

HISTORY
OF THE
PRESBYTERIAN CHURCH

IN
SOUTH CAROLINA,

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PREPARED BY ORDER OF THE SYNOD OF SOUTH CAROLINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

minister could not be investigated with the same convenience.

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

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

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

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

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

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

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

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

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

The flag first hoisted on it bore the inscription "Mariner's Church," but the word "Bethel," was afterwards its legend. The pulpit was supplied by the different pastors of the city until February 12th, 1823, when Rev. Joseph Brown was settled in the pastorate. In 1822 the Bethel Union was formed to hold prayers on board vessels in port, or in the boarding houses where seamen resort and to provide for them such orderly houses as they ought to occupy as their homes while on shore. This Society was eventually merged in "The Port Society," which obtained its charter of incorporation in 1823. In 1826 the Ladies' Seaman's Friend Society was formed in conjunction with the Bethel Union, to provide a temperance boarding house for seamen.

THE YOUNG MEN'S MISSIONARY SOCIETY of South Carolina appears to have been a Union Society, in which, however, the Presbyterian element largely predominated. We have not been able to lay our hands on its successive reports. It appears to have been organized January 27, 1820, Edward Palmer, then resident in Charleston, being President of the same. In 1821 Thos. Fleming, and in 1822 Thos. Napier, was President. An efficient missionary that year was Daniel B. Johnson a graduate of the College of New Jersey, and of Princeton Seminary, and who labored for two years in South Carolina. In 1822 he visited Chester, Purity, Yorkville, Beersheba, King's Creek, Long Creek, Olney, Beckhamville, Beaver Creek, Sumterville, Concord, Providence and Unity, in North Carolina, and Salem (B. R.). Rev. Joseph Brown was their first missionary. He had been selected for this service by Rev. Dr. Porter, of Andover. He was called to the service of this Society on the 3d of December, 1820. He performed a brief preliminary labor in Beaufort and its vicinity, and Stony Creek. He received his instructions to labor in Newberry and Edgefield Districts, and at Beech Island, January 3, 1821. He reports four churches at Beaufort—two for Baptists, one for Episcopalians, and one for Presbyterians. At Stony Creek, about fifteen communicants and a fund of \$8,000. In Edgefield District, twenty-one Baptist churches and six preachers, twelve Methodist houses of worship, one local preacher and two circuit riders. He speaks of Red Bank and the Blocker settlement, and of the academies at those places. Mr. Brown served the Society six months in the following year, three of which were under the direction

of the Missionary Society of Walterboro'. He had been licensed by the Andover Association, and was ordained by the Congregational Association of South Carolina on the 3d of January, 1821.

There were various others who came into the bounds of the Synod of South Carolina and Georgia, and served as missionaries temporarily or became permanently settled within its bounds. Some were called by our local societies or sent by the Home Missionary Society, at New York, and remained with us.

Where the Synod of South Carolina was constituted, it felt more deeply than ever the responsibility that rested upon it in reference to the regions beyond, and none more deeply felt it than the Presbytery of South Carolina. Rev. T. C. Stuart was one of the missionaries it sent out to Alabama in 1819. Others followed, of different Presbyteries, who *settled down* in that State, and were set off from their several Presbyteries and ordered to constitute as a Presbytery at Cahawba on the first Thursday in March, 1821, and "The Presbytery of Alabama" was thus constituted, in obedience to this order of the Synod of South Carolina and Georgia. A deep sympathy, too, for the Indian tribes in what was construed to be the territorial limits of the Synod, and a desire for their salvation was one of the chief motives for forming the Domestic and Foreign Missionary Society of the Synod, and in the spring of 1820 the Board of Managers appointed the Rev. Daniel Humphreys and the Rev. Thomas C. Stuart to visit the Creek Nation and the Chickasaws, to obtain the requisite information and make the necessary arrangements for missions among *them*.

