, resigned to enter the State Legislature, returned to the House in 1845 and 1853, when chosen speaker, was elected mayor of Savannah in 1854, in 1856, presided over the democratic national convention that met in Cincinnati and nominated James Buchanan president, in 1857 entered the State Senate and was chosen president and acting Lieutenant Governor, resigning in 1858 on being appointed U. S. minister to China, departed to his post in January, 1859, the first American or English minister, or of any other nation to visit Peking and hold a counsel with the officials of that great empire; Cushing and others who preceded him, being merely commissioners, he *minister plenipotentiary*. At the recent dinner given to Li Chung Hang, the illustrious ex-prime minister of China, at Waldorf's, in New York, Aug. 29, 1896, the honor was put upon Mr. Ward to preside, lead the distinguished guest to the seat of honor, and read the toasts. Upon the secession of Georgia, Mr. Ward resigned his position as minister to China, though strongly opposed to the measure. In January, 1866, he removed from Savannah to New York, where he has since, and is still engaged in the practice of law.

AUTHORS.

REV. ABIEL HOLMES, D. D.

Among the authors and writers we might mention the name of Dr. Abiel Holmes, for six years pastor of the Midway church. His "Annals," two volumes, are to this day esteemed by scholars as a work of great merit. What influence the church might exert over the son through the father can never be known. It is also worthy of note that *Oliver Wendall Holmes*, known everywhere as author of the "Autocrat of the Breakfast Table," and by his other numerous writings, was a son of Dr. Holmes, and was born in Cambridge, Mass., Aug. 29, 1809, after the removal of his father from Midway, and died in Boston October 7, 1894.

REV. JEDIDIAH MORSE, D. D.

It might not be amiss just here likewise simply to call attention to the fact that Dr. Jedidiah Morse, so well known by his "American Gazetteer" and "Elements of Geography," and which books had such an extensive circulation as to give to him the title of "Father of American Geography," was for awhile in early life minister of Midway church.

REV. F. R. GOULDING.

Among the native writers we mention the name of Rev. F. R. Goulding, the author of "Young Marooners," a book that not only bids fair to be, but actually has become, the rival of Robinson Crusoe in its claims upon the young.

COL. CHARLES C. JONES, JR., LL. D.

Historian, biographer, and archaeologist, son of Rev. C. C. Jones, D. D., a native of Liberty county, was born in Savannah, Ga., October 28, 1831, while his father was minister there, returning with his parents the next year to Liberty county, where he was reared and trained, graduated at Princeton in June, 1852, received diploma from law school in Cambridge, Mass., in 1855, became junior partner of the firm of Ward, Owens and Jones, alderman of Savannah in 1859, and mayor in 1860, a position seldom attained by one so young, entered the Confederate service as First Lieutenant of the Chatham artillery, chief of artillery in the siege of Savannah in December, 1864, afterwards upon staff of Gen. Hardee. But chiefly has he excelled as a writer. His contributions in the direction of State Biography, History and Archaeology, especially the antiquities of the Southern Indians, are numerous and valuable. To no man is the state of Georgia more indebted for contributions to her historical record, and for original researches, both in this country and Europe. His Miscellanies, Historical and Biographical sketches, Reminiscences, Memorials and Addresses on various occasions, too numerous to mention, are exceedingly

valuable and will be more appreciated with the flight of time. But especially are we indebted to him for his history of Georgia, of which Bancroft the historian, said, "It was the finest state history he had ever read, and that its high qualities fairly entitled its author to be called the Macaulay of the South." We are also largely indebted for the transcription and publication, for which he was employed by the state, of the old Colonial acts from 1735 to 1774, and also the transaction of the Trustees of the Colony, by Hon. John Percival, earl of Egmont. He died at his home on the Sandhills near Augusta, July 19, 1893, leaving a son, Charles Edgeworth Jones, walking in the steps of his father, and who is fast acquiring a reputation as a writer of learning and ability.

MISS MARIA M'CINTOSH.

In the list of lady authors we mention the name of *Miss Maria McIntosh*, the daughter of Major Lachlan McIntosh, and half sister of Commodore James M. McIntosh and of the mother of Hon. John E. Ward, the writer of so many volumes, born in Sunbury in 1803, and died in Morristown, N. J., February 25, 1878.

MEDICINE.

In the department of medicine might be mentioned the names of Drs. Dunwoody and Axson, army surgeons, and later that of Dr. J. M. B. Harden, born in Bryan county January 19, 1810, and died at Tallahassee, Fla., February 16, 1848, who was particularly skilled in the sciences allied to his profession, as chemistry and botany, and had made great progress in astronomy, geology, conchology, zoology. Dr. Harden married Miss Jane LeConte, the sister of the celebrated professors, and has left a son, Judge John L. Harden, who is the secretary of the Midway Society and Monumental Association.

PROF. JOSEPH JONES, M. D., LL. D.

Brother of Charles C. Jones, jr., and son of Rev. C. C. Jones, D. D., was born in Liberty county September 6, 1833, graduated in medicine in University of Pennsylvania 1855, elected the same year to the chair of professor of chemistry in Savannah Medical College, in 1858 elected to chair of natural philosophy and natural theology in University of Georgia, in 1859 elected to the chair of chemistry in Medical College in Augusta, for six months in Confederate cavalry service during the war, for the rest of the time full surgeon in the army, to whom important places and duties were assigned; and he improved the splendid opportunities afforded by army life for the study of fevers and various other diseases which were duly published in the various medical journals. His contributions to medical science were frequent and valuable, his great work being "Medical and Surgical Memories," upon which he was engaged during the later years of his life. In 1867 he was elected to a professorship in the Medical College of Nashville, Tennessee, in 1868 elected to the chair of chemistry and chemical medicine in Tulane University in New Orleans, elected and ordained a Ruling Elder in the First Presbyterian church of Augusta, Ga., was an Elder in the Napoleon Avenue church, New Orleans, at the time of his death February 17, 1896.

CIVIL ENGINEERING.

In the department of *Civil Engineering* I mention the name of *Grant Wilkins*, son of Joseph C. and Mary E. Grant Wilkins, born in Liberty county February 20, 1843. His father was a member of Midway church, received December 14, 1833, when only fifteen years old. The subject of this notice remained in Liberty county until 1860. In 1861 enlisted as private in the Troup county artillery, after service in various departments in the war, entered the civil engineering service of the government in 1867. In 1868 went into business for himself, making the construction of bridges his specialty, and in his line is regarded as one of the leading

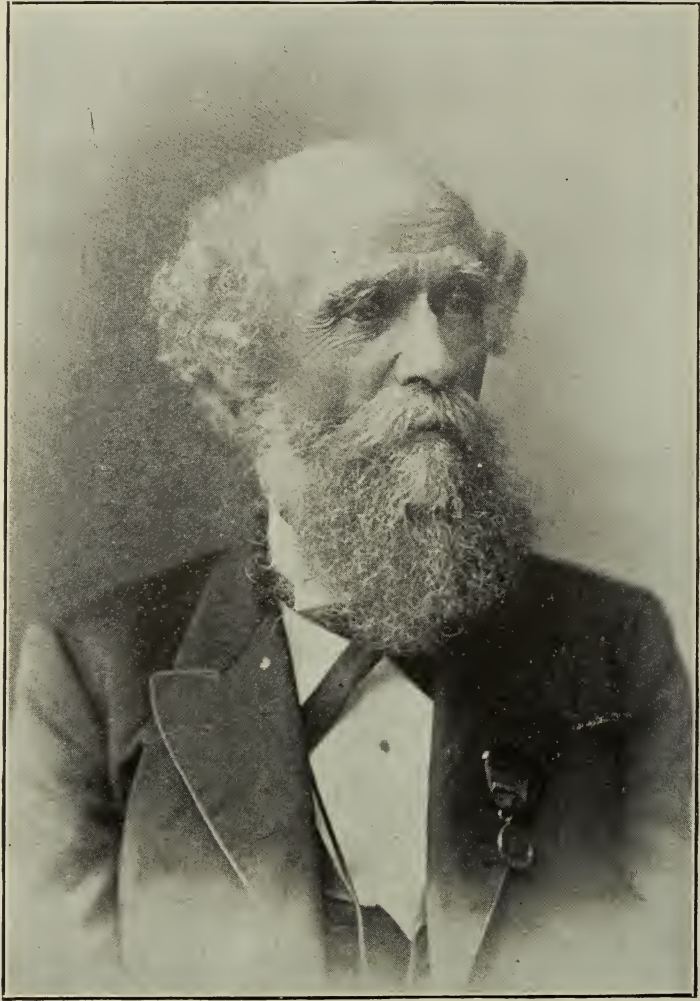
architects in the country. He was a member of the Board of Directors of the Cotton States and International Exposition, and as chief of construction, drew all the plans for the laying off the grounds. He was the engineer of the Atlanta Forsyth Street Bridge, which structure will ever stand as a monument of his engineering skill and ability.

PROFESSORS AND TEACHERS.

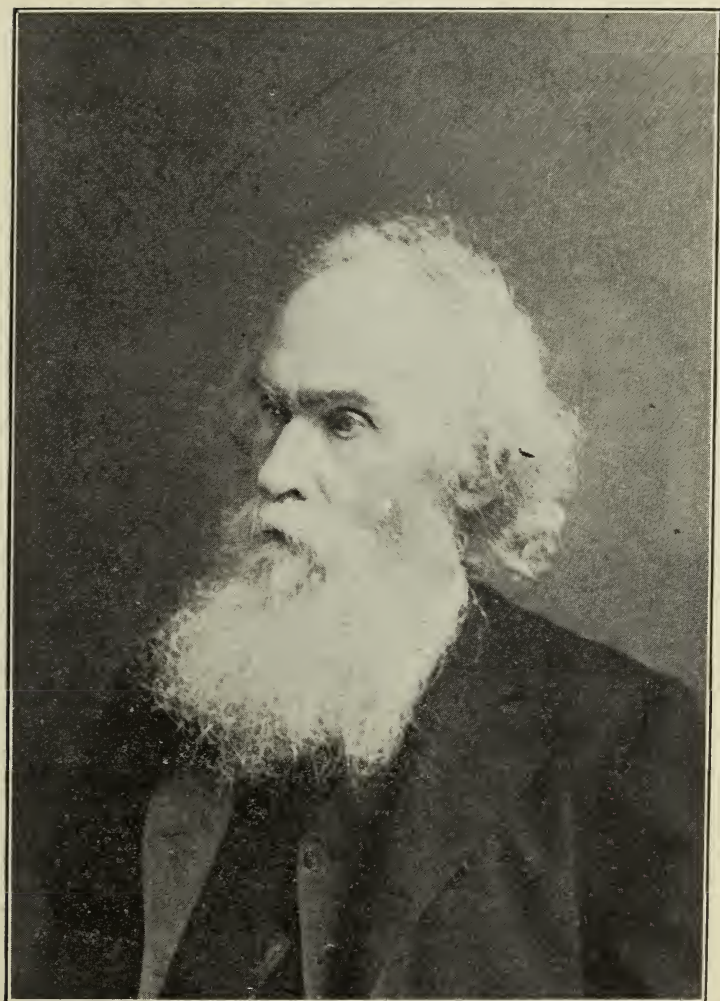
Among the professors and teachers might be mentioned the names of Rev. Drs. Thomas Goulding and C. C. Jones, professors at Columbia Theological Seminary. Rev. Dr. William McWhir, who, though not a native, claimed Liberty county as his adopted home, and who for many years maintained one of the most celebrated and extensively patronized schools in the state. Rev. P. H. Mell, D. D., professor at Mercer College, afterwards professor and then chancellor of the State University, at Athens, Ga., who also has a son, P. A. Mell, jr., professor at the State Military School at Auburn, Alabama, and the Rev. Messrs. J. W. Baker and Donald Fraser, D. D., professors at Oglethorpe University.

PROFS. JOHN AND JOSEPH LECONTE.

These two celebrated brothers of world-wide reputation as scientists, were born in Liberty county. Their father, Dr. Louis LeConte, a signer of the articles of incorporation, their mother, Miss Ann Quarterman, a devoted member of the Midway church; the former son born December 4, 1818, the latter, September 26, 1823; the former baptized February, 1819, the latter in November, 1823. Both for awhile taught by A. H. Stephens. Both graduated with distinction at Athens. Both studied medicine. After the practice of medicine for two years in Savannah, John accepted the chair of chemistry and physics at Athens. Joseph also practiced a short while in Macon, Ga., then took a course under Agassiz, after which he was elected to the chair of natural history in the old Oglethorpe College, where, after a short time he went to the University of South Carolina at Columbia, where his brother had already been located a year. He



PROF. JOSEPH LECONTE.



PROF. JOHN LeCONTE.

remained in Columbia fourteen years, leaving with his brother to accept positions in the University of California at Berkeley in 1869. Prof. John LeConte is known as the father of the University of California. Under the care and guidance of himself and brother from an institution of thirty-eight pupils and no income, it became a school with 1200 pupils and an income of over \$350,000. These brothers were never separated from the time Joseph left Oglethorpe for Athens, with the exception of the one year in which John preceded him to Columbia, until his death which occurred April, 1891. The works of these two brothers are known in all scientific circles of the world. The work of Prof. Joseph LeConte on Geology is used as a text book in nearly all of the colleges of the country. He still lives at the University of California. Mrs. Emma LeConte Furman, his daughter, and wife of the late Farish C. Furman, author of the celebrated Furman Compost, still lives and conducts the farm successfully on a scientific basis.

DR. WILLIAM LOUIS JONES.

Son of William and Mary (Roberts) Jones, members of Midway church, born in Liberty county March 27, 1827, graduated at University of Georgia in 1845, took degree of M. D. in college of Surgeons and Physicians, in New York, in 1845, and degree of Bachelor of Science in Lawrence Scientific School at Harvard in 1851, elected professor of Natural History in University of Georgia in 1851 and resigned in 1852, re-elected in 1861 and resigned in 1872. In 1886 elected professor of Agriculture in University of Georgia, and in 1889 Director of Georgia Experimental Station until removed to Griffin in 1890. In 1891 resigned his professorship in the University, and in the autumn of 1867 his father purchased the "Southern Cultivator" and ran it jointly till 1872, when he became sole proprietor and editor, and so continued till 1887 (twenty years). He is still living in Atlanta and a regular contributor to the same.

MILTON E. BACON.

Among other teachers, I mention the name of Milton E. Bacon, founder of one of the celebrated Female Colleges in LaGrange, Ga. He was the fourth son of Thomas and Sarah Bacon, and a regular descendant of the early settlers, the church record giving an account of the marriage of his parents and grandparents, and also of some of the children. He was born in Liberty county July 22, 1818, graduated at the State University in 1836, and married Mary Lucilla Wilson, daughter of Major Josiah Wilson, and granddaughter of General Daniel Stewart, December 10, 1841. In 1843 he took charge of the Female College established in LaGrange, Ga., by Rev. John E. Dawson, Baptist minister, and had it chartered as a Female Seminary in 1845, over which he continued to preside with marked success till 1855, when he removed to Aberdeen, Mississippi, to take charge of the Female College in that place, where he remained till 1861, when he became professor in the Judson Female College, Alabama, returning to Aberdeen in 1872, being made President of the Female College at Winona, Mississippi, in 1879, which position he filled till his death May 10, 1886.

After his removal from LaGrange, Mr. C. C. Cox, who married his youngest daughter, Mary, in 1851 assumed the presidency. Though the original building was burned in 1864, when used as a hospital, the school still continues and flourishes, together with its twin sister gone out from it, known as the "Southern Female College," recently established at College Park, near Atlanta, in 1895, and under the control of his descendants.

SAMUEL MCWHIR VARNEDOE.

Named after Dr. McWhir, and son of Nathaniel Varnedoe, a deacon in the church, was born in Liberty county August 3, 1816, received into Midway church February 25, 1832, Hon. A. H. Stephens, one of his teachers, graduated at Franklin College in 1836, represented the county twice in the legislature, a teacher at Jonesville for a number of years, in

1856 the nominee of the American party for congress, and defeated by Hon James L. Seward, of Thomasville. After the war removed to Valdosta, where in 1866, he established the Valdosta Institute, which he conducted with great success till his death April 23, 1878. Hundreds of pupils have gone out from the school. He was ordained Ruling Elder in the Valdosta Presbyterian church May 19, 1866, which position he filled at the time of his death. His son, J. O. Varnedoe, who assisted him for a time in the school, is a prominent business man of the place, filling the office of mayor, Alderman, and President of the Board of Trade, was the first captain of the Valdosta Videttes, and now the popular and accomplished colonel of the Fourth Georgia Regiment, of which it is a part.

JOHN B. MALLARD.

Son of John and Lydia Mallard, born September 18, 1808, baptized October 16, 1808, spent one year at the Theological Seminary at Columbia, S. C., teacher of a Female School at Walthourville, then principal of the Midway Female Seminary, Baldwin county, Ga., afterwards professor in Oglethorpe College, and author of "The Short Account of the Midway Congregational Church,"¹ elected Deacon of Midway church in 1838 and died at Walthourville June 22, 1877.

PROF. JOHN E. BAKER.

Among the teachers now living, I mention Prof. John E. Baker, son of W. Q. Baker, born in Liberty county March 22, 1833, graduated at Oglethorpe College in 1859, received into Midway church May 15, 1862, first a teacher at Fletcher Institute at Thomasville, Ga., in 1866, and afterwards president of "Young Female College," in the same place in 1869, which place he still holds.

PROF. WILLIAM HENRY BAKER.

Brother of the above, born in Liberty county September

1. He had a fuller history prepared, but the Ms. was lost in the burning of his residence.

1, 1834, received into Midway church May 15, 1852, graduated at Oglethorpe College in 1859, made superintendent of the Public Schools in Savannah in 1866, and which position he filled for twenty years.

COL. SAMUEL B. SPENCER.

Son of William and Sarah Spencer, born in Liberty county December 27, 1827, received into Midway church February 19, 1842, graduated at Oglethorpe College in 1848, taught school for several years in Lumpkin, Ga., entered upon the practice of law in 1853, was mayor of the city of Atlanta in 1874, and for a number of years and still is a teacher in the Public Schools in Savannah, Georgia.

PROF. EDGAR T. WAY.

Born in Walthourville, Liberty county, December 21, 1835, received into Midway church November 19, 1853, graduated at South Carolina College in December, 1856, Principal of the Massey Public School in Savannah since 1868, elected a Ruling Elder in the First Presbyterian church in Savannah, which position he still fills.

PROF. SAMUEL DOWSE BRADWELL.

Son of James S. Bradwell and grandson of Thomas Bradwell, Major in the war of 1812, was born near Hinesville, Liberty county, January 5, 1840, graduated at Oglethorpe College in 1859, was captain in the war, of "Liberty Volunteers," for twenty years principal of the Hinesville Institute, (where his father taught before him), at the same time editing the "Hinesville Gazette;" his school being patronized by students from fifteen counties, was elector on the Hancock and English ticket, unsuccessful candidate for congress in 1886, State Senator in 1888-9, at which time chairman of the committee on Public Schools, appointed by Governor Northen State Commissioner for four year, 1891-95, elected President of State Normal School at Athens in 1895, which position he still fills. As evidence of his popularity, thirty-two children have been named after him.

Were it necessary I could give quite a number of other teachers, as the Dunhams, the Stevens, the Bakers, the Cassels, the Ways, the Quartermans, as well as lawyers, doctors and other professionals, to say nothing of leading business men, who have gone out by scores, and making their impress felt upon every part of the country. We find them everywhere scattered over the whole land, and when found usually in the front. When Cyneas, the ambassador of Pyrrhus, after his return from Rome, was asked by his master what he thought of the city and state, he answered, "that it seemed to him to be a state of none but great statesmen and a commonwealth of kings." No one can look over the foregoing list without being deeply impressed with the great honor put upon that little church and community.

CHAPTER IX.

MINISTERS OF THE GOSPEL.

But the greatest honor put upon the church and colony is the great number of ministers that have gone out from them, and their descendants, there being fifty Presbyterians, seventeen Baptists, thirteen Methodists, and one Episcopalian, making a total of eighty-one, as appears from the following list:

PRESBYTERIAN.

1. REV. THOMAS GOULDING, D. D.

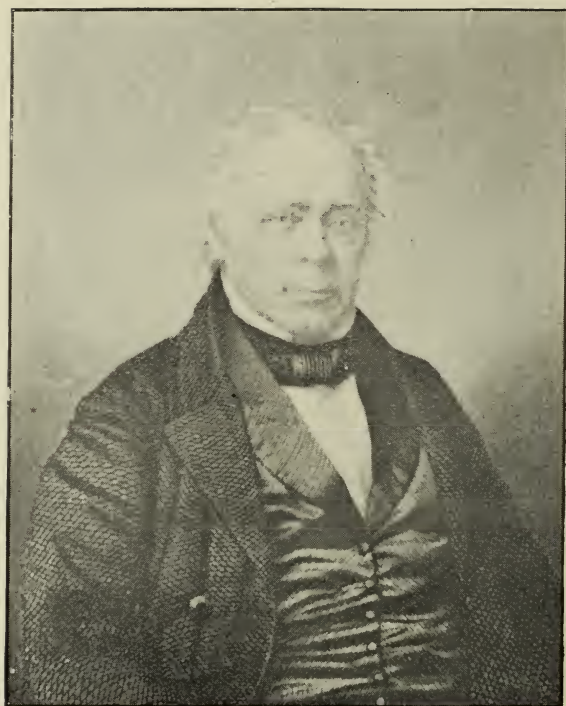
The first native born Presbyterian minister in Georgia,¹

1. That is of *our own branch*. Dr. Isaac Grier, the grandfather of Dr. W. M. Grier, now president of Erskine College, Due West, S. C., of the Associate Reformed Church, was born in Greene county, Ga., in 1776. Over the grave of his mother, Margaret Grier, who lies in the Sardis burying ground, Mecklenburg, N. C., is a head stone, with this inscription: "The mother of the first Presbyterian minister born in Georgia.—Spragnes' Annals, Vol. IX, P. 110.

the son of Thomas Goulding and Margaret Stacy, (grand aunt of the writer), was born in Liberty county March 14, 1786, dedicated to the Lord in baptism June 25th of the same year, received into Midway church, with thirteen others, April 29, 1810, taught school at Sunbury and Baisden's Bluff, in McIntosh county, licensed by Harmony Presbytery October 31, 1813, ordained and installed pastor of White Bluff church, near Savannah, January 27, 1816, and supplying the same till 1822, removing then to Lexington, Ga., where he remained for eight years, and where he exerted an influence over some of the first minds in the state, which is now telling and will forever tell on the best interests of men. Among others while here, he received into the church the Chief Justice, Joseph Henry Lumpkin, who afterwards became his ruling elder for a number of years. While at Lexington he also established and taught a Theological class for one year, when being elected professor of Ecclesiastical History and Church Government in Columbia Theological Seminary in 1828, to which he removed and where he remained till January, 1835, when he became pastor of the church at Columbus, Ga., and which position he filled till his death June 21, 1848, and leaving among others, a son who became a minister, and two daughters who became ministers' wives; one the wife of Rev. William M. Reid, of South Carolina, and the other of Rev. Francis McMurray, of Georgia. By the appointment of the General Assembly, which divided the Synod of South Carolina, he preached the opening sermon at the meeting of the Synod of Georgia at Macon November 20, 1845, and was elected its first moderator. At the time of his death he was in the sixty-third year of his age, and the thirty-fifth of his ministry.

2. REV. ROBERT QUARTERMAN.

The son of Thomas and Rebecca Quarterman and grand son of that remarkable man, John Quarterman, one of the original settlers, was born in Liberty county January 13, 1787, baptized February 4th of the same year, received into Midway church June 10, 1809, with five others, elected as



REV. DANIEL BAKER, D.D.

Deacon of the church November 23, 1811, captain of the Liberty Infantry, encamped at Darien, at one time during the war of 1812, received as a candidate of Harmony Presbytery at White Bluff, licensed by said Presbytery November 19, 1819, at Columbia, South Carolina, ordained pastor of Midway church May 27, 1823, by Georgia Presbytery,¹ and continued pastor for twenty-six years, in the faithful discharge of his duty, honored and revered by all, until impaired health in 1847 constrained him to tender his resignation, which the people of his charge reluctantly accepted, at the same time, however, voting him the position of "Honorary pastor," with an annuity of \$400 till his death, which occurred April 19, 1849. His remains were buried in Midway cemetery. He was the first native pastor born in the colony after the removal from Carolina, Mr. Osgood being the only one in that state. It has been said of him, "Take him all in all and his equal was rarely found." A man of fine physique, in theology sound, his preaching solid, his life consistent, his end calm and peaceful. Four of his sons became ministers, one of whom a Foreign Missionary, two of his daughters ministers' wives, one of whom was a missionary to China for sixteen years.

3. REV. DANIEL BAKER, D. D.

Was born in Liberty county August 17, 1791, and baptized October 2d of the same year. He was the son of William Baker, a deacon in Midway church—his grand-father, William Baker, being also a deacon. His mother was Elizabeth Dunham. He was received into the College church Hampden Sidney April 9, 1805, while at school there, though he said he believed he was converted at Midway when about 14 years of age.² Entered the junior class and graduated at Princeton in 1815. Licensed by Winchester Presbytery at Leesburg, Va., 1816—supplying the churches in Rockingham county till ordained and settled in Harrisonburg, Va., March 5, 1818. While at Harrisonburg, taught school, having among his pupils Gessner Harrison and Henry Tutwilder,

1. Formed from Harmony Presbytery, by Synod of South Carolina and Georgia, at its meeting at Washington, Wilkes county, Nov. 7, 1821. 2. Life by his son, P. 34.

subsequently distinguished professors, the former in the University of Virginia, and the latter in the LaGrange College, Alabama. Left Virginia in 1821 and became pastor of the Second Church at Washington, D. C., where he remained until 1828, where he became pastor of the Independent Presbyterian Church of Savannah, Ga., where he remained until entering fully in 1830 upon the evangelistic work—from which time traveling extensively over the country, holding protracted meetings. The results of these missionary labors, eternity will alone reveal. As the fruit of one single meeting held at Beaufort, S. C., in 1831, eight ministers went out.¹ Among the number of converts, were Rev. Dr. Richard Fuller, of the Baptist church; Rev. Stephen Elliott, Episcopal Bishop of Georgia, and Hon. R. W. Barnwell, member of Congress and president of South Carolina College. He published a little work, "Baptism in a Nutshell," "Affectionate Addresses to Fathers and Mothers," and also a volume of "Revival Sermons." The last few years of his life he spent in establishing and endowing the Presbyterian College at Austin, Texas, of which he was its first president. After forty-one years of successful labor, he died at Austin, Texas, December 10, 1857; leaving among other children, three sons, who also become ministers.

4. REV. CHARLES COLCOCK JONES, D. D.

The son of Capt. John Jones and Susannah Girardeau, was born in Liberty county December 20, 1804. Baptized June 9, 1805, received into Midway church November 23, 1823, with twenty-seven others. Studied under Dr. McWhir at Sunbury, licensed by New Brunswick Presbytery, (N. J.) in the spring of 1830. Ordained by Georgia Presbytery November 27, 1831; elected and continued stated supply of the First Presbyterian Church, Savannah, Ga., for the year till November, 1832, when he became missionary to the colored people of Liberty county; elected professor of Ecclesiastical History in the Theological Seminary at Columbia, S. C., in 1836; returned to Liberty county to his work

1. Life by his son, P. 155.

among the colored people in 1838; reelected professor of the same chair at Columbia 1848, remaining there till 1850. On the night of April 9, 1850, his house with all his lectures, papers, and library being burned, and being elected to the office, he became successor to Dr. W. A. McDowell as secretary of the Assembly's Domestic Missions (of the old undivided church), and residing at Philadelphia until the fall of 1853, when his health failing he returned to his home in Liberty county, laboring as he could among the colored people till his death, which occurred March 16, 1863.

Dr. Jones will be handed down to future generations as the "Apostle to the colored people." While laboring among them, he wrote a book on the "Religious Instruction of the Negroes," in addition his annual reports, which were widely circulated and read. He also prepared a catechism for their oral instruction, which was generally used in the South, and which has been translated into different heathen languages for the use of foreign missionaries. His chief work is his "Church of God," published after his death by his son. He left three children—the eldest, Hon. Charles C. Jones, Jr., LL. D., a distinguished writer and an author of several works, among them, a history of Georgia; the second, Dr. Joseph Jones, a physician, and for years professor in the Tulane Medical College at New Orleans, and a daughter, who became the wife of Rev. R. Q. Mallard, D. D., of New Orleans.

5. REV. SAMUEL JONES CASSELS.

Son of Elias and Sarah (Jones) Cassels, born at Cannouchee, Liberty county, February 24, 1806; received into Midway church March 2, 1823; graduated at Athens August 6, 1828, with the highest academic honors; licensed by Hopewell Presbytery, and ordained by the same at Augusta, Ga., February 17, 1829; settled at Washington, Ga., in 1832, installed pastor of the church at Macon, Ga., in 1837; removed to Norfolk, Va., and became pastor of the church at that place in 1841. His health failing, removed to Savannah, Ga., in the spring of 1846, from that time principal of the Chatham Academy till his death—June 15, 1853.

He was the author of several works, and a man of eloquence and remarkable power in the pulpit. An invalid for several years, he wrote an interesting series of letters for the "Southern Presbyterian" over the *nom de plume*, "Paul the Prisoner." In accordance with his request, he was buried in Midway cemetery. At the centennial of the old church December 5 to 7, unable to be present, he sent the following toast to be offered in his name, and which the writer well remembers hearing when read: "Liberty county, the place of my first and second birth, to be the place of my third." "The change is coming," were his last words, and calmly folding his hands upon his breast, quietly breathed his last.

6. REV. FRANCIS ROBERT GOULDING.

Son of Dr. Thomas and Ann (Holbrook) Goulding, was born in Liberty county September 28, 1810; baptized March 23, 1811; received into the church at Lexington, Ga., November, 1828, where his father was pastor; licensed by Charleston Union Presbytery at Walterboro, S. C., in 1833. His first charge Concord and Harmony churches, S. C. Nine years minister at Greensboro, Waynesboro, and Bath, Ga. For some time agent of Publication Society and Seaman's Friend at Charleston, S. C.; teacher for awhile at Kingston, Ga.; for six years pastor at Darien, until the war; chaplain in the Confederate army; first inventor of a sewing machine.¹ His was a busy pen—besides writing largely for papers and periodicals, he was the author of four books, among them "The Young Marooners," already translated into several languages, and a book that will render his name immortal. He died at Roswell, Ga., August 22, 1881, after a ministry of forty-eight years.

7. JOHN WYCKLIFFE BAKER, D. D.

The son of William Jeans and Elizabeth (Way) Baker, was born in Liberty county January 24, 1811; graduated at the State University August 6, 1828, and Princeton Seminary,

1. The writer saw the remains of it at his home at Bath, in the summer of 1848.

1835; licensed by New Brunswick Presbytery August 5, 1835; ordained by Hopewell Presbytery November 26, 1836; pastor of the Milledgeville Church, Ga., for sixteen years; also professor of ancient languages in Oglethorpe College for seven years; at same time supplying in part, Sparta and Eatonton churches. His health failing, taught a private school in Marietta, Georgia, for one year, elected professor of Moral Philosophy and Evidences of Christianity, in the Military Institute at said place until broken up by the civil war, taught school in the Richmond Academy, on the Sand Hills, near Augusta, Ga., ministered to different churches around Marietta, among others Smyrna church, for more than twenty years; and for thirty years stated clerk of the Presbytery of Cherokee, sixty-two years in the ministry and still living.

8. REV. JOHN BAKER CASSELS.

The son of Elias and Sarah (Jones) Cassels, was born in Liberty county, April 6, 1811, taught school at Flemington, (then Gravel Hill) the writer's first teacher in 1837; studied theology at Seminary at Columbia, graduating in 1835; licensed by Harmony Presbytery, and received by Hopewell Presbytery April 22, 1837, and at the same meeting ordained evangelist, pastor of Salem church of that Presbytery, died after a short ministry of seventeen months, in September, 1838, and buried at the pulpit end of the Salem church, where a monument was erected to his memory. The membership of the church, afterwards having removed to the village of Woodstock, the house was sold to the Baptists, and now bears the name of "Phillip's Baptist church."

9. REV. RICHARD MAXWELL BAKER.

The brother of Rev. John W. Baker and son of William Jeans and Elizabeth Baker, was born in Liberty county April 30, 1813, received into the church at Richmond Bath, when there, going to school to Rev. Samuel Cassels about 1828, licensed by Hopewell Presbytery, and ordained by the same November 29, 1840, preached that winter at Apalachicola,

Florida, doing missionary work at Mariana, took charge of the church at Quincy in 1842, and continued its pastor till 1847, when he took charge of the Academy at Sparta, Ga., and supplying the church at the same time till 1849, when he gave up the school and supplied the church therefor three years, temporarily supplied the Midway field during Dr. Axson's absence, in 1851 preached to the Ebenezer church, Sussex county, Va., during the summer of 1852, settled in LaFayette, Ga., in 1853, where for many years, until his health failed, he continued to do evangelistic work in the destitute sections around him. He died at his home at LaFayette, Ga., June 11, 1896, in the eighty-fourth year of his age.

10. REV. JOHN WINN.

Son of Maj. John and Eliza (Wilson) Winn, was born in Liberty county January 10, 1814, and baptized March 6th of the same year; graduated at Amherst College in 1834, and at Columbia Seminary in 1837; taken under the care of Georgia Presbytery and licensed November 1, 1837, and ordained by the same November 4, 1838; offered himself and was accepted as a foreign missionary, but lack of funds at the time, and afterwards the failing health of his wife, prevented his going as missionary; entered the field for awhile as collecting agent in the South for foreign missions; for a time supplied Forsyth and Hopewell churches; pastor of Darien and Harris Neck churches from 1840 to 1844; pastor Bryan Neck from 1844 to 1851; employed by the executors of Lambert's estate as missionary to the colored people of Liberty county from 1851 to 1857; pastor at Henry, Ill., from 1857 to 1871; pastor at Madison, Ill., from 1871 till his death, August 26, 1892, after a ministry of 55 years, leaving two children foreign missionaries, Rev. Thomas Winn and Harriet Louisa Winn—both in Japan.

11. REV. PETER WINN.

Brother of the above and son of Maj. John and Eliza (Wilson) Winn, was born in Liberty county September 27,

1815; baptized January 7, 1816; received into Midway church December 3, 1831, professing conversion under the preaching of Dr. J. C. Stiles; graduated with second honor at Franklin College August, 1838; taught school for a short time in Taliaferro county; entered the Columbia Seminary in 1838, but compelled to leave after a year on account of ill health; labored as bible agent and colporteur of American Tract Society, from 1841 to 1843, in the States of North and South Carolina, Georgia, and Alabama; licensed to preach at Midway by the Presbytery of Georgia November, 1843. After spending the winter in Cuba recruiting his health, he engaged for about two years in missionary labors among the negroes in the vicinity of Port Gibson, Miss., and there married Miss Margarette McComb. Being a confirmed consumptive with health broken down, he returned to the home of his mother at Walthourville, where he died January 18, 1847, and was buried in the old Midway cemetery. On account of poor health, he was never ordained.

His widow afterwards married Mr. Henry Bartlett, a merchant of New Orleans, and who was the son of Rev. Mr. Bartlett, for fifty years pastor of the Congregational church at Munson, Mass. He being an elder in Dr. Palmer's church, and went out with a colony, and made an elder in the new church. Through the liberal gift of his widow, Mrs. Bartlett, of \$65,000, a memorial building was erected to his memory, which still stands and is known as the "Memorial Church."

12. REV. JOHN JONES, D. D.

Cousin and brother-in-law of Dr. C. C. Jones, son of Maj. Joseph and Sarah Anderson Jones, and grandson of Maj. John Jones, who fell in battle at the siege of Savannah in 1779; was born in Liberty county November 15, 1815; received into Midway church, with seven others, November 23, 1832; graduated at the University of Georgia in 1836 and Columbia Seminary in 1839; licensed by Presbytery of Georgia April 4, 1840; ordained by the same May 2, 1841; pastor of Bryan Neck church, from 1841 to 1843; supply

at Darien, from 1843 to 1847; pastor at Marietta, from 1848 to 1853; pastor at First Church, Savannah, 1853 to 1854; Walthourville, 1855; Washington, Ga., 1856 to 1857; Rome, Ga., 1857 to 1861; chaplain in Confederate Army, 1861 to 1862; pastor at Griffin, from 1865 to 1870; evangelist of Atlanta Presbytery, 1870; chaplain of the House of Representatives of Georgia for quite a number of years from 1872, and afterwards of the Senate, from 1882 till his death. After fifty-three years of faithful service he died at his home in Atlanta November 26, 1893—aged 79 years. He was afflicted with almost total blindness the last few years of his life. He was buried at Atlanta—the Legislature being in session at the time, adjourned to attend the funeral in a body—he being at the time the chaplain of the Senate.

13. REV. JAMES BULLOCH DUNWOODY.

Son of John and Jane (Bulloch) Dunwoody, and grandson of Dr. James Dunwoody; was born in Washington, Wilkes county, Ga., September 24, 1816; baptized January 26, 1817; received in old Midway church February 25, 1827, with seventeen others; graduated at Yale College; studied law under Judge Lumpkin, and admitted to the bar; graduated at Columbia Seminary in the class of 1841; licensed by Cherokee Presbytery in the fall of the same year; served as missionary of the Presbytery for one year; ordained by Charleston Presbytery in 1845, and installed pastor of Stoney Creek church; supplied Barnwell in 1858, and Washington, Ga., in 1859; chaplain in the army, taught school, supplied feeble churches on the seaboard; returned to Stoney Creek where he is still living, being in his 82d year. In recent correspondence with him he expresses continued and abiding interest in the old church at Midway—speaking of it as “Dear Old Midway.”

14. REV. RICHARD QUARTERMAN WAY.

The son of John and Rebecca (Jones) Way, was born in Liberty county December 20, 1819; baptized February, 1820; received into Midway church, with seven others, November

23, 1832; entered Franklin College in 1836, where he remained a term of years; entered Columbia Seminary and graduated in 1843, licensed by Charleston Presbytery at Charleston, S. C., in April of the same year, ordained at Columbia, as Foreign Missionary, September, 1843, sailed with his wife from Boston November 18th of same year, and reached Ningpo, China, November, 1844, being twelve months on the way, stopping at Java two months; labored in China sixteen years, leaving the last of 1858, and being four months on the way; missionary to the colored people in Liberty county from 1859 to 1866; in connection with this work, preaching to the whites at Midway during the year 1866, was pastor of Mt. Vernon church from 1866 to January, 1871, stated supply at Brunswick in 1871-2, Presbyterian evangelist from 1871 to 1873, pastor to Bryan church from January, 1877, to April, 1886, pastor of Anderson Street Church, Savannah, from 1886 to 1893, died at Savannah August 6, 1895, leaving among his children one son, a minister, Rev. Louis T. Way.

15. REV. THOMAS SUMNER WINN.

Son of Major John and Eliza (Wilson) Winn, a great grandson of Rev. John Osgood, the first pastor of Midway church, was born at Sunbury, Liberty county, February 5, 1820; received into Midway church November 29, 1840; graduated at the University of Georgia August, 1841; teacher on Colonel's Island 1842, and in Chatham Academy, Savannah, 1843; graduated at Columbia Seminary, 1846; licensed and ordained November, 1846; Domestic missionary at Hawkinsville, Haynesville, and Perry fifteen months; assisted Rev. Richard Hooker in organizing Perry church; co-pastor with Dr. Axson at Midway church seven years, from February, 1848 to 1855; pastor of Concord, Mt. Zion and Carthage churches, in Hale county, Alabama, for forty years, from 1855 to 1895; five years supply at Bethlehem, and few months at Ebenezer, Gainesville, Bethel and Birmingham, all of said state, and still living at his home in Hale county, (1898).

16. REV. JOHN WINN QUARTERMAN.

The son of Rev. Robert and Jemima (Way) Quarterman, who was the pastor of the church for twenty-four years and the father of so many ministers; was born in Liberty county September 21, 1821; graduated with first honor at the State University in 1840; licensed by Georgia Presbytery November 15, 1845; minister at St. Marys, Ga., six months; ordained Foreign Missionary to Ningpo, China, May 31, 1846, embarking on the bark Grafton from New York, July 20th of the same year, arriving at Ningpo in December, and continuing missionary for ten years; translated portions of the Scriptures, and Jones' catechism, into Chinese for the use of the native schools. He died at Ningpo, China, of small pox October 14, 1857, and was buried there.

