

HISTORY
OF THE
PRESBYTERIAN CHURCH
IN
SOUTH CAROLINA.

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Fairfield Genealogy Room

Mills tells us, in his statistics, what had escaped our recollection while writing what precedes, that there was a Presbyterian house of worship in Camden before the Revolution. It is the oldest inland town in the State, and may have had the occasional services of ministers of our church.

We find Presbyterian neighborhoods in Fairfield district, not before known on presbyterial records, petitioning for supplies. Crooked Run is first mentioned September, 1793. "There was," says Mrs. Camak, now (in 1850), seventy-seven years old, "an old school-house, on Crooked run, in which Mr. McCaule preached. A house of worship was afterwards erected, which was a log-house and was eight miles eastward of the present site." This is recognized as a church and congregation in 1800, under the name of HOREB, called also Rosborough's church, after the name of its first pastor. In October, 1799, a society on Cedar creek petitions for supplies, and prays that it may be known on the minutes of presbytery by the name of AIMWELL. In April, 1796, a people near the head of Wateree and Little river, petition to be taken under the care of presbytery, and to be known by the name of CONCORD, and to have some portion of Mr. Rosborough's labors. We have seen, too, that the Mount Sion (now called Zion), congregation, in Winnsboro', was incorporated by the legislature in 1787. In 1794 Winnsboro' asks for supplies, and Mr. Yongue is appointed. In October, 1798, Mr. Yongue is appointed to supply two Sabbaths at Sion church, and "examine." A supplication from Winnsboro', praying to be noticed on the minutes by the name of Sion church, and to receive supplies, was read before presbytery, and the prayer granted, October, 1799. No house of worship was as yet erected by this congregation, but its religious services were probably held at the Mount Zion College. This institution was yielding noble fruits to the church during this period, and fulfilling the fondest wishes of its founders. William C. Davis and Robert McCulloch had been received under the care of presbytery in October, 1786, fresh from the walls of the college; James White Stephenson in April, 1787; Humphray Hunter and James Wallis in March, 1788; Samuel W. Yongue, Joseph Howe, and David E. Dunlap were received in April, 1791; Robert B. Walker, William Montgomery, and John Foster in September of the same year; William G. Rosborough in April, 1793; John Couser in September, 1794. These gentlemen were in due course licensed to preach the

gospel, ordained to the whole ministry, and installed over the various churches to which they were called.

In September, 1792, Rev. Thomas H. McCaule was released from his charge at Jackson's Creek and Mount Olivet, and these churches appear on the records of presbytery for some time as vacant. JACKSON'S CREEK, OR LEBANON, was supplied as a vacant church by Mr. McCaule, Gilleland, and others. In April, 1795, it called Mr. Samuel W. Yongue as its pastor, and a meeting of presbytery was appointed to be held on the 13th of January, 1796, for his ordination. This meeting failing, the ordination of Mr. Yongue took place, as we have seen, at Salem, B. R., in connection with that of Mr. Foster, on the 4th of February in that year. MOUNT OLIVET was united with Jackson's Creek in the pastorate of Mr. Yongue. Mr. McCaule, their former minister, received calls from his old charge, Centre congregation, Iredell county, North Carolina, and also from Savannah, neither of which was accepted. He was appointed, however, to preach at Sapelo, Maine, and at Savannah. He died previous to October, 1796.—(Minutes, p. 92.)

CONCORD CHURCH, in the upper part of Fairfield, is situated on the main road leading from Winnsboro' to Chesterville, and is nearly equi-distant from the two places. Its site is an eligible one, standing directly on the dividing ridge between the waters of the Catawba and the Broad rivers. Concord was organized by the Rev. Robert B. Walker, and was taken under the care of presbytery in April, 1796. "A people, near the head of Wateree and Little river, petitioned to be taken under our care—to be known by the name of Concord church, and to have some part of Mr. Rosborough's labors till our next."—(Minutes, p. 87.) Prior to this date, the congregation had been accustomed to assemble at a "stand" or house of worship, some five or six miles southeast of the present site of the church, on the plantation belonging now to Edward B. Mobley, on the waters of Wateree creek. There were then no organization and no regular supplies. The congregation was occasionally and chiefly ministered to by Rev. Messrs. A. Morrison and Robert McClintock, ministers from Ireland, from the year 1790 to 1793. Mr. McClintock was the minister in charge, as appears from his own register of his preaching, which was regularly kept. He seems to have preached at Concord from November, 1785, to April, 1796, if not later. One of his sermons is marked as delivered there, October 26,