They first made their way to the Creek Nation to lay the object of the Synod before them. They were obliged to communicate with their large Council through an interpreter. The Council expressed a desire to have schools among them and to have their children taught. But they expressed, also, fear that there was something behind which they did not understand. It might be to obtain a foothold and thus make efforts to get possession of their lands. They rejected the offer, and assigned this as the reason. These brethren then pursued their way to the Chickasaws, in Mississippi, preaching in the various settlements as they went to large and attentive congregations, till they reached the Chickasaws,

whose country extended from the Tombigbee on the east to the Mississippi on the west, a distance of one hundred miles, and from Tennessee on the north to the Choctaw line on the south, which is about the same distance. They found them a friendly and hospitable people, open in their manners and free from timidity in the presence of whites. They held a council with them on the 22d of June. They acceded at once to the proposal of the commission, and granted everything they desired, yet required of them an obligation in writing that they should not seize upon their land and make it private property. This obligation was drawn up in form, consisting of several articles, and signed by the king and representatives of the Chickasaws, and by our commissioners, David Humphreys and Thomas C. Stuart, June 22d, 1820.

We find the following statement in respect to the subsequent history of this mission.

"The mission among the Chickasaw Indians was commenced by the Synod of South Carolina and Georgia in 1821. The number of the tribe was six or seven thousand. On the 17th of December, 1827, the mission was transferred to the American Board. The principal reasons for this measure were, that the establishment among the Chickasaws might be more closely united with similar establishments among the Cherokees and Choctaws, that the Board could supply the wants of the missionaries with certainty and regularity, and at much less expense than the Synod, &c. The number of stations at the time of the transfer was four:

MONROE, near the thirty-fourth parallel of latitude, about forty-five miles northwest of Mayhew, and twenty-five west of Cotton Gin Port, on the Tombigbee. Rev. Thomas C. Stuart, missionary and superintendent of the mission; Mrs. Stuart, Mr. Samuel C. Pearson, farmer, Mrs. Pearson. The number of schools were four, and of scholars, eighty-one. The farm consisted of nearly one hundred acres, brought under cultivation. The property was valued at \$3,870. The church was formed in June, 1823, and then consisted only of members of the mission family and one colored woman. The next year four were added; in 1825, five; in 1826, six; in 1827, twenty-six; in 1828, about seventeen—making fifty-nine in all. Of these, only eight were native Chickasaws.

TOKSISH.—This station is about two miles from Monroe, and was formed in 1825. Mr. James Holmes, licensed

preacher, Mrs. Holmes, Miss Emeline H. Richland, teacher; scholars, fifteen. The religious concerns of this station are closely connected with that at Monroe, there being but one church.

MARTYN, situated about sixty miles northwest of Monroe, and forty southeast of Memphis, on the Mississippi. Rev. William C. Blair; missionary, Mrs. Blair. By a treaty formed with the Government of the United States some years since, it was stipulated that \$4,500 should be paid by the United States for establishing two schools, and \$2,500 annually for the support of them. Of this latter sum, three-sevenths were given to the school at Martyn, and four-sevenths to that of Caney Creek. The school at Martyn consisted of four or five pupils.

CANEY CREEK is about ninety miles east of Martyn, three miles south of the Tennessee River, and eight miles southwest of Tuscumbia. Rev. Hugh Wilson, missionary, Mrs. Wilson, Miss Prudence Wilson."—*Origin and History of Missions.*

We learn from the Society's report of January, 1823, that the station established by Mr. Stuart was called Munroe, in honor of the then Chief Magistrate of the United States; that in the month of April, 1822, Mr. Stuart was joined by Messrs. Hamilton V. Turner and James Wilson, the former a mechanic, and the latter a farmer and teacher, with their wives; that in the month of October, Rev. Hugh Wilson, with his wife and sister, left North Carolina to join them, and on the 15th of December the Rev. Wm. C. Blair left Columbia for the same place. The buildings erected were four dwelling-houses, at \$175 each, \$700; dining-room and kitchen, \$450; horse mill, \$650; school-house, \$231; five cabins for children, \$250; lumber-house and smoke-house, \$80; stable, smith's shop and corn crib, \$100. In all, \$2,461.

This Society also conducted Domestic Missions. The Rev. Benj. D. Dupree was employed by this Society previous to January, 1822, for several months, chiefly in Pendleton District; Rev. Horace Belknap, at Beaver Creek; Rev. Francis McFarland, in McIntosh County and Burke County, Ga., and Rev. Orson Douglas, in Jackson County, Ga.

At the second session of the Presbytery of South Alabama, November 9, 1821, it was