17. REV. DANIEL SUMNER BAKER.

Son of Dr. Daniel Baker, the evangelist and grandson of William Baker, Deacon in Midway church, born in Washington, D. C., January 7, 1823, while his father was pastor there; ordained by the Presbytery of Louisiana in 1850; minister of the Third Church, New Orleans, 1850-2; teacher in New Orleans in 1852-3; minister at Carrollton in 1853-5; at Grosse Tete, in 1855-8; Providence, in 1858-60; Red Lick, in 1858-63; United States Custom House, New Orleans, in 1863-71; assistant treasurer, office New Orleans, in 1873-6, Sunday-school Missionary Board of Publication, Presbytery of Marysville in 1883-92. He is still living at Marysville, Tennessee.

18. REV. WILLIAM MUNFORD BAKER, D. D.

Son of Dr. Daniel Baker and brother of the above, born at Washington, D. C., June 5, 1825: ordained evangelist of the Presbytery of Little Rock in 1850; minister at Galveston, Texas, 1856; pastor at Aniston, 1860-65; Zanesville, Ohio, 1866-72; Newburyport, Mass., 1872-74; Boston, 1874-81; South Church, Philadelphia, 1881-3; author of the life of his

father, Dr. Daniel Baker. Died at Boston, Mass., after thirty-four years in the ministry, August 20, 1883.

19. REV. DONALD FRASER, D. D.

The son of Simon and Sarah (Martin) Fraser, born in Liberty county November 26, 1826; received into Midway church November 16, 1844; graduated at Oglethorpe College November, 1848, and Columbia Seminary 1851; licensed by Georgia Presbytery July 20, 1851, at Mt. Vernon; ordained by the same at Savannah, November 16, 1851; installed pastor Bryan Neck church January 11, 1852; pastoral relation dissolved at Dorchester July 15, 1856, when he was dismissed to the Presbytery of Florida; settled the same year at Jacksonville; called to Madison and Oakland churches April, 1860, installed April 9, 1862; chaplain of 2nd Florida Regiment July, 1861-3; removed to Monticello, Florida, January 11, 1867; elected professor in Oglethorpe College July, 1870; dismissed to Atlanta Presbytery November 14, 1872; while filling the professional chair, supplied Decatur church; installed pastor of same 1873, and so continued till his death. On the early morning of September 12, 1887, he was found dead on the train near McDonough, Ga., while returning from a visit to Liberty county.

20. REV. JOSEPH MELANCHTHON QUARTERMAN.

Son of Rev. Robert Quarterman, old pastor of the church, and Jemima Way, was born at Flemington, Liberty county, April 13, 1828; received into Midway church February 19, 1842, with twenty-one others; graduated at Oglethorpe College in 1847, and at Columbia Seminary in 1850: licensed by Georgia Presbytery April 14, 1850; ordained and installed pastor of Mt. Vernon church, Ga., July 20, 1851, removed to Palatka, Florida, November, 1855. He died and was buried there, March 29, 1858, aged thirty years, his tomb bearing this inscription: "A grateful tribute to pastoral faithfulness. The trumpet of the watchman is still, but a new harp is strung in Heaven."

21. REV. JOHN FABIAN BAKER.

Son of John O. and Adeline (Fabian) Baker, and nephew of Dr. Daniel Baker, was born in Liberty county September 26, 1827; graduated at college of New Jersey in 1846; ordained evangelist by the Presbytery of Luzerne May 8, 1854, pastor-elect Scranton, Pa., 1854; Roswell, Ga., 1854-5; pastor-elect Augusta, Ga., 1856; Midway, Liberty county, 1857; pastor at Hebron, Va., 1858 to 1861; Lexington, 1862-3; Holcombe's Rock, 1863-6; Jerseyville, Illinois, 1866-71; Monroe City, 1872-6; Ashley, 1876-9; Hickory Plains, Ark., 1879-85. After thirty-one years in the ministry, died at Austin, Ark., May 9, 1855, leaving two sons, ministers, Rev. William Baker, pastor of Mineral Hill, Texas, and Rev. Adolphe Baker, pastor of church at Sykesville, Maryland.

22. REV. WILLIAM ELLIOTT BAKER.

Son of John O. and Adeline Baker, brother of the above, their father, grandfather and great grandfather, all being successively deacons in Midway church; was born in Liberty county Feb. 20, 1830; graduated at Princeton, N. J., 1850, being the valedictorian of a class of eighty-four students; spent one year at Columbia Seminary (1851); graduated at Princeton Seminary in 1853; licensed by Luzerne Presbytery in 1852; ordained by West Jersey Presbytery in Bridgeton, N. J., May 18, 1853; pastor at Bridgeton (Second Church) from 1853 to 1855; stated supply and established the church in Sacramento, California, 1856-7; pastor at Staunton, Va., from 1857 to 1884 (twenty-seven years); stated supply Roswell, Ga., from 1890 to the present.

23. REV. JOHN BAKER.

The son of William Baker, and nephew of Dr. Daniel Baker, and a licentiate of the Methodist church, was received into Midway church November 20, 1831; relicensed by Georgia Presbytery November 26, 1831; dismissed to

Hopewell Presbytery March 30, 1833; ordained by the same at Decatur, Ga., April 2, 1833; minister at Hopewell church, near Perry, Ga., and after a brief ministry of three years, died in 1834.

24. REV. JAMES STACY, D. D.

The son of John W. and Mary (Bacon) Stacy, was born in Liberty county June 2, 1830, and "born again" on Monday night November 3, 1845; received into Midway church November 15 of the same year; graduated at Oglethorpe College November 14, 1849, and at Columbia Seminary May, 1852; licensed by Georgia Presbytery at Flemington August 1, 1852; ordained by same in Savannah October 30, 1853; minister at Lumpkin and Cuthbert, 1853; at Eufaula, Ala., 1854; at West Point, Long Cane, and Ebenezer, 1855 and 1856; pastor at Newnan since January, 1857, now forty-one years, and at same time and in connection with the pastorate supplying the church at West Point in 1857; White Oak, now Turin, from 1858 to 1898; Yellow Dirt, 1865 and 1866; Hogansville, 1867 to 1880; Carrollton January, 1881 to July, 1888, and Palmetto, from 1890 to 1898; stated clerk of the Presbytery of Atlanta since 1866, and of the Synod of Georgia since 1876. Thirty-one years in the clerkship of the one and twenty-one years in the other (his father having been clerk of Midway church for thirty years, and his grand-father, twenty years before him); president of the board of directors of the Columbia Seminary from 1887 to 1897; chairman of permanent committee on the Sabbath of the General Assembly since 1878. Author of "Prize Essay on the Sabbath," "Day of Rest," "Water Baptism," and writer of this history.

25. REV. GEORGE WHITFIELD LADSON.

Son of William and Cynthia Ladson, his father a member of Midway church; was born at Bethesda, near Savannah, June 10, 1830; was named George Whitfield at the request of his father, who died two months before his birth, after the celebrated Whitfield, the founder of Bethesda Orphanage,

and of whom he was a great admirer; His mother removing to Savannah, he was baptized by Dr. Preston, pastor of the Independent church. His mother dying when he was only four years old, he was taken into the family of his uncle, Mr. John Dunwoody, of Liberty county, who was a deacon in Midway church, and to whose care and family he said he "owed everything." He removed with his uncle to Roswell, Ga., June 29, 1851; he connected himself with the First church of Savannah, under the pastoral care of Rev. John B. Ross, to which place he had removed; graduated at Oglethorpe in 1859, and at Columbia Seminary May, 1862; licensed by Georgia Presbytery April 14, 1861, and ordained by the same April 30, 1862; labored successfully among the colored people at Columbia, S. C., from 1861 till his death, July 4, 1864. The colored people of his charge asked permission to bear all the expenses of his funeral, buying a lot in Elmwood cemetery, and erecting a monument at their own cost. "Ladson Chapel," erected in Columbia, was also named in token of their high appreciation of his services.

26. REV. ROBERT QUARTERMAN MALLARD, D. D.

Son of Thomas and Rebecca (Burnley) Mallard, was born at Walthourville, Liberty county September 7, 1830; received into Midway church May 15, 1852; graduated at Athens in 1853, and at Columbia Seminary in 1855; licensed by Georgia Presbytery April 14, 1855; ordained by the same April 13, 1856; pastor of Walthourville church 1856 to 1863; of Central church, Atlanta, 1863 to 1866; of Prytania street church, New Orleans, from 1866 to 1877; of Napoleon avenue, New Orleans, from 1895; editor of the Southwestern Presbyterian, since 1892, and moderator of the Southern Presbyterian General Assembly at Memphis, Tenn., in 1896.¹

1. Dr. Mallard was taken prisoner at Walthourville Dec. 14, 1865, where he was temporarily stopping, and kept with other prisoners in pens on the Ogeechee. After the fall of Savannah, he was carried into the city, and for awhile imprisoned in a cotton warehouse on Bay street; was entertained for about three months at the home of Dr. Axson, as paroled prisoner, before being finally released.

27. REV. SAMUEL EDWARD AXSON.

Son of Dr. I. S. K. and Rebecca (Randolph) Axson, was born in Liberty county December 23, 1836, his father at the time being co-pastor of Midway church with Rev. Robert Quarterman. He was received into Midway church November 18, 1854; graduated at Oglethorpe College in 1855, and at Columbia Seminary in the class of 1858; licensed the same year by Charleston Presbytery; city missionary at Augusta, Ga., till fall, when ordained and installed as pastor at Beech Island, where he remained for two years; installed at McPhersonville, S. C., in 1861; chaplain in Confederate army for two years, 1862 and 1863; pastor at Madison, Ga., in 1864; pastor at Rome, Ga., from the close of 1865 to 1883; died at Milledgeville, Ga., May 28, 1884; buried at Savannah.

28. REV. JAMES SMITH COSBY, D. D.

Son of Rev. James C. and Hannah (Randolph) Cosby, was born at St. Marys, Ga., September 1, 1837; losing his father when not quite two months old—he was reared in Liberty county in the family of Mr. Nathaniel Varnedoe, a deacon of Midway church, who had married his widowed mother. He was received into Midway church February 20, 1859; graduated at Oglethorpe College in 1857, and at Columbia Seminary in the class of 1862; received by Georgia Presbytery as a licentiate from Charleston Presbytery November 10, 1864; ordained by the same November 13, at the same meeting; for eighteen months taught school and supplied the church at Bryan Neck; then served as chaplain in the Confederate army till the close of the war, after which he taught school in Savannah for one year; called to Cuthbert church February, 1868, which he served till 1873; then became pastor of Mt. Zion church, Sumter county, S. C., remaining there fourteen years; became pastor of the Aveleigh church, Newberry, S. C., serving the same till his death. He died at Clarksville, Ga., September 10, 1894, leaving two daughters and two sons, both studying for the ministry.

29. REV. ROBERT QUARTERMAN BAKER.

Son of William Q. and Anna Lydia (Mallard) Baker, born in Liberty county January 18, 1838; graduated at Oglethorpe College in 1857; received into Midway church April 26, 1867;¹ licensed by Savannah Presbytery April 9, 1871; ordained by the same at St. Marys April 14, 1872; pastor at St. Marys, 1871 to 1878; taught school at the Ridge, near Darien, 1879 and 1880; supply at Dorchester, Liberty county, 1880—teaching school at the same time; taking charge of the Euchee Valley, Fla., church in 1882, and in connection therewith supplying Freeport, La., in 1881; DeFuniak, 1886, and DeFuniak and Magnolia from 1888 to the present time; and for some time superintendent of public schools for Walton county, Florida.

30. REV. JOHN GORDON LAW.

The son of Dr. John S. Law, grandson of Benjamin Law, and nephew of Judge William Law, of Liberty county, was born in Columbia, Tenn., September 14, 1839; his father leaving Liberty county, practiced medicine awhile in Forsyth, Ga.; afterwards removed to Columbia, Tenn., where he became a ruling elder; his mother was Sarah Gordon, the aunt of Gen. John B. Gordon. At the outbreak of the war he was a student of medicine at Memphis; enlisted in the 154th Tennessee Regiment—wounded at the battle of Shiloh, and served as private till the battle of Chickamauga, when appointed adjutant of the 38th Georgia Regiment; captured at Spottsylvania May 13, and remained prisoner of war in Fort Delaware until end of war; entered the Columbia Seminary and graduated in 1870; licensed by Presbytery of Memphis June 10, 1869, and spent the summer in missionary work in Paducah Presbytery; married that year; after completing the course at Columbia, went abroad, spending a winter at the University of Edinburgh, and part of the following winter at the Assembly's College in Belfast Ireland;

1. The last white person received into the old church.

returning to America in 1872, accepted the call to Walhalla, S. C., where he was ordained by the Presbytery of South Carolina September 23, 1873; on account of failing health of his wife, resigned his charge at Walhalla in 1876, and again went abroad, returning in 1878, and doing evangelistic work until January 1, 1879, when he accepted an invitation to supply the Circular church of Charleston, which place he filled until May, 1879, when he became pastor of the church at Darlington, S. C., where he remained until October 1st, when he accepted a call to his present charge, at Ocala, Fla.

31. REV. NATHANIEL PRATT QUARTERMAN.

Son of Rev. Robert Quarterman, pastor of Midway church, and brother of Rev. John Winn and Joseph Melancthon Quarterman; was born at Flemington, Liberty county, September 30, 1839; graduated at Oglethorpe College July, 1860; entered the Columbia Seminary that fall, but only remained until the winter of 1861, when he went into service as a private soldier in the spring of 1862; was licensed at Flemington November 13, 1863, and preached during the war, when not otherwise on duty; was ordained at Flemington April 8, 1866; after the close of the war commenced preaching at Walthourville July, 1865, and upon the removal of Mr. Buttolph from Flemington in October, 1867, gave one-half of his time to that place, beginning October, 1867, and so continuing until February 15, 1870, when the pastoral relation was dissolved, and he went to Savannah to take charge of a mission church under the care of the Independent Presbyterian church; left there for Thomasville, Ga., in April, 1873, where he labored until April of 1877, when he removed to Quincy, Fla., where he has remained preaching acceptably ever since, now twenty-one years.

32. REV. CAESAR AUGUSTUS BAKER.

Son of W. Q. and Anna Lydia (Mallard) Baker, was born in Liberty county October 29, 1839; received into the church at Walthourville July 10, 1858; graduated at Oglethorpe

college in June, 1859, sharing the first honor; spent one year (1860) in Columbia Seminary; licensed by East Alabama Presbytery September 25, 1862, and ordained by the same a short while afterwards; supplied Pea River church 1862-6; pastor of Lowndesboro and Good Hope 1866-70; supplied Opelika and New Harmony churches for a short time; minister at Tallahassee, Florida, 1870; pastor at Opelika from 1871 to 1885; pastor Opelika and Auburn 1886-93. He died at Opelika, Alabama, August 7, 1893.

33. REV. JOHN WAY QUARTERMAN.

Son of Edward Quarterman, deacon of Midway church, and grandson of Rev. Robert Quarterman, the pastor, was born in Jonesville, one of the summer retreats of Liberty county, March 18, 1841; received into Midway church May 22, 1858; licensed by Georgia Presbytery March 21, 1868; supplied Mineral Spring 1868-9; Waynesville and Brunswick, 1869; Waynesville and Darien, 1870; ordained by Savannah Presbytery April 9, 1871; pastor at Darien 1871-3; Mt. Vernon 1875; stated supply and teacher at Blackshear and Waynesville 1875-79; teacher and supply at Waycross, Waynesville and Hazlehurst 1880-3; organized a church in Worth county in December, 1885; supplied Poulan, St. Marys', King's Ferry, and Marlow 1886-94; discontinued Marlow in 1892; supplied Hazlehurst and Ebenezer, in McIntosh county, in 1894, and Marlow in 1895; Pooler and Statesboro 1895; elected stated clerk of Savannah Presbytery April 10, 1890, which position he still holds.

34. REV. BENJAMIN LAZARUS BAKER.

Son of W. Q. and Anna Lydia (Mallard) Baker, and a brother of Rev. R. Q. and C. A. Baker; was born in Liberty county January 8, 1843; received into the church at Walthourville October 8, 1859; graduated at Columbia Seminary May, 1869; licensed at Jacksonville, by Florida Presbytery, October, 1868; supplied Palatka 1869; ordained by Bethel Presbytery at Unionville, South Carolina, June, 1870,

and installed pastor at said place; removed to Monticello in January, 1871, and installed pastor the same year, where he still resides.

35. REV. WILLIAM LECONTE.

Son of Louis LeConte, a native of Liberty county and member of Midway church, and regular descendant of the LeContes and Quartermans; was born in Savannah Feb. 17, 1846; his father dying when he was six years old, he removed to Washington, D. C., where he lived till 1858; then six years in Europe, where he was baptized in Brussels by Rev. Mr. Arnet, of the Evangelical church; on his return received into the First Presbyterian church, of Augusta, Ga.; graduated at South Carolina college, and at Columbia Seminary in 1872; licensed to preach by the Presbytery of Athens in April, and ordained at Gainesville in September of the same year; labored that summer in Clarksville, and sailed to Brazil as missionary in the winter of 1872-3; one year at Campinas; one year and more at Pernambuco; returned in 1876, and died on November 4th, at his mother's home in Washington, D. C., and was buried in that city.

36. REV. THOMAS CLAY WINN.

Son of Rev. John and Mary (Brown) Winn, was born at Flemington, Liberty county, June 29, 1851; licensed at Henry, Illinois, in 1874; ordained at Princeville, Illinois, in 1877, his father delivering the charge; married in the fall and went as missionary to Kanagawo, Japan, he being the first missionary to leave the treaty ports and go into the interior; a pioneer missionary in those parts, where now they have two good churches, about two hundred members and a large boys and girls school, with comfortable buildings for each.

37. REV. CHALMERS FRASER.

Son of Rev. Dr. Donald and Valeria (Cassels) Fraser, of Liberty county, was born at Jacksonville, Florida, Septem-

ber 28, 1856, his father being pastor there at the time; licensed by Atlanta Presbytery October 10, 1887; ordained by Cherokee Presbytery April 27, 1888; supplied Ringgold, Georgia, 1887-8; pastor Olivet and McConnelville, South Carolina, 1889-91; pastor of Georgia Avenue, Atlanta, Ga., 1891, and where he is still laboring.

38. REV. DAVID FRASER SHEPPARD.

Son of David and Marion (Fraser) Sheppard and nephew of Dr. Donald Fraser; was born in Liberty county May 9, 1859; received into Flemington church June 18, 1882; graduated at Davidson college in 1886 and at Columbia Seminary in 1889; licensed at Hazlehurst, by Savannah Presbytery, November 10, 1889; transferred to Mecklenburg Presbytery April 10, 1890; ordained by the same May 27th, and became pastor of the Swannannoa church, North Carolina, 1890-1. On account of impaired health, he has had no regular charge since.

39. REV. ABBOTT L. R. WAITE.

Son of Rev. James T. Waite, for so long pastor of Midway church (colored); was born in Salisbury, Maryland, May 7, 1860; reared in Liberty county; received into the Dorchester church, a branch of Midway, in 1879; graduated at Princeton Seminary in 1888; ordained by Huntington Presbytery in June of the same year; was one year pastor of Beulah church, of that Presbytery; October, 1889, took charge of Chillisguage and Mooresbury churches, of Northumberland Presbytery; October 15, 1891, installed pastor of Woodstock Presbyterian church, New York City, where he still resides.

40. REV. LOUIS THEODORE WAY.

Son of Rev. R. Q. and Susan (Quarterman) Way, missionaries to China; was born at Jonesville, one of the Midway retreats, May 20, 1866; licensed by Savannah Presbytery at Blackshear April 12, 1889; ordained by the same at Way.

cross May 19, 1892; supplied Bryan Neck, pastor Mt. Zion and Bushy Park for six months, ending December 31, 1892, preaching to Bryan Neck, Marlow, and Pooler from 1892-5, and Bryan Neck and Dorchester since 1896.

41. REV. EDGAR WILLIAM WAY.

Son of Edgar and Almira (Spencer) Way, regular descendant of the early settlers of Midway church; was born in Savannah, Georgia, April 12, 1869, his father being teacher in the public schools; licensed by Savannah Presbytery July 10, 1891; ordained by the same December 1, 1891; pastor of the Walthourville church from December, 1891, to April, 1895, and pastor at Gainesville, Florida, from 1895 to the present time.

42. REV. TIMOTHY DWIGHT WITHERSPOON, D. D.

The grandson of Paul Fulton, who was born in Liberty county, in the Midway settlement, in the year 1776; dedicated to God in baptism September 13th of the same year, and received into full membership in Midway church December 23, 1798; and great grandson of Paul Fulton, sr., who had married Sarah Osgood August 9, 1768; was born in Greensboro, Alabama, January 17, 1836. Mr. Paul Fulton, the grandfather of Dr. Witherspoon, removed in early manhood to South Carolina, where he married Martha Montgomery Armstrong in 1804; afterwards removed to Maury county, Tennessee, and later on, with a colony, to Hale county, Alabama, where he became an elder in Mt. Zion church, and so remained till his death, and where many of his descendants still reside. While in Tennessee, his daughter, Sarah Agnes, was born unto him March 31, 1811, who afterwards married Robert Franklin Witherspoon, born in South Carolina June 23, 1797; their son, Timothy Dwight, being born unto them at the time and place above indicated. After graduating at the University of Mississippi in 1856, and Columbia Seminary in 1859, he was licensed to preach by the Presbytery of Chickasaw June 6, 1859, and ordained

by the same Presbytery in May, 1860, and became pastor of the church at Oxford, Mississippi, from April, 1861, to April, 1865; private in the Confederate service for one year, and chaplain during the remainder of the war; minister of the Second Presbyterian church, Memphis, 1865-70; pastor of Christianburg, Virginia, August 1870-1; chaplain of the University of Virginia for two years, July, 1871-3; pastor Tabb Street church, Petersburg, Virginia, for nine years, from 1873 to 1882; pastor First Church, Louisville, Kentucky, nine years, September, 1882-91; professor of Bible in Central University for two years, in connection with the pastorate of the church. At the organization of Louisville Seminary he was made professor of Biblical Instruction, Homiletics, and Pastoral Theology, which position he still holds.

43. REV. WINN DAVID HEDLESTON.

William Fulton, the son of Paul Fulton, married four times. Among other children, there was a daughter, Martha, who married W. D. Hedleston, of Greene county, Alabama. Their son, Winn David (named Winn after Rev. Thos. S. Winn, of Liberty county, their pastor); became a minister, and is now pastor of the church at Oxford, Mississippi, a gifted and promising young minister.

Another, and youngest son of William Fulton, and grandson of the above Paul Fulton, is Robert Burwell Fulton, who is now the Chancellor of the University of Mississippi.

44. REV. MADISON WILSON FRIERSON.

45. REV. WILLIAM VINCENT FRIERSON, JR.

Adeline, the daughter of Paul Fulton, married Rev. William Vincent Frierson, one of the pioneers of Chickasaw Presbytery, Mississippi, and had two sons as above; and the elder, Rev. Madison Wilson Frierson, was chaplain in the Confederate army, and died of disease contracted in the camp. The other son, Rev. William Vincent Frierson, jr., is now pastor of two churches in Pontotoc county Mississippi.

46. REV. JOHN C. MCMULLEN.

Leonora Fulton, the daughter of Paul Fulton, married Rev. James P. McMullen, pastor of Mt. Zion church, of which her father was founder, and had two sons. One, William McMullen, fell in battle, a student for the ministry, and soldier in the Confederate army. The other and younger son, Rev. John C. McMullen, is now in the ministry and pastor at Midway, Ky.

How wonderful the history of this man Paul Fulton—born in the Midway settlement, consecrated at her sacred altars in infancy, himself an elder and superintendent of the Sabbath school of the Mt. Zion church till his death about 1835. Four of his sons elders, three of his daughters ministers' wives, one of his grandsons professor in a theological seminary, another a chancellor of the university of a great State, two other grandsons in the ministry, and a great grandson a minister. How wonderfully blessed! and likewise what a blessing to the world!

47. REV. ROBERT IVERSON.

The fourth son of Robert Iverson, a member of Midway church, and his third wife, Margaret J. Harris, and a half brother of Senator Alfred Iverson, was born about 1814 or 1815 in Burke county, to which his father had removed; he was licensed by Flint River Presbytery at Decatur, Ga., October, 1843; dismissed to the East Alabama Presbytery, and died towards the close of 1850, as the Presbytery at its meeting at Jacksonville in April, 1851, makes mention of his death and adopted resolutions expressive of their grief at his death and paying a tribute to his character.

48. REV. WILLIAM STEELE BAKER.

Son of Rev. John F. and Phebe (Steele) Baker, was born in Rockbridge county, Va.; studied at Batesville, Ark., and received his theological training at Austin, Tex.; was licensed in 1889 by the Presbytery of Arkansas; ordained by the

same in 1892; minister at Black Rock and Powhatan from 1889 to 1893; pastor at Hico, Tex., three years, and at Nazareth church two years, and at Mineral Wells, in same State, since November 15, 1897.

49. REV. ADOLPHE ELHART BAKER.

Brother of the above, was born at Jerseyville, Illinois, May 13, 1871; received the degree of B. A. at John Hopkins' University in the spring of 1894; graduated at Union Seminary May, 1897; licensed by Maryland Presbytery at Baltimore, June 14, 1897, and ordained and installed by the same, pastor of the old Springfield church at Sykesville, Maryland, October 17, 1897.

50. WILLIAM EDWARD SCREVEN.

To the above list may be added this name, though only a student. He was the grandson of Gen. James Screven, who was killed at Midway in 1788, and son of Rev. Charles O. Screven, a Baptist minister.¹ He was born at Sunbury, Liberty county, August 31, 1823; joined the Baptist church at Sunbury, but afterwards was received into the Presbyterian church at Columbia, South Carolina; spent one term in the Seminary there; on account of impaired health, returned home in 1845; a stroke of lightning, in 1849, disqualified him from any further prosecution of his studies; wrote a book on the relations of Christianity to poetry and philosophy, dedicated to Dr. Howe. He died February 12, 1860, in the twenty-sixth year of his age.

1. Rev. Charles O. Screven was twice married. First, to Mrs. Lucy Barnard Jones, the mother of Rev. James O. Screven, and second, to Miss Barbara Golphin, the mother of William Edward Screven.

MINISTERS OF OTHER DENOMINATIONS.

Before giving the list of ministers of other denominations that have gone out from the Midway community, it is proper to state that those whose names we give were, generally, the regular descendants of one or more of the earlier-settlers, and were all more or less identified with the old church, either from matrimonial alliances or daily associations, many of them being brought up under her influence and tutelage, attending her schools, and conjointly worshipping in her congregations. To understand the situation, we have only to remember that for the space of fifty four years, from 1752 to 1806, when the first Baptist church was organized,¹ the Midway church was the only church in the whole county, and that her people during that long time had the exclusive control of a scope of country, though sparsely populated, of some twenty miles in extent. The Baptist and Methodist churches afterwards organized, being upon the outskirts, were comparatively weak and were largely dependent upon their stronger neighbor, who had preoccupied the ground, for materials of membership as well as association and training. Hence we find several of their names on the church registry of marriages, births and deaths. We even find the names of some of them among the list of subscribers to the articles of incorporation, thus taking pews and supporting the church. As the result of all this the greatest neighborly feeling and association existed. As evidence of this I need only quote the record. We find as early as October 31, 1802, that "Mr. Charles O. Screven, minister of the gospel at Snn-bury (of the Baptist church) joined with us in the ordinance of the Lord's supper and also preached in the afternoon;² and also mention the additional fact that later on Rev. Josiah S. Law, of the Baptist church, and Rev. Edward Q. Andrews, of the Methodist church, were employed by the executors of the Lambert estate, (said executors being all members of Midway church) the one to preach to the colored people and the other a supply to the whites, and both preaching with

1. The Methodist church was not organized in the county until about twenty years afterwards. 2. Public Records, P. 55.

acceptance to both white and colored. I do not remember anything like exhibition of prejudice on the part of the people toward either. The same appears in the willingness of the Midway people, who were near, to tent at the Methodist campmeetings held in the upper part of the county; and from the additional fact that so many of them, both preacher and people, from the different denominations lie side by side in the old graveyard. These all show not only the great liberality of this people towards the other denominations, but also the training influence they must have exerted over them. It is impossible to see how these others could have grown up in the midst of this people, a people of such intelligence and refinement and such decidedly religious convictions and impulses, without imperceptibly imbibing some of their principles and made partakers to a great extent of their spiritual life.

With this explanation I place the following in the list of those who have gone out from the Midway people, though in connection with other denominations:

BAPTIST MINISTERS WHO HAVE GONE OUT FROM THE MIDWAY COMMUNITY.

1. REV. SAMUEL SPRY LAW.

The records of Midway church show that Joseph Law and Elizabeth Spry were married in July, 1774. Their son, Samuel Spry, was born to them in Liberty county June 2, 1775, and baptized April 29, 1787. He was the first captain of the Liberty county Independent Troup, and afterwards major of the squadron of the first regiment. He was for a time clerk of the Congregational church at Sunbury, a branch of the Midway church, as appears from a letter addressed in 1811, by the Baptist church of that place to Captain J. S. Law.¹ He appears also to have studied the Shorter Catechisms. "When under conviction," said he, "the question suggested itself to my mind 'what are considered

1. Campbell's History, P. 113.

the effectual means of salvation?' 'God maketh the reading but especially the preaching of the Word, an effectual means of salvation.'"¹ Thus using the language of the catechism, and showing his familiarity with it. He connected himself with the Baptist church April 30, 1815, when forty years of age. He was ordained at Sunbury December 27, 1827, and after ten years of faithful labor, chiefly among the colored people, died February 4, 1837, and was buried at Sunbury.

2. REV. THOMAS SUMNER WINN.²

Was the son of Peter and Ann (Sumner) Winn. His parents were members of the Midway church. His father was a deacon of the church at the time of his birth, and had been for twenty-six years, from 1798 to 1824; and after this long service became a Baptist. His son, Thomas Sumner, was born at Sunbury July 16, 1792; dedicated unto the Lord by baptism July 22nd of the same year; was usher to Dr. McWhir in Sunbury Academy in his 17th year; was ordained pastor of North Newport church, and died January 27, 1819, in his twenty-seventh year. The funeral sermon was preached by Rev. Murdoch Murphy, pastor of Midway church, and published by the community. He was a young minister of great promise. The following is the description of his physique given by Mr. Murphy in his discourse:

"His stature was above the middle size, lean and muscular; his complexion sallow rather than florid, black haired, of a large forehead, prominent nose, blue eyes, interstreaked with grey, deep set, quick and penetrating, under large dark eyebrows. His temperament was a mixture of the sanguine, with the melancholic. His voice was harmonious and his ear exquisitely attuned to music. No man, though a stranger, could look in his face and hold him in contempt."

3. REV. JOSEPH STEVENS BAKER, M. D.

The son of William Baker, deacon of Midway church, and Ann (Stevens) Baker, and half brother of Dr. Daniel Baker,

1. Campbell's History P. 114. 2. Also a Presbyterian minister by this name.

the evangelist; was born in Liberty county August 17, 1798, and dedicated to the Lord in baptism October 14th following; "joined the Presbyterian church when young,"¹ and afterwards the Baptist church; filled the various positions, first, as physician, then colporteur, editor, minister. Died at Quitman, Ga., July 28, 1877.

4. REV. JOSIAH SPRY LAW.

The son of Rev. Samuel Spry and Rebecca (Hughes) Law, was born in Sunbury, Liberty county, February 5, 1808; taught school with Rev. James Shannon at Augusta, Ga., in 1827, where he connected himself with the Baptist church; was ordained at Sunbury December, 1830; pastor of Sunbury church; afterwards, of North and South Newport churches, and later on was one of the ministers employed by the executors of the Lambert estate, to the colored people, among whom he faithfully labored. He died October 4, 1853, and was buried at Sunbury. A monument was erected to his memory at Newport church.

5. REV. PATRICK HUGHES MELL, D. D., LL. D.

The son of Benjamin and Cynthia (Sumner) Mell, was born at Walthourville, Liberty county, July 19, 1814. His grandfather, Thomas Sumner, on his mother's side, married first, Sarah Quarterman, the granddaughter of the Rev. John Osgood, but he himself was the descendant of a second wife, viz.: Anna Baker. His mother being a member and his father a supporter of Midway church, he was dedicated to the Lord in baptism soon after his birth in 1814; was received into the Baptist church and immersed by Rev. Samuel S. Law at Newport church, in 1832; ordained November 19, 1842; professor of ancient languages at Mercer University from 1842 to November, 1855, when he was transferred to Athens, and became professor in the State University from 1856 to 1860, when he was made Chancellor, which position he occupied till his death; was for a number of years

1. Baptist History, Biographical Sketches, P. 18.

moderator of the Southern Baptist Convention, to which he was annually chosen. In connection with his educational work was pastor of churches at various places; author of several works, among them one on "Baptism," another on "Parliamentary Practice," "Philosophy of Prayer," "Church Discipline," and "Church Polity." He died at Athens Jan. 26, 1888, and among others, leaving a son, P. H. Mell, jr., professor in the State Military Institute, Auburn, Alabama.

6. REV. EDWARD ABIEL STEVENS, D. D.

The son of Oliver and Eliza (Winn) Stevens, who were members of Midway church at the time of his birth, but afterwards became Baptists; was born in Liberty county Jan. 24, 1814; dedicated to the Lord in baptism March 6th, following; immersed in November, 1827; graduated at Brown University in 1833, and Newton Seminary in 1836; ordained a missionary to Burmah in 1836, where he remained till his death June 19, 1886, after fifty years of missionary work, and was buried at Rangoon, Burmah. He was the first Baptist foreign missionary from the South.

7. REV. AUGUSTUS OCTAVIUS BACON.

Son of Thomas and Sarah (Holcombe) Bacon and grandson of Thomas and Catherine Bacon, members of Midway church; was born in Liberty county January 17, 1816; educated at Walthourville; entered the University at Athens in 1834 and Columbia Seminary in 1836; licensed July, 1838; ordained January 13, 1839, as copastor with Rev. Josiah S. Law, of North Newport church; married Mary Louisa Jones, daughter of Samuel Jones, of Midway church. He died July 3, 1839. He and his wife lie buried side by side in the Midway graveyard. He was the father of Hon. Augustus O. Bacon, United States Senator.

8. REV. ADAM TUNNO HOLMES, D. D.

Son of James Holmes, a wealthy planter near Sunbury, and one of the signers of the articles of incorporation; was

born in Sunbury about the year 1803. His mother was Mary Kell, the aunt of General J. M. Kell; for more than forty years in the ministry, filling different places, such as Forsyth, Macon, two churches in Houston county; president of Baptist college at Cuthbert and afterwards of Central Institute in Alabama. He died in Atlanta September 29, 1870. He had a brother, Isaac, captain in the Mexican war, from Macon, who died in Mexico.

9. JACOB H. DUNHAM.

The grandson of William and Mary Dunham, early settlers in St. John's parish and members of Midway church, was born in McIntosh county February 26, 1774; removed to Liberty county and became a faithful minister of the Baptist church, and for ten years missionary of the Sunbury Baptist Association. His work was chiefly among the colored people and in the upper and more destitute portions of the county. He died September 25, 1832.

10. REV. CHARLES ODINGSSELL SCREVEN, D. D.

The son of Gen. James Screven, who was killed near Midway church, was born in 1774. His mother was Mary (Esther) Odingsell, and sister of Mrs. Elizabeth Lee, the widow of Rev. Moses Allen, one of the pastors of Midway church. He was ordained May 29, 1801, and was the founder and first pastor of the Baptist church at Sunbury in 1806. He died of cancer, in New York, in July, 1830, aged fifty-seven years.

11. JAMES ODINGSSELL SCREVEN.

Son of the above, born in Savannah, and reared there till seventeen years old; then taken to Sunbury till prepared for college; joined the Baptist church at Sunbury in 1828; entered the ministry of that church; commenced preaching to negroes in Bryan county; removed to LaGrange in 1850; was made agent of Domestic Missionary Board. He died in May, 1864.

12. REV. JESSE H. CAMPBELL, D. D.

William and Mary Dunham were early settlers of St. John's parish and members of Midway church; the former received November 30, 1760, and the latter, June 26, 1756. Among their children, who were usually consecrated to the Lord in baptism, as the records show, was a son, John, who removed to McIntosh county, where he married and reared a family. Among his children were Rev. Jacob H. Dunham and a daughter, who married Jesse Campbell, the father of the above. The subject of this sketch was born in McIntosh county Feb. 10, 1807. On his paternal side, his father, of the same name, could trace his lineage in a direct line to the Scottish clan of Campbell.¹ He was educated at Sunbury, where he connected himself with the Baptist church, and where he was also ordained in 1830, and became a minister of prominence in his denomination, filling at different times important places in the state. He died at Columbus April 16, 1788, leaving two sons prominent ministers in that denomination, Rev. Messrs. Abner B. and Charles D. Campbell.

13. REV. CARLOS STEVENS.

Son of Oliver and Eliza (Winn) Stevens and brother of Dr. Edward A. and Rev. Henry J. Stevens, was born at Sunbury, Liberty county, September 30, 1823. After two years at Athens college, taught school for several years, the writer being a pupil for awhile; graduated at Mercer in the department of Theology in 1848; was pastor at Sparta, Ga., where he died October 31, 1866. He was a man of amiable disposition, and was greatly beloved. The writer takes pleasure in adding his testimony to that of others in certifying to his worth and excellency.

14. HENRY J. STEVENS.

Son of Oliver and Eliza (Winn) Stevens, a brother of Dr.

1. Cathcart's Baptist Encyclopedia.

Edward A. and Rev. Carlos Stevens, was born in Liberty county; entered the ministry of the Baptist church, having received his education at Newton Seminary, Massachusetts; preached first at Robertville, South Carolina. He died at Walthourville October 10, 1854, at the time being pastor of Sunbury and Newport churches, and was buried at Midway.

15. REV. WILLIAM B. BENNETT.

Son of Mathew and Sarah (Spencer) Bennett, his mother a member of Midway church and his father a signer of the articles of incorporation of the church; was born in Liberty county October 19, 1827; dedicated in infancy unto the Lord; practiced law for a number of years at Lumpkin, Ga.; was ordained at Quitman, Ga., in 1874, where he still lives, filling the position of Judge of the County Court and supplying the destitute and feebler churches within reach.

16. REV. JOHN LAKE.

Rev. John Lake was born in Edgefield county, South Carolina, June 11, 1870. His father, Captain George B. Lake, was a native of the same county. His mother, Rosa Florence Jones, the daughter of Moses L. and Saccharissa (Axson) Jones; her parents and grandparents all members of Midway church. The subject of this notice was educated at Military Academy in Charleston; entered the work of the Young Men's Christian Association; became a special student in Columbia Theological Seminary (Presbyterian) while acting as secretary of the Association in that place; in 1890 organized the Edgefield County Young Men's Christian Association work, the first permanent county work in the world; in 1893 organized a "County Training School" for secretaries; as a further adjunct, in 1894, started a newspaper called "This Way," which has since become the official organ of the Young Men's Christian Association work for several states; in the mean while becoming ordained to the Baptist ministry, and is now serving several town and country churches, making a specialty, however, in endeavor-

oring to develop in Christian work the young men of these small places, to which he feels especially set apart.

17. REV. CHARLES. S. GAULDEN.

Son of Rev. Jonathan Gaulden and grandson, I presume, of Jack Gaulden, one of the signers of the articles of incorporation, was born in Liberty county May 5, 1812, and ordained in Lumpkin, Georgia, to which place he had removed and where he had been practicing law.

18. REV. WILLIAM BUTLER.

The son of Jesse and Margaret (Cassels) Butler, the sister of Rev. Samuel J. Cassels, was born at Flemington, Liberty county, and for a number of years has been a minister in the Baptist church, and is now living near Jesup.

19. REV. JERE BAKER.

To the above list this name might also be added. Concerning Mr. Baker, familiarly known as "Uncle Jere," the writer knows very little. I only remember seeing him once at Midway church. He preached in the lower part of the county, about Sunbury and Dorchester, somewhere during the years between 1840 and 1845.

**METHODIST MINISTERS WHO HAVE GONE
OUT FROM MIDWAY CHURCH.**

1. REV. JOHN ANDREW.

Son of James and Esther Andrew, original settlers, and members of the Midway church, was born in Liberty county September 14, 1758, and baptized October 14th following. His father, James Andrew, was clerk of the Midway church for five years, from 1766 to 1771. His father died December 5, 1770, and his mother July 6, 1773, and he being left, a lad of fifteen years old. The war of the Revolution coming on, he entered the army till its close. The coast being all deso-

lated at the close of the war, he removed to what is now known as Columbia, and where he joined the Methodist church and also entered the ministry of that church. For awhile he located and taught school. He died in 1830, and was buried in Oconee county, about one mile north of Farmington. He was the first native born Methodist minister, of the traveling connection, in the state.