1797; the same was also preached at his other stations, Indian Creek and Rocky Spring, in the same year, at Jackson's Creek, 1785, and at Rocky Spring in 1786. Hugh Morrison exchanged with Mr. McClintock at Concord, July 3d, 1791, and July 1, 1792. In 1791, Mr. Morrison was preaching at Little River, his engagement there being for a year.—(Letter to McClintock of April 25, 1791.) It may be in relation to Concord that Morrison says in this letter, "There is the prospect of a promising congregation on the Wateree; it is the intention of most of the people to have two houses. I think we shall soon triumph over all our enemies; and the prejudices of the people seem daily to diminish." These ministers were regarded as favoring the principles of those who were known as "New Lights." From 1793, they were supplied occasionally by Mr. Rosborough, Mr. McCulloch, Mr. Dunlap, Mr. Walker, Mr. Couser, McGilleland, and J. B. Davies; and after they were organized, once in a month, for one year, by the Rev. Robert W. Walker, pastor of the church of Bethesda, in York.

The first bench of elders consisted of James Aster, James Caldwell, James Hindman, and Abraham Miller. During the year, Mr. Walker ordained as elders John Sterling, James Robinson, and James McKeown. From this year they were vacant, except occasional supplies from the ministers of South Carolina presbytery, until September, 1800, when they called the Rev. William Rosborough to take the pastoral charge of this church, in connection with Horeb church in the same district.

To the east of Fairfield, in the northern part of Kershaw district, and on its border, there were the three churches of BEAVER CREEK, HANGING ROCK, and MILLER'S. The pastoral relation of Robert McCulloch to the two first of these churches appears to have terminated before September, 1793, for at that time Rev. John Brown was appointed to supply them. They were supplied in 1794 by Mr. Stephenson, and in 1795 by Mr. Brown; in 1796 by Messrs. Brown, Yongue, and Couser; in 1797 by Messrs. McCulloch, J. B. Davies and Yongue; the appointments being made sometimes for each church separately, and sometimes for the two in connection. In March, 1798, Miller's church is mentioned in connection with them, and the three petition together for the services of Mr. Rosborough as a supply. During the same year, Messrs. McCulloch and Foster are appointed to supply Beaver Creek and Hanging Rock, and J. B. Davies and John Couser

to preach at Miller's. Miller's church appears on the records of the first presbytery of South Carolina, after the division of the presbytery in existence at this time, and seems to have flourished for some years. The "First Presbytery" held its sessions there, in March, 1805. When Mr. McCulloch took his seat as a member of presbytery, in 1789, the elder J. Miller also took his seat as representative of one of the churches which had called him. The Millers resided on Hanging Rock Creek, some five or six miles eastward of the church of Beaver Creek. Both Hanging Rock and Miller's church were absorbed eventually by the church of Beaver Creek.

In April, 1790, a congregation in Edgefield county petitioned presbytery for supplies, but where it was situated is not said, nor is it again mentioned in this century on the records of presbytery.

CATHOLIC CHURCH on Rocky Creek, in Chester district, enjoyed, at the commencement of this period, the frequent labors of Rev. John Simpson, pastor of Fishing Creek, who administered the sacraments to them, especially that of baptism. In 1793 they applied to presbytery, and Messrs. McCaule, McCulloch, Yongue, and Montgomery, were appointed to visit them. In April, 1794, calls were presented from Catholic and from Purity (which had also applied to presbytery as a vacancy), for the pastoral services of Rev. Robert McCulloch, who had been for some time settled at Beaver Creek. These calls were accepted, and he was regularly inducted into the pastoral charge of the two congregations.* The session was at this time increased in number by

* "Mr. McCulloch's residence was on the Rocky Mount road, near four miles from Catholic, and about eight miles from Purity church. He was of Scotch-Irish parentage. He was born in Mecklenburg county, North Carolina, on the 20th of March, 1760, in the bounds of which of the seven churches then in Mecklenburg is uncertain, but it is rather supposed in the bounds of Sugar Creek, as there were three brothers, Robert, Thomas, and James, all educated at Liberty Hall, North Carolina. After the close of the Revolutionary war, he taught a classical school in the bounds of Bethel congregation, York district, South Carolina.