2. BISHOP JAMES OSGOOD ANDREW.

Son of the above, and grandson of James Andrew, one of the original settlers, and for a number of years clerk of the church, was born near Washington, in Wilkes county, May 3, 1794. His father named him James Osgood after Rev. John Osgood, his father's pastor, while he lived in Liberty county. He was licensed to preach in 1812 and received into the itineracy by the conference held in Charleston, South Carolina, the winter of that year, being then only nineteen years of age. At the General Conference of the Methodist Episcopal church held at Philadelphia in 1832, was elected and ordained Bishop; was requested by the General Conference at New York in 1843, by a vote of one hundred and eleven to sixty-nine, to desist from performing the official functions of his office because his wife was the owner of a few slaves. At the meeting of the Southern Delegates at Louisville, Kentucky, May 1, 1845, Bishop Andrew presided; and at the organization of the Southern church at Petersburg, Virginia, in 1846, he was reinstated and continued Bishop until his death, which occurred at Mobile, Alabama, March 1, 1871.

He always felt an interest in the home of his ancestor. In passing through Liberty county once, he went to the graveyard and knelt near the graves of his grandparents and their pastor, and lifted up his soul in prayer to God.

He was the first Georgian who had ever been elevated to the position of Bishop, as his father had been the first Georgian who became a traveling preacher in that church. Rev. George J. Smith, in his history of Methodism, says of him:

"His son, bearing his name, grandson, W. P. Lovett,

Foster son, Alex. M. Wynn, all followed him in the work of the ministry."¹ "All Methodism," says the writer just quoted, "owes a debt to James O. Andrew, all Southern Methodism an especial one."²

3. REV. WILLIAM HENRY CASSELS.

The son of Elias and Sarah (Jones) Cassels, and brother of Rev. Samuel J. and Rev. John B. Cassels, was born in Liberty county September 22, 1797; baptized October 8, 1797; afterwards became a Methodist minister and labored in the vicinity of Bainbridge, Georgia, and also in Gadsden, Leon, Jefferson, Madison, and Sewanee counties, Florida. He died September, 1857, and was buried in the Chester church graveyard in Decatur county, Georgia.

4. REV. DANIEL MCLACHLAN STEWART.

Son of General Daniel Stewart, was born in Liberty county October 21, 1791, and was baptized December 4th following; removed to Florida, and in after life became a local minister in the Methodist church. The writer remembers hearing him preach at the Methodist campmeeting at Taylor's Creek, Liberty county, in 1843. He died at his home in Alachua county, Florida, in 1847, and was buried at "Potosi," the country home of the family, ten miles south of Newnansville.

5. REV. JOSEPH ANDREWS.

Son of Micajah and Ann (Quarterman) Andrews and grandson of Isham Andrews, one of the original settlers, was born in Liberty county June 12, 1798, and was reared in the bosom of the church, being dedicated to the Lord in baptism July 22, 1798, and afterwards became a member and minister in the Methodist church. In after years he removed to Florida, where he died and was buried.

1. Smith's History of Methodism, P. 281. 2. Idem, P. 284.

6. REV. EDWARD QUARTERMAN ANDREWS.

Son of Micajah and Ann (Quarterman) Andrews and brother of the above, and grandson of Isham Andrews; his mother, Ann Quarterman, being a granddaughter of John Quarterman, sr., one of the original settlers, and all members of Midway church, was born in Liberty county March 31, 1800, and was baptized October 26th following. In after years he connected himself with the Methodist church, and became a local and useful minister, supplying destitute fields around; for several years was employed by the executors of the Lambert estate, as missionary to the colored people in Liberty county, and for awhile supplying at the same time the white people. He died May 19, 1880, leaving among other children, one son, Christopher Columbus, a licensed exhorter, and one daughter, Caroline, who became the wife of Rev. D. J. Myrick and the mother of Mr. Bascom Myrick, for so many years editor of the Americus Times-Recorder.

7. REV. ROBERT QUARTERMAN ANDREWS.

Brother of the above, was born in Liberty county March 23, 1805; baptized May 19th of the same year; received into Midway church August 28, 1825; afterwards, like his brother, connected himself with the Methodist church, and became a minister in the same. He died in Savannah and was buried at Olivet church, Liberty county. He left a son, Hartwell, likewise a minister in the same church.

8. REV. HANSFORD ANDREWS.

Son of Rev. Joseph and Dorcas (Shave) Andrews, was born in Liberty county October 12, 1821. He joined the Methodist church and became a minister until his death, May 6, 1893.

9. REV. WILLIAM MYDDLETON QUARTERMAN.

Son of Rev. Robert Quarterman, pastor of Midway church,

and Margaret Esther Myddleton, was born in 1816, and baptized at Midway December 15, 1816. His mother was the second wife of his father, and he was therefore only half brother to the other sons, who were ministers, whose mother was Mary Jemima Way. He removed to Florida and connected himself with the Methodist church, and became a minister of the same, and died there.

10. REV. MOSES WILLIAM WAY.

Son of Moses Way, a deacon in Midway church. His mother was Elizabeth Bacon, (aunt of the writer.) He was born in Liberty county in October, 1825, and reared up in the bosom of Midway church, until about sixteen years of age, when he entered the Methodist church and became a minister in the same; also a teacher till his death, which occurred at Taylor's Creek December 12, 1859. He was buried with his people in Midway cemetery.

11. REV. JOSEPH LAW.

Son of Rev. Samuel Spry Law and brother of Rev. Josiah S. Law, Baptist minister, was born in Liberty county; graduated at the University of Georgia; entered upon the practice of law, and afterwards the ministry of the Methodist church, and died after the war at or near Bainbridge, Ga.

12. REV. JOHN LITTLEBERRY HENDRY.

Son of Littleberry Hendry and grandson of Robert Hendry, who was a member of Midway church, was born at Taylor's Creek, Liberty county, in 1854; connected himself with the Methodist church and entered the ministry of the same about 1882; removed to Texas, from whence he went as a missionary to China about 1890, and where he is still laboring.

13. REV. JOHN SHEPPARD.

Son of David H. Sheppard and brother of Rev. David F.

Sheppard; his mother, the daughter of Simon Fraser, and sister of Rev. Dr. Donald Fraser; was born in Liberty county; entered the ministry of the Methodist church, and died after a brief ministry.

EPISCOPAL MINISTERS.

In addition to the names already given, I mention the following, in connection with the Episcopal church:

1. REV. THOMAS GOULDING POND.

Son of Dr. Asa and Lucy (Goulding) Pond and grandson of Dr. Thomas Goulding, was born at Lexington, Georgia, January 31, 1827; removed with his parents to Columbus when quite a boy, where he lived and grew to manhood; graduated from Franklin college with second honor, in 1845; married Mary Cornelia Jones, daughter of William Jones, of Liberty county, July 14, 1853; taught school till the war, in which he served the whole four years; after the war he applied for orders in the Episcopal church, and was ordained by Bishop R. H. Wilmer in Mobile, Alabama, in 1871. His first Parish was in Marion, Alabama; the next, in Albany, Georgia; the last five years of his life were spent as a missionary in northeast Georgia, at Gainesville, Clarksville, Tallulah Falls, and Mt. Airy; his home being in Mt. Airy, where he died March 24, 1894. He was buried at Albany, Georgia.

2. REV. HENRY KOLLOCK REES.

So named after the celebrated minister, Dr. Kollock, pastor of the Independent church, of Savannah, and was the son of Ebenezer Rees, grandson of Judge Advocate Rees, and a regular descendant of the Liberty county people on his grandmother's side. I am unable to give her maiden name, but she was twice married; first, to John Kell, sr., of Sunbury, spoken of in the disqualifying act as "gentleman," and became the grandmother of Captain J. M. Kell and Rev. Dr. A. T. Holmes; and second, to Judge Advocate Rees, and

became the grandmother of the above. Rev. H. K. Rees was first a Presbyterian minister, located at Darien, but afterwards entered the Episcopal church, and was Rector at Macon, Ga., for a number of years. He died at Darien, Ga., March 25, 1893.

And now we pause here to express our own astonishment, as well as what must be that of others, at the above long list of ministers and able men that have gone out from the old church. Was the like ever known? Where else upon the face of the habitable globe, did so small a fountain ever send out so many and large streams? The earth has produced but one Niagara, but one Mt. Blanc, but one lake Como. So it has given us but one Midway church. Surely the mould was broken into which this people were cast. When the remains of the immortal Washington were deposited in the Sarcophagus at Mount Vernon the key to the receiving vault was cast into the bosom of the Potomac, and there locked up in his solitary resting place "The father of his country" sleeps, beside his wife, in solitude undisturbed. So this grand old church, with its wondrous record and sacred memories, lies locked up in solitary grandeur, in the place of its entombment, alike to remain the constant marvel of history, as well as the favorite shrine of the pilgrim, and proper theme for future story and song.

Nor yet can any one glance at the above without seeing the large debt due her from other denominations. It is a singular fact that though the church was Congregational, not a single one of all the scores of ministers going out from her ever entered her folds. The motto on the old colonial seal, "*Non sibi sed aliis*," *not for ourselves, but for others*, might well be inscribed upon her tomb. She has been a real nursery for the Presbyterian church, and it is difficult to see how that church could well have gotten along without her aid. Neither is it easy to say how much the Baptist and Methodist churches are likewise indebted for contributions to their working forces. It is simply impossible to tell how much the Baptists are indebted for two such men as Chancellor P. H. Mell and Dr. Edward A. Stevens, missionary, both of whom were consecrated to the Lord in infancy, upon

her Altars. Or the Methodists for one such man, as Bishop James Osgood Andrew, the grandson of her clerk, James Andrew, and so named in honor of her first pastor, Rev. John Osgood.

WOMEN---MINISTERS' WIVES.

In speaking of the noted characters who have gone out from this grand old church, I would be recreant to my duty, did I fail to make special mention of some, at least, of the noble women, who have gone out from the same. No church has ever furnished such a host of devoted Christian women, and certainly none ever had the honor of furnishing so many ministers' wives. Among the number of those whose names I now recall, I mention the following:

Mrs. Mary Baker, widow of Col. John Baker, who afterwards became the wife of Dr. McWhir. Renchie Norman, first the wife of Thomas Quarterman, and secondly the wife of Senator John Elliott, and lastly, married Rev. Cyrus Gildersleeve, the pastor of the church. Ann Winn, the daughter of Peter Winn, for ten years deacon in the church, who became the wife of Prof. J. R. Ripley, D. D., professor at Newton Seminary, Mass., for forty-five years. Mrs. Sarah McConnell (Miss Walthour), the second wife of Rev. George Howe, D. D., professor for fifty-two years of Columbia Seminary, and whose daughter, Augusta (McConnell), became the wife of Rev. B. M. Palmer, D. D., for so many years the pastor of the church at New Orleans. Mary Jones, the granddaughter of Major John Jones, of Revolutionary fame, who married Rev. C. C. Jones, D. D., professor at Columbia Seminary, and who was the mother of Hon. C. C. Jones, jr., LL. D., archaeologist and historian, and of Dr. Joseph Jones, professor at Tulane Medical College, New Orleans, and of Mary Sharpe Jones, who was the wife of Rev. R. Q. Mallard, D. D., editor of the Southwestern Presbyterian, New Orleans. Amanda, the daughter of George Walthour, and wife of Rev. Dr. William Curtis, of the Baptist church. Cornelia, the daughter of Thomas Bacon, and wife of Rev. Mr. Foster, of the same church. The two daughters of Dr. Thomas

Goulding; the one, Margaret, the wife of Rev. William M. Reid, of South Carolina, who died in 1883, and the other, Charlotte, the first wife of Rev. Francis McMurray. Mary Eliza Winn, the daughter of Major John and Eliza Winn, and great granddaughter of Rev. John Osgood, the old pastor, and wife of Rev. Samuel J. Cassels. The two daughters of Rev. Robert Quarterman, the pastor; Susan Caroline, the wife of Rev. Richard Q. Way, who, with her husband, spent sixteen years in Ningpo, China, as missionaries, and Mary, who married Rev. Thomas S. Winn, now of Alabama, and whose daughter, Mary Lelia, has been for sixteen years missionary in Japan. Felix, the daughter of Rev. J. W. Baker, and wife of Prof. James Woodrow, D. D., president of South Carolina college, and whose daughter, Jean, is the wife of Rev. Samuel Woodbridge, missionary to Japan. Louisa Jones, daughter of Samuel Jones, and wife of Rev. Augustus O. Bacon, and mother of Hon. Augustus O. Bacon, United States Senator. Eliza Cassels, the daughter of Rev. Samuel J. Cassels, and widow of the late Rev. J. M. Quarterman. Valeria Cassels, the daughter of Elder Thomas Q. Cassels, and wife of Rev. Donald Fraser, D. D., and mother of Rev. Chalmers Fraser, pastor of Georgia Avenue church, Atlanta. Mary Winn Stacy, daughter of Ezra Stacy, deacon, and the wife of Rev. N. P. Quarterman, pastor of the Quincy church, Florida. Laura Maxwell, daughter of Col. James A. and Susan Maxwell, and wife of Rev. D. L. Buttolph, D. D., for thirteen years pastor of Midway church. Sarah Baker, daughter of John O. Baker, and second wife of Rev. John Winn. Elizabeth, the daughter of James Wood, and wife of Rev. William W. Stegall, a Methodist minister. Eloisa Baker, the daughter of W. Q. Baker, who married Rev. J. H. Alexander. Caroline, the daughter of Rev. R. Q. Andrews, and wife of Rev. D. J. Myrick and mother of Bascom Myrick, editor. The two daughters of Edward Quarterman, deacon, and granddaughters of Rev. Robert Quarterman, the pastor; Aurilla, who married Rev. J. M. Austin, of the Methodist church, and Lizzie, the wife of Rev. A. B. Curry, pastor of the First Church, Birmingham, Alabama. Cornelia, daughter of W. L. Jones, who married

Rev. Thomas Pond, the Episcopal minister. Mary, the daughter of Baxter Cassels, and wife of Rev. C. C. Carson, pastor of Flemington church.

I might mention others, but these will suffice. Who can estimate the influence of these wives and mothers upon the rising generations of the world? Their influence will be felt for ages yet to come.

CHAPTER X.

SUMMING UP.

From the foregoing recital, it is perfectly obvious that the writer is freed from every charge of exaggeration in the commendatory notice previously given of this wonderful old church. Where is another to be found like unto it upon the habitable globe? It stands *sui generis* in its isolated grandeur, like some mountain peak that lifts its head far above all the rest. Look at the record! Four governors. Two signers of the Declaration of Independence. Six Congressmen, two of whom were Senators. Six counties named after her, five after her illustrious men, and the sixth after her own self, and achieved by her own prowess. Eighty-two ministers of the gospel. Six college professors. Three professors in Theological Seminaries. Two University chancellors. Six Foreign missionaries. Two judges of superior courts. Three solicitors. Three presidents of Female Colleges. Two mayors of cities. One United States Minister to a Foreign country. Four authors and one authoress. One historian. One professor in a Medical college. Three clerks of Presbyteries. One clerk of Synod. One president of Board of Directors of a Theological Seminary. One sec-

retary of a Board of Home Missions of one of the leading denominations of the country. Six editors, one of a leading agricultural journal. One State superintendent of public schools, and one of city schools. One president of a State Normal School. Besides, a host of teachers, attorneys, doctors, and professional men, together with prominent business men, all of whom are found scattered everywhere and usually filling important, prominent positions.

Instead of being a laggard in the race, the Midway people have ever been in the lead. The parish of St. Johns was the first to assert her independence, and in advance of the rest of the colony to send her representative (Lyman Hall) to the Continental Congress. So also the last to surrender, the town of Sunbury being the last of Georgia soil to surrender to the British; the last flag to surrender being that which floated from the ramparts of Fort Morris. They were the first to establish a school of any prominence in the State; the first to lead off in the Temperance Reform; the first native born Presbyterian minister in Georgia; the first Methodist traveling minister in the State; the first Methodist Bishop in the Southern church,¹ were all from this people. The first Baptist Foreign missionary from the South, Dr. Edward Abiel Stevens, was baptized in that church in infancy. So the first Presbyterian Foreign missionaries from the whole country south and west of Carolina, Rev. R. Q. Way and wife, were members of that church. The first Southern Foreign missionary to lay down his life and buried under heathen soil, Rev. John Winn Quarterman, was from that church. The first minister extraordinary and plenipotentiary from any nationality to the Imperial Court of China, Hon. John E. Ward, was a native of that parish and a member of that church. The first inventor of a sewing machine, the Rev. F. R. Goulding, was a native of that place and son of the church. The first masonic lodge formed in the State, King Solomon, now Solomon's lodge, of Savannah, was, according to tradition, organized by Gen. Oglethorpe, under a large oak at Sunbury, and parts of which were con-

1. Bishop Soule, the other Southerner, did not adhere to the church until the conference at Petersburg, Virginia, in 1845.

verted into a gavel and chair, the former presented by Mrs. Perla Sheftall to that lodge, and still used by them.

In 1851 the General Assembly of the Presbyterian church met (before the division) in St. Louis, and it was a noticeable fact that of the commissioners gathered from different parts of the country, *four* should be the sons of Midway church, viz.: Dr. Daniel Baker from West Texas Presbytery, Dr. C. C. Jones from Georgia Presbytery, Rev. John Jones from Cherokee Presbytery, and Rev. R. M. Baker from Hope-well Presbytery, a thing unprecedented in the history of the church.

Nor is this yet all. For the past thirty-eight years of the Southern Presbyterian church's existence, from the time of its organization in the city of Augusta, December, 1861, down to the present day, with the exception of the years 1864, 1875, 1880, and 1883, there has not been a single General Assembly but that the old church has had one or more representatives, lay or clerical, sitting in her councils, assisting in her legislation and taking part in the development of her life and character.

To show still further the ramification and intertwining of this people with the rest of the country, the writer hopes to be pardoned for giving a little of his own personal experience.

After leaving home he taught school for six months in Screven county, named after Gen. Screven, a Liberty county man; then he went to Oglethorpe College, where he found Rev. J. W. Baker, a Liberty county man, as one of the professors, with Prof. J. B. Mallard in charge of the Midway Female Academy near by. After graduating, he entered the Theological Seminary at Columbia, South Carolina, and found Dr. C. C. Jones, another Liberty county man, in one of the chairs as professor. After licensure he went to preach in Lumpkin and Cuthbert. In the former place he found himself in Stewart county, named after a Liberty county man; also found Col. S. B. Spencer in charge of the Male Academy, Mr. Oliver Stevens president of the Female College, and himself in charge of the Presbyterian church, with Cols. Bennett and Gaulden leading attorneys in the place and all from Liberty county. In Cuthbert he found Rev. Dr. A. T.

Holmes president of the Baptist Female College. His next field was in Troup county, and every week would pass the Baptist Female College at LaGrange, under the management of a Liberty county man, Mr. Milton Bacon. After removing to Newnan he found Rev. R. Q. Mallard pastor of the Central church, Atlanta, Rev. John Jones pastor at Griffin, and himself pastor at Newnan, and all three from Midway church.

And how is it today? Though nearly forty years have passed, we find the old church still asserting its supremacy in church and state. A survey of the country still show Liberty county people every where and still in positions of honor and trust. We find one of our leading Senators, Hon. A. O. Bacon, a Liberty county man, in the halls of the nation. We find the Adjutant General of the State, Captain J. M. Kell, the grandson of a Liberty county man. We find the president of the State Normal School, Captain S. D. Bradwell, a Liberty county man, and two of the teachers and the matron from the same place. We find the superintendent of the Public Schools in Savannah, W. H. Baker, and two of the principal teachers in that school from Liberty county. We find John Baker, president of the "Young Female College" at Thomasville, a Liberty county man. We find the descendants of Milton Bacon, another Liberty county man, the managers of the Southern Baptist Female College, at College Park. We find the clerkship of the Synod of Georgia, and three out of the six Presbyteries, in the hand of Liberty county men. The moderator of the last General Assembly of the Southern Presbyterian church, Dr. R. Q. Mallard, was a Liberty county man. So the solicitor of the Eastern circuit, Wallace Winn Fraser, the matron of the Augusta Orphan's Home, Mrs. ^{Anna} Julia McKinne,¹ one of the leading architects of the State, Grant Wilkins, are all from Liberty county. In the recent political campaign the chairman of the Atlanta Young Men's Democratic club was W. J. Mallard, a Liberty county man. And even in the department of athletics, we see a Walthour published as the champion bicyclist in the South. What a record!

1. Since died.

When we remember that this was a church of plain country people, located in a sickly and sparsely populated section; the church edifice forty by sixty feet, with a membership not reaching one hundred and fifty white members, until the latter half of its existence, when it scarcely at any time doubled that, the whole number of white members, as gathered from the records, during its entire existence of one hundred and thirteen years, being only seven hundred and fifty-two; when we remember what that church has accomplished and is still doing for the world, we are lost in wonder! The impress and influence of such a church upon the world must simply be beyond all human calculation. Eternity alone will be able to reveal the good done by that one church and community.

As a fitting close to this sketch, and that too in full accord with one of Solomon's sayings: "Let another man praise thee, and not thine own mouth, a stranger and not thine own lips." (Prov. xxvi:2), I quote the following from the historian Stevens:

"The accession of such a people was an honor to Georgia, and has ever proved one of its richest blessings. The sons of that colony have shown themselves worthy of its sires. Their sires were the moral and intellectual nobility of the Province."¹

REASONS FOR SUCCESS.

And now the question comes up, How account for all this? Where were the hidings of this church's power? Why the rich, abundant harvest here, and the extreme sterility, poverty, and absolute emptiness in so many other fields?

Although the ultimate answer is in the good pleasure of God, who, in the exercise of His sovereign prerogative, putteth down one and setteth up another,² yet as he works by means, we are fully warranted in looking for the secondary agencies, through which he executes his purposes. As in nature, so here, men do not gather grapes of thorns nor figs of thistles. Nothing can be expected from the rocky soil, the

1. His. Vol. I P. 381. 2. PS. lxxv, 7.

stony ground, or fallow fields. It is the good ground only that yields thirty, sixty, or an hundred fold, as the Savior so pointedly puts it. Good work can only follow good material. Brass will never take the polish of fine gold. The early settlers of St. John's parish were the right kind of material, the worthy sons of noble sires, the descendants of men who had been tried, who had left their homes and all for conscience sake, and come to this country that they might enjoy freedom in the worship of God. They were men of the deepest religious convictions, courage and resolution, and not afraid of hardships and sufferings; but rather the better prepared by those very hardships for the destiny awaiting them. The words of Longfellow fitly apply here:

"God had sifted three Kingdoms
To find the wheat for this planting,
Then had sifted the wheat as the
Living seed of the Nation."

Gathered from different places, bruised, sifted, and winnowed, they were just the sort of seed for that planting.

In studying the history as well as the religious life and character of this people, there are several things worthy of remark, and which may serve to throw light upon this question.

1. The first thing we mention is their intense scrupulousness to meet all their pecuniary obligations, especially what they owed their minister. It was the regular custom, at the annual meeting in March, when pews were chosen, to give notes for the same and made collectable by law. So we find again and again the order issued by the Session to have all the unpaid notes put into the hand of the civil officer for collection. I mention another fact still more significant. In the form of the call adopted June 26, 1771, after promising all due candor, respect and brotherly love, and stating the amount of salary pledged, then follows these remarkable words, (the italics ours.):

"In the which payments, well and truly to be made, we, the Select men and Trustees of said church and society, bearing thereto by them empowered and required, *do bind our-*

selves, our heirs, executors and administrators, to you, said

.....
 your certain attorney, heirs, executors, administrators, and assigns, *in the penal sum of two hundred pounds sterling.* In witness whereof, etc.”¹

The idea of binding themselves and their heirs, by a penal sum of double the amount, to secure the payment of the promised salary! What a flood of light do these simple words throw upon the character of these earnest, simple hearted people! Can the annals of any other church produce a parallel?

And indeed the idea after all is not such a bad one. When we remember that the charge against Ananias and Sapphira, and for which they were smitten to the earth, was not lying in general, but a particular type of lying, consisting in promising to the Lord and taking back, we cannot withhold our commendation from this people, in their earnest endeavor to see that this particular debt be paid. I hesitate not to affirm that it is this particular species of lying, this utter disregard of pecuniary vows and obligations, solemnly entered unto the Lord, that is the worm at the root eating up the life and sapping the very foundation of so many of the churches of the land.

2. A second thing equally remarkable and significant, is the practice already alluded to of *reading sermons by the deacons and others, in the absence of the pastor.* This practice, as already stated, commenced at a very early day,² and in order to insure the service, the deacon, in some instances, was paid. As there were five preaching places, and only two ministers, with preaching every Sunday at Midway during the winter months, the “reading days” were very frequent, and even more numerous than those for preaching. Where else has the like ever been known? A congregation patiently listening to two sermons read by laymen on Sunday before returning home, and in some instances actually paying the deacon for the service? Is it any marvel that God rewarded such zeal, and also wonderfully blessed that people?

1. Pub. Rec. P. 68. 2. The practice still obtains to a certain extent in some of the offsprings churches.

3. A third equally remarkable and unusual thing was the *common and well nigh universal practice of family worship*. Very few families were destitute of the family altar of prayer, in many instances even widowed mothers officiating with her fatherless children, and bowing together with them around that altar morning and evening. I have it from the lips of Rev. Thomas S. Winn, one of the pastors, that soon after his acceptance of the co-pastorate of the church, when journeying to the Presbytery at St. Marys, in company with Dr. Axson, then senior pastor, that he (Axson) told him that so far as he knew, family worship was generally kept up in all the families of the church. What a startling and wonderful statement, coming from the lips of a pastor. No wonder the church accomplished such wonderful feats, for the power of Jehovah was its own.

4. Another factor leading to these results was *their hearty endorsement of the Abrahamic covenant and the high appreciation, in which the rite of Infant Baptism was held*. The records show nearly as many baptisms of infants as births; the recorded births being 1,035, and the baptisms 945. These pious people fully believed and laid hold of the precious promise, "I will be a God to thee and thy seed after thee," and showed their belief by giving their children unto the Lord in the holy ordinance of baptism. Nor yet was this an idle and unmeaning ceremony, for they felt the force of the vows assumed; and not only parents, but the church in its collective capacity felt the great responsibility resting upon them as the custodians of these lambs of the fold, these minors of the commonwealth of Israel, to guard their interests and to do all in their power to train them for his glory. In the earlier history of the colony, they even asserted the right of exercising discipline over the parents of these baptized children, as well as the children themselves, when neglectful of duty. How different the modern idea that not even parents, much less the church, have any special authority in connection with the children of the church.

5. And coming upon the heel of this, and as the result of it, we find them noted for the *thorough religious training and discipline of the children*. They were religiously taught

from childhood. Parents strove to impress upon the minds and hearts of their children that their first great concern was to seek the kingdom of God and his righteousness, and that any other than a religious life was a failure. There was constantly held up before their youthful minds, by parents and others,¹ the high dignity and honor of being called into the ministry, accompanied with earnest desire that they too should so see it. O, the anxious pleadings of many a mother's heart, like that of Hannah of old, that God would train her child for his service. Many a son had been given to the Lord and trained from infancy for the ministry, by loving, anxious parents. As a striking example of this, I mention the case of the mother of Dr. Edward Abiel Stevens, missionary, who, it is said, consecrated her son in childhood to the very mission field to which he was afterwards sent in the providence of God.² Is it astonishing then that so many were called into the ministry?

6. Still another thing conspiring to bring about such grand results, was the *strict observance of the Sabbath day*. God has made the Sabbath the symbol of his authority, as well as a sign between himself and his people, and no nation or people can trample that insignia of his supremacy under foot and prosper. With the Midway people the Sabbath was emphatically the "Sabbath of the Lord," and not a part simply but the whole of it. The day was to be strictly observed not only by themselves, but even by strangers passing through on the highways with their herds, requiring them to rest until Monday. The old puritan idea prevailed, of beginning the day with a Saturday night preparation, the children being required to set aside their playthings and get ready for the services next day. I repeat, therefore, with emphasis, that it is no wonder that a people so religious

1. It was said of Mr. T. Q. Cassels, deacon, that it was his invariable custom to suggest the ministry to every young man in the church as soon as converted.

2. This custom of formally consecrating their children unto the Lord, seems to have been rather common with the early Baptists of Liberty county, many of whom had gone out from the Midway church, and still showing its influence upon them. I mention two other instances at least. In Dr. Ripley's Memoirs of Rev. Thomas Sumner Winn (Baptist) he said: "Rev. Mr. Screven, of Sunbury, was present at Newport, and preached. Sumner administered the ordinance (Lord's Supper) and offered prayer for two children, who were publicly dedicated to the Lord by their parents." Page 46. So the Hon. A. O. Bacon, United States Senator, being presented by his grandmother, was thus publicly dedicated to the Lord at Walthourville, 1837; my informer being Rev. Thomas Sumner Winn (Presbyterian) who was present and witnessed the same. The prayer of consecration was offered by Rev. Dr. Thomas Curtis.

should be so wonderfully blessed. "They that honor me will I honor. If thou turn thy foot from the Sabbath, from doing thy pleasures on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways nor finding thine own pleasure nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."¹

7. I mention but one thing more as worthy of special emphasis, and that is the *entire absence of everything like religious excitement, periodical protracted services, anxious seats, and all the modern methods of church machinery and mere human appliances*. These things were all looked upon with extreme suspicion, and were entirely discarded. The writer remembers but two protracted meetings in his day, and these not of previous appointment, but demanded by the prevalence of deep religious feeling at the time. They looked upon home training, prayer at the family altar and in the closet, and the regular Sabbath ministration of the word, as the means of building up the church. They sowed every day with the expectation of reaping every day. They required of their pastors written sermons, even the colored members preferring the written discourses to extemporaneous harangues. The result was that grace was constantly descending like dew, the power of the Lord ever present to heal, the church continually strengthened by regular additions. They built firmly but securely, and with wonderful success as already seen.²

The things just enumerated, together with the peculiar environments of this people, they being almost wholly isolated from the rest of the world; the entire absence of the saloon and all the temptations and frivolities of modern life, we believe under God, to be the agencies in bringing about the results so remarkable and glorious.

1. Isai lviii, 13 and 14. 2. The course pursued by this people might be one extreme, but infinitely better than the opposite of periodical and annual excitement. There is such a thing as 'Reviving a church to death,' as a Baptist brother once said of a certain community in Georgia, in which he lived.

Now, whether these explanations be regarded as satisfactory or not, we feel assured that if the past order of things could be restored, and this deep and fervent piety; this spirit of daily consecration; this regular attendance upon the services of the sanctuary; this establishment of the family altar in every household; this careful training of the children; this strict observance of the Sabbath, and this constant, every day faithful religion, could be reinstated, then we would again see the return of this marvelous spiritual power, and these churches of the land, so many of which are now dead and fruitless, would again exhibit signs of returning life, and if not like this old church, yielding an hundred, would certainly yield thirty and sixty fold. It is simply the absence of spiritual life, and not the absence of church machinery, that stamps them with such spiritual dearth.

REMARKS.

In connection with the history of this old church I have still some further remarks to offer.

1. The history of this church will remain to the latest generation a refutation of the old hackneyed charge of *Puritanism*. We constantly nowadays hear the terms "*Puritan*" and "*Puritanical*," and often used by those who have no real conception of their import. It is customary now to term everything strict and deeply pious and religious "*Puritanical*." Yes, these people were "*Puritans*." So were Jeremiah, and the prophets, and Paul, and the apostles, and Luther, and Zwingli, and Calvin, and Wesley, and Whitfield. Would that the whole world were Puritans, if such be the fruit. The world always accuses the zealous servants of God with madness. Tis true, in some instances, the old Puritans did indulge in unwarranted excesses; but are there no excesses with which the people of this voluptuous and sensualistic age may not likewise be charged? With all their excesses, the world would be a thousand times better off under Puritan rule than under the opposite extreme of universal laxity and ruffian disregard for all law and order, as we so often see in these latter days. It is high time

the world was calling a halt in its vituperation and abuse of the old Pilgrim fathers, many of whom, judging by their fruits, are, to say the least of it, the full peers of their assailants of the present day.

2. The history of this old church is also a complete refutation of the charge of those who look with such holy horror upon the ordinance of Infant Baptism, and who assail it as the sum of all evils. In no community, perhaps, was this ordinance, in the time of its greatest prosperity, more universally practiced. If it is the terrible thing that anti-pedobaptists would have us believe, why such rich blessings bestowed upon those into whose minds and hearts the ordinance was so thoroughly imbedded? If the Scripture rule be admitted, to judge a tree by its fruits, the argument would be overwhelmingly in its favor.

Should it be said that the same course of argument would be equally fatal to Presbyterianism and in favor of Congregationalism, as this church was Congregational in form, I answer that with the exception of Messrs. Osgood and Holmes, the church, though Congregational in form, always had Presbyterian ministers. It supported the Presbyterian church, sending her contributions through that channel, and was generally known and in common parlance termed, the "Presbyterian church;" and all the ministers going out from it have become Presbyterians, not one having embraced the Congregational form of government.

3. Still one other lesson, and that is what, within proper bounds and reasonable limits, might be termed the power and conservatism of the mixing process. Quite a number of individuals and even families came in after the settlement of the colony, but the first settlers, having already possession of the field impressed their ideas and methods upon all new comers, and like the woman with the meal, leavened the rest. See the importance, not only of starting, but keeping right, and resisting all outside influences, especially in connection with the possibilities of small fields. It was not until some of the earlier practices began to fall into disuse, by the introduction of a foreign element, that the old church began to show signs of weakness and decay. It is not the amount

of material at hand, but what is used, that tells. Let all the pastors of small congregations and churches take the hint and be encouraged.

CHAPTER XI.

RELIGIOUS INSTRUCTION OF THE NEGROES.

Any account of this church would be decidedly incomplete, without distinct mention of the religious instruction of the negroes. The Carolina emigrants brought their slaves with them, and they comprised a large part of the population. When first established, the colony numbered about three hundred and fifty whites and fifteen hundred slaves, the average increase of population being in favor of the latter class. For several years, it seems, no special effort was made for their evangelization. No mention is made of any accommodation for them in the log meeting house, the first place of worship. In 1770, fourteen years after the erection of the first frame building, we find the society ordering "that the gallery be made commodious for the whites, and a shed be made for the negroes." Some seats were also provided for them in the building erected in Sunbury, after the war of the revolution, and also in the house on Jourdine's Hill. Hence we find, as appears from the record, that for the first forty years, up to 1792, only fifty of that people had been added to its membership, though this was the only church anywhere within the county.

During the ministry of Mr. Holmes, (1785-1791) some stimulus appears to have been given to the religious interest among this people. It was during his pastorate that *Mingo*, a freed man, then residing on Mr. Peter Winn's plan-

tation, a man of piety and zeal, commenced, with the approbation of the church, preaching to his own color, in the woods southeast of the meeting house and just across the Sunbury road. The place was fitted up with booths of bushes, with wide seats and a raised platform in the center, on which Mingo stood, called "the stand."¹ Here it was, he preached on Sabbaths between the morning and afternoon services in the church. He also held meetings at some of the plantations, and notably among them, on that of Mr. John Lambert, who felt a lively interest in the race, and engaged him to hold meetings regularly and statedly during his life time, on account of which, his plantation became a place of meeting for the negroes for the neighborhood; and even after his death in 1786, until 1838, when his estate, consisting of lands and slaves, left for charitable puposes, was sold and invested in something more productive.

With Mingo was associated *Jack*, belonging to Mr. Salturs, and who, on account of his piety and services, was afterwards bought by the church that he might give himself wholly to the work. He lived on Mr. Lambert's place, and survived him several years. He was the father of Toney Stevens, who was afterwards colored minister under the supervision of the church.

On the death of Jack Salturs, *Sharper*, belonging to Mrs. Quarterman, succeeded him. He was a man of deep piety and zeal, and enjoyed the confidence of the whole community till his death, in the spring of 1833. He not only preached at "the stand," as his predecessors had done, but labored more abundantly than they all, holding meetings at the plantations of Mr. Lambert, Mr. James James, and others. He did much for the colored people. He died full of years and universally lamented. The following is the account of his funeral given by Dr. Jones:

"His funeral was held at night on the green in front of Midway church. Between two and three hundred negroes were present. At the close of the services we opened the coffin. The moon shone in his face. The people gazed upon

1. Dr. Jones' 10th Report.

it and lifted up their voices and wept. His sons bore him to his grave. In silence we returned to our homes oppressed with grief at this heavy affliction of God."¹

Mr. Gildersleeve was the first minister who attempted systematic work on behalf of the negroes. His habit was, every Sabbath, on return from services, to assemble with his own, all the negroes who might come, in his own parlor. Mr. Robert Quarterman, afterwards minister, at that time a member of the family, asserted that "the parlor was for the most part crowded to overflowing and great interest was manifested."

In the year 1792 the present house of worship was erected with increased gallery accommodations for the colored people.

In 1806 a meeting house was put up in the fork between North and South Newport rivers, called "Pleasant Grove." Reading services were held here regularly every Sabbath, conducted by Messrs. Bradwell, John Ashmore, Col. Joseph Law, and others. It was afterwards made a station by the Methodist circuit riders, from which the colored people derived some benefit.

In the same year the Baptists commenced operations in the county. They organized a church in Sunbury under the ministry of Rev. Charles O. Screven. Their meeting house was built in 1810, with a gallery for the negroes. Mr. Screven was assisted by Mr. Samuel S. Law, first as a deacon, but afterwards, when ordained, held services every Sabbath afternoon for them.

Mr. Murphy succeeded Mr. Gildersleeve in 1811. Mr. Quarterman, not a professor of religion when in Mr. Gildersleeve's house, but now received into the communion of the church, commenced weekly meetings for them, on Mr. Jones' plantation, and continued for four years, till 1814. He was succeeded by Mr. John O. Baker till 1823. Mr. Oliver Stevens and Mr. John Osgood held services every Sabbath afternoon at Lambert's plantation, beginning in 1811, and continuing for seventeen years, till Mr. Osgood's death. Mr.

1. Dr. Jones' 10th Report.

John Dunwody and others also entered into active service in this field.

About this time the appointment was made by the church of some of the most intelligent and pious men among the negroes to be "watchmen," or kind of superintendents of the rest. Their charge embraced one or two plantations. Their duty was to look after the conduct of the rest, to report cases requiring discipline, and to give instructions to inquirers. The necessity for this appointment grew out of the increasing numbers of additions to the church from this class, and also, the continued disposition of the whites to spend more of their time away at the retreats, from their plantations, and the negroes being deprived more and more of the restraining influence of their presence.

In the year 1818 a second Baptist church was formed at North Newport and a house of worship erected, with galleries for the use of the colored people of this church. Rev. Thomas Sumner Winn was for a short while pastor, who gave considerable attention to the spiritual improvement of the negroes, as he had some time before his licensure. This field was afterwards filled by Rev. Henry J. Ripley, who afterwards became professor in Newton Theological Seminary, Mass. Rev. Jacob Dunham, also for ten years missionary of Sunbury Association, frequently preached to this people. Following the example of the Midway people, they also had their "watchmen," many of whom were to some extent exhorters.

Still one other advance in the work. Rev. Robert Quatterman succeeded Mr. Murphy as pastor of Midway church in 1823. The church, perceiving the necessity for a more careful and thorough instruction of this people, appointed, in addition to the "watchmen," a committee of white men, located in different parts of the county, as "*Instructors*," whose duty was to receive and instruct all persons under serious impressions, and to recommend to the church Session those whom they thought worthy of membership, the Session in the meantime having resolved not to consider the application for membership of any of this class unless they brought a recommendation from some one of the committee.

Thus we perceive that up to 1830, though considerable advance had been made in the religious instruction of the colored people, still there was nothing that amounted to anything like a regular systematic training and instruction. With the next year begins the era of a special work, so successfully carried on and with such abundant fruits, under the management of that devoted servant of God, Rev. Charles Colcock Jones.

ORGANIZATION OF THE ASSOCIATION.

On the 10th of March, 1831, a number of persons interested in the religious instruction of the negroes met in Riceboro, and upon consultation determined to form an association. A committee was appointed to prepare a report and a constitution, and Rev. C. C. Jones to deliver an address, at another meeting to be held in the same place March 28th. The meeting was held according to agreement, the address was delivered, the committee reported, and a constitution adopted, which was, in the course of a few weeks, signed by twenty-nine persons and the association formed.

The association met on April 4th, of the same year, and proceeded to divide the district into divisions or neighborhoods, and appointed places of instruction and teachers in each of these districts. The teachers were to visit the plantations assigned them, in rotation every week; and these teachers were to meet the executive committee of the association every three months for prayer and conference. There were eight of these districts or neighborhoods, and each of these under the superintendence of one of the executive committee. The plan promised well, but for want of execution, soon fell through. As the teachers were not ministers, they failed to interest the negroes and secure their attendance.

There was at this time a society called the "Midway Church Missionary Society," of which the executive committee of the association were members. They offered Rev. C. C. Jones a commission to preach two Sabbaths in the month to the whites in the destitute portions of the county, and the other two Sabbaths and intervening days of the



C. C. Jones.

week to the negroes. Mr. Jones accepted the position and commenced his work, and preached at Fraser's plantation, Mt. Olivet, Pleasant Grove, and several plantations, during the week. After one month's trial, feeling not fully prepared for this work, he accepted a call to the First Presbyterian church of Savannah, where he remained eighteen months. At the end of this time he relinquished his charge in Savannah and returned to Liberty county, and at the solicitation of the association, entered regularly upon his labors December 2, 1832.

HIS FIELD.

His field embraced the fifteenth district, covering an area of about twenty miles square, with some one hundred plantations of all sizes, and with about four thousand negroes of all ages. The most of these plantations were left by the white people and owners in summer, during the sickly season. Owing to the vastness of the field, the newness and delicacy of the work, and difficulties of the undertaking, it was not without many misgivings that Mr. Jones undertook the work. Let him tell his own feelings in the matter:

"I commenced my labors on the 2nd of December, 1832. The Lord had opened the door. A great work was to be done, but to me it was almost entirely new. There were no precedents in our country to which I could look for encouragement and instruction. The work was one of exceeding delicacy. A slight impropriety might ruin it, while on its success the spiritual welfare of multitudes might depend. The public mind was sensitive and tender. There were fears and there were objections. Some of them I had heard expressed in no measured terms. It was urged that large assemblages on the Sabbath, with no white person present but the missionary, would be seized upon as fit occasions for riot and insubordination. Soon there would be a call for the interference of the police of the county, and the meetings would be suppressed. Night meetings on plantations would be followed by the breaking open of houses, by thefts, by lewdness and carousals. So much notice of the people would

make them presumptuous, unruly and unprofitable. They would be running to the missionary with tales about their work and treatment. Our operation was something of an abolition movement and something new, foreign, and unnecessary. It would open the door for improper teachers. We were commencing a work which ultimately would tend to the ruin of the county. No good would come of it. The negroes were doing well enough. These may serve as specimens of objections."¹

Under the prudent and proper management however, of Dr. Jones, these and all other fears and objections were disarmed, as the sequel will show. And instead of these, the gospel produced just the opposite effect, and with the most gratifying results.

Dr. Jones commenced his work in a regular systematic way. He divided the district into six stations, viz.: Sunbury, Pleasant Grove, Newport, Midway, Fraser's plantation, and Sand Hills or Walthourville. He preached regularly, and in rotation every Sabbath at these places, except Sunbury, where the Baptists had a church, and Walthourville, where the work was greatly retarded in not having a house of their own. His plan was also to hold plantation meetings at night during the week. Near fifty of these were returned to him, by members of the committee as open for religious instruction. Among others, one of the rules adopted by him at the beginning of his work was not to visit any of the plantations without the permission of the owner, and to confine the meeting to the servants of the place, not even giving out these notices on Sunday or in any of the public assemblies. When the notice of a proposed meeting was sent to any planter, the matter was left entirely in his hands, to provide the place, and to say whether the meeting should be confined to his own servants or not. If he chose to invite the negroes of the surrounding plantations, well enough. In this way all friction was avoided, and the fears of the planters were allayed.

1. His 10th Report.

METHODS OF WORK.

1. SABBATH SCHOOLS.

In order to obtain a regular systematic instruction of the negroes, Dr. Jones found it necessary to organize Sunday-schools in different parts of the field. The following were the places and dates of organization:

1. *Fraser's Station*. August 18, 1833, with about fifty children. Relinquished after a year's time for the want of a suitable building, the house used being needed by the return of the white family.

2. *Pleasant Grove*. January 12, 1834, organized and conducted by Mr. Barrington King and two ladies, with twenty scholars.

3. *Midway*. May 11, 1834, with twenty-five scholars.

4. *Jonesville*. Organized the summer of 1834, and conducted by families residing there, and under the superintendence of Mr. J. B. Mallard.

5. *Walthourville*. Organized the same summer by families residing there.

6. *Sunbury*. Organized the same summer by families there.

7. *Newport*. Organized March 22, 1835, in connection with Rev. Samuel S. Law and Mr. Odingsell Hart, with forty scholars.

8. *Gravel Hill*, now Flemington. Organized in the summer of 1835, by Messrs. John and Ezra Stacy, W. E. Quarterman and others.

Making, in the eight schools within the bounds of the field, twenty-five teachers and two hundred and fifty scholars. Of these schools only Midway, Sunbury, Pleasant Grove, and Newport continued through the year. Those of Walthourville, Jonesville, and Flemington were discontinued in the winter, as so many of the families left for their plantation homes during the winter months; and for the additional reason that there were services at Midway every Sabbath during the winter, which so many desired to attend.

These schools were only for oral instruction. A school had

been established at Sunbury in 1816, to teach the negroes to read,¹ but had been discontinued, it being contrary to the laws of the state.²

The interest in these schools gradually increased. In 1835 there were seven schools, thirty six teachers and four hundred and fifty scholars. The number continued for several years about the same, notwithstanding the absence of Dr. Jones, who was at the Seminary in Columbia, South Carolina, for two years. In 1839, the report shows seven schools, thirty-one teachers, and four hundred and fifty-five scholars. In 1845 we find there were nine schools, thirty-four teachers, and six hundred and forty-seven scholars, which continued about the same number, with perhaps a small advance, until the time of Dr. Jones' second removal to the Seminary in the fall of 1848. After his removal, the schools were still kept up. We have no means of ascertaining the statistics during this period, but know from personal knowledge and the statements of others, that the interest continued unabated till the work was interfered with and finally suspended by the casualties of the war.

2. CATECHETICAL INSTRUCTION.

A second thing Dr. Jones saw necessary was *Catechetical Instruction*. The colored people needed instruction and training as well as preaching. They were not only taught hymns and portions of the scriptures, but also systematic theology. To this end he soon saw the necessity of preparing a catechism of scripture doctrine, which, in addition to the preaching, they were taught. This was a second and independent service after the morning discourse.

3. INQUIRY MEETINGS.

Another thing used was the *Inquiry Meeting*. He avoided everything like appeal to animal excitement; discarded what is styled "mourners' benches," or calling up for prayer, or even giving the hand in token of a purpose to seek religion.

1. Dr. Jones' 10th Report. 2. Said laws passed May 10, 1770.

The inquiry meeting was as far in that direction as he ever went. In that quiet way, he would have at different times various numbers coming up for instruction. In 1839 there were as many as one hundred and twelve in attendance upon those inquiry meetings during the year, and coming from fifty different plantations.

4. WATCHMEN.

In a work so extensive, having an area of twenty-five by fifteen miles, it was necessary that a missionary should have help. At an early date, even as early as 1811, the church fell upon the plan of having, in addition to colored ministers, what was commonly known as *watchmen*. The most pious and trustworthy colored men would be selected and set apart for the purpose of being leaders to the others, to watch the others, to report cases of seriousness, as well as cases needing discipline; and would recommend those whom they thought prepared to enter the communion. There were quite a number of these scattered among the different plantations. These watchmen would also conduct plantation meetings during the week, attend burials, and in some cases, authorized by the church to solemnize marriages among the colored people. Dr. Jones found it profitable to hold monthly conferences with them, known as watchmen's meeting.

5. COMMITTEE OF INSTRUCTION.

Then, in addition to these, it was found necessary also to have "committees of instruction," of which mention has already been made. These were intelligent, pious, and influential male (white) members residing in different parts of the district, to whom the colored people were required to go for instruction, and by whom they were to be recommended to the church Session for membership, and without which no application would be considered. I remember when a boy, often sitting by and hearing my father talk to those who would come to him for instruction, as he was one of the committee for the Flemington retreat.

6. PLANTATION MEETINGS.

In addition to the regular Sabbath services, Dr. Jones held plantation meetings in the week at nights. These were held at different plantations, some times as many as fifty, usually under the superintendency of the owner, if a christian. In these meetings the watchmen took active and leading part, especially in the absence of the missionary, and at points he could not reach. The system of evening prayers on different plantations, commenced as early as the ministry of Mr. Holmes, was kept up, and conducted usually by one of these watchmen.

CO-LABORERS.

As the work advanced, the necessity for ministerial laborers likewise increased. Dr. Jones gladly welcomed as co-laborers in the field, Rev. S. S. Law, and Rev. Josiah S. Law, of the Baptist church, who preached at Sunbury and North Newport, and afterwards at Hutchinson; and also Rev. Augustus O. Bacon, a pious and promising young minister, of the same church, who preached at Newport for a short time, and whose untimely death was so much regretted. Dr. Axson also for several summers delivered weekly lectures to the negroes at Jonesville, where he resided.

After the removal of Dr. Jones to Columbia Seminary, the field was occupied by Rev. Josiah S. Law until his death, October 5, 1853; afterwards by Rev. John Winn, who labored from 1851 to 1857; then by Rev. R. Q. Way from 1859 to 1866; and lastly, by Rev. R. Q. Andrews, during the year 1867, till the removal of Dr. Buttolph and the virtual dissolution of the old church, all of whom were employed by the executors of Lambert's estate, as missionaries to the colored people.

RESULTS.

As the result of the labors of Dr. Jones and his co-adjutors, multitudes of the colored people were brought into the churches. From the records of the Midway church, I have

gathered 1,238 names of colored people received into that church during its entire existence, though I have reason to believe that these figures fall short of the truth. It is a significant fact, however, that of this number, 677, more than half, were added after Dr. Jones commenced his labors among them.

The following is his estimate in 1846, of the colored membership of the different churches in the district:

Midway, Congregational, 377. Pleasant Grove, Presbyterian, 31; Methodist, 21. Sunbury, Baptist, 161. Newport, Baptist, 543. Total, 1,133, which was nearly one-fourth of the whole negro population of the district at that time, according to the tax returns there being 4,212.

And this estimate grows upon us, when we remember that the increase of membership was much more rapid after this, as the records show an addition of more than five hundred members to Midway alone, from this time till the dissolution of the church, twenty-one years afterwards.

So we feel safe in saying that at the time of the dissolution there were not less than seven hundred colored members of the Midway church, with fully as many, and even more, in connection with the other churches, making a total of about fifteen hundred, out of a population of over four thousand colored people, being nearly one-third of the whole.

In addition to the large accessions to the different churches, the improvement in the morals of the negroes became marked. There were very few cases of crime or disorders of any sort, few if any runaways, as at first, when in one season there were as many as fifteen in the district. The patrol system, in a great measure, fell into disuse, there being no regular organized and active patrol in the whole district; and this the more remarkable as out of the one hundred and twenty-five plantations, there were only twenty-four upon which the owners resided permanently all the year round, forty-one upon which they remained half of the year, and sixty upon which no white persons resided at all during any part of the year, being only visited by the owners or overseers in the day. That the race was greatly benefitted

and elevated by these efforts in their behalf was admitted on all sides.

As bearing directly upon this point, I here give the following extract from the address of Rev. Robert Quarterman, delivered before the association, at their annual meeting, January, 1844:

“Contrasting the present state of things with ten years ago, we are constrained to ask, ‘What hath God wrought?’ That there has been great and manifest improvement, is evident to every one, even the casual observer. Drunkenness, theft, falsehood, profaneness, and even lewdness, (that hitherto crying sin among them) though not wholly banished, do now exist to a very limited extent, in comparison to what they formerly did. In external appearance, too, we rarely behold that filthy and disgusting squalidness, that utter indifference to even common decencies of life, which so generally prevailed in former times. There is also a greater regard to the duties and obligations involved in the various relations of civil and social life; those obligations are better understood, and those duties are better performed. Indeed they are in all respects a more decent, orderly, and morally respectable people. Their tone of character, in a civil, social, and religious sense is evidently elevated and improved.”

Not only were the colored people of the county directly benefitted, but a deep and wide-spread interest was awakened in their behalf throughout the whole country, north, east, south, and west. Nothing contributed more to this general interest than the extensive correspondence of Dr. Jones, as well as the publication of his annual addresses before the association at their annual meetings at Riceboro, which were scattered far and wide; and also of his catechism and other writings upon the subject, which were used in other places, the catechism being translated into Chinese and other languages, and used by missionaries. His extensive correspondence, and the wide and general circulation of his writings on the subject soon made him the recognized leader of the whole movement, and Liberty county again became celebrated for taking the lead in the great work of instructing and elevating the negro race.

Dr. Jones wrote the report of the committee to whom the subject of the religious instruction of the negroes was submitted, and who presented the same to the Synod of South Carolina and Georgia at their sitting at Columbia, South Carolina, December 5-9, 1833.

At a meeting called by twenty-four leading citizens of Charleston and South Carolina to consider the religious condition of the negroes, and which met at Charleston, May 13-15, 1845, a committee of five were appointed to collate and prepare an address, from the reports and papers received by that convention, and after approval by a publishing committee of ten, to publish the same. Dr. Jones prepared the report and also superintended its publication.

He also prepared a volume published by the Presbyterian Board of Publication, on religious instruction of the negroes.

At the organization of the Southern Presbyterian church at Augusta, December, 1861, Dr. Jones was present, and though too feeble to stand, delivered from his seat upon the platform a stirring address on the claims of the colored people and duty of the church to them. The writer was present and heard the same. It may safely be said that no man has ever done more for the colored race of this country than he. No man was ever more beloved and appreciated by that people, his name being mentioned with reverence to this day. His labors extended from December, 1832, when he commenced regular work among them, till the close of December, 1847, when called a second time to the Seminary at Columbia, South Carolina, (thirteen years). And even during the years 1837-8, when at Columbia for the first time, he would spend his three months' summer vacation at his home in Liberty county preaching to this people. And for all this labor he received but a small contribution from the estate of Lambert, and that for only a part of his time. Being blessed with means, he entered the field at his own charges. He continued to render this gratuitous service for seven entire years, till 1841, when the executors of said estate made an appropriation of \$400, which amount they afterwards contributed annually until his removal. Dr. Jones has well been styled by Dr. Mallard, in his "Plantation Life," as the "apostle to the colored people."

REMARKS.

Concerning this work among the colored people, I offer the following remarks:

1. It was effected under a variety of agencies. The missionary, Dr. Jones, was Presbyterian, and yet the church, in the bosom of which the work was conducted, was Congregational, the teachers generally being members of it. The association, directly charged with the management of it, was undenominational, members of other churches connected with it, Baptists being officers as well as others. No effort was made to induce the colored people to join Midway, it being left to their own free will. Many joined the Baptist churches at Sunbury and Newport. The different ministers employed with and after Dr. Jones, viz.: Rev. Josiah S. Law, Rev. John Winn, Rev. R. Q. Way, and Rev. R. Q. Andrews, were all supported, as already stated, by the estate of Lambert, the church not paying a single cent. So it seems that Presbyterians, Baptists, Methodists members of Midway church, and the estate of Lambert, all contributed, more or less, in connection with the labors of Dr. Jones, to the grand result.

2. The colored people were never set off in a separate church organization. The policy was always to keep them in connection with the whites. They had quite a number of preaching places where suitable houses were erected for worship, as at Midway, Pleasant Grove, and afterwards at Hutchinson (now McIntosh), yet no separate organization. A small Presbyterian church was organized at Pleasant Grove in 1843, the building being put up in 1841, and dedicated December 12th of the same year, but was more for the accommodation of the whites in the neighborhood than the colored people. It never had more than thirty members, and was reported to the Synod of Georgia in 1866 as dissolved. Indeed, the colored members have always been partial to Midway, accommodations being made for them in the gallery on three sides;¹ also to their own structure

1. This explains the unusual number of windows in the upper story of the church building as appears in the cut.

near by on the church grounds. They were all publicly received, as the whites, before the entire congregation, and communed together, the whites below and the colored people in the gallery. I know of nothing more interesting than to insert just here a picture of one of these communion scenes, as sketched by the facile pen of Dr. Mallard and taken from his "Plantation Life."

"SACRAMENT SUNDAY IN MIDWAY CHURCH."

"It was a great day with both white and black, and anticipated with joy by the pious, and interest by all. There was a peculiar quiet about the morning of the sacred day on the plantation. All the sounds of the busy week have ceased; the noisy rattle of the chain of the horse gin is silent, the flails in the barnyard are still; few loud calls are heard about the quarters; the negroes are seen sitting on the sunny side of their houses, mothers with their children's heads in their laps, carrying on in public an operation better suited for in-door privacy; no sounds are heard but the lowing of the cattle, the whinnying of the horses, the crowing of the cocks and cackling of the hens; the gobbling of the turkeys; the shrill cries of the geese; the winds appear to be asleep, and the very sunshine seems to fall more gently than during the week upon the widely extended fields and surrounding woods!

"Our honored father, a deacon of the church, sits by the window, and with a knife carefully sharpened the day before divides upon a clean white board the wheaten loaves into little cubes of bread, and the "elements," as they are called, together with the genuine silver goblets and silver tankards and silver baskets, previously polished by the deft hands of the house girl, with the little contribution boxes for the offering in aid of the poor, are all safely packed away in a wide basket.

"Prayers and breakfast over, the family dress for church; and now the order is sent out to the stable boys and the carriage driver to "harness up;" and directly the high-pitched carriage, with its lofty driver's seat and swinging

between its "C" springs, and the two-wheeled "top-gig" and the saddle horses are brought around to the front gate; and although it is scarcely more than nine o'clock, and the distance "a short mile," the entire family, as was the custom, ride to church. As we roll along the broad highway, we find the servants clean and neatly dressed and in their best, some on foot and others in Jersey wagons, crowded to their utmost capacity with little and big, and drawn by "Marsh Tackey's," equal in bottom and strength to, and no larger than, Texas ponies—all moving in the same direction; those on foot carrying their shoes and stockings in their hands, to be resumed after they shall have washed in the waters at the causeway near the church; for they believe in treading the Lord's courts with clean feet! Many are the kind greetings and mutual inquiries after the health of each other and of their families, exchanged by whites and blacks.

We are among the first to arrive, but every moment we hear the thunder of vehicles rolling across the half dozen bridges of the swamp causeway near at hand, and the neighing of horses; and here come the multitude, from distances of from one to ten miles and more. Horses are unharnessed and secured, and the worshippers fill the small houses surrounding the church, or stand in the sunshine, or saunter about the grounds, or visit the "graveyard."

Under my father's superintendence, the long narrow red-painted tables and benches are brought out from the vestry and carried into the church, and arranged in the aisle before the pulpit. The church building, 40x60 feet in size, is very ancient; it was built in 1792; it is the successor of one destroyed by the British, and of a plainer and coarser, put up after the Revolution. It is of wood, originally painted red, the old color showing beneath the later white, and is surmounted by a spire, with open belfry and a weather vane, which used to puzzle our child brains to ascertain what it was intended to represent. It has five entrances, two of which admit to the gallery. Passing in by the door, opening upon the graveyard, and near which was our family pew, we look up a broad aisle to the pulpit, which, small and closely walled in, soars aloft toward the ceiling, and is

surmounted by a sounding board, like a gigantic candle extinguisher, supported by an iron rod, the possible breaking of which often aroused our infantile speculations as to what, in that event, would become of the preacher! It was reached by a lofty stairway running up in front. At right angles to our aisles runs another as broad, connecting the two other doors. Aisles run around the sides of the audience room, and the pews are so arranged that everybody seems to be facing everybody else! A wide gallery extends around three sides, resounding often with the creaking of new brogans, which the black wearers were not at all disposed to suppress. The communion table and benches reach the entire length of the broad aisle to the pulpit; the whole covered with the whitest and finest of linen (our mother's special care). A cloth of the same kind conceals from view at its head the sacred symbols of our Lord's atoning death. There is above a single row of sashed windows, out of reach, and transoms over the solid shutters of the windows below; but not a sign of a stove in the church, although the air sometimes is frosty, and the shut up atmosphere occasionally of the temperature of the vaults in the cemetery hard by. And brides in the olden time, in mid-winter, came to these services clad in muslin, with only the protection of a shawl, and in paper-soled slippers, laced up the ankles. Why there never was any way of warming the church I never knew, nor heard explained. Doubtless some caught their death of the cold, which often made us children shiver and long for the benediction which would dismiss us to the sunny sides of the houses without or to their fires within. It was not, however, ordinary bitterly cold, for the winters were for the most part mild.

All things having been prepared, there is a half-hour's prayer-meeting, attended by such worshippers as have arrived early.

"At eleven o'clock the regular communion service begins, with an invocation from one of the pastors; for we always had two. An earnest, well written, often eloquent, always solemn, sermon is preached from a manuscript, either by the venerable Rev. Robert Quarterman, long since gone to his

reward, or his young and handsome coadjutor,¹ Rev. I. S. K. Axson, now living in Georgia, a feeble old man; the long list of names of members received at a meeting of Session two weeks before, and 'propounded' the Sunday preceding, is read again, and white and black candidates advance together, the last marshalled by the colored preacher, Toney Stevens, a slave. The candidates for baptism kneel and receive from the marble front, at which all, white and black, infant and adult, are baptized, the sacred sign of God's covenant love. The new members dismissed to their seats, one of the pastors gives out the hymn of institution (none other was ever sung), "'Twas on that dark, that doleful night;' during the singing of it the communicants fill the seats at the long tables and adjacent pews; the non-professors among the blacks have not been admitted to the galleries above, as there is not room. After the consecrating prayer, a tender address is made, and first the bread is distributed in the same silver baskets and at the same time, to all the communicants, white and black, below and above; another address, and the wine is passed around by the deacons, my venerated sire one of them. The number of black communicants is so large, that Toney Stevens comes down from the gallery to replenish the gold-lined silver goblets from the basket of wine in bottles near the pulpit; and as the wine is poured out, its gurgling in the solemn silence smites distinctly upon our young ears, and the whole house is filled with the aroma of the pure imported Madeira. Communicants overlooked in the distribution of the "elements" are asked to signify the fact by raising the right hand; and if any have been passed by (which never occurred), they will be waited upon. We children, awed and almost frightened spectators, look on from our pews upon the solemnities, which suggest sad thoughts of a possible separation which the judgment may, like the communion table, make between us and our beloved parents!

A prayer, doxology and benediction close the solemn and impressive service—solemn and impressive it seems to me upon the review, as nowhere else.

1. Since deceased.

We refresh ourselves in the hour's intermission from the abundant "cold snacks," we called them, or lunches; sun ourselves, walk down the road or in the graveyard. Immediately at the close of the communion service a great volume of musical sound, mellow by the distance, comes up from the African church, in the edge of the forest, where godly Toney Stevens, the carpenter, is about to hold forth to his dusky charge. I have heard more artistic singing, but never heartier or more worshipful elsewhere.

But the bell, whose iron tongue, to our young imaginations, was endowed literally with speech, is saying, "Come along! come along!" Another sermon is preached, and horses are found harnessed and vehicles ready, and the mighty congregation disperse to their several homes. The sun is low in the western horizon when we arrive at our plantation home and sit down to a late dinner. Sunday clothes are folded up and put away, and the easier fitting every-day garments and old shoes are, to our immense relief, once more put on. A Sunday-school for the young people of the plantation, conducted in a spare room of our house by one of my sisters, in which hymns are memorized and sung, and Dr. C. C. Jones' Catechism taught, closes the public religious services of the day. After supper and prayers, tired, we all retire to our early couches; but refreshed by the rest, duties and worship of God's hallowed day, and ready on the morrow to take up with new courage and energy the tasks and burdens of secular life.

"Such is a picture of a 'Sacrament Sunday in old Midway,' as it comes back to me, like 'memories of joys that are departed, pleasant but mournful to the soul.'"

3. The next thing to be noted and worthy of the deepest emphasis, is the *entire absence of all excitement* in the conduct of the meetings. As in the case of the white people, there was no resorting to "anxious seats" or "calling up for prayer," or giving the hand in token of a purpose to reform. Dr. Jones was opposed to all such extraneous means. "As an individual minister," said he, "I have never resorted to these things, and with my present views and feelings, never will." He depended entirely upon the earnest preaching of

the word. And what was remarkable, too, the colored people, like the whites, generally liked the use of the manuscript, and seemed rather to prefer that method of delivery. As one of them said that at first they could not understand the gospel when preached to the whites, but now he believed the minister did better "when they put down their copy," that is, when using the manuscript.

Dr. Jones' plan was, first to have a short prayer-meeting, after which a sermon at eleven o'clock; then recess, after which Sabbath school, at the close of which an inquiry meeting; then a second sermon, the people, both white and black, being used to two sermons before leaving the church, and no night service.

4. THE GREAT REVIVAL.

As the result of this regular quiet way of instruction, there was a deep work of grace, which continued for four years, 1838-1842. For these four years deep seriousness prevailed. Always a number at the inquiry meetings, resulting in quite a large accession to the church. The interest first started with the colored people and extended to the whites. In a subsequent chapter the reader will find a most interesting description of the revival among the whites at that time, from the pen of Rev. Thomas S. Winn.

5. *Permanency of the work.* The influence of the work performed by Dr. Jones may be still seen and felt. The portion of the district that is controlled by the regular descendants of the old church still exhibit, though the inhabitants have been largely changed, the characteristics of their forefathers, there being very few acts of open and flagrant deeds of violence. There have been of late frequent homicides and disturbances, and the jail filled with colored inmates, (a thing unknown in slavery times) but these were chiefly the work of the imported people, coming in from a distance, and largely owing to the opening up of the turpentine farms. The old and regular descendants of the old stock are a peaceable and law abiding people, and still exhibit the impress of the training they received from Dr. Jones and his coadjutors.

CHURCHES FORMED.

But the best evidence of the permanent nature of the good work done among the colored people, lies in the number of churches that have resulted from that work. These are as follows:

1. MEDWAY CHURCH.

The disasters of the war left everything in a perturbed and disjointed condition. After the removal of Dr. Buttolph in 1867, the colored people, as well as the whites, were left as sheep without a shepherd. During this year Rev. Joseph Williams, a former slave, and ordained as a missionary by the Hopewell Presbytery, visited the county. He was one of the three ordained by said Presbytery and commissioned by them "to preach to people of their own color." His ordination was on this wise:

At a meeting of Hopewell Presbytery at Athens, April 18, 1866, an overture was sent up from the colored members of the Macon church, asking to be set off into a separate organization. The request was granted, and Presbytery "resolved to hold an adjourned meeting at Macon May 10th, to set apart, if the way be clear, Joseph Williams, Robert Carter, and David Laney, colored members of Macon church, as colored Presbyterian ministers, with powers to preach the gospel, administer the sacraments, solemnize marriage, ordain ruling elders and deacons, all among colored people, etc., provided that these men shall be regarded as ordained ministers in the Presbyterian church only among their own color."¹

Accordingly, at the time and place appointed the Presbytery met and after satisfactory examinations on Theology, personal piety, and motives in seeking the ministry, ordained these three men as colored Presbyterian ministers, to preach only to people of their own color. Whence this authority to make the color line the basis of ordination, I am unable to say. I must leave it entirely with the members of the Presbytery to answer.

1. See minutes of Hopewell Presbytery.

On a call from the colored church at Macon, David Laney was installed as their pastor. With regard to the other two men, Presbytery "Resolved, That the pastors of the white and colored churches at Macon be requested to co-operate in devising a plan for sending forth at the earliest practicable day, Rev. Joseph Williams and Rev. Robert Carter for such missionary work within the bounds of this Synod, as may be deemed best calculated to advance the cause of Christ among the colored people.

Under this commission the said Williams visited Liberty county in 1867, and after preaching awhile and gathering together as many of the colored people as he could, organized them, the next year (1868) in the old Midway building which had been turned over to them, into a Presbyterian church, with a membership of about three hundred. Some time afterwards, himself and the church, known as Medway, became attached to Knox Presbytery of the Northern church.

For seven years the church prospered and increased under the ministry of Mr. Williams, until it reached a membership of six hundred, with fifteen elders and as many deacons.

In 1874 there sprang up an unfortunate controversy between himself and his people, and some so-called agents of the "American Missionary Association" of New York, who claimed for themselves and adherents, as the successors of the old church, the building with its appurtenances and franchises.

In this controversy "Uncle Joe Williams," as he was familiarly called, felt that the opposition was too strong for him, single handed and alone, and therefore invited Rev. J. T. H. Waite, a white minister, a graduate of Columbia Seminary in the class of 1852, to come to his assistance. Mr. Waite responded to the call and ably and successfully assisted in resisting the intrusion and establishing the rightful claim of Williams and his party; after which he remained, and the two continued for a long time as colleagues and co-pastors, until the retiracy of Mr. Williams, thus leaving Mr. Waite in full possession of the field.

Mr. Waite is still pastor of the church and has been for twenty-five years. The present membership is five hundred

and thirty-seven. The congregation continued to occupy the old Midway building until 1895, when they erected one of their own, about three hundred yards north of the old one and on the east side of the road. The building is neat and commodious and was dedicated on Sunday, December 29, 1895.

2. RICEBORO CHURCH.

This church, located at Riceboro, and five miles from Medway, was originally the remnants of the Pleasant Grove church and congregation, gathered by Dr. Jones during his lifetime, and which was dissolved by the Georgia Presbytery in 1866. Rev. Joseph Williams reorganized them into a Presbyterian church in 1868, and supplied them for a number of years. In 1880, the church was moved to Riceboro and a new building erected, with the help of the Board of Church Erection. They have had for ministers Rev. Geo. T. Jennings, and later Rev. B. L. Glenn, and have now Rev. Simon F. Fraser, a former deacon of Medway church. Their membership is one hundred and forty-six.

3. THE GROVE CONGREGATIONAL CHURCH.

This church, located three and a half miles west of Medway on the McIntosh road, was a colony, or more correctly, a secession from the Medway church. I have already alluded to a controversy between the Rev. Joseph Williams and the so-called agents of the American Missionary Association over the church property. In this controversy, the opposition was led by Rev. Floyd Snelson, a native of Sumter county, and who had been a student at Atlanta University, and ordained as a congregational minister. He, with others, appeared as the agents of said Association, though without their knowledge or consent as was afterwards shown,¹ and claimed the congregation and building and property of the old church, in behalf of himself and adherents, as the true successors and representatives of the Con-

1. Ms. letter of Rev. J. T. H. Waite.

gregational church, as the old church had become Presbyterian and thereby had forfeited all their rights in the premises. As the title to the property was clearly vested in the right-holders, the worthlessness of the claim was soon apparent and the attempt abandoned, not however, until after considerable controversy and discussion, resulting in the withdrawal of about seventy of the members of the Medway church, and who organized themselves in May of the same year (1874) into a Congregational church with the said Snelson as their pastor.

Soon after the organization of the church, a school was established, which may be considered a continuation of that organized in 1871 and kept up for two years by Miss Ward, of Massachusetts, but which had now been disbanded for about two years. The school thus established, was at first small and unpretending, but later on assumed larger proportions. Through earnest and patriotic appeals made to northern friends, based upon the idea that this church and congregation were the regular successors of the old historic church, large and liberal contributions were secured, with which not only a neat and commodious church edifice was erected, but also an imposing school building put up with a boarding and industrial department, with accommodation for about five hundred pupils. The institution is known as the "Dorchester Academy," and is under the management and control of the aforesaid "American Missionary Association," by which it was also established and is supported. The teachers are white and eleven in number, with Prof. Fred W. Foster at their head. It is largely patronized by the colored people and has done, and is still doing a great deal for their uplifting. The catalogue of last year shows four hundred and fifty-four pupils in attendance. It was, however, strange to say, under the very shadow of this institution and in the very bosom of this congregation, that arose in 1889, that remarkable delusion, known as the "Christ craze," which so greatly tarnished the fair name of the county, and which, like a volcano in the sea, shook the community, and for a time threatened to overwhelm the whole with a disastrous upheaval. Of this craze I shall speak hereafter.

As the result of later dissension and discord under the pastorate of Rev. F. R. Sims, quite a number withdrew and organized themselves into a second church with the said Sims as their pastor, and erected a second building within sight of the other. This church and congregation have since connected themselves with the African Methodist church.

4. EBENEZER CHURCH.

This church, first called Ebenezer, then Williams' Chapel, and afterwards Ebenezer 2d, because of another church of the same name in the Presbytery, was a colony from Midway church and is located three miles northeast from the same on the public road to Savannah. It was organized about 1887 with forty members, by Rev. Joseph Williams, who served them for awhile. In 1889 they were supplied by Rev. B. L. Glenn and afterwards and since by Rev. Luther Hubbard. It was here the Rev. Joseph Williams spent the remnant of his days. It was here he died Nov. 22, 1889, and it is here his remains lie buried. He was a man of character and considerable native talent, and was greatly respected by all who knew him, both white and colored.

The present membership of the church is ninety-four.

5. ST. STEPHEN CHURCH.

This is a small Presbyterian church, located near the Walthourville station, and organized in 1895, by Rev. H. B. Wilson. It has only sixteen members and is supplied by Rev. Luther Hubbard.

JOHN LAMBERT.

- In giving an account of the benevolence of Midway church, as well as the work among the colored people, it is eminently proper that special mention be made of Mr. John Lambert as the conduct and success of that work depended so largely upon the benefactions of his estate. Concerning the parentage and early history of Mr. Lambert, we know nothing. He seems to have been a waif, picked up, as tra-

dition vouches, under a bridge on Lambert's causeway, South Carolina, hence the name Lambert. The same tradition affirms that he was raised by an aged couple, who gave him a pair of chickens from which business when a child, and upon which he reared his after fortune. All I have been able to find out about his manhood is, that he first planted with Rev. Archibald Simpson, of South Carolina, and afterwards managed his business for him. Hence he left in his will to "his good friend, the Rev. Archibald Simpson, his two new negroes in Carolina, and also the little stock of cattle left on his place, amounting to six or eight head." After the war of the Revolution he removed to Liberty county in the year 1784, where he lived till his death December 28, 1786. Although the Record does not mention the fact, the evidence all goes to show that he was a member of Midway church. As evidence of his attachment to the church, we need only mention the fact that he left to it in his will a Silver Tankard and two Communion Cups.

That he was a pious as well as benevolent man, appears from the fact that he also left in his will fifty pounds sterling to each of his old Carolina ministers, Rev. Mr. Henderson and Rev. Mr. Gourlay, as well as the interest he felt in the religious condition of his negroes, his plantation being one of the first opened for the religious services of the colored people; and also the clause in his will expressing the wish, that in addition to good treatment, "the minister for the time being should visit them occasionally and give them some spiritual advice." Being without any family or known heirs, he left his estate in the hands of executors to be used for charitable purposes, as appears from the following clause:

"My will and desire is that my estate be kept together, and the yearly income be applied to any religious or good purpose, at the discretion of my executors and trustees, either for the support of the gospel in back parts of this state, for the relief of the poor and distressed, or wherever any pious and good purpose may be answered in the church of Midway, or any other that may be erected; for the carrying on and assisting the intended academy in Sunbury or promoting of any public schools or Seminary of learning."

According to his will the farm was kept up until 1838, when the whole estate was sold and the amount, about \$40,000, reinvested in other securities, and the income, as heretofore, applied for charitable and pious uses. This amount at seven per cent would yield an annual sum of \$2,800 for purposes aforesaid. And who can tell the vast deal of good that has been thus done. These charities have been scattered over the land. Many a widow's heart has been made to rejoice. Many a poor struggling young man has been enabled to complete his education. Many a feeble church has been assisted in obtaining a supply of a gospel ministry. Like everything else, this estate lost heavily by the disasters of the late war. Since then and at present, the estate is worth only about \$15,000. But though reduced more than one-half, it still continues its course of usefulness, and without further reverses will continue to be a fountain of blessing for years to come.

WILL OF JOHN LAMBERT.

STATE OF GEORGIA.

In the name of God, Amen.

The 29th day of September, in the year of our Lord, 1785, and of the sovereign Independence of America, the tenth, I, John Lambert, of Liberty county, and state aforesaid, planter, being infirm in body but (blessed be God) of sound and disposing mind and memory, considering the uncertainty of life and the certainty of death, do therefore make and ordain this my last will and testament and hereby revoke and cancel all former and other wills and testaments by me, at any time heretofore made or declared, and do allow of and confirm this and no other, to be my last will and testament.

Principally I commend my immortal spirit into the hands of God, who gave it, in and through the merits and mediation of Jesus Christ, my blessed Savior and Redeemer, on whom I rely for the pardon and forgiveness of all my sins and offenses and for eternal life and salvation; and my body at death to be interred in a decent and Christian manner at the discretion of my executors, hereafter named.

First, I will and desire that all my just debts and funeral expenses shall be duly paid and discharged.

Item. I give and bequeath unto the Rev. Mr. Gourlay and also to the Rev. Mr. Henderson, of South Carolina, the sum of sixty pounds sterling, to be paid to each of them as soon as it can be conveniently raised from the income of my estate, to them and their heirs forever.

I give unto Mr. Joseph Dunnom my silver watch.

My will and desire is that Mr. Joseph Bee's bond due me, be given up to him and cancelled, and also, Mr. James O'Hear's note due me, the same.

Item. I give and bequeath to the church and society of Midway, to be bought, as soon as may be, one silver Tankard and two Communion Cups, for the use of said church.

Item. I give and bequeath unto my friend, the Rev. Archibald Simpson, my two new negro men, that are in Carolina, he paying the expense attending the getting of them, having had late advice from Mr. Penman respecting them. Also I give unto the said Archibald Simpson my little stock of cattle I left on his plantation, consisting of six or eight head, more or less, to him and his heirs forever.

My will and desire is that my estate be kept together, and the yearly income be applied to any religious or good purpose at the discretion of my executors and trustees, either for the support of the gospel in back parts of this state, for the relief of the poor and distressed, or wherever any good pious and good purpose may be answered in the church of Midway, or any other that may be erected, for the carrying on and assisting the intended academy in Sunbury, or promoting of any public schools or Seminary of learning; the bringing up of orphans, and the like. And my estate being in debt, I leave it to the discretion of my executors to sell any part thereof, real or personal, for the clearing of the same, if it cannot be conveniently wrought out.

My will and desire is that the fellow, Toney, be continued driver while he behaves well; may be allowed the privilege of raising a few hogs among the rest, or be found some meat, and something distinguishable in clothes, or a few guineas per annum, according to merit. And the rest of my slaves

be treated with as much levity as may be consistent with reasonable service and comfortable living. My will is that as soon as may be, a small stock of cattle be bought and also, that if it can be admitted, they may have meat and rice and rum two or three times a year; and besides, good clothing in the winter; that they also have summer clothes of oznaburg or the like. And I recommend that the minister for the time being, may visit them occasionally and give them some spiritual advice.

Lastly, I here nominate, constitute and appoint my friends, the Rev. Abiel Holmes, John Elliott, Gideon Dowse, Thomas Sumner, William Quarterman, and Thomas Baker my executors and trustees, for the purposes within mentioned; and in case of decease or removal of any, so that they cannot or will not act, then it shall be in the power of the surviving, or a majority of them, to elect others; and it is my will that others be elected to fill up such vacancy. And I do hereby grant unto my said executors and trustees full power and authority to act and do as they shall judge will best conduce to answer the end and design of this my will.

In witness whereof I, the said John Lambert, to this my last will and testament, have set my hand and seal the day and year first above written.

JOHN LAMBERT, [L. S.]

Signed, sealed and delivered in presence of

JAMES GIRARDEAU,
WM. BAKER,
JOHN ANDREW.

Sworn to before Thomas Baker, Register of Probate, Liberty county, January 22, 1787.

THE CHRIST CRAZE.

In writing the history of the work done among the colored people, justice but demands that something should be said about a most remarkable episode that occurred among this people, and which in some respects finds its parallel only in the celebrated New England Witch craze in 1692.

In the early part of the summer of 1889, a white man

named Dupont Bell, appeared suddenly in the lower part of the county, from whence not definitely known, though from Ohio, it was said, slender in form, about thirty-five years of age, of rather pleasing appearance, open countenance, with long flowing beard and hair of light sandy color, parted in the middle, somewhat curly, resting upon his shoulders; attired in copper colored suit, with a sailor's oilcloth hat and colored shoes, and withal remarkably well versed in the Scriptures. This man knocked at a house occupied by a colored man and family at a late hour in the night. Being refused admittance on account of the lateness of the hour, the family all having retired, he stated that if they knew who it was that knocked, they would not hesitate to open to him. On being asked who he was, he made to them the startling announcement that he was the Christ, and that if they would call their neighbors and friends together he would make known to them the object of his mission. By the next day a considerable number were gathered together, when he proceeded to tell them that he was Jesus, who had been crucified and risen from the dead. To confirm their credulity, he asked if they did not remember the great earthquake which they had a few years before (1886), and if they were not all shaken at that time? Said he, "that shaking was produced by my coming. You have been praying for my coming. I am now come, and there is no need to pray any more; no necessity of planting or doing anything more, but to get ready; that the world would come to an end in August, and that as Moses led the Israelites into the promised land, so in about forty days he would lead them to Jerusalem. He told them the people would soon rise against him and have a Sanhedrim court, and would cast him out as they did before, but it would make no difference if they would only stand up to him.