"The writer hereof remembers to have heard the Rev. Robert Cunningham, of Kentucky, while on a visit at the house of Rev. James Wallis, in the year 1814, make the remark, to wit: 'That he had often thought of the log school-house in which Mr. McCulloch taught, the country impoverished by the war, and everything in appearance unpromising, yet he could hardly recall a single individual scholar but who had succeeded well—many of them were now distinguished,' viz.: Andrew Jackson, then a general in the American army, William Smith, a distinguished lawyer in Yorkville, Rev. W. C. Davis, Rev. J. W. Stephenson, and his humble self, Robert Cunningham, and several others,

drawn up in 1799, after the Hopewell presbytery was detached.

The annual report to the synod of the Carolinas, October, 1791:—

“The presbytery of South Carolina consists of the following members, viz. :—

Rev. Joseph Alexander,	Bullock's Creek,
“ James Edmonds,	
“ John Simpson,	
“ Thomas Reese,	Salem, (B. R.)
“ Thomas H. McCaule,	Lebanon, (late Jackson's Creek.)
“ James Templeton,	
“ Francis Cummins,	Rocky River and Hopewell, (late Lower Long Cane.)
“ Robert Hall,	Upper Long Cane and Greenville, (late Saluda.)
“ John Newton,	Beth-Salem.
“ William C. Davis,	Nazareth and Milford.
“ Robert McCulloch,	Beaver Creek and Hanging Rock.
“ John Springer,	Smyrna, Washington, and Providence.
“ James W. Stephenson,	Williamsburg and Indian-town.

Licentiates.

Mr. Humphrey Hunter, Mr. Robert Cunningham.

Candidates.

George McWhorter,	Samuel W. Yongue,
Joseph Howe,	William Williamson,
David E. Dunlap,	Robert Wilson,
Robert B. Walker,	William Montgomery.
John Foster,	

Vacancies in South Carolina, able to support a pastor.

Catholic and Purity,	Good Hope and Roberts,
Fairforest and Lower Union,	Hopewell and Aimwell,
Bethel,	Bethesda,
Duncan's Creek,	Waxhaw.
Fishing Creek,	

Vacant Societies in South Carolina, unable to support a pastor.

Hopewell, on Seneca,	Rocky Neck,
Ebenezer, Indian lands,	Beaver Dam,

Beersheba,	Ninety-Six,
Upper Union,	Golden Grove,
Bradaway,	Rocky Creek,
Bush River,	North Pacolet,
Cuffey Town,	Reedy Branch,
Shiloh,	Little River,
Twenty-three Mile Creek,	George's Creek,
Indian Creek,	South Tyger.

Vacant Societies in Georgia, unable to support a pastor.

Great Kioka,	Bethesda,
Siloam,	Goshen,
Ebenezer,	Salem,
Little Britain,	New Hope,
Sherril's Creek,	Richmond,
Kettle Creek,	Bethlehem.
Falling Creek,	

Settled churches,..... 17

Churches able,..... 13

Small and unable, South

Carolina,..... 20

Ditto, Georgia,..... 13

Total,..... 63

An Exhibit of the ministers, congregations, licentiates, and candidates in the presbytery of South Carolina, at its division in 1799, collected from the minutes.