This he did from day to day. The congregations continued to increase. The colored people flocked from all the surrounding country. In a few weeks he had between two and three hundred followers. A bush arbor was first erected near the junction of the Riceboro and McIntosh roads, under which they met for awhile, but afterwards they removed to

Mr. Walthour's "Homestead Place," a few miles farther back in the country, where they met every day under two majestic live oaks, covering at least a quarter of an acre of ground where they had a box placed termed "The Ark," and into it the people deposited all their money which they had been told was now useless. The people became almost frantic with excitement. The nearest surrounding churches were drawn heavily upon, and for the time even threatened with extinction, as Bell had told them that their pastors were imposing upon them, robbing them and preaching only for money for which he gave them no authority, as he himself went without money or scrip.

The people became deluded with the belief that Bell was the Christ from his singular appearance, his wonderful knowledge of the scriptures, and also his pretended power to work miracles; for on one occasion, when walking along the road, said he, to a crowd following him: "Did not Christ, when on earth, convert water into wine?" Hand me half a dollar. He took the money and put it into a tin bucket which one of them had, then shaking the bucket turned it upon the ground, when lo, by a dexterous turn, a dollar rolled out, which was accepted as a genuine miracle by his admiring followers.

His power over them was truly marvelous. Indeed he seemed to have had perfect control, they holding themselves in readiness to do his every bidding. In obedience to his behest they ceased working, neglected their farms, sold their goods, and lived together upon the proceeds.

By the middle of August their proceedings became so disorderly and riotous, and the community so demoralized, that the sober people, both white and colored, felt that something must be done to arrest the evil, as it had become a standing menace to the continuance of good order, for they had not only abandoned their homes and farms, but many of them had begun to show signs of mental aberration. Whereupon a warrant of vagrancy was sworn out against said Bell. He was arrested by the sheriff and carried to Flemington before the magistrate, Captain W. A. Fleming, for commitment trial. He was carried in a buggy,

guarded by officers and armed men, to prevent disturbance. The negroes followed their Christ, as they termed him, in crowds. Instead of trying him at that time, the magistrate appointed a day for hearing the case at McIntosh station. As the prisoner was carried back, the crowd followed frantically shouting, singing and crying: "This is our Jesus, who was nailed to the tree." Before the day of the trial it was thought best to change the form of the warrant from vagrancy to that of lunacy, as it was obvious that Bell was deranged. A jury was accordingly summoned, and upon a formal trial in August, 1889, he was adjudged *non compos mentis*, and a short while afterwards sent to the asylum at Milledgeville, Ga., where he still remains confined.

After Bell's sentence and before leaving for the asylum, he appointed his right hand man and counselor, Edward James, at that time a magistrate, as his successor, and left everything in his hands, with full authority to carry on the government till his return which, he said, would be in a very short time. Bell had told the people that his spirit would return and probably in the person and form of a colored man, and as James claimed to have the spirit of Bell, they believed him and were therefore ready to accord him all honor and authority, and which he was not slow to receive, and which he resigned his magistracy to accept. For a short time James carried it with a high hand, and issuing orders which were implicitly obeyed. In obedience to his orders the people continued to cast their silver into the ark, which none of them dared touch, as Bell had assured them that the person touching the same would instantly be smitten of the Lord. Upon David James endeavoring to get his brother Edward away, the people in their fury fell upon one Samuel Carter, who had accompanied him, and beat him quite severely. In a general melee that followed, some outside parties, who were more under the influence of cupidity than feelings of piety, stole all the money and carried it off. Soon after this James was arrested and tried on charge of Lunacy and adjudged insane and sent to the asylum at Milledgeville, where he died.

Under and in connection with his leadership rose one

Shadrach Walthour, who, often hearing Bell speak of Solomon's greatness, vainly imagined himself to be that personage, and therefore styled himself as "King Solomon," and by which appellation he was generally recognized. But unfortunately for this would be king, he was soon arrested under the charge of disorderly conduct, and placed in the county jail at Hinesville, where, while awaiting his trial, he suddenly and rather mysteriously died. The jailer was thought to be the cause of his death and was afterwards tried under the charge of murder, but was acquitted.

After the arrest of "King Solomon," the government and leadership were left in the hands of Ellen Roberts, as "Queen Mary," or "Virgin Mary," or "Queen of Sheba," as she was variously styled. And under this appellation, and under her more gentle sway, the affairs of the society were conducted until the close.

Upon the removal of Bell all restraint seemed to be removed, and such orgies and abominations practiced as hardly to be believed. Eyewitnesses say that the picture can hardly be overdrawn. Among other things they were even charged with laying aside the marital vow under the delusive idea of having "things in common." But we draw the veil over this part of the proceedings.

With Bell, their Christ, and his deputy, James, both in the asylum; with Solomon, their king, under arrest and held in "durance vile" for misdemeanor, and with several of their prominent leaders hopelessly insane, and the strong arm of the law beginning to assert its authority, the delusion gradually fell out of view. Though for a time, it was said, they still had a queen to whom they secretly did homage. The craze, like a passing storm, shook mightily for awhile some of the churches of the neighborhood. The Congregational near by, but especially the two Baptists at Newport, and the Methodist at McIntosh, were for a time considerably brought under the influence of this ecclesiastical maelstrom.

Concerning this delusion we have to say:

1. That Bell was obviously a crazy man, and therefore we are not to be astonished at any of his hallucinations and vagaries.

2. That while this was the case, it nevertheless cannot but be a matter of considerable astonishment that he obtained such a large following, and especially in such a county, where so much had been done for the religious instruction of the negroes, and it is only on this account that it is worthy of notice, especially as it might, and has been used, as an argument against the work of the churches in behalf of this race.

3. Truth and justice to the sainted dead, to Dr. Jones and his coadjutors, who so faithfully labored for their spiritual welfare demand the statement that very few, if any, of the regular descendants of the old Midway people were led off by the delusion or took any part in those scenes. And this was especially true of those who had lived around the old church, of which Rev. J. T. H. Waite was pastor, and which is now Presbyterian. The same is also true of the Presbyterian church, on the other side, at Riceboro, of which Rev. B. L. Glenn, colored, was pastor. The greatest drain was upon the congregations and churches above enumerated.

From these two facts we see:

First, the utter unfairness of declaring that the work among the colored people was a failure.

And, secondly, the wisdom of Dr. C. C. Jones and others, in not encouraging the separate organization of the colored people into a separate church of their own. The question of a separate and independent church for the colored people, with only colored ministers and without any aid or oversight from the white race, under present environments at least, may be regarded as still an open one.

3. A third inference is the entire suitableness of the Presbyterian form of government for the illiterate and uneducated. The church of Mr. Glenn (Presbyterian) was not at all disturbed by the commotion, having lost none of its members, whilst that of Mr. Waite on the other side, lost but a few, and only temporarily. The government of a congregation, by an intelligent board of officers, with an educated minister and well taught and trained elders, is rational and effective, as well as in harmony with the general teachings of the scripture. To leave that government in the hands of

an ignorant and untrained populace, is to leave it in a state of insecurity, with room for considerable swing in any direction.

4. Our final remark is, that the most astonishing thing in connection with the whole matter is that the scene of these outrageous proceedings was, as already hinted, almost within sight, and under the very shadow of a large flourishing institution erected for the colored people. In justice to said institution, however, let it be said:

1. That the teachers were away at the time, having returned to the North, whither they go every summer on account of health during the sickly season. Their presence might have done much in way of restraint.

2. Whatever might be said of the church and congregation, I have no knowledge of the fact that any of the pupils of said institution ever took any part in those proceedings.

3. The institution had hardly been in existence long enough to permeate all classes with its refining and elevating influences, as to shield a whole district from such an inroad. The elevation of a people from a state of ignorance and servitude must be necessarily slow. If Bell had deferred his visit till now, he might not have been so successful in securing followers.

CHAPTER XII.

SPECIAL EVENTS—REVIVALS.

Though not in the habit of holding protracted meetings, yet the church has frequently been visited with the outpouring of the Spirit and precious seasons of revival. The following account of some of these revivals is from the pen of Rev. T. S. Winn, a native of the county, and for seven years co-pastor of the church:

STEWART STATION, ALA., Jan. 14, 1895.

Dear Bro. Stacy:—Some few weeks ago you wrote me, asking of me some account of the previous seasons of revival of religion that had occurred in my day, in connection with the old Midway church, of Liberty county, Ga. I have thought over the matter and will give you a brief statement of some of the facts as my memory can recall them.

1. The first of those "seasons of revivals" of which I have any distinct recollection occurred at Midway about 1827, the pastor, Rev. Robert Quarterman, being assisted, I think, by Dr. Joseph Stiles, then in the prime of his manhood. Being then a little boy and not an eye witness, I will tell it as reported to me by some of the older ones of the community. It was spoken of as a meeting of uncommon power, bringing into the church such persons as Messrs. John B. Mallard, Samuel Spencer, Sr., Ezra Stacy, Rev. James Dunwoody, and many others, who afterwards led very useful lives.

Among the persons greatly moved by that meeting was a relative of mine, who was so much troubled that for months it was feared by his friends that he would lose his balance of mind. In the midst of it he visited my mother, and in the

silent hours of the night on his bed he obtained a hope of salvation through Christ. Arousing the family he sent a half mile distant for Mr. Thomas Mallard, an aged deacon of the church, to come and hear the glad tidings, "and there was joy in that city." I was then a little boy lying on my bed, and not understanding the import of what was going on around I witnessed the most touching scene of my life. It reminds me of "Paul and Silas at midnight in the prison of Philippi singing praises unto God." To my youthful mind, it seemed mysteriously wonderful and sublimely beautiful. This people in those days were greatly in earnest and made no child's play of religion. In speaking of the meeting many years after, I heard Mr. Stiles tell of two deadly enemies meeting in the aisles of the church in the presence of the congregation embracing and becoming reconciled.

2. The second one of those revivals of religion, and this one under my own observation, occurred at Walthourville, then a branch of the Midway congregation, probably about the year 1832. That meeting was begun by Mr. Stiles, and in a week or so after was renewed by Rev. Daniel Baker, D. D., and finally closed by Rev. Josiah Law, of the Baptist church. In all, it must have lasted several weeks, and was a mighty outpouring of the Spirit's influence. I can think of such persons as Messrs. John E. Ward, Peter Winn, Augustus Bacon, Patrick H. Mell, Charles West, jr., Josiah Dunham, of Darien, and many other promising young men, who were professedly converted. Several of them became ministers of the gospel or occupied other high positions in life. Its influence on the village was very happy. The meeting lasted several weeks. The exercises began every day with a sunrise prayer-meeting at the church.

3. The third one of these revivals of religion was at Midway in December of the same year, when the pastor, Mr. Quarterman, was assisted at least in the first part of the services by such ministers as Rev. Horace Pratt, Messrs. Engles, and Dwight, of middle Georgia, Rev. Samuel Law, (Baptist), and by Rev. S. J. Cassels, who did most of the preaching. Mr. Cassels was then in the bloom of youthful vigor, and preached with energy, pathos, eloquence, and

holy zeal, as I have never seen surpassed. It began as a simple three days' meeting, but so great was the interest soon manifested, that many sent home for provisions and bedding and camped on the ground, the only such meeting ever held at that place. No where else have I ever seen such religious interest as was manifested on that occasion. From early dawn to eleven o'clock at night it was prayer, praise, exhortation, and preaching, either in private tents or in the public sanctuary. The very ground to me seemed holy. I remember one cold night the whole congregation were on their knees, supplicating mercy for themselves and others, excepting myself, then a little boy, and three gentlemen, who said they were "waiting for feeling." We four would have gladly joined the host, but "Satan hindered." There I learned what a sad thing it is to be in a small wrong minority left out in the cold—how painful. We certainly were not a happy minority. "One shall be taken and the other left."

I remember Mr. John Dunwody as especially active as an exhorting layman; and old man Sharper, the colored preacher, was not idle. Assembling his people under a bush arbor he thundered forth the law and the gospel by day and by night. It was one of the most remarkable revivals, I presume, that ever occurred in Georgia. Mr. Cassels, who seemed to be the leading spirit there, accomplished probably the greatest work of his life. Its influence on the county was most favorable. For years after, there seemed to be a silent work of grace going on all of the time. At that meeting such persons as Messrs. S. M. Varnedoe, John Jones, Miss Hannah West, Miss Susan Wilson, Dr. J. H. Hardee, R. Q. Way, Joseph W. Bacon, and Dr. J. M. B. Harden, with a great many more of like sort were brought into the fold of Christ; some of them, may be all, shining bright to the end of life.

4. The fourth revival took place at Flemington, probably about the year 1836, under the ministrations of Rev. Robert Quarterman, senior pastor of the church, then residing at that place, when such persons as Mr. T. Q. Cassels, Col. Artemas Baker, Capt. Moody, Mrs. Sarah Baker, Miss Mary Bacon, Miss Mary Quarterman, and a goodly num-

ber of other important ones were brought into the kingdom of Christ.

That revival was deep, pungent, powerful, and lasting; though it was noiseless, and hardly heard of at the time beyond the precincts of the village. It began and continued under the ordinary means of grace, and was purely a work of divine power, with very little of human agency visible. It continued more or less for a whole year, and probably called forth not a single extra public service. I doubt very much if the village of Flemington has to this day lost the hallowed influence of that precious season of unusual grace. It made them notable for spirituality as a branch of the large Midway congregation.

5. The fifth of those special seasons of revival, of which I have a distinct recollection occurred at Walthourville again under the preaching of Dr. Stiles. Its influence seemed to have been confined mostly to the young ladies of Miss Pyncheon's school, the boys and young men, in the main, standing aloof and sometimes opposing and ridiculing.

I remember one Sabbath night Dr. Stiles, after preaching, held in the church an inquiry meeting for the interested ones, which was attended only by the young ladies, the boys and wild young men standing about the doors of the church making many disparaging remarks. Mr. Stiles, I presume, hearing all that was said, through others, the next night in the conclusion of his sermon, left the pulpit and standing on the bottom step in a few feet of where the youngsters were congregated, repeated to them all that had been said, and then poured on them a volume of the most scathing rebuke I ever listened to, all to the delight of the congregation in general, but to the terror of the boys. Fired with holy indignation and love for souls, he gave them a tongue lashing that they never forgot. Sitting myself amongst them, though in truth innocent, I never felt so guilty in my life. The address was about fifteen minutes in length, but it seemed to me to have been more than fifteen hours. It was like one of John Randolph's scathing congressional lashings of his opponents in the halls of the National Assembly. In short, it withered all before it. Self condemned, I never

after that night, heard one of the youngsters make a complaint or utter a disparaging remark about the great divine. They were too badly wounded to show fight.

The meeting was happy in its results on the young ladies, bringing many of them "to a knowledge of the truth as it is in Jesus," as Miss Drusilla Louis, Miss Mary W. Manning, and others of like character. That was the last sermon I heard from Dr. Stiles. He left the village next morning, but not before taking the fort, and so far as I know never returned to preach in the county until sent there twenty-two years after as an evangelist, by the Synod of Georgia. He too, like Mr. Cassels, did a great work for Liberty county, perhaps more than any other of his day. His converts were everywhere. I remember many of his sermons to this day, through a lapse of sixty-five years. He certainly signalized his departure from us by his tongue lashing of the boys in the corner of the church, a place then familiarly known as the "Bull pen." "The young bullocks, long unaccustomed to the yoke" were tamed that night. Like Samson of old, his last was his greatest work.

That meeting, I think, was in 1834 or 1835. The impression which that man left on my youthful mind, from his numerous ministrations in the Midway congregation was, that he was a prince among preachers, the most consecrated and holy, the most unselfish and noble minded, and the greatest intellect that the United States ever produced. And nothing has since occurred to change my opinion. Peace be to his ashes.

6. I will mention another precious season, not so fruitful in immediate results, but pleasant to contemplate. In the summer of 1838 Messrs. S. J. Cassels and the saintly and lovely George Howe, being on a visit to friends in the county, commenced a meeting in Walthourville, Messrs. Quarterman and I. S. K. Axson, D. D., being then co-pastors of the Midway church. In their beautiful discourses they gave us 'a feast of fat things.' On Sabbath night of the meeting Mr. Cassels preached one of his most interesting sermons from a text in John 3:12. After the close of the services my old friend and kinsman, Mr. Thos. W. Fleming, hastened to

the pulpit and entreated with tears in his eyes that the meeting be continued, for the benefit of his own unconverted kindred according to the flesh. The ministers were willing to go on, but on consultation with some of the older members, it was deemed advisable to stop just there. I have often thought it was a happy opportunity left unimproved. They stopped where they ought to have begun, for the general interest was beginning to be very great. Many of the dry bones in the valley were being stirred. I remember that mine were in a quiescent state, and the stopping of the meeting was somewhat of a relief to some.

But if the voice of the preacher was silenced, the work of the Spirit went on. Impressions then made, under the after ordinary means of grace, brought a goodly number of the unconverted into the kingdom of Christ; such as Mrs. John B. Barnard, Mrs. Jesse Cooper, Mrs. Mary Leonard. There was a general noiseless religious awakening throughout the community that told in time. The precious seed sown yielded its fruit in God's own way and time.

7. But I can not stop yet. There is another great work of grace to tell of in connection with the old church of our fathers. In the month of December, 1841, Messrs. Quarterman and Axson, still co-pastors, held a meeting at Midway, in connection with their fall communion season, which resulted in glorious things. It was but little, if any, inferior in fruit to the campmeeting of 1831. It shook the strongholds of Satan, bringing into the church such old veterans as Col. William Maxwell, Capt. Joseph Jones, Mr. Irwin Rahn, John Andrews, Joseph M. Quarterman, and many noble ladies. People were so enthused, that during the meeting they seemed loth to leave the place after the services of the day were closed. I saw scores of them standing around the church door in a drizzling rain talking of the great things God had done for them and theirs. One might go into the graveyard during the intermission of services and he would see ladies in little groups falling on their knees in prayer. At the next communion in February, 1842, including the colored people, there were between fifty and sixty accessions to the church. In this meeting the pastors, aided chiefly by

Rev. C. C. Jones, D. D., did the preaching for the occasion.

Previous to this, Midway as a preaching station was rather lagging behind. It had begun to be a question if it were not better to remove the church to some of the villages in the county. But that meeting reinstated her in the affections of the people, and restored the departing prestige of olden times, which she held to the close of the civil war. The centripetal force prevailed over the centrifugal, and Midway again stood erect in her position of solemn grandeur among the churches of the world.

8. From that time to the fall of 1848, I cannot recall any season of special revival in the church. But at the close of the year last named there was a meeting of great interest at Midway, and many additions were made to the church, under the preaching of Messrs. B. F. Burroughs and S. J. Cassels. It was considered a precious season. Mr. Cassels then wasting away by the consumptive fever, preached as a dying man to dying men, and greatly moved the masses. It was his last effort in connection with protracted meetings on earth, and it was well done.

9. Some time about the year 1852 or 1853, the senior pastor of the church, Rev. I. S. K. Axson, D. D., was laid aside and hindered from preaching by a serious protracted affection of the throat. All the responsibilities of the large church falling on the shoulders of the junior pastor,¹ he was naturally intimidated and began casting about on the right and left looking for help. Just then, in the nick of time, appeared in our midst Rev. Daniel Baker, D. D., then living in Texas. It was a return to his native home after an absence of seventeen years, then in the sixty-third year of his age, with his eye undimmed and his natural force unabated. Ever ready to preach, he was at once put into service, and, in the course of about two weeks preached every day and night in all parts of the congregation, at Midway, Dorchester, North Newport, (Baptist) Walthourville and Flemington.

As might be expected, the magic power of his name drew crowds everywhere to his preaching, and the people gener-

1. The writer.

ally were greatly aroused. Though there did not immediately follow any great accession to the church from the white population, the colored people at once caught the spirit of the earnest preacher, and were most wonderfully moved, and continued so for at least two years, up to the time of my departure from the community in February, 1855. It seemed to be a genuine revival of religion among themselves. During these two years they came all the time, late at nights, from the surrounding plantations to me and to others appointed for the purpose, to receive religious instruction. I think the records of the church will show that between March, 1853, and March, 1855, there were one hundred and fifty or possibly two hundred accessions to the church from that class of the population.

10. As already stated, in response to a call from Alabama, I resigned my pastoral connection with Midway church and left about the last of February, 1855. About a week after my departure, the church being then under the pastoral care of Rev. D. L. Buttolph, D. D., there was a meeting at Midway of very great power, when there were large accessions to the church. Not being present, I know nothing of the interesting events connected therewith. I think Dr. B. M. Palmer, then on a visit to the place, was the leading spirit of the meeting. They told me of strong men trembling under the power of the truth as proclaimed by him.

I have thus given you in compliance with your request, some of the chief items of the "precious revivals in old Midway church," as happened during my residence in that county. With the exception of a few occasional visits to the home of my nativity, an absence of forty years forbids any further attempt in that line.

Perhaps it is proper for me in conclusion to add, that the people of the Midway congregation were never strong advocates for protracted meetings. In the main they were rather afraid of them. They preferred a slower and lesser growth. They relied mostly on the ordinary means of grace, backed by judicious home government and instruction. Most of the protracted meetings mentioned in this paper of mine were not appointments of the church, or the

pastor, but grew out of circumstances over which the members and officers had no control. In fact, they were the followings of the leadings of Providence. Minister or no minister present, they kept the sanctuary open every Sabbath. Bible classes, Sunday-schools, prayer meetings, and catechetical instruction, were the order of the day. Her strength and secret of success lay mostly in the orderly and faithful family government of her people. "Train up a child in the way in which he should go, and when he is old he will not depart from it." Without this home influence her great meetings would never have been half so successful.

But it is sad to think that the things I have been relating are now things of the past, and that the doors of the old organization as handed down to us by our fathers are now closed. You have well said, "It is a theme for the poet and subject for the pen of the historian." And under present circumstances it now devolves upon you to take the pen of the historian and complete the record.

Yours Fraternally,

T. SUMNER WINN.

CHAPTER XIII.

FOREIGN MISSIONS.

The church, always liberal in her contributions and ever ready for every good work, seemed in her later history to be especially interested in the cause of Foreign Missions. For a number of years the monthly concert of prayer was kept up regularly at the different retreats, at which time, in addition to appropriate exercises collections were taken up in behalf of the cause. As the result of regular systematic training, and in answer to the many prayers offered, God put it in the hearts of several of her people to offer themselves as missionaries to foreign fields. The first of these to go out were the Rev. R. Q. Way and wife, who were accepted by the Presbyterian Board as missionaries to Bangkok, Siam. We must not forget that to go as missionary then was not so easy a thing as now. There were no steamships to shorten the time, no Suez canal to lessen the distance, no railroads or telegraphs to facilitate or enliven the journey. The slow sailing vessel must be used. The cape of Good Hope must be doubled, and long weary months spent at sea, entirely cut off from the outside world. To go as missionary then was virtually to bid a final adieu to home and country and friends. Just before their leaving a farewell meeting was held at Midway on Sunday, August 27, 1843. The writer was present, being then a boy, and well remembers the scene and the deep emotion that moved the entire congregation. An account of it was prepared by Dr. C. C. Jones and published over the signature "Subscriber," in the Charleston Observer of that date, which I here copy.

RICEBORO, LIBERTY COUNTY, GA.,

August 29, 1843.

REV. B. GILDERSLEEVE.

Rev. and Dear Sir:—It was my privilege to attend upon the last Sabbath (27th) one of those meetings with which Almighty God is favoring his churches in different parts of our country, as well for their own as for the welfare of the perishing heathen. It was the meeting of the Midway church and congregation on the departure of two of their members as missionaries. I cannot forego the satisfaction of forwarding to you an account of that meeting, although I am sure I cannot convey to your mind an adequate conception of it.

The day was aptly chosen. It was the regular communion Sabbath. At an early hour the roads leading to the old church, so hallowed in the religious association of the people of the country, were filled with carriages and gigs and crowds of negroes on foot and on horseback, all converging with haste to the sanctuary of God. At 10 A. M., the bell struck and we were engaged in a prayer-meeting, conducted by the members of the church, until eleven, when the bell struck again and the congregation assembled again for public worship. The dense mass of negro communicants occupied the galleries while the lower floor was occupied by the whites, collected from different parts of the country and from different denominations of Christians. The Rev. C. C. Jones preached on the assurance of faith from II. Timothy I:10-11. At the close of the sermon the junior co-pastor of the church, Rev. I. S. K. Axson, admitted and baptized four negroes. The communion service was then administered by Mr. Jones and himself, both making brief addresses to the communicants. The morning exercises were concluded by a prayer for the baptized children of the church and with a doxology.

After a brief intermission, the bell rung and we again assembled in the house of God. This was the farewell meeting. Mr. Richard Way was in the pulpit and took his text

from Acts XX:21. Silence pervaded the house, and from these noble, decided words of Paul, he delivered an address characterized by simplicity, earnestness and piety, which conveyed to his brethren and friends the conviction of his own mind and the impressions of his own heart, in respect to that great work to which he believed himself called of God. His closing remarks and his request for the sympathy of the church, and his final farewell were followed by intense feeling which found vent in tears from the whole congregation. The choir sang an appropriate hymn. Mr. Way came down and took his seat in the left pew from the face of the pulpit. Mr. Axson rose and delivered an address in which he took a brief sketch of the Apostle Paul, the nobleness of the missionary work, the honor which God had put upon the church in choosing two of its members to go far hence to the Gentiles, and the great duty of the church to cherish more and more the missionary spirit; and then in behalf of the church and congregation, he expressed their sympathy, confidence and affection towards Mr. and Mrs. Way, and their desire ever to remember them at the throne of grace; their hope that God had called them to this work, would be with and sustain them even unto death, and crown their lives with usefulness. "The last act was now to be performed," said he, "my brethren, in the name of this church and congregation, and by their request and direction I now extend to you my hand, and say farewell."

The negroes in the gallery, who had risen up as the interest of the services increased, leaned forward with the tears running down their cheeks, the congregation all below bowed with emotion; the weeping became audible. We remained in this state for about a minute, when Mr. Jones concluded by prayer in which the missionaries were solemnly and earnestly commended to God. On being dismissed I observed the ministers and members go up and shake hands with them in tears. No words were spoken, and we separated in silence. It was a day long to be remembered in this church. Although God has raised up many ministers from its own bosom, yet these are the first missionaries to the heathen.

The wife of Mr. Way is a daughter of the senior minister

of the church, Rev. Robert Quarterman, who, from the state of his feelings, was unable to take any part in the services of the day. Mrs. and Mr. Way were both baptized in infancy at the very foot of that pulpit, where afterwards they entered into covenant with God for themselves; where they often sat at the table of the Lord; and where now they stood and gave themselves to God's service in a far distant land, and stood trusting in the promise of the Savior, "Lo, I will be with you always, even unto the end of the world." Farewell to home and kindred forever. They were known to everybody, by many from infancy. Is there nothing in these associations? What chord was struck in the meeting? Only a natural sympathy? No; it was the chord of Christian sympathy, that we felt a love for our young brother and sister. We felt a love for Christ whom they served; we felt a love for the perishing heathen, for the cause they had, by the grace of God, taken in hand. We wept to say farewell. We sorrowed that we could see their faces no more. But we bade them God-speed. We rejoiced over them. We gave them up to God as his chosen messengers to carry that gospel, from which we cherished all the comfort and all our joy, to those of our fellowmen, who are sitting in the region and shadow of death. With me unite in the prayer and say, O, that God would grant such meetings often to this church and to every church in our southern land. Why sleeps the spirit of missions among us? Why are we not consecrating our sons and our daughters to this holy work of God? Have we nothing to do in encouraging the world? Let it be proclaimed with the voice of a trumpet, that churches which live only for themselves shall die to themselves. No, let the word be altered, they shall die *within* themselves. It is the spirit of missions, the very spirit of the Lord Jesus, which will breathe into them life, liberality and energy. It is not to be questioned that this meeting will be blest to the Midway church and congregation, indeed to the whole country.

There is one missionary already in the east from this country, the Rev. Edward Stevens, of the Baptist church. He went out several years since, a young man of piety and

great promise, as a missionary. He was a member of the Sunbury Baptist church. It is said Mr. Way and himself will be about one hundred miles apart.

On Monday morning at six o'clock a prayer-meeting was held with Mr. and Mrs. Way by their relatives and friends at Jonesville, one of the summer retreats of the county, which was their last interview with them. At eleven or twelve o'clock they took the stage and left the county first, for Columbia, S. C., where Mr. Way will be ordained, and then north, to embark for Siam.

Very respectfully, yours,

SUBSCRIBER.

As stated above, Mr. and Mrs. Way started on their journey on the Monday following. Not long after their arrival at Columbia, Mr. Way, who was a licentiate of Charleston Presbytery, licensed April 8th, was ordained by them in September, and went directly on to New York, from whence expecting to sail; but no vessel offering for Siam, they went to Boston, from whence they embarked November 18th in a sailing vessel for the island of Java. After waiting there in vain two months for a vessel for Siam and none appearing, they left in a Dutch vessel for Singapore, where they remained two months. There learning through Mr. and Mrs. Buell, the only missionaries of Siam, who were leaving on account of Mrs. Buell's health, that the mission there was broken up, they changed their course for China, and reached Macoa; where meeting Rev. W. M. Lowrie and other missionaries, they determined to settle at Ningpo, which place they reached November, 1844, just twelve months after sailing from Boston. While at Singapore their eldest child was born unto them.

About two years after the departure of Mr. and Mrs. Way, Rev. John Winn Quarterman, son of Rev. Robert Quarterman, and brother of Mrs. Way, joined them in the mission, where he faithfully labored till his death October 14, 1857.

The following have also gone as missionaries:

Rev. William LeConte, son of Louis LeConte, Jr., who went

as missionary to Brazil in the winter of 1872, and after four years' service died at Washington, D. C., November, 1876.

Rev. Thos. Clay Winn and his sister, Miss Harriet Louisa Winn, the son and daughter of Rev. John Winn, and both missionaries to Japan. The former was born at Flemington June 29, 1851, ordained in 1874, and went out the same fall to Japan, under the Presbyterian Board, and has been there ever since. His station is Kanazawa, on the north-west coast five miles from the sea. The latter, also born at Flemington May 14, 1853, went to China in 1873, and after twelve years' service as a missionary of the Dutch Reformed Board in Yokohoma, married a prosperous silk merchant of that city, and now resides there.

In addition to these, I mention the name of Mrs. Jennie Woodbridge, the daughter of Dr. James Woodrow, granddaughter of Rev. J. W. Baker, one of the Liberty county ministers, and wife of Rev. Samuel I. Woodbridge, missionary to Japan.

Also, that of Miss Mary Leila Winn, daughter of Rev. Thomas Sumner and Mary (Quarterman) Winn, who was born in Hale county, Alabama, August 12, 1861, and went as missionary to Japan in 1882, under the Dutch Reformed Church, where she has now been laboring for sixteen years.

Thus, including Dr. Abiel Stevens, Baptist missionary to Burmah, whose parents were members at Midway at the time of his birth, and had him dedicated to the Lord in baptism, the old church has the honor of sending out directly and through her descendants, nine missionaries to foreign fields, five men and four ladies, viz.: Rev. Dr. Stevens, Rev. R. Q. Way, Rev. John Winn Quarterman, Rev. William LeConte, Rev. Thomas Clay Winn, and Mrs. Way, Miss Harriet Louisa Winn, Mrs. Woodbridge, and Miss Mary Leila Winn, the list being wholly exclusive of Rev. John Winn and wife, who offered themselves and were accepted as foreign missionaries by the Presbyterian Board, but were prevented from going on account of the ill health of Mrs. Winn, as elsewhere stated.

CHAPTER XIV.

THE GRAVE YARD.

The day after the arrival of Messrs. Bacon and Baker, the pioneers of the colony, Mrs. Susannah Baker, the wife of Mr. Benjamin Baker, died. The place of her sepulture is unknown. Perhaps she is sleeping alone in one of the fields, or perchance by some roadside. The present cemetery was doubtless not laid off until after the permanent location of the meeting house in 1756. The cemetery lies west of the church and immediately across the public road. It is enclosed with a solid substantial brick wall, six feet high, eighteen inches thick, and with outstanding pilasters every twenty-four feet, with an iron gate. As early as March, 1800, the question of enclosing the yard was agitated, and the Society authorized the select men to secure an addition to the ground and arrange for a brick enclosure. At the annual meeting in 1807 a committee, consisting of Messrs. James Powell, Daniel Stewart and Peter Winn, was appointed to open a subscription and arrange for its construction. Not, however, until about 1813 was the work completed. The estimated cost was \$2,600.00, to which was added \$165.00 to have the same covered with a coat of plastering to preserve the brick. The iron gate was presented by the Independent Troop, the money with which it was bought being won in a tilt at Savannah at one of the Squadron parades.

The plat of ground, though added to when the wall was built, is considerably less than two acres, and yet how many graves! and what precious dust lie commingled there! The

Records show that at least twelve hundred persons have died during the one hundred and thirteen years of the church's existence, nearly all of whom are buried in that small place. Here lie entombed the remains of one governor, Nathan Brownson; one senator, John Elliott; one commodore, John McIntosh; two generals, James Screven, and Daniel Stewart; one Lieutenant United States Army, but Confederate captain at the time of his death, L. R. McConnell;¹ eleven ministers of the gospel, besides a host of the most pious and consecrated men and women that have ever lived. I seriously doubt, if considering the size of the cemetery, the time of burial, and number of interments, a greater amount of precious consecrated dust can be found in any other acre upon the surface of the globe.

The following are the ministers buried there:

1. Rev. John Osgood, Congregational, died Aug. 2, 1773.
2. Rev. Stephen Hoyt, Congregational, died Sept. 10, 1803.
3. Rev. Thomas S. Winn, Baptist, died Jan. 27, 1819.
4. Rev. James C. Cosby, Presbyterian, died Nov. 27, 1837.
5. Rev. Augustus O. Bacon, Baptist, died July 3, 1839.
6. Rev. Peter Winn, Presbyterian, died Jan. 18, 1847.
7. Rev. Robert Quarterman, Pres., died April 19, 1849.
8. Rev. Sam'l J. Cassels, Presbyterian, died June 15, 1853.
9. Rev. Henry J. Stevens, Baptist, died Oct. 10, 1854.
10. Rev. Moses Way, Methodist, died Dec. 12, 1859.
11. Rev. Chas. C. Jones, D. D., Pres., died March 16, 1863.

The yard contains quite a number of substantial and even elegant monuments. Here may be seen the family vaults of Hon. John Elliott and James Powell. Here the tomb of John Lambert, the philanthropist, who, though dead, is still living in his benefactions. Here is buried Mr. Louis LeConte, the father of the celebrated professors, John and Joseph LeConte, a man characterized as much for his scientific research as his modest unassuming character, and who, with the least encouragement on his part, could have been elected Professor of Natural Science in the State University. Here is buried that remarkable man, John Quarterman, one

1. Buried outside the south wall. A movement was on foot to enlarge the yard at the commencement of the war, and several families had commenced burying without.



MIDWAY CEMETERY.

of the original settlers, from whom have descended twenty-two ministers, four of whom, with two ladies, were missionaries to foreign fields. Here rest the remains of that "mother in Israel," Mrs. Eliza Winn, the mother and grandmother of four ministers and two foreign missionaries. Here rest, sleeping side by side, the father and mother of United States Senator Augustus O. Bacon. Here lies buried Mrs. Aramintha Gildersleeve, the wife of the Rev. Cyrus Gildersleeve, whose many virtues her husband has embalmed in the following lines upon her tombstone:

"She, who in Jesus sleeps beneath this tomb,
Had Rachel's face, and Leah's fruitful womb,
Abigail's wisdom, Lydia's faithful heart,
And Martha's care, with Mary's better part."

Among the many young people who lie sleeping in this camping house of the dead is the tomb of a young man who died in early manhood, of heart disease, after several years of declining health, around whose life clustered much interest and in whose tomb many fond hopes were buried. The young man was Macon Baker, the son of Mr. W. Q. Baker, born May 11, 1829, and brother of several ministers of that name. The deepest interest was felt for him by the entire community. The ground of the interest was the fact that though clearly marked as an early victim of the tomb, he was not a professor of religion which stirred many a pious heart with earnest desire for his salvation. Just before his death, which occurred Nov. 21, 1852, he composed the following lines, which not only showed the struggle going on in his own mind, but furnished ground for the hope that he obtained the victory before he died:

"Why, oh why, is this oppression?
Why this load upon my breast?
Nothing makes a right impression,
Nothing sets my heart at rest.

"My bosom seems in strange commotion,
Contending passions mar my peace:
My spirit's like the restless ocean,
Oh, who can bid this storm to cease?"

"Tis too late. No one may ever
Set at ease my troubled heart.

Bid me not to hope it; never
Will my anxious fears depart.

"No; those fears are too well grounded,
This you'll find when 'tis too late;
Question not a heart that's wounded,
'Twill only hasten its sad fate.

"Why, oh why, O God of nature!
An immortal spirit give
To so weak, so vile a creature,
Lest it be with Thee to live?

"May I not yet hope to see Thee,
Heavenly Father, God of love?
Wilt Thou not, oh, Father, free me
From my guilt, my sin remove?

"Yes, Thou wilt, for Thou hast said it,
'Tis recorded in thy word;
There full often have I read it,
To Thy will I bow, O, Lord."

March 6, 1851.



OLD OAK IN MIDWAY GRAVE YARD.

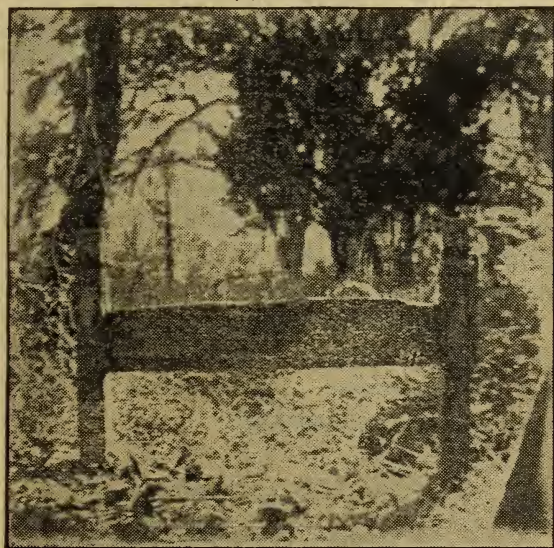
The yard is draped with a grove of moss-covered trees. Upon the northern side, and just within the wall stands a majestic Live Oak, which measures nineteen feet in circumference, with the drapery of long

moss hanging in sad funereal folds, fit emblem of the place. Under its outspreading foliage and covering at least a quarter of an acre, several families have enclosures for their dead.

Beneath and close to the trunk of this oak may be seen the tomb of Dr. Abner Porter, a native of Virginia, and practicing physician, with his office at Riceboro, who committed suicide February 6, 1808, in the thirty-fourth year of his age, by severing the femoral artery. The occasion for this rash and sad deed, it is said, was the fact of his being repulsed in his attentions and offer of his hand in matrimony, by one of the fair dames of the neighborhood. The tomb is very much lifted by the increasing size of the growing roots.

There is something else concerning this resting place of the dead worthy of note. Among the monuments, there are some head and foot pieces of pine and cypress wood that have been, and are still standing in the ground, over one hundred years. I have a piece of one of them now before me,

that stood in the ground from 1776 to 1889, one hundred and thirteen years, the interior portion being still hard and firm. For the past 50 years the preservation of these pieces have excited the wonder and



HEAD AND FOOT PIECE ERECTED IN 1770, STILL STADING, 1890.

astonishment of every one who visits the ground.

But time has commenced doing its work. It fills the heart with intense sadness to visit the old spot and see the decay that is going on. For twenty years the old church building was given the colored people, the only compensation required being that they should care for the cemetery. During

that time the yard became very much neglected. Many of the monuments were allowed to fall; others were upturned by trees growing up beside them. In the burning of limbs and rubbish and grass, many of the monuments were smoked and greatly marred, insomuch that at the end of that time the contract was rescinded and the church used only by the whites at the annual reunions in March. The cemetery now presents much of a neglected appearance; many of the inscriptions being wholly illegible on account of a covering of moss, which has been accumulating upon them. No one, however, can visit the place and look upon the old church, standing solitary and alone at the junction of two roads, without a single home in view; her worshipers all gone; her doors closed; her careening steeple still pointing heavenward, with the tops of her faded monuments silently lifting up their heads from underneath an arch of pendant moss, and peering over the massive brick wall, which encircles the resting place of her dead, without feeling that he is standing upon consecrated ground.

The following lines written by one of her sons, who himself has passed away, and whose remains, at his own request, were brought back from Florida, his recent home, and buried here, will be a fitting close to this notice of this hallowed spot, which I give not for their beauty of rhythm, but loving sentiment. Only those born and reared under the influence of that church can enter into the peculiar emotion excited by its perusal. I have taken the liberty to make a few changes in the language.

OLD MIDWAY.

"Memory fondly, sadly lingers
Where time with its corroding fingers
Slowly and stealthily writes decay
Upon the mouldering stones of old Midway.

"Oh, softly and reverently tread
This mausoleum of the dead!
For 'tis holy, consecrated ground
Within, without and all around.

"For the ceaseless prayers and tears,
Of more than a hundred years,
And the sleeping dust beneath the sod,
Consecrate it to Heaven and God.

"Cemetery of the countless dead !
Thy glory's gone, thy beauty's fled,
And of the past are left alone,
Ashes, and monumental stone.

"Yet, clustering round this sacred shrine,
Fond recollections will e'er entwine ;
A peculiar consecration to impart,
To this dear Mecca of the heart.

"Thy old Druid oak, a sentinel,
Will ever stand, and mutely tell
To sighing winds the story,
Of thy ruin and departed glory.

"Thy ivy covered walls may fall,
And oblivion, with its dusky pall,
Shroud in desolation and decay
Every monument of old Midway ;

"Still thy deeds, immortal, sublime,
Will far outlast the wrecks of time ;
Forever and imperishable will be,
Thy record upon the tablet of memory."

E. G. WAY.

CHAPTER XV.

CENTENNIAL CELEBRATION.

One of the most interesting occasions in the history of the church was the Centennial exercises held December 5th, 6th, and 7th, 1852.

At the annual meeting March 10, 1852, the following resolutions were offered by Mr. W. S. Baker and adopted :

"Whereas, the 5th of December next, will be a century since the settlement of this community in this place, therefore,

Resolved, That, in token of respect to the memory of our ancestors and of gratitude to our Preserver, we will celebrate that day with suitable observance ; and further,

Resolved, That a committee shall be appointed by the Chair, consisting of thirteen in number, from the different parts of the community, to make all the necessary arrangements.

The Chair then appointed the following gentlemen as that committee, viz: W. S. Baker, L. J. Mallard, H. H. Jones, T. Q. Cassels, W. G. Martin, John W. Stacy, W. Q. Baker, T. S. Mallard, Thomas Quarterman, Sr., N. Varnedoe, William Jones, J. B. Barnard, and Thos. W. Fleming.

As the 5th of December was the Sabbath, the exercises commenced with a sermon appropriate to the occasion, reviewing the past and offering encouragement for the future, by Rev. I. S. K. Axson, then senior pastor, a native of Charleston, and formerly pastor of the old Dorchester, Carolina, church for two years before going to Midway. The congregation was large, being gathered from all parts of the county.

The firing of cannon early Monday morning by the Chatham Artillery, invited guests for the occasion, announced the festivities of the day. At an early hour the people com-

menced to gather from all quarters. The roads were crowded with vehicles, carrying loads of occupants, journeying with unusual interest to the Mecca of their hearts. By ten o'clock a congregation was gathered, which was never before witnessed. From a Liberty pole in front of the church floated the national colors. The procession formed from a point in the Sunbury road, and marched to the church to music furnished by the German brass band of the Artillery company. The venerable Col. William Maxwell, wearing two blue rosettes, was president of the day, assisted by Captains Peter W. Fleming and Abiel Winn, as grand marshals. A broad banner bearing the inscriptions: "*Our Fathers, St. John's Parish, 1752,*" and "*Our Country, Our Whole Country, the Land of the Free and the Home of the Brave, 1852,*" was borne by Mr. Thomas Q. Cassels, chairman of the committee of arrangements, supported by Captain Cyrus Mallard. On entering the church, after prayer and an ode sung, composed for the occasion by the Rev. Samuel J. Cassels, a historical address was delivered by Mr. John B. Mallard, setting forth the incidents and circumstances connected with the early settlement of the colony, the trials and sufferings of the Revolutionary War, together with present development and growth. After the address and music by the band in the gallery, the congregation repaired to the spot selected in front of the building for laying the corner stone of a monument proposed to be erected in honor of our forefathers. After prayer by Rev. Dr. C. C. Jones, and an address by the Rev. John Winn, the corner stone of the monument, containing many relics and memorials, was laid. After a salute fired by the Artillery, the multitude repaired to a special banquet spread near by, accompanied with the usual hilarity, drinking of toasts and speech-making, which wound up the festivities of the day. It was on this occasion that Rev. S. J. Cassels, then an invalid confined to his room in Savannah, had his toast presented and read, which the writer well remembers hearing, being at all the exercises, "Liberty county, the place of my first and second birth, and yet to be the place of my third."

On the next day, Tuesday, the 7th, despite the rain and

clouds, the firing of cannon at an early hour reminded the people that the festivities were not yet ended. The procession was formed as on the day before, and marched into the church, where they were highly entertained and instructed by an eloquent address by the Hon. William E. Law, one of her most honored sons, though at that time a citizen of Savannah.

I here give two brief extracts from the address now before me:

"Hail, venerated county, in this wide world the most honored spot to me! Place of my nativity, sweet home of my youth, scene of my earliest childhood, endeared by a thousand recollections and associations of early life! Long a wanderer from the fold, I come up this day to lay my humble offering upon the altar of your honor and your fame, and to commingle my congratulations and rejoicings with you, my fellow citizens, on this happy and auspicious occasion."

* * * * *

"Here the patriotic Screven sealed with his blood his devotion to his country and the cause of liberty. Here the blood of a Baker flowed. Here the youthful, but gallant Stewart, unsheathed a sword, which was never again to find its scabbard until the victorious shout of liberty triumphant rung through the land. Departed spirits! A grateful posterity have immortalized your virtues in the baptism of the counties of Georgia, which have your honored names. Yes, as long as Georgia shall exist, the names of Jones, Screven, John Baker and Daniel Stewart, will be remembered by Georgians."

After the address followed a banquet and festivities similar to those of the preceding day, which brought the exercises to a close.

Thus ended the first Centennial of the old church. The occasion was one long to be remembered. Nothing occurred to mar its pleasures, and every body went away delighted and pleased with all that was said and done; and with profounder reverence for their forefathers, and a feeling of conscious pride at the thought of being the descendants of such worthy sires.

CHAPTER XVI.

HOUSES OF WORSHIP.

There have been four houses of worship. The first, a temporary structure, built of logs, some three quarters of a mile or more to the east of the present site, near the plantation of Mr. Thomas Mallard, and erected in the year 1754, immediately after the arrival of a goodly number of the families. In this was held their first communion, September 8, 1754.

The second, a frame building, erected towards the close of the year 1756, forty-four by thirty-six feet, with a gallery eighteen feet in the story; with a pitched roof hipped at one end and a small steeple in the other; the steeple in the west and the pulpit north. It was located on the east side of the Darien road and fronting the Sunbury road. Bartram speaks of it as "standing on the high road opposite the Sunbury road."¹ Rev. Archibald Simpson, in his visit in 1761, speaks of it "as a large and well finished meeting house."² It also had a vestry house near by. The ground upon which it was located was deeded by John Stevens and his wife, Mary, for the sum of four shillings. It contained two acres, bounded on the south by land of Rev. John Osgood, and on all other sides by lands of John Stevens, and conveyed to all who had signed the articles of incorporation and their heirs and to the Stewarts and Graves', who expected soon to move, some forty in all. The following are their names:

1. Travels, Page 4. 2. Howe's History, Vol. I, Page 137.

NAMES OF THOSE TO WHOM THE DEED WAS MADE.

John Osgood,	Thomas Way,	Samuel Way,
Parmenas Way,	Nathaniel Way,	Joseph Bacon,
William Baker,	John Shaves,	Joseph Winn,
John Quarterman,	Nathaniel Clark,	Richard Spencer,
Josiah Osgood,	Nathan Taylor,	William Dunham,
Benjamin Andrew,	Samuel Stevens,	John Mitchell,
Edward Sumner,	James Harley,	Isaac Girardeau,
Edward Way,	John Elliott,	William Graves,
Benjamin Baker,	Audley Maxwell,	John Stewart,
Samuel Bacon,	John Lupton,	John Graves,
Moses Way,	Isaac Lines,	John Stewart,
Richard Baker,	John Winn,	Samuel Baker,
John Quarterman,	Andrew Way,	Joseph Massey.
Thomas Peacock,		

This house was burned by Lieutenant Colonel Provost and the British Friday morning, November 27, 1778. The reason of this, I presume, was that the building was used as a kind of fortification or barracks, a stockade being built around it, according to Governor Ellis' statement. And for the same reason too, no doubt, the British burned the Dorchester, South Carolina, meeting house, for it seems to have been similarly fortified and used.

The third was a coarse building, with posts in the ground and filled with poles, and put up in 1784 after the revolution, upon the settlement of Mr. Holmes. As it was intended to be temporary, and to be used during the construction of a more commodious one, it was located on the west side of the Darien road and south of the grave yard.¹ It was enlarged the next year (1785) and a shelter also added at the south side for the accommodation of the negroes. This house was used during the entire six years of Dr. Holmes' ministry.

The present house, a frame building, was erected in 1792, the second year of the ministry of Rev. Cyrus Gildersleeve. Dimensions, forty by sixty feet, with twenty feet in the story, and located very nearly upon the spot where the one burnt by the British stood. It had a high pulpit at the east side, with a quaint old time sounding board overhead, which the writer distinctly remembers seeing when a child,

1. Life of Daniel Baker by his son, page 17.

with three doors; one in the north end, one in the west, and one in the south end, with seats having doors, facing the pulpit. It also had a gallery with two flights of steps leading to the same from without. There was also a vestry house connected with it as the former had, located west of the road and south of the grave yard, which, as well as the church edifice, was painted red at first. In 1849 the pulpit in the church was removed to the north end; the gallery extended to three sides opposite, and two of the doors closed, leaving only one entrance at the south that the people, as it was said, might be all forced to come out together and thus be compelled to mix and mingle more together. A side door on the east was, however, opened in later years. All around the house at convenient distances there were erected thirty or more little houses, which, to the stranger, presented quite a singular appearance, to which the different families resorted during the intermission between services, and where they partook of their lunch dinners. These were all destroyed during and after Kilpatrick's raid. Not a vestige of any of these is now to be seen. The old building still stands (1899), and considering its age, being now one hundred and seven years old, in a state of remarkable preservation, due to the fact of its frequent repairs, but chiefly from the fact that it was in the first instance built, as required by contract, of the "best wood." Time, however, is beginning to do its work, and it will not be long ere this old sanctuary, venerable with years and dear to so many hearts, will become a thing of the past.

RETREATS AND HOUSES OF WORSHIP.

As the early colonists settled in the swampy region, it was soon found necessary, as already stated, to go out to healthier localities during the summer months. In addition to Sunbury upon the coast, to which many of the planters removed, there were other places farther in the interior to which they resorted.

WALTHOURVILLE.

As early perhaps as 1795, Mr. Andrew Walthour, having a farm in that part of the district, began to spend the sickly portion of the year at what was then called the Sand Hills, now Walthourville. His example was followed by others, and by the early part of the present century there was quite a little village formed.

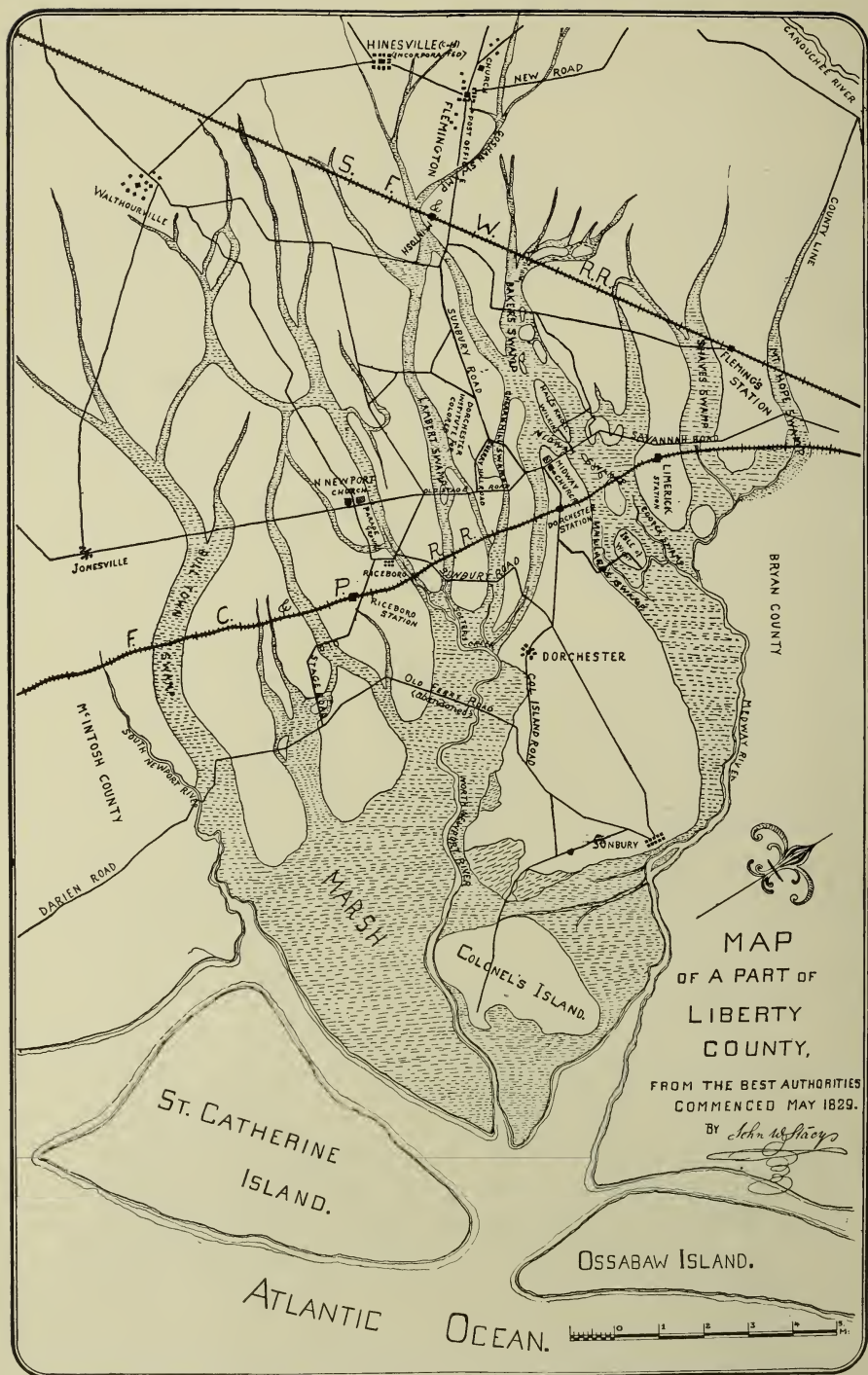
Among the early settlers may be mentioned the names of Andrew Walthour, after whom the place was called, John Bacon, General Daniel Stewart, Thomas Bacon, William I. Way, John Dunwody, Samuel Lewis, William Anderson, Charlton Hines, Captain William Hughes, Dr. Samuel Axson, Thomas Quarterman, Joseph Hargroves, Joseph Way, Mrs. John Stewart, William N. Way, Thomas Mallard, and others.

As the population increased it became necessary to have a place of worship. There have been several of these. The first was a Union building erected about 1820, upon a piece of ground donated by Mr. Andrew Walthour. A second Union building was put up in 1830 and dedicated by Drs. Stiles and Jones. This second building was first abandoned by the Presbyterians and afterwards by the Baptists, and was then rolled a short distance for an academy.

The first Presbyterian house erected was built upon a lot given by Mr. W. Q. Baker, about 1845 and dedicated by Dr. Axson. This house was destroyed by fire May 1, 1877.

The second Presbyterian house was built and dedicated in July, 1878, the dedicatory sermon being preached by Dr. Axson. It was erected upon ground purchased from the estate of Walthour. This house was destroyed by a storm in August, 1881.

The present building was put up on the same spot in 1884, and dedicated July of the same year. It may be here also added that a small building was erected for the colored people, during the pastorate of Rev. R. Q. Mallard.



MAP
OF A PART OF
LIBERTY
COUNTY,

FROM THE BEST AUTHORITIES
COMMENCED MAY 1829.

By *John W. Hoops*

OSSABAW ISLAND.

ATLANTIC
OCEAN.

FLEMINGTON.

As in the case of Walthourville and following their example, several of the members commenced settling at Gravel Hill, now Flemington, about 1814. Among the early settlers were William Fleming, after whom the place was named, John Osgood, Oliver Stevens, Peter Farly Winn, Joseph Norman, Simon Fraser, Major John Bacon, and Rev. Murdock Murphy, who lived near the place owned by Rev. E. Q. Andrews. The first house built was of logs, erected at Ganey's Hill and used both as a school house and place of worship. Previous to this, the little house used for magistrates' court and for muster ground, was the place for occasional services. About 1836 a frame house was erected near the log house, which was still continued in use as a school house, and where the writer obtained most of his early education; the framed school building, located on the opposite side of the road, being one night set on fire by someone and burned. This first church building had a shed around it, and a small belfry at the west end. The ground, some four acres, was given by Mr. Simon Fraser, sr.

The present building was erected about 1851 and upon the same site as the other. The bell in the steeple is the one used at Midway so long, it having fallen to the Flemington people in the distribution of the effects of the old church. Its removal from the old steeple to its present resting place was made quite an event in the history of that people. Very few objects have more sacred associations connected with them than that old church bell.

JONESVILLE.

The people in the lower portion of the district in their search after a healthy location crossed over Bulltown swamp and penetrated the piney woods some three miles, and there located their village. It was named Jonesville after the first settler, Samuel Jones, and was located not far from the ranch of Moses Way, one of the early settlers, who had built a stockade for his cattle somewhere in that local-

ity, the country there furnishing excellent pasturage for stock, with which the neighborhood abounded, and hence the origin, I suppose, of the primitive, though not very classical name of the swamp near by.

Among the early settlers were Samuel Jones, John Way, Louis LeConte, Nathaniel Varnedoe; and later, W. L. Jones, Moses Jones, Thos. Sheppard, Mr. Deane, Edward Quarterman, T. W. Fleming, Capt. P. W. Fleming, Joseph Bacon, John B. Barnard, and Dr. J. M. B. Harden. Here Dr. Axson spent the last years of his ministry among this people, he having first lived at Walthourville, until the burning of the parsonage in that place. Until the time of the war it was a delightful village with about eighteen families, but like Sunbury and some of the other dead towns of Georgia, its glory is gone; its inhabitants scattered; its houses pulled down, and soon to be a thing of the past, without even a single vestige left to mark the spot. How appropriate and seemingly prophetic the subject of one of the addresses which the writer heard, and so well remembers, delivered at a school exhibition in said village in 1850, from the words "*sic transit gloria mundi*." The eloquent words of the youthful orator are still ringing in his ears, but the occasion, the audience, and the very lips that uttered them, are all now buried forever in the silence of the tomb!

DORCHESTER.

This place was settled in 1843. Upon the suggestion of Rev. T. S. Winn, then a private teacher in the family of Dr. C. C. Jones, the propriety of settling upon a high and dry ridge, half way between Midway and Sunbury, was favorably considered and several families soon after began to build. Several owners of houses in Sunbury had them taken down and removed to this newly formed village, which was called Dorchester in commemoration of former places of that name.

Among the early settlers I mention B. A. Busbee, Captain Abiel Winn, Captain Cyrus Mallard, W. S. Baker, Dr. Edward J. Delegal, William Thompson, Dr. Benjamin King, John L. Mallard; and later, Thomas Mallard, Benjamin Al-

len, Dr. Troup Maxwell, William Stevens, Henry Jones, and Dr. Raymond Harris. Soon after the settlement of the place, a school house was erected. Being only six miles from Midway and a small community of hardly more than a dozen families, the citizens did not feel the necessity for a church building for quite a number of years, as any special service as well as the Sabbath-school exercises, could be held in the academy. A church building, however, was erected in 1854, and still stands. The lot of four acres, upon which it stands, was given by Mr. B. A. Busbee, the date of the deed being June 14, 1852. At first the house was used only for summer services, instead of going to Midway, as their people constituted the larger portion of the white congregation. The cupola contains a precious relic in the form of the old Sunbury bell, which for so many years was used for so many different purposes; for school, market, church and town. Before the pulpit stands a still more precious relic, in the form of a marble font, the gift of Dr. William McWhir, and which formerly stood in the old Midway church, at which so many hundreds (including the writer), both whites and blacks, both adults and children, have been baptized.

CHAPTER XVII.

SUNBURY.

As Sunbury was a place of great historic interest, and the birthplace and home of so many of the Midway people, it is worthy of more than a mere passing notice.

On the 20th of June, 1758, Captain Mark Carr conveyed in trust to James Maxwell, Kenneth Baillie, John Elliott, Grey Elliot and John Stevens, most if not all of whom were members or supporters of Midway church, three hundred acres of land pleasantly situated on Medway river, for the location of a town to be known as Sunbury. The place, however, seemed to have been so called previous to this, as mention is made of it in the church records as early as July 15, 1757; and even before the land was deeded to Mark Carr, the date of the grant from George II. to him, being October 4th, which was three months later than the above record.

So in the division of the Province into Parishes by the General Assembly in March, 1758, mention is made of "Midway and Sunbury" as forming the Parish of St. John, whereas the town was not laid off till the following June. Who gave the name or why so called, we have no means of determining. The probability is that the name was given by Captain Carr himself and after a little town of the same name upon the river Thames about twenty miles from the city of London.

The town thus located was divided into four hundred and ninety-six lots, most of which were soon sold. It also had three public squares respectively named *King, Meeting, and Church*. On account of its nearness to the Midway church,

only ten miles distant, it became the abode of quite a number of the members and supporters of that church. It was also settled by people from Charleston and other places, and at one time with quite a number from the island of Bermuda. Hence the origin of the name *Bermuda*, the former name of the contiguous island which is now known as *Colonel's Island*.¹ Having a good harbor and a fair back country to support it, Sunbury soon grew to be a flourishing town. A lucrative trade was also carried on with the West Indies. "About the years 1769 and 1770," says McCall, "it was thought by many, in point of commercial importance, to rival Savannah." He also states that seven square rigged vessels have been known to enter the port of Sunbury in one day.² As early as 1762 it was made by Governor Wright a port of entry. At the beginning of the Revolutionary war, the time of its greatest prosperity, its population, both white and black, has been estimated at nearly a thousand.³

Sunbury has been the home of many noted men, and the theatre of many stirring scenes. Here lived Dr. Lyman Hall, one of the signers of the Declaration of Independence, from whence he carried with him one hundred and sixty barrels of rice and sixty pounds sterling, the contribution of the citizens to their suffering compatriots at Boston. Here Button Gwinnett, another signer and Governor, though living on St. Catherine Island,⁴ spent a great deal of his time, officially, being a "Justice of St. John Parish,"⁵ and socially, being frequently a visitor at the home of Dr. Hall. Here, too,

1. Until 1778 this island was called *Bermuda*, but after that, *Colonel's Island*. So called on account of the number of Colonels having lived upon it, there being, according to tradition, as many as six of these, which was quite remarkable as the island was small, not being more than two or three miles across. Who these Colonels were I have been unable thus far to find out. Col. Alexander Herron had a grant of land there. Cols. Screven, White, Elbert, Baker, Maxwell and McIntosh were all at different times at and about Sunbury, several of them owning plantations upon the island at the close of the war; but whether these are the ones to whom this honor belongs, I am unable to say.

2. McCall's His. Vol. I. page 256.

3. Jones' His. Vol. II. P. 333.

4. This island was formerly the property of the Bosomworth's, of whom Button Gwinnett purchased it. It was deeded by the Crown in 1758 in settlement of a claim of Mrs. Mary Musgrove, a half-breed Indian, who was Oglethorpe's interpreter, who, after the death of her husband, John Musgrove, married David Matthews, and after his death, Rev. Thomas Bosomworth, Oglethorpe's chaplain. In the Session Book we find the name of Sarah Bosomworth among the members of Midway church, received 1768, who was no doubt a near relative of Rev. Thomas Bosomworth, or his brother, Abraham. Thus showing the extensive influence of the old church, and which, taken in connection with the fact that St. Catherine formed a part of the parish of St. John, invests the matter with sufficient interest to require this notice.

5. White's His. Coll. p. 39.

George Walton, the only other signer of the Declaration of Independence from Georgia, and afterwards governor, was sent as a prisoner of war, with other continental officers taken at the fall of Savannah in 1778, he being wounded with a thigh broken, and paroled until his wound healed, and afterwards there retained as a prisoner of war, until exchanged. Here lived for several years Richard Howley and Nathan Brownson, governors of Georgia, John Elliott and Alfred Cuthbert, United States senators, and John A. Cuthbert, member of congress. Here was the home of Major John Jones, who fell in the siege of Savannah. Here lived Major Lachlan McIntosh, the father of the Commodore, and here the Commodore himself was born and also his sister, the authoress, Miss Maria McIntosh. Here, also, was the birth-place of Hon. John E. Ward and Hon. William Law. And here the home of Dr. William McWhir, where he established his celebrated school known far and wide.

Sunbury was also remarkable for its military record. This was the place of rendezvous for the forces of General Charles Lee in the expedition against Florida, planned by himself, in 1776. From hence was it that Col. Elbert embarked his troops in an expedition against St. Augustine, under the order of Button Gwinnett, in 1777. Here it was that in 1778, after General Howe's unsuccessful expedition to Florida, Col. C. C. Pinckney returned with his troops to rest.

It was here a little later in the same year that after the removal of Cols. White and Elbert to Savannah, Col. John McIntosh being left in command of the fort, so courageously defended it against the attack of Col. Fuser, and to whom he returned the laconic answer, when demanding its surrender, "Come and take it."¹

But perhaps the thing that invests the place with the greatest interest is the fact that this was the last spot in Georgia to surrender, when the state was overrun by the

1. Col. Jones, in his History, Vol. II. p. 310, as well as in his 'Dead Towns,' states that the State Legislature in recognition of his conspicuous bravery on this occasion, "voted him a sword with the words 'come and take it' engraved thereon." I have thus far been unable to find the evidence of this. In November, 1814, the Legislature voted a sword to Col. James S. McIntosh, the son of Col. John McIntosh, for gallant services rendered in the war of 1812, at Sandy Creek and other places about Lake Ontario, N. Y. I am of the opinion the two things have been inadvertently confused.

British in 1778. It was not until Savannah had fallen and the forces withdrawn from Augusta, according to the order of General Howe,¹ that Sunbury surrendered to British supremacy, and then not until overwhelmed with superior numbers. Let then the fact before alluded to in this work, be here again repeated, by way of emphasis, *that the last spot upon Georgia soil where the old Colonial flag remained unfurled, and was seen floating in the breeze, was from the ramparts of the old fort of the old historic town of Sunbury!*

THE OLD FORT.

A short sketch then of an object of such interest, and which still stands as an interesting relic of the past, cannot fail to interest.

As early as 1756, in accordance with the request of Hon. Jonathan Bryan, one of his Majesty's council of safety, and on account of a rumored invasion of the Indians, a number of the citizens went to Captain Carr's and counseled about building a fort low down on the river, which was commenced September 20, 1756.²

So also, according to the church record, on July of the following year, on account of fear of French privateers, citizens went to Sunbury and raised a couple of batteries and made carriages for eight small cannons, which Governor Ellis, in his tour of inspection March, 1758, was pleased to find completed, in connection with the fortification around Midway church. Whether this was the same location as that of the fort afterwards erected remains undetermined. It may, however be safely asserted that the heavy earthworks still standing just below the site of the town, and which constitute the fort so noted in history, was erected at the commencement of the Revolutionary war, and in accordance with the action of Congress ordering the construction and manning of two forts, one at Savannah and one at Sunbury; and as tradition has it, was built chiefly by the citizens of Bermuda (now Colonel's Island) and principally by slave

1. See report committee of investigation, Jones' His. Vol. II., p. 333.. 2. Church Record.

labor. In honor of the captain commanding a company of continental artillery raised for coast defense, it was named "Fort Morris."

After the abandonment by General Howe of his expedition against St. Augustine in 1778, Col. John McIntosh was left in command. Col. Fuser, as already stated, made the attack upon it by water. According to agreement, Col. Prevost was expected at the same time to lead an assault by land. The delay of Fuser to reach Sunbury at the appointed time, caused by high winds, prevented the union of the two forces, and the defiant attitude of Col. McIntosh so intimidated Col. Fuser that he withdrew his fleet, and thus Sunbury was saved at that time. It was only for a short while, however.

During the siege of Savannah a few weeks later by Col. Campbell, Col. McIntosh was ordered to that place, and Fort Morris left in charge of Major Lane. General Howe, after the fall of Savannah, ordered Major Lane to evacuate the fort and join the main army at Zubly's Ferry in its retreat to Carolina. But in disobedience to orders and at the request of the citizens, he determined to remain and defend the place. In the meanwhile General Augustine Prevost, hearing of the arrival of Col. Campbell at Savannah, left St. Augustine with an army of about two thousand men, with a view of joining him. On his way he halted at Sunbury January 9th, and appearing before the fort demanded its surrender. Major Lane at first refused, and endeavored to defend it; but soon finding his position untenable he was compelled to make an unconditional surrender of the entire garrison, consisting of seventeen commissioned officers, one hundred and ninety-five non-commissioned officers and privates, together with stores and ammunition; also, with the loss of one captain and three men killed and seven wounded.

After the surrender to the British, the fort was named by them *Fort George*, in honor of their Sovereign, and so continued in name, and in the hands of the British until the close of the war.

During the war of 1812-15 the fort was repaired and remodeled, under the direction of the Committee of Safety, and

by them named *Fort Defense*. Said committee of defense for Liberty county during the war consisted of General Daniel Stewart, William Fleming, John Winn, John Stacy, John Elliott, John Stevens, and Joseph Law, who had charge of the local defense, and who were authorized to call upon the citizens for any labor they might deem necessary. The garrison in the fort was under the command of Hon. John A. Cuthbert. They were never, however, called into active service.

This was the last time the old fort was ever used. Sunbury having gone down, there no longer existed a necessity for the fort.

DESCRIPTION.

The old fort was located about three hundred and fifty yards outside the southern limits of Sunbury, at the bend of the river. The walls were earthwork, very substantially built, and include one acre of ground. The eastern face confronting the river was two hundred and seventy-five feet in length.¹ The northern and southern faces, somewhat irregular in shape, were respectively one hundred and ninety-one and one hundred and forty feet in length. The western wall, two hundred and forty feet long. The parapet, ten feet wide and six feet above the parade of the fort, its superior slope about twenty-five feet above the level of the river at high tide, with seven embrasures, each about five feet wide. Surrounding the whole a moat ten feet wide at the bottom and about twenty feet at the top. The sally port was in the middle of the western wall.

The guns have all been removed. One was carried to Hinesville when the place was first laid off sixty years ago, and has been often and long used on Fourth of July and other public occasions, and may still be seen lying in the court house yard in that place. Two of them were carried to Riceboro during the late war between the states, but no use was made of them. Two more were taken by Captain

1. For these measurements I am indebted to "Dead Towns of Georgia," by Col. C. C. Jones, Jr.

Lamar, and after being used as signal guns at Sunbury, were transported to Fort Bartow at Savannah, and fell into the hands of the Federals. Two more were left lying half buried in the soil of the parade ground, and a third in the old field half way between the fort and the site of the town.¹ These all have since been removed. At least the writer did not see them when he visited the spot, January, 1896. One of the two carried to Riceboro was removed by the late Col. C. C. Jones in 1880 to his home on the Sand Hills near Augusta, Georgia, and now adorns the lawn in front of the residence which has passed into the hands of his son, Col. Charles Edgeworth Jones. This, and the one at Hinesville, are veritable and valuable relics, as they were without doubt, of the number of those that took part in the defense of Georgia soil in Revolutionary times.

GRAVE YARD.

The grave yard at Sunbury, could it speak, could tell much that would be interesting. But, unfortunately for us, there are but few monuments to be seen. The yard itself is all grown up and forms part of the natural forest. Unless you were told, you would never dream that you were standing over so many graves and many of them too, people of note. There are a few graves of modern date. These are enclosed and well cared for. The rest is all a thicket. In these woods lie buried, and may be seen, the tombs of Rev. Wm. McWhir, D. D., born in Ireland September 9, 1759, died January 31, 1851; and his wife, Mary McWhir, born in Liberty county September 27, 1757, and died at Springfield, near Sunbury, December 31, 1819. Mrs. McWhir was the widow of Col. John Baker, and was married before, being the widow of Col. Lapina when Col. Baker married her.

THE CHURCHES.

The singular thing in connection with this notable place was the fewness of the churches in connection with its popula-

1. "Dead Towns", p. 182.

tion, and the utter want of religious advantages in proportion to its alleged size. There never has been a Methodist church in the place. The Baptist church was not organized till 1806. The removal to Midway commenced in 1752. Sunbury was laid off in 1758, four years after. For fifty-four years, till the organization of the Baptist church in Sunbury, Midway was the only church in the county.¹ How, then, were the Sunbury people supplied with the gospel? For a long time the early settlers depended entirely upon Midway, ten miles off. In 1763 we find that an effort was made to obtain the services of Rev. John Alexander to preach at Sunbury, as a kind of assistant to Mr. Osgood; and a little later we find that Mr. Edwards came over from Carolina, and for about two years resided at Sunbury as the assistant of Mr. Osgood. So we also find that later on Rev. Reuben Hitchcock, a Congregational minister, was located at Sunbury as teacher and preacher, having charge of the school and also preaching to the people, and that he contracted in 1791 to supply Midway church once in every three Sabbaths. And later still, that after Dr. McWhir's settlement there in 1792, that he preached to the people as well as conducted the school.

From hints given it would seem that if not an independent church there was a branch of Midway church there, as mention is made in the records, of authority being given Dr. McWhir to receive members (which he did) till a church should be organized there.

So Rev. Jesse Campbell, in his life of Rev. C. O. Screven, says "there was not a single Baptist church in the place, but there was a church of Congregational Presbyterians."²

Concerning the Congregational church at Sunbury, we find the charter was granted March 20, 1790, at Augusta, by Governor Telfair, with the following named Select Men: Francis Coddington, David Rees, James Powell and John Lawson, who had erected a place of worship, and "declared to be a body corporate, by the name of and style of The Congregational Society of Sunbury;" the above "to hold

1. The Olivet Methodist church was organized 1826.

2. Bap. His., P. 40.

office till the first Monday in March next, when annually the members and supporters of the gospel shall meet and elect successors." (State Archives Book B, p. 257.)

Now, concerning this church, we know very little. It certainly never did much as a church, and at best was only a feeder to Midway. Very much as the church at Newport, of which the Rev. Stephen A. Hoyt was said to be minister, and of which we now know nothing except that "it was erected near Byne swamp and not far from Captain Joseph Jones' place."

The above statements all go to show how large a proportion of the population of Sunbury must have been identified with the Midway congregation, and what an intensely strong hold the old church must have had upon the citizens of that place.

PRESENT CONDITION.

After Sunbury fell into the hands of the British, a large portion of it was burned.¹ From that shock it never recovered. Proving unhealthy and its commerce being diverted to Savannah, it began rapidly to decline. When the writer visited the place in 1896, as above stated, there was but one old dwelling standing, occupied by some fishermen; the rest a cotton field. Since then that house has been removed, so that to-day there is not a single vestige of the old town left.

It is sad indeed to think that a town once of the size and importance of this, and the scene of so many incidents and occurrences should now be nothing more than a cultivated field. And that the cemetery and old fort, the one the resting place of so many of her noble dead, and the other the scene of such military prowess, should alike be as the wild forest! Like Pompeii of old, the whole now lies buried beneath the ashes of years, but unlike Pompeii, utterly beyond the hope of future exhumation.

1. Rees. Cy. Art. Sunbury.

REMOVAL OF THE REMAINS OF COMMODORE JAMES M. MCINTOSH.

Whilst Sunbury had interesting associations connected with it while living, it likewise has some tender memories clustering around it even since dead. For here was the scene of the formal reception, in the spring of 1861, of the remains of one of her own, as well as state's gallant dead.

Commodore James Mackay McIntosh, the son of Major Lachlan McIntosh, and grand nephew of General Lachlan McIntosh, died at Pensacola, Florida, September 1, 1860. In December following the Legislature of Georgia ordered that his remains should be removed, at her expense, and buried upon her own soil, at any place his relatives might choose. In accordance with this action, they were removed from Pensacola and conveyed, in charge of his nephew, Lachlan McIntosh, by rail to Savannah, and from thence, in company with a few relatives and friends, to Sunbury on board the steamer *Everglade*, employed for the occasion by Captain J. M. Kell, who was at that time Commander of the steamer *Savannah* for coast defense. They reached Sunbury on Tuesday, April 16, 1861, and then and there were formally surrendered to the Liberty Independent Troop to be escorted by them to the Midway grave yard, the place selected for their final resting place. On receiving the trust, Mr. W. C. Stevens, a member of the company, and in behalf of the same, delivered the following address:

ADDRESS OF MR. W. C. STEVENS.

Captain Kell:—Permit me, as the organ of the Liberty Independent Troop, to express to you their just appreciation of the service which brings you to these shores, and their heartfelt co-operation in the funeral obsequies of the occasion. In the social relations of life, loved and esteemed by his friends for his kindness of heart and manly qualities, Commodore McIntosh was to most of us personally unknown; but history has recorded his public career, and his

grateful countrymen are ready to award that meed of praise which is the just tribute to merit. By reference to an excerpt of his life, we find that he entered the naval service of the United States in September, 1811, and for a period of forty-nine years continued in the active exercise of different vocations, passing through the various grades of service: Midshipman, Passed Midshipman, Master, Lieutenant and Captain, as rapidly as the regulations of the naval service would admit. Although never engaged in actual hostilities (if we except the first period of initiation into service) we find him, during a reign of general national prosperity, employed in offices of important trust and great responsibility, requiring the exercise of sound judgment and a character distinguished for fearlessness of danger. In 1821 he was attached to an expedition under Captain Kerney, for the extermination of the pirates on the West India coast. In 1851, after receiving his commission with the rank of Captain, he was ordered to the command of the United States frigate Congress, attached to the Brazil squadron, under the command of Commodore McKeever. Soon after this he was removed to the command of the naval station at Sackett's harbor, where he remained until 1857, when, by order of the President of the United States, he became flag officer of the home squadron. This command was conferred at a time when British fleets in southern waters became exceedingly insolent and troublesome, by attempting to board and search American vessels; but by prejudice, judgment, dignified courtesy and firm determination, he vindicated and maintained the position his country had ever taken against the right of search, and received for his conduct her unequalled approbation. Subsequent to this period Commodore McIntosh was placed in command of the navy yard Pensacola, in which station he expired on the first of September, 1860.

Here closed his earthly career, almost up to the dissolution of the old government, which he had always served with fidelity and honor, and upon the eve of a great and wondrous revolution. Had Commodore McIntosh survived to behold the light of this day, it is not difficult to say what

would have been his position in the recent inauguration of political events. Had he lived to behold the Confederate flag of these Southern states thrown proudly and defiantly to the breeze, his ardent and true Southern heart would too surely have reflected the sentiment of its emblematic colors, valor, purity and truth. But, sir, while we may regret the necessity that sunders the bonds of earthly existence, and view with sorrow from "Life's shining circle its gems drop away," we must bend to an inexorable fate and bow with submission to the will of Providence.

"The boast of heraldry, the pomp of power,
All that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The path of glory leads but to the grave."

And now, sir, with hearts alive to the duties of the occasion, we bid you welcome here, and thrice welcome the remains of the gallant Commodore James McKay McIntosh to a final interment in the soil of his native state and in the county of his birth."

To which Captain Kell made the following response:

RESPONSE OF CAPTAIN KELL.

Gentlemen of the Liberty Independent Troop, and Fellow Citizens of Liberty County:—In behalf of the widow and children and the relatives of the deceased, I tender you their warm and heartfelt acknowledgments of the consideration and respect thus shown to his memory.

It would have been a satisfaction (melancholy, it is true) to his old comrade in arms and brother-friend, the gallant Tatnall, to have responded to the kind words that have been spoken. It was his intention and earnest desire to accompany the remains of his deceased friend to their last resting place; but danger threatens our people and he stands at his post to meet it. His duty to his country alone prevents his being here, and I know that the noble spirit of his late comrade looks down from aloft with responsive sympathy and approval. Again do I thank you in behalf of the family and friends of the gallant departed, and beg leave to

present as one of his relatives my own warm appreciation of your sympathy and consideration."