The Rev. Joseph Alexander, pastor at Bullock's Creek,	
“ John Simpson,	“ Good Hope and Roberts,
“ James Templeton, S. S.,	“ Nazareth,
“ Francis Cummins,	“ Rocky River,
“ Robert McCulloch,	“ Catholic and Purity,
“ James W. Stephenson,	“ Indian town and Williamsburg,
“ John Brown,	“ Waxhaw and Unity,
“ Robert Wilson,	“ Long Cane,
“ William Williamson,	“ Fairforest and S. S. Grassy Spring,
“ Robert B. Walker,	“ Bethesda,
“ David E. Dunlap,	“ Columbia,
“ Samuel W. Yongue,	“ Lebanon and Mount Olivet,

last class under that eminent man, the Rev. Dr. Witherspoon, then also completely blind, who, notwithstanding, still preached once a month or oftener, in his usual solemn and impressive manner. Dr. Witherspoon died 15th November, 1794. Though much more might be added of the character of this worthy gentleman, Mr. Edmonds, as to the labors bestowed by him on the organization of the different churches, Williamsburg, Indian Town, Pee Dee, Jeffries Creek, &c., the writer will close this brief sketch with a remarkable yet authentic incident which occurred a year or two before his death, but while in a state of entire blindness. There was established in the city of Charleston, and in some of the adjacent parishes or congregations, a society for the benefit and support of disabled ministers of the gospel, and of their widows and orphans, of the Independent church, consisting of fifty members or upwards, of which number Mr. Edmonds had always been one; and, according to a standing rule of the society, every member had to pay one guinea, or £1 sterling, annually; hence the fund soon became considerable, so that from the interest or annual proceeds, the society could easily carry out one of its principal objects. At one of their anniversaries, and the last that Mr. Edmonds, it is believed, was permitted to attend, but not unmindful of his annual contribution, he went with his guinea in his pocket, and when he was called upon for his contribution, poor and blind as he was, and extraordinary to relate, it was the last cent of money he could command; nor did he know where he could get the next, except from the charity of some of his worthy and pious friends. But recollecting that his annual contribution might be called for, he had carefully kept this guinea in his pocket for that particular occasion. As soon as he had retired from the church to return to his lodging, a gentleman proposed, as the funds were ample, that the society should vote Mr. Edmonds eighty guineas annually during life; whereupon the venerable Mr. Smith opposed the motion on the ground that he never had, and never expected to charge Mr. Edmonds or his daughter (then a young lady grown) anything for their board and lodgings; on the contrary, considered it a favor and privilege to have such guests in his family. It being then suggested that Mr. Edmonds was well known for his great benevolence, especially for his gratuitous distribution of good books when in his power, the resolution was unanimously adopted, and two of the members appointed to wait upon him at his lodgings, and bear him the welcome intelligence. When they

entered his chamber, calm and alone, they made the important communication; whereupon the good man burst into tears of joy and gratitude, lifting up his hand and declaring that was the last guinea he could command, but his trust in God was firm and unwavering.

"J. R. WITHERSPOON.

"Greensboro, 22d September, 1851."

Mr. Edmonds had two children, one of whom died in earliest infancy. Mr. Hutson's Register of Births, Deaths, and Marriages, has the following entries: "September 24, 1786, baptized George, son of Rev. James and Anne Edmonds. September 28, buried George, son of Rev. James and Anne Edmonds. November 24, 1759, baptized Mary, daughter of James and Anne Edmonds." She (his daughter Mary) was living in 1815, when Dr. Ramsay published his history of the Circular church, and was for many years a pensioner upon the funds of the clergy society.

One cannot fail to have observed the number of young ministers that were raised up by the Head of the Church so soon after the war of the Revolution, and by the laying on of the hands of this presbytery, clothed with the ministry of reconciliation.

First, Robert Hall, Robert Finley, and Robert Mecklin, received as probationers from the presbytery of Orange, April, 1785. Robert Finley was ordained May 24, 1785, as minister of Waxhaw; dismissed to the presbytery of Redstone, April, 1790. He had previously taught a classical school near Rocky River, North Carolina.

ROBERT HALL, ordained pastor of Upper Long Cane and Greenville, July 27, 1785; died August 31, 1797.

ROBERT MECKLIN was ordained pastor of Rocky River and Lower Long Cane (or Hopewell), July 29, 1785, and died August, 1798.