After the ceremony of reception was over, the remains were escorted by the Independent Troop to the country cemetery at Midway, nine miles distant, its final resting place. After the interment an impressive and appropriate prayer was offered by Rev. C. C. Jones, D. D., after which a wreath of roses and olive branches, entwined by the hands of Mrs. C. C. Jones, was suspended from the headstone of the grave. And there beside his relatives this gallant officer lies sleeping his last sleep.¹

CHAPTER XVIII.

LECONTE PEAR TREE AND TEA CULTURE.

LECONTE PEAR TREE.

To Liberty county also is the country indebted for the Le Conte Pear Tree, which has given rise to considerable industry in several of the Southern states. The following account of the origin of this remarkable fruit tree has been received from Judge John L. Harden, a regular descendant of the family:

"The history of the LeConte pear is as follows: In 1850 my great uncle, John LeConte, purchased from Thomas Hogg, a nurseryman of New York, a small pear tree. He was told by Mr. Hogg that the fruit was of inferior quality, and fit only for preserving; that it would not mature its fruit so far north as New York, but that it might do so in the south;

1. The above account was taken from the Savannah Morning News, a clipping of which has been kindly furnished me by the family of Captain Kell.

that it was the Chinese Sand Pear. The tree was given to my mother and when it grew large enough, it produced fruit which, to our surprise, was of excellent quality. It is productive and vigorous. The original tree is forty-five years old (in 1895), and is still productive and vigorous, although sadly neglected. It has borne twenty bushels in one year, after allowing for all that may have been stolen."

At the close of the late war, the people in Liberty county were all broken up and quite a number of them emigrated to southwestern Georgia. Among them was Col. Leander L. Varnedoe, a native of the county and a member of the old church. Upon the suggestion of his uncle, Mr. William Jones, that the tree might be propagated from the cutting, and that the fruit might be profitably raised in southwestern Georgia, whither he had moved, he secured quite a number of cuttings and took them with him and planted them at his home near Thomasville, and was soon delighted to see that the idea was a happy one, for he soon had an orchard of vigorous trees, yielding abundantly of luscious marketable fruit. Cuttings soon became in great demand; and from that little beginning the whole southern country has been covered with these trees. Many have made not only livings, but even fortunes of the same.

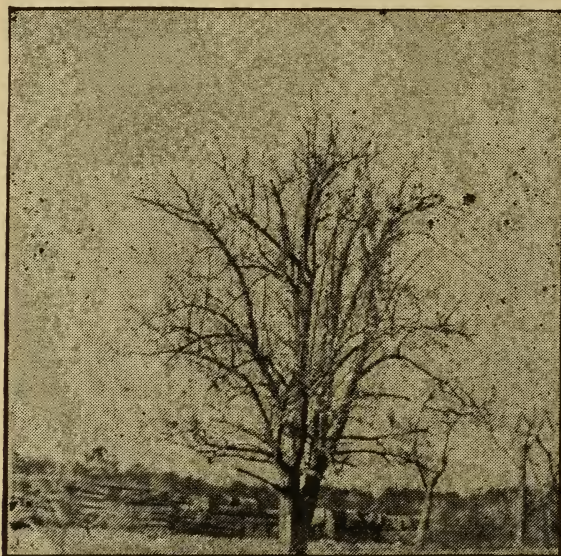
To give some idea of the impoverished condition of this people at the close of the war, and also what a happy hit was the idea of promoting the cultivation of this pear from cuttings, I relate the following incident:

On the return of Col. Varnedoe from the war, it is said that his first bill of fare was so poor and uninviting that he jocosely remarked to his wife: "Annie, if you can, you may, but *I can't say grace over such a dinner.*"

A few years after his removal to Thomasville he was offered ten thousand dollars cash for his pear farm, which he very wisely refused.

The old mother tree, from which the millions now in cultivation all over this southland have sprung, is still standing, and was in a flourishing condition, when the writer visited it a year ago. It is now fifty years old, and has never shown any symptoms of "blight" until a few years since,

when it had a slight attack, from which it seems to have recovered. The tree is sixty inches in circumference and about



THE OLD LECONTE PEAR TREE.

twenty-four feet in height. The accompanying cut from a kodak picture, taken by the writer at the time of his visit, will give some idea of its present appearance. A tree of such renown is

worthy, not only of honorable mention, but a conspicuous place in such a collection as this.

TEA CULTURE.

A short while before the late civil war, Mr. William Jones directed his attention to the cultivation of the tea plant, and had a small space planted. The war coming on interfered with the development of the scheme. After its close, and upon the death of Mr. Jones his daughter, Mrs. Rosa Screven, took up the work and was making of it an encouraging success. In 1879 Mr. John Jackson, of Scotland, who had been general manager of an English company in the raising and manufacturing of tea in India for fifteen years, and who, on account of the health of his wife had returned to Scotland, came over to the United States. On arriving at Washington City, among his investigations he found a record of tea culture, by Mrs. Rosa Screven, of Liberty county, Georgia, he

at once went to Liberty county and found that the plants on Mr. Jones' place were well developed and thriving on the rich alluvial soil, which seemed so well adapted to them. He rented a portion of the farm and commenced at once the raising and manufacturing of tea. He had a chest made out of the tea wood, with compartments in it for the different grades, and sent the same to Mr. DeLuc, then commissioner of agriculture at Washington, who at once sent the specimens with an agent to New York to be tested by the experts of three large importing houses of that city, who pronounced it equal to any of the same grades of India tea and who could hardly be persuaded that it was not imported tea, or that the chest was made of tea wood raised in this country.

Mr. DeLuc at once sought an appropriation of the government, by way of testing it, and obtained \$30,000 for the purpose, but for some reason, chiefly perhaps on account of health, the farm was not located in Georgia, but near Summerville, South Carolina, though put under the direction of Mr. Jackson. Barrels of tea seed were ordered at once from India and thousands of plants started. After one year's experiment, Mr. Jackson being satisfied that the culture would be a success, concluded also to have a farm of his own, and commenced planting out a farm on the Jones plantation in Liberty county, and soon had thirty acres of plants of vigorous growth. About this time the government changed hands; another party coming in power, Mr. De Luc was removed and General Loring coming in his place, ordered the enterprise abandoned. Mr. Jackson, having all his capital invested in the Liberty county farm and not being able to carry on the business alone, sought the assistance of capitalists in Savannah, New York and Philadelphia, but failed, and was therefore compelled to suspend operations. Thus ended an enterprise which to Mr. Jackson's mind could have been made a thorough success.

In addition to the interest clustering around the matter there is also additional interest excited by the scientific principle involved in the construction of the house erected by Mr. Jackson, and in which he lived. The principal objection

to the location was its unhealthiness, being in a low malarial region. Mr. Jackson believed that the malarial stratum,



THE JACKSON HOUSE.

unobstructed, would not rise above twenty feet and therefore sought to overcome the same by elevating his house above that height. He built a two room house upon sills embedded six feet in the ground, with heavy timbers resting upon them, and extending up in an angular direction some forty-two feet and anchored at the corners

with wire cables, as appears from the cut. The experiment seemed to be quite a success, and to establish Mr. Jackson's theory, as appears from the fact that himself and wife spent three summers there with entire immunity from sickness, while the colored people who lived below were suffering from chills and fevers and bilious attacks. This high house stood the heavy storm of 1881 with firmness and strength, though it has since fallen through exposure and decay.¹

1. I am indebted to Mr. R. Q. Cassels, of Liberty county, at whose house Mr. Jackson was for some time a guest, for the facts stated above.

CHAPTER XIX.

THE AFTER HISTORY.

Soon after the war, it being obvious that the church building, if left without proper care and attention, would soon go to ruin, in obedience to a public call a number of the rightholders met and appointed Messrs. J. B. Mallard, Ezra Stacy and L. J. Mallard trustees, in whose hands and care the building and property were left. These trustees met and leased the building to the colored people, the only pay required being the keeping the building in repairs and the cemetery in order. They also made a division of the communion service and other articles possessed by the old church into three parts, one for each of the retreats. The things to be distributed were *the Bell, the Marble Font, two Silver Tankards, four Silver Baskets, and four Communion Cups*. Upon inquiry I find that Dorchester has at present the marble fount, the gift of Dr. William McWhir; one tankard, the gift of John Lambert; one basket and one goblet, the gift of S. Monroe, Esq. Flemington has the bell, one tankard and two goblets, the gift of John Lambert, and two baskets; but Walthourville has received nothing. What has become of the remaining goblet and basket, nobody seems to know. Some think they were destroyed in the house of Mr. John B. Mallard, when burned; but being solid silver the remains would have been found in the debris; others, that they were taken by the Federal soldiers, but no one can tell when or where. At the annual meeting in March, 1889, in the report of the Select Men, it was stated that the portion assigned Walthourville had been placed in the keeping of Dorchester; but upon what authority the statement

rests, I have been unable to discover. It is just one of those cases of mysterious disappearance which perhaps will never be explained in this life.

At a later meeting of the trustees about July 1, 1875, Mr. T. Q. Cassels being in the place of Mr. J. B. Mallard, resigned, the church building was again leased to the colored people at the nominal sum of one dollar per annum for religious worship, they also agreeing to keep it in repair, and also to work out the cemetery twice every year; and also, at the same time for school purposes, for the sum of fifty dollars a year for fifteen years.

At the call of the trustees, a number of rightholders met at Midway November 7, 1877, to consider the propriety of selling the building, which proposition was carried in the affirmative and the trustees were authorized to sell the same, the proceeds to be put in some safe investment, the interest of which only, was to be used in keeping up the graveyard. This, however, was never done.

MEETING OF THE SOCIETY.

Ten years after this the society met again March 9, 1887, for the first time in twenty years, the building being in the hands of the colored people, and has been meeting annually ever since. On account of the smallness of the membership, ladies were allowed from that meeting and since to sign the articles of incorporation. The object of these meetings being more of the nature of a reunion, whilst formally exercising control over the property and keeping in order the resting place of the dead. For this purpose a "memorial association" was organized at the annual meeting in 1892.

At the next meeting, in 1893, it was resolved that hereafter the preaching of a sermon, followed by the administration of the Lord's Supper, shall be a part of the regular order of exercises. Accordingly at the next annual meeting in March, 1894, a sermon was preached by the Rev. James Stacy, D. D., followed by the administration of the Sacrament of the Supper, and which has been the custom since.

At the same meeting the Society ratified the contract

of the select men, in leasing the house again to the colored people for another term of twenty years, to be used only for religious purposes. But through some misunderstanding or dissatisfaction, the lease was not carried out. For the colored people having already had a school house for a number of years, erected the next year (1895) and near by, a house of worship of their own; since which time the old building has stood unoccupied, being used only at the annual reunions.

The following are the names of all those who have subscribed to the articles since the reorganization of the Society in 1887:

RECENT SUBSCRIBERS.

1887.

J. A. M. King,	P. W. P. Waite,	Eva Way,
Jno. L. Harden,	John Axtell,	Anna Way,
E. P. Miller,	A. H. Waite,	Lila Way,
K. A. Quarterman,	W. John Way,	Selah B. Trask,
J. E. Martin,	Jno. B. Mallard,	Eula Way,
J. C. Norman,	E. M. Screven,	Ellen Way,
W. Macon Way,	Miss Lizzie Winn,	Florence Way,
W. A. Jones,	W. A. Fleming,	Maggie Fleming,
A. F. Winn,	T. G. Stacy,	Maria Louisa Stacy,
Joseph B. Fraser,	Sallie P. Norman,	E. C. Miller,
Alex S. Quarterman,	Gussie J. Reppard,	Helen L. Quarterman,
N. J. Norman,	Hattie L. Norman,	E. Rosalie Reppard,
L. B. Rahn,	Lizzie M. Fraser,	Susan W. Norman,
James B. Fraser,	Louisa A. Martin,	Lula A. Norman,
Chas. A. Cay,	L. Isabel Norman,	Toulou W. Bacon,
Jno. W. Winn,	Ann P. Barnard,	Sallie Lou Way,
Edgar B. Way,	Caroline A. Fleming,	Lizzie O. Winn,
Robert Q. Cassels,	Mary S. Mell,	Louisa V. Winn,
J. B. Way,	Annie E. Winn,	Anna S. Fleming,
Chas. J. Martin,	Julia V. Stevens,	Susie A. Winn,
W. Julian Way,	Mrs. Sarah W. Mallard,	Julia M. Winn,
L. S. Norman,	Alice G. Cassels,	A. S. Way,
Gilbert A. Bailey,	Winnie Mallard,	Leonora E. Trask.
M. A. Montgomery,		

1889.

W. J. Way,	Susan C. Way,	May Belle Bradwell,
A. L. Norman,	N. P. Quarterman,	Cora Cassels,
H. H. Jones,	B. L. Baker,	Georgia A. Cassels,
James Stacy,	H. C. Norman,	Mary J. Martin,
W. H. Quarterman,	L. Quarterman,	Ann C. Quarterman,
Charles C. Jones, Jr.,	S. Dowse Bradwell,	A. B. Way.
R. Q. Way,		

1890.

Claude Quarterm'n Perry,	A. G. Cassels,	C. J. Stacy,
Leila Q. Mathews,	Ellen B. Fleming,	T. S. Mallard,
Mary Eliza Quarterman,	Susie Cassels,	W. M. Stevens,
Rosalie C. Beckett,	John Jones,	Matilda L. Fleming,
R. Frank Cassels,	Mary A. N. Beckett,	H. G. Waite,
Ora M. Bradwell,	James T. H. Waite,	Rebecca E. Waite,
Sallie L. Varnedoe,	Annie Agnes Waite,	Alfred I. Hendry.

1891.

Jas. N. Quarterman,	D. L. Buttolph,	Laura M. Fraser,
Mary C. Hopkins,	Mrs. S. L. Fleming,	Sam. J. Cassels,
Mrs. L. E. Buttolph,	Mamie C. Martin,	Nellie Alexander.
Sallie L. Mallard,		

1892.

Sallie Mallard,	E. W. Way.
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1893.

M. C. Reppard,	Susie L. Reppard,	R. H. Walthour.
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1894.

M. E. Middleton,	Daisy Walker,	E. M. Martin.
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1898.

P. F. Martin,	R. M. Martin.
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RELAYING THE CORNER STONE THIRTY-SEVEN YEARS AFTERWARDS.

It has already been stated that the corner stone of the proposed monument to the early settlers, which had been laid in December, 1852, had been ruthlessly torn up and rifled of its contents by the Federal soldiers during their encampment in the county. The stone itself, however, was not destroyed, but thrown aside and afterwards recovered. At the annual meeting in March, 1888, it was resolved that at the next meeting the same stone should be relaid, and that the select men be directed to secure an orator and make all the necessary arrangements for the occasion. Accordingly they arranged with Col. C. C. Jones, Jr., to deliver the address. When the day arrived the weather was so inclement, it raining all the time, there were hardly more than a score of persons present, the writer being one of them. Under the circumstances it was thought advisable to post-

pone the exercises until the 8th of the next month, and the Independent Troop be requested to take charge of the ceremony and conduct the same. Col. C. C. Jones, however, delivered his address, which was listened to with profound interest by those who were present, and who showed their appreciation by having the same published.

In accordance with the above action, on the morning of May 8, 1889, the people reassembled, the Liberty Troop being present and also the Liberty Guards, another volunteer company of the county, who had been invited to be present and take part in the exercises. The former was commanded by Captain E. P. Miller and the latter by Captain J. M. Darsey.

The column formed in the Sunbury road in the following order:

Liberty Independent Troop.

Liberty Guards.

Select Men with Badges.

Citizens.

The column marched west until nearly opposite the door of the church, turned to the right and then to the left, between the place the corner stone was to be laid, the military passing around to the south and east of the place the corner stone was to rest, facing north and west, and the members of the Society facing south. The corner stone was then laid by Captain W. A. Fleming.

Upon the sealing of the stone private A. S. Way, of the Liberty Independent Troop, read two odes composed by the late Rev. Samuel J. Cassels, and in addition delivered an eloquent and appropriate address, which was listened to with profound attention, and the same ordered to be published in the *Hinesville Gazette* and *Brunswick Advertiser and Appeal*.¹

1. See Records.

CHAPTER XX.

PRESENT CONDITION AND OUTLOOK.

It is impossible for those not conversant with the case, to form any idea of the permanent injury brought upon this people by the disasters of the late civil war. To this day desolation reigns supreme. All the large rich plantations of the lower portion of the county have been abandoned either in part or whole, many of them being overgrown with trees and bushes. Where once stood fine residences, the abode of wealth and refinement, now may be seen little huts, the homes of squalor and wretched poverty. All of the old citizens who could well get away have gone. I seriously doubt whether a half dozen white families could now be found within four or five miles of the old church. The country is to-day very much in the condition of the once prosperous land of Judea, entirely stripped of her former prestige and glory. And the stranger visiting the community can not but be painfully impressed with the ever recurring inquiry: Is this the place and these the people we have heard so much about?

The question has been asked, and very properly, why may not this section recuperate, as other places and other communities have done, that were overrun and devastated during the war? And why may not the people return to their farms as their forefathers did, after the first invasion and destruction by the British? And why may not the same lands be utilized and made to produce as formerly? The explanation is soon given: On account of the sickness of that portion of the county, whilst colored people could live there with safety, white people could not, during the summer

months, with any assurance of health. For this reason white overseers were never employed. The plan was to select some intelligent trusty colored man and make him foreman, entrusting the keys and leaving directions with him. As the country is level and the roads straight and smooth, the land owners could live with their families five or six miles away, or even more, from their farms, visit them in the day time and return at night to their homes. The foreman or "driver," as usually termed, would oversee the work and see that the directions of the owner were carried out during his absence. But the case is entirely different now. The colored man will have no colored boss or foreman over him, and the land owner must either live upon the farm through the sickly season and jeopardize his own life and that of his family, or else turn the whole thing over to the negroes. And any one at all familiar with the general character and habits of that people, will require no vigorous imagination to forecast the result. We then can readily see why the land in the lower half of the county around the old church should so depreciate in value as to become almost worthless. Whether the future will bring any relief, we can not say. Of this, however, we feel sure, that the present offers none. Under such environments and with such a gloomy outlook before them, the owners of land have been selling their farms in small parcels to the colored people at mere nominal values, and the prospect at present is that, sooner or later, that whole section will be owned by the people of that race; and whether, when thus completely under their domination and control, they will be equal to the task of reclaiming, improving and developing the same is a problem the future alone can solve.

As already stated, the Northern Congregationalists have established a large and seemingly flourishing institution in a few miles of the old church, and are laboring to elevate that people to a higher intellectual, social and religious plane. In these special lines they may have achieved much, but to the outsider and mere looker-on there seems thus far to be very little, if any improvement in the department of agriculture, or any signs of an outward, visible progress.

That part of the country presents the same neglected, forlorn condition to-day that it has for the past thirty years and more, since the time of emancipation. Indeed the trend, if anything, seems rather in the direction of further degeneracy and ruin.

WHY DEALT WITH THEM THUS?

The question then may here very properly be raised, why has the Lord dealt thus with His people? If so faithful to their trust and so zealous in His service, why visit them with such misfortunes and cause them to drink the cup of sorrow to its bitter dregs? I know of no better answer to this inquiry than by here copying an extract from a sermon preached by the writer at the annual celebration of the Society of the old church in May, 1889:

“You have no doubt already made an application of this subject to our present surroundings. This people have for years been confronted with a sad and mysterious providence. A picture has been presented for their contemplation, with lines deeply drawn, with alternate lights and shadows, and calling alike for thanksgiving and sadness; thanksgiving for the past, sadness for the present, and over the whole, for a coronal of hope, the dim bow of promise. When we look around and see the desolation, where once all was bright and fair; when fond memory brings to light the brighter scenes of other days; when we remember the unwonted piety and zeal of our ancestors who worshipped here at these sacred shrines, and recall the great blessings vouchsafed unto them in the past, and the wonderful prosperity with which this church was for generations so richly crowned; when we consider the noble work she has so nobly done, the many precious souls saved through her instrumentality, and the multitude of whom it shall be said at the final count, when God shall write up his people, ‘This and that man was born in her.’; the many ministers she has sent out, among them missionaries to foreign fields; the many prominent, influential useful men she has given the state and world, among them Governors, Congressmen, Signers of the Declaration

of Independence, Professors, Teachers, Presidents of Institutions of learning, to say nothing of the numerous hosts of pious men and women she has reared to adorn the private walks of life; when we call to mind her great zeal and interest in the religious training of the colored people,¹ her strict observance of the Sabbath day, her numerous charities, her liberal contributions to the various causes of benevolence and religion, and her unswerving opposition to the liquor traffic, that powerful foe of the church and unmitigated curse of the world; when we consider all these things, and then contrast them with her present condition; her altars deserted, her sacrificial fires gone out, her house of worship fast going to decay, her once happy homes abandoned and her people scattered abroad, we naturally raise the question, why is it thus? Why these reverses, this revolution, this decay?

“For an answer, we repeat the aphorism already given: ‘All sunshine makes the desert.’ The discipline of earth is but the admixture of victories and defeats, of alternate marches and retreats. It is necessary that clouds and darkness, be interspersed with light, disappointments and drawbacks be mixed with success. The frosts of winter, the genial months of spring, the withered leaves around the ripened grain, all are needed in their several places. Such is the weakness of human nature, that uninterrupted, outward prosperity would soon cause any people to be puffed up with the idea of their own greatness and goodness, their superior sagacity and wisdom. Like the Jews of old, they would soon begin to arrogate to themselves the high prerogative of being in an especial sense the people of God, and therefore to look down with haughty disdain upon their less fortunate neighbors. It might be that this people were drifting into a sentiment of that kind which the Lord saw necessary to rebuke.

1. I here mention two facts omitted in their proper place. (1). The first is that the church at one time, 1833, contracted with, and paid Mr. Eugene Bacon, for the hire of his servant, Sam, a colored minister and watchman furnishing him with food and clothing, and also a horse, that he might give himself wholly to ministerial work among the people of his own color. (2). The second is, that later on, in 1838, as they needed the presence of Tony Stevens, another colored minister and watchman, at the meeting of the Church Session, they agreed to pay his owner for all the time lost from the farm, whilst attending such meetings in the week days. A thing wholly unheard of elsewhere.

“Or it might be that the object of these visitations was to prevent further degeneracy in another direction. As long as this people were shut out from the rest of the world they maintained their primitive simplicity of religious belief and practice, which was the foundation of their past achievements. But with building of the railroad, and the introduction of foreign influences, began also the gradual but certain departure from the puritan strictness and piety of their faithful ancestry. Like the ship loosed from its moorings, they were beginning to drift out upon the tide of an increasing worldliness, and some such disaster or reverse seemed necessary to arrest further spiritual degeneracy and decline. Even as God in mercy sends death to remove the aged and infirm before they present the revolting picture of utter imbecility and wasted manhood, so it might be that this church was cut off in its prime, and its record sealed up before the world should witness the sad spectacle of spiritual decay, and her past history in any way marred by the acts of her degenerate sons.

“Another and better reason is, that her work was done and the time for her removal come. ‘First the blade, then the ear, then the full corn in the ear; and afterwards he putteth in the sickle, for the harvest is come.’ The sickle is as important an implement of agriculture as the harrow or plow. Communities and nations, like individuals, have an allotted time for fruitage and when that time is past the sickle is put in to prepare for another sowing. No two blades of grass, no two rivers, no two sunsets, no two experiences, no two lives, no two deaths, are the same, nor yet have any two generations the same work to perform. When one finishes its mission it is removed and another raised up to take its place. And should this old church be an exception to the rule?

“And though our hearts are saddened to-day by the evidences of decay surrounding us, may we not find comfort in the precious truth that life comes out of death? The decaying tree perpetuates itself from the scions springing up from its roots. Man dies but lives in his works which follow, and his children who come after him. Joshua succeeds Moses

in the leadership of Israel. Elisha receives the mantle of the ascending Elijah. The patriarchal dispensation gives place to the Jewish, the Jewish to the Christian, and the Christian is yet to yield to the Heavenly. Old Midway is not really dead, but only changed its form, only metamorphosed in her outer life. She still lives in her children. In her three fair daughters, *Dorchester, Walthourville and Flemington*, and her four equally vigorous and active children of African hue, *Medway, Midway Congregational, Riceboro and Ebenezer*, seven living organizations instead of one, seven centres of influence in the place of one single centre of radiation.

"She also lives in her many sons and daughters scattered everywhere, like precious seed, to form the nucleus of churches in different and distant places. 'The blood of the martyrs' has always been 'the seed of the church.' The persecution in the days of Stephen caused the gospel to spread, being everywhere preached by the refugees. So the dispersion of this people has caused them to enter everywhere into the fabric of church and state, carrying their principles and impressing the influence of the old church, and making her power more widely felt. The Varnedoes at Valdosta; Bakers, at Thomasville; Stacy and Way, at Brunswick; Fleming, at Newton; Stevens, at Leesburg; Quarterman, at Winder; King, Dunwoody and Minton, at Roswell; Dowse, at Bath; Heywood and West, at Perry, besides the large numbers entering into the population of the larger cities, as Savannah, Macon and Atlanta, are witnesses to this truth. No other community has contributed so largely to the upbuilding of the different churches in the state. Like her own world renowned Pear Tree, she has suffered the dismemberment of her own body for other plantings in other places; and like Samson of old, has actually slain more in her death than while living.

"What the future of this people will be, we know not. God may have some other work for them to do, and with this bitter training may be preparing them for it. The children of Israel were schooled in the wilderness for establishment in Canaan. The hardships and trials of the revolution only better prepared our forefathers for laying the foun-

dation of the American Republic. The noble character of Covenanter was developed only by Scotland passing through the fires of persecution. So the intense and continued cruelties practiced upon the Waldenses only so purified and strengthened their character, as to make them the grandest witnesses for the truth upon the earth. So it might be that God is sifting this people like wheat for another planting, and hardening them for some other great work. And though the former order of things may never be restored, and this building, hoary with age and rich in historic renown, as well as sacred memories, may tumble in ruins, and even these tombs and monuments, which mark the last resting places of many loved ones, whose mouldering bodies lie slumbering in this camping ground of the dead, be completely obliterated, yet if the descendants of this people, conscious of the mighty responsibility resting upon them, and inspired with fresh vigor and zeal from the monuments of the past, instead of spending the time glorying over by-gone achievements, or indulging gloomy forebodings about the future, would diligently and laboriously apply themselves to the task before them, they may yet continue the work so gloriously begun by their forefathers and even make the record of the old church still more illustrious. And it is possible, in some way unknown to us, that God may in the future raise up even here, out of these mouldering ruins, another church and clothe it with the vigor and freshness of former years.

“But if this be not His will, if the time of her active life be past and she is to live only in history and story, then let the influence of her embalmed life continue ever to linger like holy fragrance around this sacred spot, a silent witness of the past and a source of inspiration for the future; in either case a benediction to the world, and to all who shall come after.”

APPENDIX.

CHURCH OFFICERS.

MINISTERS OF MIDWAY CHURCH.

- Rev. John Osgood, 1754-1773.
Rev. James Edmonds, (assistant) 1767-1769.
Rev. Moses Allen, 1777-1778.
Rev. Abiel Holmes, 1785-1791.
Rev. Cyrus Gildersleeve, 1791-1811.
Rev. Murdock Murphy, 1811-1823.
Rev. Robert Quarterman, 1823-1847.¹
Rev. I. S. K. Axson (co-pastor) 1836-1853.
Rev. T. S. Winn (co-pastor), 1848-1855.
Rev. D. L. Buttolph, 1854-1867.
Rev. John F. Baker, (assistant pastor), 1855.
Rev. Francis H. Bowman, (co-pastor), 1856-1859.

TEMPORARY SUPPLY.

- Rev. Jedidiah Morse, 1787.
Rev. Richard M. Baker, 1851.
Rev. John Winn, 1853.
Rev. R. Q. Mallard, 1855.
Rev. Donald Fraser, 1862.
Rev. R. Q. Way, 1866.

1. Continued honorary pastor until his death in 1849.

DEACONS OF MIDWAY CHURCH.

William Baker, 1754-1767.	Moses Way, — 1831.
John Winn, 1767-1786.	John S. Quarterman, — 1836.
Thomas Quarterman, 1785-1791.	John O. Baker, — 1836.
Thomas Stevens, 1785-1801.	Samuel Jones, 1834-1836.
William Quarterman, 1791-1794.	John Dunwody, 1836-1838.
William Baker, Sr., 1795-1798.	Nathaniel Varnedoe, 1836-1856.
Peter Winn, 1798-1808.	W. E. W. Quarterman, 1836-1866.
James McCollough, 1801-1806.	Samuel Spencer, 1836 —
Lazarus Mallard, 1806-1814.	Ezra Stacy, 1838-1866.
John Stacy, 1808-1818.	John B. Mallard, 1838 —
Robert Quarterman, 1811-1823.	Edward Quarterman, 1850-1863.
William Fleming, 1816-1820.	Thomas Q. Cassels, 1857-1866.
Joseph Law, 1820-1829.	J. O. Varnedoe (elected), 1866.
Thomas Mallard, 1820-1861.	

CLERKS.

Benjamin Baker, 1754-1766.	John Winn, 1818-1820.
James Andrew, 1766-1771.	Josiah Wilson, 1821-1824.
Benjamin Baker, 1771-1785.	John W. Stacy, 1824-1854.
Thomas Baker, 1785-1789.	Lazarus J. Mallard, 1854-1867.
William Baker, 1790-1798.	John L. Harden, 1887-1899.
John Stacy, 1798-1818.	

SELECT MEN.

1754-5.	1760-5.	1769.
John Stevens,	John Elliott,	Parmenas Way,
John Elliott,	William Baker,	John Martin,
William Baker,	Parmenas Way,	John Stacy,
Parmenas Way.	John Winn,	Benjamin Andrew,
	John Stewart.	John Quarterman.
1756-7.	1766.	1770-1.
Richard Baker,	Parmenas Way,	Parmenas Way,
John Elliott,	John Winn,	John Martin,
Parmenas Way,	William Baker, Sr.,	Benjamin Andrew,
John Winn.	Thomas Quarterman,	Peter Sallens,
	John Martin.	John Stacy.
1758-9.	1767-8.	1772.
John Elliott,	Parmenas Way,	Parmenas Way,
William Baker,	John Quarterman,	Benjamin Andrew,
Parmenas Way,	Benjamin Andrew,	John Stacy,
John Winn,	Samuel Jones,	Samuel Saltus,
Samuel Burnley.	John Stevens.	Gideon Dowse.

1773.
 Parmenas Way,
 Benjamin Andrew,
 John Stacy,
 Samuel Saltus,
 William Graves.
- 1774-8.
 Parmenas Way,
 John Winn,
 Benjamin Andrew,
 William Graves,
 Samuel Saltus.
1784.
 Gidon Dowse,
 Thomas Stevens,
 John Bacon,
 John Elliott,
 Peter Winn.
1785.
 Gideon Dowse,
 Thomas Stevens,
 Samuel Saltus,
 John Elliott,
 Peter Winn.
- 1786-9.
 Samuel Saltus,
 John Elliott,
 Gideon Dowse,
 William Quarterman,
 Peter Winn.
1790.
 Samuel Saltus,
 John Elliott,
 Peter Winn,
 William Quarterman,
 Thomas Sumner.
1791.
 John Elliott,
 Thomas Sumner,
 Peter Winn,
 William Quarterman,
 Josiah Osgood.
- 1792-3.
 Thomas Stevens,
 Peter Winn,
 Josiah Osgood,
 William Way,
 William Baker, Sr.,
 Thomas Stevens.
- Peter Winn,
 William Way,
 James Wilson,
 William Baker.
- 1795-8.
 Thomas Stevens,
 Peter Winn,
 William Way,
 James McCullough,
 William Baker.
1799.
 Thomas Stevens,
 Peter Winn,
 William Way,
 James McCullough,
 John Osgood, Sr.
- 1800-1
 James McCullough,
 John Osgood,
 Peter Winn,
 Thomas Stevens,
 Lazarus Mallard.
1802.
 Peter Winn,
 James McCullough,
 John Osgood,
 Lazarus Mallard,
 Thomas Mell.
- 1803-4.
 Peter Winn,
 James McCullough,
 John Osgood,
 Lazarus Mallard,
 Samuel Spencer.
- 1805-6.
 Peter Winn,
 John Osgood,
 Lazarus Mallard,
 Thomas Bacon, Jr.,
 John Mallard.
- 1807-9.
 Peter Winn,
 Lazarus Mallard,
 Thomas Bacon, Jr.,
 John Mallard,
 William Fleming.
1810.
 Lazarus Mallard,
 John Mallard,
 Thomas Mallard,
 William Fleming,
- John Osgood.
1811.
 Lazarus Mallard,
 James Powell,
 Thomas Mallard,
 William Fleming,
 John Osgood.
- 1812-15.
 Robert Quarterman,
 James Powell,
 Thomas Mallard,
 William Fleming,
 John Osgood.
1816.
 John Elliott,
 James Powell,
 Thomas Mallard,
 William Fleming,
 John Osgood.
- 1817-18.
 William Fleming,
 Thomas Mallard,
 John Elliott,
 Micajah Andrews,
 Josiah Wilson.
1819.
 William Fleming,
 Thomas Mallard,
 John Elliott,
 Josiah Wilson.
- 1820-21.
 John Elliott,
 Josiah Wilson,
 Joseph Law, Sr.,
 Thomas Mallard,
 John S. Quarterman.
- 1822-25.
 John Elliott,
 John O. Baker,
 Joseph Law, Sr.,
 Thomas Mallard,
 John S. Quarterman.
- 1826-27.
 Thomas Mallard,
 John O. Baker,
 John Elliott,
 Joseph Law, Sr.,
 John S. Quarterman.
1828.
 Col. Joseph Law,

John O. Baker, Thomas Mallard, John S. Quarterman, Moses Way.	W. Q. Baker, Nathaniel Varnedoe, William Jones, W. E. W. Quarterman,	Thomas S. Mallard, John B. Barnard, M. L. Jones, W. Q. Baker.
1829-30.	1842-43.	1852-53.
John Dunwody, John O. Baker, Thomas Mallard, John S. Quarterman, Moses Way.	Thomas Q. Cassels, William Maxwell, W. S. Baker, M. L. Jones, Thomas S. Mallard.	Thomas Q. Cassels, John B. Barnard, Thomas S. Mallard, W. Q. Baker, Thomas W. Fleming.
1831-33.	1844.	1854.
John Dunwody, John O. Baker, Thomas Mallard, John S. Quarterman, Elijah Baker.	Thomas Q. Cassels, William Maxwell, Dr. J. M. B. Harden, M. L. Jones, Thomas S. Mallard.	Thomas Q. Cassels, John B. Barnard, John L. Mallard, W. Q. Baker, Thomas W. Fleming.
1834-35.	1845-46.	1855-57.
John Dunwody, John O. Baker, Thomas Mallard, Nathaniel Varnedoe, Elijah Baker.	Thomas Q. Cassels, Thomas W. Fleming, Dr. J. M. B. Harden, M. L. Jones, Thomas S. Mallard.	Thomas Q. Cassels, John B. Barnard, John L. Mallard, W. S. Baker, Thomas W. Fleming.
1836-37.	1847.	1858-62.
John Dunwody, Thomas Mallard, William Jones, W. Q. Baker, Nathaniel Varnedoe.	Thomas Q. Cassels, Thomas W. Fleming, Dr. J. M. B. Harden, M. L. Jones, Thomas Quarterman, Jr.	W. S. Baker, Thomas Q. Cassels, L. L. Varnedoe, Thomas W. Fleming, L. J. Mallard.
1838.	1848-49.	1863-64.
Thomas Mallard, W. Q. Baker, Nathaniel Varnedoe, William Jones, Ezra Stacy.	Thomas Q. Cassels, Thomas W. Fleming, John B. Barnard, M. L. Jones, W. E. W. Quarterman.	Thomas Q. Cassels, A. M. King, Thomas W. Fleming, L. L. Varnedoe, L. J. Mallard.
1839-41.	1850-51.	
Thomas Mallard,	Thomas Q. Cassels,	

NOTE.—No regular meeting in 1865. In December of this year at a called meeting L. J. Mallard, L. L. Varnedoe, and A. M. King were "authorized to hold office of Select Men till annual meeting." There was, however, no "annual meeting" of the Society until twenty years afterwards, in 1887, and after the dissolution of the church.

GENEALOGIES.

I give the genealogies of a few of the early families, beginning with the most remarkable, that of John Quarterman, the ancestor of so many ministers and prominent men.

JOHN QUARTERMAN, SR.

John Quarterman, Sr., married first, Elizabeth, daughter of Richard Baker, Sr.

Children: 1. John; 2. Thomas, born March 27, 1742; 3. Robert; 4. William, born September 7, 1746.

Mrs. Elizabeth Quarterman died August 12, 1775.

John Quarterman, Sr., married second, Hannah Taylor, June 8, 1756.

1. Daughter, born March 5, 1757; 2. Jemima, 1758; 3. Richard, July 27, 1760.

John Quarterman, Sr., died February 21, 1765.

John Quarterman, Jr., son of John and Elizabeth Quarterman. married Sarah, daughter of Rev. John Osgood, October 11, 1754.

Children:—1. Sarah, born July 21, 1755; 2. Elijah; 3. Elizabeth, December 27, 1759; 4. John, December 30, 1762; 5. William, April 3, 1764.

John Quarterman, Jr., died June 21, 1769. Mrs. Sarah Quarterman married second, Parmenas Way, Sr., (second wife) June 9, 1772. Mrs. Sarah Way died June 20, 1776. Parmenas Way, Sr., married third, Mrs. Elizabeth (Andrew) Baker, widow of Richard Baker, November 12, 1776.

Thomas Sumner married first, Sarah Quarterman, daughter of John and Sarah Quarterman, May 17, 1774.

Daughter, Sarah, born February 4, 1775.

Mrs. Sarah Sumner died in South Carolina December 24, 1779.

Thomas Sumner married (second) in South Carolina, Anna Baker, daughter of Richard and Elizabeth (Andrew) Baker, December 24, 1782.

Children:—1. Elizabeth, born September 1, 1783, died March 8, 1792; 2. Ann, April 5, 1785; 3. Cynthia, March 25, 1790; Married Benjamin Mell February 19, 1807, father of Dr. P. H. Mell, born July 19, 1814.

Mrs. Anna Sumner died March 13, 1791; Thomas Sumner died December 22, 1791.

Elijah Quarterman, son of John and Sarah, married Margaret Wilson in South Carolina in 1783. No children. After the death of Elijah Quarterman, she married John Stacy May 3, 1787.

Children:—1. John, born 1788; died November 15, 1788. 2. Mary Wilson, February 14, 1790; married Joseph Norman March 26, 1807. 3. Margaret, May 2, 1793, second wife of John S. Quarterman.

Elizabeth Quarterman, daughter of John and Sarah Quarterman, married James Wilson September 10, 1782.

Children:—1. Sarah, born September 10, 1783; married Thomas Mallard March 6, 1800. 2. William, December 1, 1885. 3. John Osgood, April 27, 1788. 4. Eliza, December, 1790. 5. James, January 7, 1793; married Sarah Bacon February 29, 1816.

James Wilson died December 10, 1794, and his widow, Mrs. Elizabeth Wilson, married (second) Lazarus Mallard February 20, 1800.

John Winn, the son of Peter and Mary Farley Winn, and grandson of John and Sarah Winn, was born December 4, 1774, and married Eliza Wilson, daughter of James and Elizabeth Wilson, May 7, 1806.

Children:—1. James, born August 1, 1807. 2. Mary Eliza, Oct. 12, 1809. 3. Sarah, November 20, 1811; married Ezra Stacy. 4. John, (Rev.) January 10, 1814. 5. Peter, (Rev.) September 27, 1815. 6. William Wilson, June, 1818. 7. Thomas, Sumner, (Rev.) March 5, 1820.

Rev. Samuel J. Cassels married Mary Eliza Winn December, 1828.

Children:—1. John Winn. 2. Eliza Winn. 3. Abraham Walker. 4. Samuel Jones. 5. Tallulah.

Rev. Joseph M. Quarterman married Eliza Winn Cassels.

Rev. John Winn married (first) Mary Brown.

Children:—1. Henry Holmes. 2. George. 3. Thomas Clay, (missionary). 4. Harriet Louisa, (missionary.) 5. John.

Rev. Peter Winn married Margaret McCombs. *Rev. Peter Winn* died January 18, 1847. Mrs. Margaret Winn married Henry Bartlett, of New Orleans.