WM. C. DAVIS was educated at Mount Zion: received as candidate, October, 1786; licensed, December, 1787; ordained, April, 1789; pastor of Nazareth and Milford, 1790; dismissed to the presbytery of Concord in 1797; and became pastor of Olney church, North Carolina. His subsequent history is well known. He died September, 1831, aged seventy years.

ROBERT McCULLOCH, from Mount Zion college: received, October, 1786; licensed, December, 1787; ordained, April, 1789; pastor of Beaver Creek and Hanging Rock, 1790. He became pastor of Catholic and Purity churches in 1794.

- JAMES WHITE STEPHENSON**, D.D., from Mount Zion college : received, April, 1787; licensed, April, 1790; ordained, April, 16, 1791, as pastor of Williamsburg and Indian Town churches. He migrated, with a large colony of his people, to Maury county, Tennessee, in 1808. He received the degree of D.D. from South Carolina college in 1815, and died, January 6, 1832, aged seventy-six.
- JOHN NEWTON**: received from Orange presbytery as a probationer, October, 1785; called to Beth-Salem, Georgia, April, 1787; ordained, October 18, 1788. Mr. Newton was born in Pennsylvania, February 30, 1759. Educated at Liberty Hall, Charlotte, North Carolina; graduated, August 20, 1780. Married Catharine Lawrence, 1780. Had a large family of sons and daughters. His widow lived at Athens, Georgia, to an advanced age. He died, June 17, 1797.
- JOHN SPRINGER**, a candidate of Orange: received, October, 1787; ordained, July, 1790, at Washington, Georgia, pastor of Providence, Smyrna, and Washington. He died, deeply regretted, in 1798.
- HUMPHREY HUNTER**, from Mount Zion college: received, March, 1788; licensed, October, 1789; ordained, May, 1792, pastor of Hopewell, P. D., and Aimwell. Dismissed to presbytery of Orange, September 17, 1795.
- JAMES WALLIS**, from Mount Zion college: received, March, 1788; licensed, Oct., 1789; dismissed to Orange, Sept., 1790; and in 1792 became pastor of Providence church, N. C., to which he ministered till his death, in 1819, conducting also a classical school of some eminence for many years, and contending successfully against the skepticism of his day. He was born in 1762, in Sugar Creek congregation, and was for some time before his death a trustee of the university of N. C.
- ROBERT M. CUNNINGHAM**, of Dickinson college, (afterwards D.D.): received, Oct., 1789; licensed, Sept., 1791; ordained, Aug., 1793, pastor of Ebenezer and Bethany churches, in Georgia; removed to Alabama, 1822.
- GEORGE G. McWHORTER**: received, Sept., 1790. He was dismissed, April, 1793, to Orange; received, from Orange, 1796; ordained, July, 1796, pastor of Bethel and Beersheba.
- SAMUEL W. YONGUE**, from Mount Zion college, was received, April, 1791; licensed, April, 1793; ordained, Feb. 4, 1796, as pastor of Lebanon church, Fairfield.