William Wilson Winn married (first) Louisa Varnedoe.

Children:—1. Clarence Varnedoe. 2. Sarah Eleanora. 3. Eliza Ann. 4. Matilda Claudia. 5. William Wilson. 6. Louis Sumner.

Mrs. Louisa Winn died December 2, 1856.

William Wilson Winn married (second) Claudia Varnedoe.

Children:—1. Stonewall. 2. Louisa.

Rev. Thomas Sumner Winn married Mary Quarterman, daughter of Rev. Robert Quarterman, March 23, 1848.

Children:—1. Emily Clifford. 2. Leighton Wilson. 3. William Wallace. 4. Thomas Fleming. 5. Frank Axson. 6. Mary Leila, (missionary.) 7. Eva Howe. 8. Bessie.

Mrs. Mary Winn died October 17, 1881.

THOMAS QUARTERMAN, SR.

Thomas Quarterman (No. 1), second son of John Quarterman. Sr., married three times. Married (first) Rebecca Bacon November 29, 1757.

Children:—1. Rebecca, born September 19, 1758; married John Norman September 5, 1775. 2. Joseph. 3. Thomas, (omitted from the Record.) 4. William. 5. Sarah.

Joseph Quarterman, Sr., son of Thomas and Rebecca, married (cousin). Elizabeth, daughter of Robert Quarterman, May 17, 1787.

Children:—1. Rebecca, born October 7, 1790. 2. Ann, October 26, 1793. 3. Joseph, (colonel) April 26, 1796. 4. Miriam E., May 16, 1798. 5. John Bacon, July 18, 1799. 6. Susannah, December 28, 1801.

Joseph Quarterman, Sr., died December 26, 1806.

Mrs. Rebecca Quarterman, first wife of Thomas Quarterman (No. 1) died March 11, 1775.

Thomas Quarterman (No. 1) married (second) Rebecca Smallwood May 13, 1776.

Child. John, born May 25, 1777; died February 17, 1790.

Thomas Quarterman (No. 1) married (third) Mrs. Rebecca Ball in South Carolina, 1779. She was Rebecca Baker, the aunt of Dr. Daniel Baker, and married first, Samuel Jones, second, Edward Ball, and third Thomas Quarterman.

Children:—1. Susannah, born January 20, 1784. 2. Robert, (Rev.) January 13, 1787. 3. Thomas, December 23, 1791; died July 29, 1792.

Thomas Quarterman (No. 1), died May 31, 1791. Mrs. Rebecca Quarterman (third wife), died March 15, 1792.

Thomas Quarterman, (No. 2) son of Thomas and Rebecca Bacon, married Rennie Norman March 29, 1787.

Child. Thomas, born February 13, 1788.

Thomas Quarterman (No. 2) died 1788.

Mrs. Rennie Quarterman, his wife, married (second) Hon. John Elliott, United States senator, July 1, 1790, who died 1791; and married (third) Rev. Cyrus Gildersleeve (four children). Mrs. Rennie Gildersleeve died November 15, 1807.

Thomas Quarterman (No. 3), son of Thomas and Rennie, married first, Elizabeth Osgood; second, Elizabeth Peacock, (five or six children); third, Mrs. Sarah E. Norman.

Rev. Robert Quarterman, son of Thomas Quarterman, (No. 1), and his third wife, Mrs. Rebecca Ball, married (first), his cousin, Rebecca, daughter of Robert Quarterman, September 1, 1807.

Children:—1. Edward William, born November 29, 1808. 2. Mary Susannah, October 3, 1810; died October 15, 1811. 3. Rebecca Elizabeth, March 1, 1812. 4. Robert Thomas, October 15, 1813.

Mrs. Rebecca Quarterman died November 11, 1813.

Rev. Robert Quarterman married (second) Margaret Esther Myddleton March 2, 1815.

(Rev.) William Myddleton born September 6, 1816.

Mrs. Margaret E. Quarterman died October 31, 1817.

Rev. Robert Quarterman married (third) *Mary Jemima Way* December 3, 1818.

Children:—1. Harriet Newell, born October 31, 1819. 2. (Rev.) John Winn, September 21, 1821. 3. Anna Rebecca, October 1, 1822. 4. Susan Caroline, August 26, 1824. 5. Mary, April 5, 1826. 6. (Rev.) Joseph Melanchthon, April 13, 1828. 7. Hattie Augusta, December 18, 1829. 8. Henry Martin, February 26, 1832. 9. Thomas Way, July 2, 1834. 10. Emma Lavinia, August 12, 1835. 11. Samuel Jones, February 26, 1838. 12. (Rev.) N. Pratt, September 30, 1839.

Mrs. *Mary Jemima Quarterman* died September 22, 1841.

Rev. Robert Quarterman married (4th) Mrs. *Margaret Sarah Baker* August 18, 1842.

Rev. Robert Quarterman died April 19, 1849.

Edward William Quarterman, son of *Rev. Robert* and *Rebecca Quarterman*, married *Adeline Way*.

Among other children, *Rev. John Way Quarterman*, born March 18, 1841.

Rev. Richard Q. Way married *Susan Caroline*, daughter of *Rev. Robert Quarterman*, June 6, 1843.

Children:—1. *Edward Clifford*, born May 17, 1844. 2. *Charles Frances*, March 4, 1846. 3. *George Howard*, January 25, 1848. 4. *Mary Augusta*, July 14, 1850. 5. *Georgia Serena*, December 28, 1851. 6. *Elliott Clifford*, February 22, 1855. 7. *Horace Winn*, December 12, 1857. 8. (Rev.) *Louis Theodore*, May 20, 1866. *Edward Clifford* was born at Singapore and killed in the war between the states in 1864. All the others, except *Louis Theodore*, were born at Ningpo, China.

Rev. R. Q. Way died August 6, 1895. Mrs. *Susan Caroline Way* died May, 1893.

ROBERT QUARTERMAN.

Robert Quarterman, son of *John Quarterman, Sr.*, and *Elizabeth*, married (1st) *Mary Way* June 16, 1767.

Son, *Robert*, born 1768.

Mrs. *Mary Quarterman* died November 2, 1770.

Robert Quarterman married (2d) *Elizabeth Baker*, daughter of *Richard* and *Elizabeth (Andrew) Baker*, May 9, 1771.

Children:—1. *Elizabeth*, born February 28, 1773. 2. *Mary*, August, 31, 1774. 3. *Ann*, November 29, 1775. 4. *Edward*, January 18, 1778. 5. *Lydia*, February 28, 1780. 6. *Polly*, April 2, 1782. 7. *Rinta*, September 28, 1784. 8. *Rebecca*, September 28, 1785.

Elizabeth Quarterman, daughter of *Robert Quarterman*, married (1st) her cousin, *Joseph Quarterman*, May 17, 1787.

Children:—1. *Rebecca*, died May 22, 1792. 2. *Ann*, born October 26, 1793. 3. *Joseph*, April 26, 1796. 4. *Miriam E.*, May 16, 1798. 5. *John Bacon*, July 18, 1799. 6. *Susannah*, December 28, 1801.

Ann Quarterman, daughter of Joseph and Elizabeth, married Louis LeConte January 30, 1812.

Children:—1. William, born Nov. 18, 1812. 2. Jane, November 23, 1814; married Dr. J. M. B. Harden. 3. John (professor), December 4, 1818. 4. Louis, January 4, 1821. 5. Joseph (professor), September 26, 1823. 6. Ann, March 26, 1825; married Dr. J. P. Stevens. Among other children, Prof. Walter LeConte Stevens.

Mrs. Elizabeth Quarterman married (2d) John Roberts Feb. 6, 1806.

Children:—1. Mary Jane, born 1806. 2. Rennie, May 28, 1809; married R. P. Burton. 3. Daughter, March, 1812.

Mary Jane Roberts married William Jones May 15, 1823.

Children:—1. Matilda, born September 13, 1824. 2. William Louis (professor), March 27, 1827. 3. Rosa Jane, July 17, 1829. 4. Louisa Leonora, November, 1831. 5. Mary Cornelia, March 25, 1834; married Rev. Thomas Goulding Pond. 6. Samuel John, January 3, 1838.

Ann Quarterman, daughter of Robert and Elizabeth, married Micajah Andrews May 31, 1797.

Children:—1. Joseph, born June 12, 1798; father of Rev. Hansford Andrews. 2. (Rev.) Edward Quarterman, October 26, 1800. 3. Anna Rebecca, March 11, 1803. 4. Robert Quarterman (Rev.) March 23, 1805. 5. Sarah Jane, June 10, 1807. 6. John, November 9, 1809. 7. Elizabeth Polly, March 8, 1813; married Elisha Smith. 8. Lydia Quarterman, Oct. 1, 1815.

Edward Quarterman, son of Robert and Elizabeth, married Anna Winn May 10, 1798. Edward Quarterman died April, 1799.

Mrs. Anna Quarterman married (2d) William E. Way in 1800.

Daughter, Jemima, born May 25, 1801; married Rev. Robert Quarterman. William E. Way died November 25, 1802.

Mrs. Anna Way married (3d) William Fleming.

Son, Thomas Winn Fleming, born in September, 1815.

Lydia Quarterman, daughter of Robert and Elizabeth, married (1st) John Mallard March 7, 1797.

Children:—1. Elizabeth, born April 22, 1798. 2. Mary, March 11, 1802; married T. Q. Cassels 1831. 3. Ann Lydia, July 15, 1804; married W. Q. Baker 1821. 4. John Boyd, September 18, 1808; married (1st) Eloisa Field December 26, 1839; (2d), Sarah Way.

Mrs. Lydia Mallard married (2d) Robert Laing April, 1824.

WILLIAM QUARTERMAN.

William Quarterman, third son of John Quarterman, Sr., and Elizabeth, married Sarah Stewart February 19, 1767.

Children:—1. William, born February 28, 1771; killed by Indians September 25, 1788. 2. Susannah, August 20, 1773. 3. John Stewart, May 29,

1775. 4. Cynthia Bap, June 31, 1777. 5. Sarah, October 22, 1778. 6. Eliza, September 24, 1781. 7. Richard, July 1, 1784. 8. Rebecca, October 6, 1786. 9. Son, September 9, 1788. 10. Arlissa, February 13, 1791.

Captain William Quarterman died December 20, 1794. Mrs. Sarah Quarterman died February 12, 1832, at Walthourville.

Susannah, daughter of William and Sarah Quarterman, married Major John Bacon March 9, 1785.

Children:—1. William Quarterman, born March 16, 1796. 2. Sally, August 30, 1798. 3. Daughter, July 24, 1801. 4. Susannah Quarterman, January 25, 1806. 5. John, December 5, 1807. 6. Son, (Joseph), November 5, 1810; married (1st) Olivia Fleming, and (2d) Harriet Mallard.

Major John Bacon married (2d) Mary Hazzard.

Sally, daughter of Major John Bacon and Susannah, married (1st) James Wilson February 29, 1816.

Daughter, Susan Eliza, born February 10, 1819; married Thomas W. Fleming.

Mrs. Sally Wilson married (2d) William Spencer August, 1822.

Children:—Samuel B., (Maj.) Anna Coushi.

Mrs. Susannah Bacon died July 23, 2805.

John Stewart Quarterman, son of William and Sarah, married (1st) Ann Way March 24, 1796

Children:—1. John Edward, born December, 1796. 2. William, November 24, 1798. 3. Edward Way, March 31, 1800. 4. William Elliott Way, December 15, 1802. 5. Sarah Stewart, December 3, 1804.

W. E. W. Quarterman married (1st) Jane Ferguson February, 1823.

Son, born February 4, 1824.

W. E. W. Quarterman married (2d) Mary Dorsey January 31, 1829.

Children:—1. Ann Irene; married (1st) Rev. Moses Way, and (2d) Ezra Stacy. 2. Sarah Elizabeth.

W. E. W. Quarterman married (3d) Mrs. Lydia Baker in April, 1858.

John Stewart Quarterman married (2d) Margaret Stacy April 2, 1812, who died January 9, 1816.

John Stewart Quarterman married (3d) Susannah Myers February 19, 1817.

Children:—1. John Lawrence, born January 25, 1818. 2. Sarah Ann, July 9, 1821. 3. Susan Westbury, September 22, 1722; married John S. Norman. 4. LaFayette Stewart, December 25, 1827; married (1st) Rebecca McGowen, and (2d) Eliza Mann. 5. Richard.

John S. Quarterman died March 5, 1836.

Sarah Quarterman, daughter of William and Sarah, married John Stacy, (2d wife) November 23, 1797.

Children:—1. John William, born November 3, 1798. 2. James, Septem-

ber 1, 1801. 3. Eliza Quarterman, October 25, 1804. 4. Ezra, May 31, 1807. 5. Sarah Ann, June 20, 1810; died October 31, 1810. 6. Richard, December 29, 1811; died Jan. 10, 1812. 7. Robert, March 18, 1813; died October 24th. John Stacy died April 7, 1818. Mrs. Sarah Stacy died May 8, 1826.

John W. Stacy married Mary Bacon January 27, 1825.

Children:—1. Milton Elbert, born December 31, 1825. 2. Lavinia, January 27, 1828; died September 20, 1829. 3. James, (Rev.), June 2, 1830. 4. Mary Eliza, October 17, 1836. 5. Thomas Goulding, August 26, 1839. 6. Son, May 16, 1841. 7. Daughter, April 4, 1843.

John W. Stacy died July 23, 1871. Mrs. Mary Stacy died Nov. 23, 1857.

Elizabeth Quarterman, daughter of William and Sarah (Stewart) Quarterman, married William E. Way, May 10, 1798.

Children:—1. Son Quarterman, born January 25, 1799; married Sarah daughter of Thomas Mallard, by (1st wife.) 2. Daughter, Sarah, married John B. Mallard, (2d wife)

Milton Elbert Stacy, son of John W. and Mary Stacy, married (1st) Elizabeth Andrews December 31, 1846.

Children:—1. Ella, born 1848. 2. Howard, Jan. 6, 1850. 3. Juliet A. February 15, 1852; married C. R. Hodges March 17, 1873, and died March 27, 1877. 4. Weston, August 7, 1854. 5. Hawley Bacon, February 27, 1857. 6. Elbert Rush, March 27, 1861.

Mrs. Elizabeth Stacy died April 8, 1889.

Milton E. Stacy married (2d) Fannie McRae March 5, 1890, who died January 8, 1893.

Milton E. Stacy married (3d) Fannie M. Johnson April 9, 1894.

James Stacy, son of John W. and Mary Stacy married (1st) Jane E. Hawley April 18, 1855.

Children:—1. Eva, born March 20, 1857; died June 3, 1857. 2. James Hawley, June 6, 1858; died June 18, 1858.

Mrs. Jane E. Stacy died June 8, 1858.

James Stacy married (2d) Mary Jane McIver December 10, 1860, who died November 18, 1861.

James Stacy married (3d) Mrs. Emily Jones Kendrick October 9, 1867, who was the widow of Major Meredith Kendrick, who fell at Kennesaw.

Tallulah, daughter of Major Meredith and Emily J. Kendrick, born May 12, 1857; died May 19, 1859.

Mary Eliza Stacy, daughter of John W. and Mary Stacy, married Robert T. Quarterman March 15, 1855. He married (1st) Wilhelmina Middleton.

Robert T. Quarterman died March 24, 1885.

Thomas Goulding Stacy, son of John W. and Mary Stacy, married (1st) Caroline Palmer December 18, 1860.

Children:—1. Palmer Goulding. 2. Carlton Ingersoll. 3. Harry Sumner.

4. Herbert Dexter. 5. Addie Augusta. 6. Emmie Isadora.
Mrs. Caroline Stacy died June 1878.

Thomas Goulding Stacy married (2d) Maria Louisa Stacy Feb. 1, 1879.
Children :—1. Frank Lavender. 2. Ernest Hunter. 3. Thomas Sumner.
Thomas G. Stacy died January 13, 1893.

JEMIMA QUARTERMAN.

Jemima, daughter of John Quarterman, Sr., and second wife, Hannah Taylor, married John Way, Sr., son of Samuel Way, about 1775.

Son, John Way, born January 12, 1776.

John Way, Jr., married Rebecca Jones September 17, 1807.

Children :—1. William Elliot, born September 11, 1808; married Eliza Quarterman. 2. Son, July, 1810. 3. Adeline, February 2, 1817; married Edward Quarterman. 4. Robert Quarterman, (Rev.) December 20, 1819; married Susan Quarterman. 5. Murdoch Murphy, October 16, 1821. 6. Henry, August 31, 1823. 7. Nathaniel, May 5, 1825.

REMARK.

The above is but an imperfect list of the descendants of John Quarterman, Sr., but enough to show how wonderfully blest in the extent of his posterity. So in the number of prominent people descending from him, as appears from the following list I give, of those I now remember.

MINISTERS.

John Winn, Peter Winn, Thomas Sumner Winn, Thomas Clay Winn, Robert Quarterman, W. M. Quarterman, John Winn Quarterman, Joseph M. Quarterman, N. P. Quarterman, John Way Quarterman, C. A. Baker, B. L. Baker, R. Q. Baker, R. Q. Way, L. T. Way, James Stacy, Louis Le Conte, E. Q. Andrews, R. Q. Andrews, Hansford Andrews, Hartwell Andrews, Chalmers Fraser, Thomas Goulding Pond.—23.

FOREIGN MISSIONARIES.

J. W. Quarterman, R. Q. Way, Louis LeConte, H. Clay Winn, Mrs. Susan Way, Miss Harriet Louisa Winn, Miss Leila Way.—7.

PROFESSORS AND TEACHERS.

The celebrated LeConte brothers, John and Joseph, Louis

Jones, John B. Mallard, Walter LeConte Stevens, physicist, W. H. Baker, John Baker, S. B. Spencer.—8.

Besides a host of prominent men, in the walks of business and social life, and a large number of noted women too numerous to mention. What a wonderful record! I know of no other man upon whom such high honor has ever been bestowed.

THE BAKER FAMILY.

There were several of these, namely: William, the first deacon, and grandfather of Dr. Daniel Baker; Benjamin, the clerk; Richard, John Baker, Sr., and Major William and Col. John Baker.

WILLIAM BAKER, SR., FIRST DEACON.

William Baker, Sr., married (1st) Sarah (Osgood?).

Children:—1. William. 2. Rebecca. 3. Sarah.

Mrs. Sarah Baker died January 4, 1763.

William Baker, Sr., married (2d) Mrs. Rebecca Way, widow of Samuel Way, and who was Miss Lupton. No children.

William Baker, Sr., died March 15, 1767. His wife, Rebecca, died two days afterwards.

William Baker, Jr., second deacon, married (1st) Elizabeth Dunham March 27, 1771.

Children:—1. Elizabeth, born June 30, 1774. 2. Sarah, January 27, 1776. 3. Mary, January 31, 1778. 4. Sarah Osgood, September 21, 1779. 5. William, September 28, 1782. 6. Rebecca, January 25, 1785. 7. John Osgood, November 27, 1786. 8. Gideon, August 19, 1788. 9. Daniel, (Evangelist) August 27, 1791.

Mrs. Elizabeth Baker died February 16, 1792.

William Baker, Jr., married (2d) Mrs. Susannah (Dick) Hornsby, January 8, 1792.

Son, Thomas, born January 30, 1795.

Mrs. Susannah Baker died March 25, 1795.

William Baker, Jr., married (3d) Ann Stevens September, 17, 1795.

Son, (Rev.) Joseph Stevens, born September 20, 1797.

Rebecca, daughter of William Baker, Sr., and Sarah, married (1st) Samuel Jones August 15, 1763.

Children:—1. Rebecca, June 27, 1763. 2. Samuel, married Mary Way. 3. Mary, August 6, 1769. 4. Sarah, July 23, 1771.

Rebecca Jones, daughter of Samuel and Rebecca, married (1st) W. H. Cassels, who died April 20, 1789. Married (2d) Robert Iverson, father of Hon. Alfred Iverson, United States Senator, March 9, 1790.

Sarah Jones, daughter of Samuel and Rebecca, married Elias Cassels December 10, 1791.

Children:—1. William, born December 4, 1791; died 1792. 2. John, October 18, 1793; died 1795. 3. Elias, November 24, 1795. 4. William Henry, September 22, 1797. 5. Margaret Rebecca, February 2, 1800. 6. Susannah, May 13, 1802. 7. Benjamin Franklin, February 14, 1804. 8. (Rev.) Samuel Jones, February 24, 1806. 9. Thomas Q., January 11, 1808, grandfather of Rev. Chalmers Fraser. 10. (Rev.) John Baker, April 6, 1811.

Samuel Jones died February 5, 1771.

Mrs. Rebecca Jones married (2d) Edward Ball, of Virginia, Jan. 21, 1773.

Children:—1. Elizabeth. 2. William, born May 31, 1777. 3. John Osgood and Samson Edward, November, 1779.

Mrs. Rebecca Ball married (3d) Thomas Quarterman, in South Carolina, in 1779.

Children:—1. Susannah, January 20, 1784. 2. (Rev.) Robert, January 13, 1789. 3. Thomas, December 23, 1791.

William Baker, son of William, Jr., 2d deacon, and Elizabeth Baker, married and had a son, John Baker, minister, who died in 1834.

John Osgood Baker, son of William, Jr., 2d deacon, and Elizabeth, married Adeline Fabian December, 1823. Among the children, two sons were ministers, William Elliott and John Fabian. The latter married and had two sons who were ministers, William Steele and Adolph Elhart.

Daniel Baker, the celebrated evangelist, and brother of the above, married Elizabeth McRobert, March 28, 1816. Among the children were two ministers, Daniel Sumner and William Munford.

Dr. Daniel Baker died December 10, 1857.

BENJAMIN BAKER.

Benjamin Baker, son of Thomas, married (1st) Susannah Osgood, sister of Rev. John Osgood.

Children:—1. Sarah, married John Winn, Jr., August 17, 1767. 2. Elizabeth, married Samuel Stevens March 14, 1769. 3. Susannah, married Samuel Saltus May 16, 1768. 4. John "B.," married Harriet Way, daughter of Nathaniel and Sarah Way, January 5, 1778.

Mrs. Susannah Baker died December 3, 1752.

Benjamin Baker married (2d) Elizabeth Lax November 18, 1753.

Children:—1. William "B.," born September 14, 1754. 2. Rebecca, July 20, 1756. 3. Samuel, March 31, 1758. 4. Nathaniel, May 25, 1760. 5. Joseph, April 21, 1762. 6. Christopher, November 22, 1764. 7. Elijah, October 15,

1769; (clerk of County Court 26 years.) 8. Ann, September 29, 1772. 9. Benjamin, September 22, 1778.

Benjamin Baker died December 1, 1785. Mrs. Elizabeth Baker died July 11, 1799.

Elijah Baker, son of Benjamin and Elizabeth, married Mrs. Rebecca Norman, (nee Baker), daughter of Richard and Elizabeth (Andrew) Baker, April 13, 1797.

Son, William Quarterman Baker, born December 11, 1800; married (1st) Anna Lydia Mallard in 1821.

Children:—1. William Elijah, born September 29, 1822. 2. Caroline Amanda, January 4, 1824. 3. Rebecca Ann, September 24, 1825. 4. Lydia Matilda, January 11, 1827. 5. Macon, June 27, 1828. 6. John Elijah, March 23, 1833. 7. William Henry, September 1, 1834. 8. Sarah. 9. Mary. 10. (Rev.) Robert Q., January 18, 1838. 11. (Rev.) C. Augustus, October 29, 1839. 12. (Rev.) Benjamin L., January 8, 1843. 13. Kossuth.

William Quarterman Baker married (2d) Sarah Varnedoe.

RICHARD BAKER.

Richard Baker married (1st) Elizabeth (Sumner?), who died September 12, 1754.

Richard Baker married (2d) Elizabeth Andrew, sister of Benjamin and James Andrew, April 28, 1755.

Children:—1. Elizabeth, born April 28, 1756. 2. Lydia, January 1, 1758; married Joseph McGowen. 3. Mary, July 16, 1759; married Edward Way. 4. Richard, December 28, 1761. 5. William "R." May 27, 1764; married Mary Norman. 6. Anna, November 4, 1766; married Thomas Sumner (2d wife.) 7. Sarah, April 18, 1769. 8. Rebecca, March 11, 1772; married (1st) William Norman, afterwards Elijah Baker.

Richard Baker died April 10, 1775.

Mrs. Elizabeth Baker married (2d) Parmenas Way, Sr., November 12, 1776.

WILLIAM BAKER.

William Baker, no doubt the "Major Baker," of Revolutionary fame, married Mary (Jeans?)

Children:—1. Ann, born September 5, 1759. 2. William Jeans, 1763.

Mrs. Mary Baker died July 17, 1767.

William Baker married (2d) Hannah McCartey April 30, 1772.

Children:—1. Elizabeth, born May 7, 1773. 2. Susannah, November 13, 1774. 3. Ann, 1776. 4. Charles, May 24, 1778.

William Jeans Baker, son of William, married (1st) Mary Wells 1782.

Children:—1. Hepeworth Carter, born 1786. 2. Charlotte, 1790.
Mrs. Mary Baker died March 24, 1795.

William Jeans Baker married (2d) Elizabeth Way June 14, 1796.

Children:—1. William W¹., born July 26, 1797. 2. Artemas, 1800. 3. Samuel, March 9, 1803. 4. Eliza, April, 1805. 5. Edward, about 1809. 6. (Rev.) John W., January 24, 1811. 7. (Rev.) Richard M., April 30, 1813.

COL. JOHN BAKER.

Col. John Baker came from Carolina, and doubtless was related to Richard and William, but how, I am unable to say. The Record speaks of John Baker, Sr., and wife, Sarah, who joined the church in 1763. If this be Col. Baker, then he was married twice, for he afterwards, in 1784, married Mrs. Mary Lapina, who afterwards married Dr. McWhir. Col. John Baker died June 9, 1792.

THE WAY FAMILY.

There were several of these. The church book literally teems with them. Among the original settlers were Samuel, Parmenas, Edward, Nathaniel, Moses, and Andrew. Indeed, so many and so intermarried were they, that at this late day it would be well nigh impossible to trace out the different relationships. The case is very aptly put in the following couplet of names, formed, it is said, by Dr. W. P. McConnell in 1843, a year generally known as one of exceeding scarcity and hardness, which I give both as a specimen of Liberty county wit, as well as illustration of the point. Said he:

"We have Hams and Dun-hams, Bacons and Greens,
Manns and Quartermans, *Plenty of Ways*, but no Means."

The Way family is just as old as numerous. Together with the Sumner's, it is the only one that can be traced directly back to England through the Massachusetts colony.

Henry Way came over from Bristol, England, with Roger Williams, February 8, 1631, and settled in Dorchester, and died in 1667, aged eighty-four years. His wife, Elizabeth, died April 23, 1665, aged eighty-four years. They had three

1. NOTE.—*William W. Baker*, for many years a Senator from Liberty county and Commander of the Liberty Troop, was killed by his horse a few miles from Milledgeville on his way home after the adjournment of the Legislature. His remains were taken back to Milledgeville and interred, and the Legislature erected a monument over his grave. He was unmarried.

sons born in England: George, Richard and Aaron, who removed with their father. George never left Dorchester, and still has a large number of descendants living in and around Boston. The Carolina and Liberty county Ways descended chiefly from Richard and Aaron, and especially of the latter, of whom we know most.

William Sumner and his wife, Mary, came over from Burcester, Oxford county, England, as early as 1637. Among the children born in Dorchester were Increase and Joanna Sumner. Joanna married a Way, who was Aaron, as believed.

In Daniel Axtell's day book, used on the Ashley, we meet with the names of Aaron Way, Sr., Aaron, Jr., Moses, William, Sr., and William, Jr. And in the probate court in Charleston we have the will of Moses and William Way. From it all we would make the following genealogical descent:

Aaron Way, Sr., married Joanna Sumner.

Children:—Aaron, William, Moses and Samuel.

From William and Perces, his wife, were born William, Jr., and Henry, and daughters Perces, who married a Sumner, and Waitstill, who married an Osgood.

To Moses, who died in Carolina in 1737, and wife, Sarah, were born Parmenas, Stephen, Joseph, Parthena and Sarah.

To Parmenas, among other children, Moses, who was unmarried at the time of the removal to Georgia.

As Moses was an officer in the state troops in the old war, and my own immediate ancestor, I give some of his descendants:

MOSES WAY.

Moses Way married (1st) Lydia Mitchell February 9, 1756.

Children:—1. Lydia, born November 23, 1756. 2. John, May 3, 1759. 3. William, 1762.

Mrs. Lydia Way died in 1765.

Peter Sallens married Lydia, daughter of Moses Way, July 14, 1774. Daughter, Sarah, born. Peter Sallens died October 28, 1775.

John Foster married Mrs. Lydia Sallens. Daughter, Mary, born.

Jonathan Bacon married (1st) Mary Foster, November 15, 1798.

Children:—1. Mary Rebecca, born September 16, 1799. 2. Sarah, 1801. 3. Lydia Way, Nov. 1, 1802. 4. Elizabeth, September 15, 1805; married

(1st) Moses W. Way, and (2d) S. S. Moody. 5. Mary, October 26, 1807; married John W. Stacy.

Jonathan Bacon married (2d) Elizabeth H. Phelps April 28, 1814.

Daughter, Eliza Amarantha, born September 11, 1816.

Mrs. Elizabeth Bacon died October 21, 1816.

Jonathan Bacon married (3d) Mrs. Mary Osgood, nee Winn, (who first married John Osgood, Jr.,) January 8, 1818.

John Way, son of Moses, Sr., and Lydia Mitchell, married Sarah Goulding February 15, 1790.

Children :—1. John, born October 6, 1790. 2. Thomas Graves, January 7, 1793. 3. Moses William, December 6, 1794.

Moses William Way married (1st) Sarah Ann Bacon. Son born, Edmond Bacon.

Moses William Way married (2d) Elizabeth Bacon.

Children :—1. Addison. 2. Moses (Rev.). 3. Cornelia. 4. Joseph Bacon (physician).

Moses Way, Sr., married (2d) Ann Winn March 12, 1766.

Children :—1. Mary, born in 1767. 2. Susannah, 1769, (Mrs. White). 3. Patty, 1772. 4. Moses, 1776; married Mrs. Susannah Dowse April 3, 1800. 5. Rebecca Thompson, 1786, (Mrs. Shearer).

Mary, daughter of Moses Way, Sr., and (2d) wife, Anna Winn, married Samuel Jones, Jr., March 22, 1787.

Children :—1. Rebecca, born February 12, 1792. 2. Ann, March 23, 1794; married Nathaniel Varnedoe. 3. Samuel, July, 1796. 4. Thomas, 1800. 5. William, 1802; married Mary Jane Roberts. 6. Son, April 1805. 7. Moses L., April 29, 1810; married Saccharissa Axson, grandparents of Rev. John Lake.

Moses Way, Sr., died in 1786. Mrs. Ann Way died February 11, 1690.

THE NORMAN FAMILY.

William Norman I., removed from Carolina March 22, 1771. He married Mary Boyd, of Charleston.

Children :—1. William, born September 26, 1772. 2. Mary, married William Baker "R." April 21, 1785. 3. Renchie, 1775; married Thomas Quarterman March 29, 1787.

Mary Baker, daughter of William Baker "R" and Mary, married Peter Farley Winn February 3, 1807, and died February 3, 1819.

William Baker "R" died April 21, 1785.

Mrs. Mary Baker married (2d) John Roberts. July 28, 1791, and died October 1, 1804.

Mrs. Mary Boyd Norman married (2d) Lazarus Mallard, Sept. 4, 1775.

Children :—1. Thomas, born April 13, 1788. 2. John.

William Norman II., married Rebecca Baker, daughter of Richard Baker, June 25, 1792.

William Norman II. died January 16, 1796. Mrs. Rebecca Norman died April 21, 1797.

William Norman III., son of the above, was born January 25, 1794, and married Sarah Sanford, of Bryan county, Ga., November 17, 1818, and died April 6, 1827.

William Sanford Norman, son of William III., married Susan Lorena Stacy January 23, 1845. There was a large family of children, among them Hon. Newton J. Norman.

THE OSGOOD FAMILY.

I regret that I am not able to speak with absolute certainty concerning the early history of this family. From the best lights before me, I give the following line of descent:

Aaron Way, Sr., son of Henry Way, who came over from England, married Joanna Sumner.

Children:—1. Aaron, Jr. 2. William. 3. Moses. 4. Joanna. 5. Mary. Joanna married Job Chamberlin. William married Perces ——

Children of William Sr., and Perces Way:—William, Jr., Henry, and two daughters. Perces and Waitstill.

Perces married (1st) a Henchman, and (2d) a Sumner.

Waitstill married Thomas Osgood.

Children:—Thomas, Josiah, and probably a daughter, who married Samuel Way.

Thomas Osgood married ——

Children:—(Rev.) John, Susannah, who married Benjamin Baker, and probably Joana, who married John Lupton, and Sarah, who married William Baker, Sr., first deacon.

Rev. John Osgood married twice, and had two children,—Sarah, who married John Quarterman, Jr., and Mary, who married Joseph Way. His first wife was Hannah ——and his second was Mary Andrew, sister of Judge Benjamin Andrew.

The Andrew family was quite large, as follows: Benjamin, James, the father of John and grandfather of Bishop James Osgood Andrew, Joseph, and Lydia, who married first, Saunders and second, John Winn, Sr., Hannah, who married first, George Godfrey and second, Rev. John Alexander, Elizabeth, second wife of Richard Baker, and Mary, (2d) wife of Rev. John Osgood.

Josiah Osgood I. brother of Thomas, married Mary (Bacon?).

Children:—1. Josiah. 2. Solomon. 3. Phoebe. 4. Deborah. 5. Mary. 6. Elizabeth.

Josiah Osgood I. died in 1738.

Josiah Osgood II., son of Josiah and Mary, married Barbara (Hauskins?) *nee* Lupton.

Children:—1. Josiah. 2. John. 3. Thomas. 4. Sarah, who married Paul Fulton, August 9, 1768, the great grandfather of Rev. Dr. T. D. Wither-
spoon and Chancellor R. B. Fulton, of Mississippi. 5. Mary, who married James McCullough, February 20, 1775. 6. Elizabeth, married Jonathan Scarth, March 18, 1773.

Josiah Osgood II. died June 16, 1772.

Josiah Osgood III., son of Josiah and Barbara, married Margaret Fulton in 1768.

Children:—Josiah, born January 12, 1773, and Margaret, born 1781.

Mrs. Margaret Osgood died January 31, 1800. Josiah Osgood III. died February 8, 1801.

Josiah Osgood IV., son of Josiah and Margaret, married (1st) Mary Fleming, July 24, 1794.

Daughter, Mary Fleming, born September 24, 1795.

Mrs. Mary Osgood died 1795.

Josiah Osgood IV. married (2d) Ann Osgood, August 1, 1796. Two children, Mary and a son.

Josiah Osgood IV. died April 12, 1803. Mrs. Ann Osgood died 1806.

John Osgood, son of Josiah II. and Barbara, married (1st) Esther Scarth, 1773.

Children:—1. Ann. 2. John. 3. Mary. 4. Sarah. 5. Esther.

Mrs. Esther Osgood died 1786.

John Osgood married (2d) Rebecca Baker, June 7, 1798.⁷ Two children, Rebecca and William.

Mrs. Rebecca Osgood died November 18, 1797.⁷

John Osgood, Sr., died March 21, 1807.

John Osgood, Jr., son of John and Esther, married Mary Winn February 9, 1802. John Osgood, Jr., died April 20, 1816.

Mrs. Mary Osgood married Jonathan Bacon January 8, 1818.

THE MCINTOSH FAMILY.

This family was eminently a large and military one, many of them being intimately connected with the Midway people. I give a few of the more prominent members.

John McIntosh Mohr, (or Mhor, as the Highlanders write it, meaning *great*), was leader of the clan that came over with Oglethorpe from Scotland in

1736. He was taken prisoner by the Spaniards in 1740, and sent to Spain where he remained two years in prison. His wife was Margery Fraser.

FIRST GENERATION.

Children of John Mohr and Margery McIntosh:—1. William, married Mary McKay. 2. John. 3. Lachlan, the General. 4. George, married daughter of Patrick Houston. 5. Ann, married Robert Baillie, whose granddaughter was the wife of Judge Iverson L. Harris. 6. Barbara.

SECOND GENERATION.

Children of William and Mary McIntosh:—1. Col. John McIntosh,* of Sunbury fame. 2. Lachlan (Major). 3. Margery, married James Spalding. 4. Hester, married Alexander Baillie.

THIRD GENERATION.

Col. John McIntosh married Sarah Swinton, of South Carolina, and had a son, Major William Jackson McIntosh, who married Maria Hillary, and who was the father of Dr. William H. McIntosh, Baptist minister. Col. John McIntosh also had a son, Col. James Simmons McIntosh, who fell mortally wounded in the Mexican war.

Major Lachlan McIntosh, son of Col. William and Mary, was the father of Commodore James McKay McIntosh, and also the father of Miss Maria McIntosh, the authoress, and also of Mrs. Ann Ward, the mother of Hon. John E. Ward.

Hester McIntosh, daughter of William and Mary, married Alexander Baillie. Their only daughter and child, Margery, married John Kell, Jr., son of John Keil, Sr., "planter," and was the mother of Captain John Kell, Adjutant General of the State of Georgia.

FOURTH GENERATION.

Col. James Simmon McIntosh, who fell in Mexico, had two sons, John Baillie McIntosh and James McQueen McIntosh, the former a Federal and the latter a Confederate General. General John Baillie McIntosh lost a leg at the battle of Gettysburg, and General James McQueen McIntosh was killed at Pea Ridge, Arkansas. After his death, his brother sent for his widow and child and had them carried through the lines and kindly cared for them till the close of the war.

There are many other families of whom I would love to give sketches, but both want of time and lack of suitable material within reach would alike debar me from undertaking anything further in this line. Nor yet are the ones given as full as I would like to make them.

* After the close of the Revolutionary war, Col. McIntosh removed to Florida, and was arrested by the Spaniards upon suspicion and sent to Havanna, where he was confined as prisoner for one year in Moro Castle.

SOME GENERAL STATEMENTS.

Michael Bacon, of South Carolina, had a son, Thomas, doubtless the father of Samuel and Joseph, who were brothers, and from whom the Bacons descended. Rebecca Bacon, who married Thomas Quarterman, Sr., was the daughter of Joseph. Michael Bacon was brother-in-law, both to William Way, Jr., and Josiah Osgood I. It was Josiah Osgood II. who removed to Liberty county. Michael Bacon died in 1745.

Benjamin Baker, the son of Thomas, married (1st) Susannah Osgood, sister of Rev. John Osgood. Sarah, the first wife of William Baker, Sr., (first deacon) must also have been a sister of Rev. John Osgood, as he speaks in his will about "Sarah and Elizabeth," daughters of Benjamin Baker, as "his neices," i. e., through his wife. So Joanna, wife of John Lupton, must have been another sister, as said Lupton leaves a large share of his estate to his "beloved Susanna, daughter of Benjamin Baker."

Samuel Way, early settler, married Rebecca Lupton. After his death she became the second wife of William Baker, Sr., (1st deacon).

Nathaniel Way married Sarah Dunham, who, after his death, married John Stacy, Sr.

Lydia Saunders was a widow, her maiden name being Andrew. She first married Saunders, and afterwards John Winn, Sr.

William Graves, Moses Way, Thomas Peacock, and John Quarterman, Jr., were unmarried at the time of their removal.

There were two Quartermans who died in Carolina, Robert and Thomas, the latter having a son, William, and who, in all probability, were brothers of John Quarterman, Sr. Rebecca Quarterman, of whom William Baker, Sr., was guardian, and who afterwards married William Graves, was doubtless the daughter of one of these.

Having omitted to do so in the proper place, I would here make honorable mention of Major John Minton, who was

the only man that went from Liberty county to aid Texas in her struggles with Mexico. People at the time said he "lacked sense," but behold Texas to-day with her three millions of inhabitants! This same old hero when seventy years old, fought all day in the Confederate ranks at the first battle of Manassas.

It is also worthy of special mention that the great state of New York has to day as its chief executive one of the regular descendants of the Midway people, in the person and character of Hon. Theodore Roosevelt, who is the great-grandson of Gen. Daniel Stewart, the writer being also his great grand nephew.

General Daniel Stewart, the brother of Sarah, the writer's great-grandmother, married Susannah Oswald, (all members of Midway church). Martha Stewart, their daughter, married (1st) United States Senator John Elliott, and (2d) James S. Bullock. Martha Bullock, their daughter, married Theodore Roosevelt, and the Hon. Theodore Roosevelt, their son, is now the Governor of New York.

With the bare mention of this remarkable fact as a befitting close to these sketches and this volume, the writer here bids his readers an affectionate adieu!