- JOSEPH HOWE**, from Mount Zion college, was received, April, 1791; licensed, Oct., 1792; was dismissed to presbytery of Transylvania, April, 1794.
- DAVID E. DUNLAP**, from Mount Zion college, received, April, 1791; licensed, April, 1793; ordained pastor of the Columbia church, June 4, 1795.
- WILLIAM WILLIAMSON**, from Hampden Sidney college: received, April, 1791; licensed, April, 1793; ordained, Sept., 1794, as pastor of the Fairforest church.
- ROBT. B. WALKER**, Mount Zion college: received, Sept., 1791; licensed, Sept., 1793; ordained, Dec. 4, 1794, pastor of Bethesda.
- WILLIAM MONTGOMERY**, Mount Zion college: received, September, 1791; licensed, April, 1793; ordained, May 28, 1795, as pastor of the churches of Little Britain and Siloam, now Greensborough, Georgia. He removed to the West in 1812.
- JOHN FOSTER**, Mount Zion college: received, September, 1791; licensed, September, 1793; ordained, February 4th, 1795, pastor of Salem, B. R.
- ROBERT WILSON**, Dickinson college: received, September, 1791; licensed in April, 1793; ordained as pastor of Upper Long Cane and Greenville churches on the 22d of May, 1794; removed to Ohio.
- JAMES GILLELAND**, Dickinson college: received, September, 1791; licensed, September, 1794; ordained pastor of Bradaway, 21st of July, 1796; removed to Ohio.
- ANDREW BROWN**, Hampden Sidney: received, September, 1791, licensed, April, 1794; ordained, 19th of July, 1799, pastor of Bethlehem.
- JOHN B. KENNEDY**, Mount Zion college: received, September, 1791; licensed, September, 1794; ordained, September 8th, 1796, pastor of Little River and Duncan's Creek.
- JOHN BROWN**, D.D., licentiate of presbytery of Orange: received, April, 1793; and was ordained pastor of the Waxhaw church on the 11th of October, 1793.
- MOSES WADDEL**, D.D., received from presbytery of Hanover, April, 1793, as a licentiate. He was ordained as pastor of the Carmel church, in Georgia, June 6th, 1794.
- WILLIAM G. ROSBOROUGH**, graduate of Mount Zion college; received, April, 1793; licensed, April 16, 1795; ordained by the first presbytery of South Carolina as pastor of the united churches of Concord and Horeb, February 4, 1801.

- ISAAC SADLER, student of Dr. Joseph Alexander ; received, April, 1793 ; passed through a portion of his trials, but did not prosecute his studies for the ministry.
- JOHN B. DAVIES : received, September, 1794 ; licensed, October 31, 1796 ; ordained pastor of Fishing Creek, March, 1799.
- JOHN COUSER : received, September, 1794 ; licensed, October 31, 1796 ; ordained by the first presbytery of South Carolina, pastor of New-Hope church, November 19, 1803.
- GEORGE REID, Dickinson college : received, October, 1796 ; licensed, October, 1798.
- WILLIAM A. DUNHAM, from New England : received, April, 1797 ; dismissed from trials, March, 1798.
- HUGH DICKSON, a graduate of Hampden Sidney : received, October, 1797 ; was licensed by the second presbytery, February 12, 1800, and ordained by the same as pastor of Greenville and Smyrna churches, November 11, 1801.
- THOMAS NEELY : received as candidate from Concord presbytery, March, 1799 ; was licensed by the first presbytery of South Carolina on the 1st of October, 1800 ; and was ordained by them pastor of Purity church, October 17, 1806.

This is a remarkable list of young candidates for the ministry, thirty-three in number, only two of whom failed to pursue their trials through to a successful completion. Those of them who died young had a successful ministry. Most of them have lived to a good old age, and came to their grave full of years. Some of them became professors in colleges, three of them presidents of such institutions, five of them were adorned with the title of D.D. Several of them were eminent instructors of schools and academies, which the necessities of the country and the small provisions made by the churches for their pastors obliged them to set up. It will not be known till the last day how many souls they have been instrumental in converting, nor shall we be able to measure the influence of the labors of these, our predecessors, into which we have entered. Those whose office it was to introduce them into the order of preachers of the gospel, followed the apostolic direction, to lay hands suddenly on no man. They sought to send these young men into the ministry with the most ample qualifications the country then afforded. The following views addressed to presbytery, by Thomas H. McCaule, president of Mount Zion college, were the views that controlled them.

"I need not use formality in assuring you that strictness and universality in the examination of our young preachers,

are expedients highly necessary to keep our order RESPECTABLE. The vocation of an attorney has become tenfold more odious than ever by an indiscriminate admission to the departments of Law. The physicians of this State are taking measures to be incorporated, with a view of ejecting every empiric, and admitting none to practice, but such as shall be regularly licensed by the most learned and respectable of that profession. I have seen some of their circular letters on the subject. They mention in terms of high approbation the strict discipline of the clergy in admission to ecclesiastical functions. If the medical part of our citizens should carry their intentions into effect, there will be as great outcries against wind-fallen Irish doctors, as there have been against wind-fallen Irish preachers."

And there are many evidences of their care in guarding the pulpit from unworthy intruders.

The migrations, too, of ministers and people, have carried the gospel from these regions into the adjoining States of the south, and the remoter ones of the southwest. The removals from the Fairforest and Bethesda congregations strikingly illustrate this, and if our plan permitted us to draw our materials from the next century, to show the ministers, elders, professional men, and others, who have gone forth from these congregations to carry the light of truth, and to form christian communities and churches elsewhere, it would appear that the Presbyterians of the newer States are but the sons and daughters of these, as these were the sons and daughters of those who dwelt beyond the broad Atlantic.

Wherever they have gone, they have carried with them those principles of republican liberty which shone forth in such brightness in Geneva, among the Huguenots in France, in the Low country of Holland, among the Dissenters in England, on the bleak hills and in the narrow vales of Scotland, and among the hardy sons of the North of Ireland. Hard by the church has been the school. And these schools have sometimes risen to eminence under the sole management, and by the talent and energy, of the teacher, as in the cases of Dr. Joseph Alexander, Dr. Moses Waddel, and others. Sometimes there has been concerted action, as in the foundation of Mount Zion college at Winnsboro. We find this presbytery of South Carolina at one time contemplating the foundation of a grammar-school, or public academy for the education of youth. They had been addressed by the Philanthropic society of Spartanburg, which had founded a school of this character of which we believe the Rev. James Templeton was the preceptor, proposing that they

William Richardson,	Waxhaw.
James Campbell,	Bluff church, North Carolina.
John Al(iso)n,	
T(a)t(e),	
Alexander Hewat,	First Pres. church, Charleston.
William Knox,	Black Mingo. Indian Town.
Patrick Kier,	James' Island.
James Latta,	John's Island.
Hector Allison,	Williamsburg.
Thomas Henderson,	Edisto.
John Maltby,	Wilton.
Hugh Alison,	James' Island
James Gourlay,	Stoney Creek.
Robert McClintock, (?)	Then a licentiate.
John Logue.	

2. *The Presbytery of Charleston.*—The succession of the old presbytery of South Carolina was interrupted by the war of the Revolution. A new presbytery was subsequently formed, which was incorporated in 1790 by the name of "The Presbytery of Charleston." The main provisions of the charter were referred to on p. 573, and are as follows:—

The especial plan for providing for the widows and children of deceased ministers is set forth in the following articles. It would require a considerable association of churches, or greater and more constant liberality than they usually possess, to make these provisions effectual, yet they are worthy of our attention.

Article III. provides, "That each church of this corporation shall, at its first annual meeting, make choice of, and pay into the fund of the society, one of the five following rates, viz.: Three pounds six shillings and eight pence; five pounds; six pounds thirteen shillings and four pence; eight pounds six shillings and eight pence; or ten pounds, lawful money of this State, to entitle the corresponding annuity of twenty pounds, thirty pounds, forty pounds, fifty pounds, or sixty pounds money aforesaid." Each church shall pay the said rate annually, and be charged legal interest thereon till paid. Each "shall have power at the election of every new minister to choose which of the five rates they will pay for him during his ministry."

The IVth Article provided, that "if any minister leave or be displaced from his church, he shall be cut off from the privileges of the society, unless the said minister sustain a good

character, and pay annually to the corporation the same rate which his church was bound to pay for him."

The Vth and VIth Articles provide for the payment of the annuities to the widows and children of deceased ministers; the VIIth, for the admission of other churches to the society; the VIIIth, for the withdrawal or exclusion of churches from the corporation and its privileges.—(Statutes at Large, viii., 158.)

This presbytery was organized ecclesiastically, we suppose, previous to its incorporation. It never had the same extensive jurisdiction with the one which preceded it. In 1800 it petitioned the General Assembly to be received into connection with that body. Arrangements were made that this should be done, by and with the consent of the synod of the Carolinas. In 1804 they renewed their request for a union, "without connecting themselves with the synod of the Carolinas." Against this the synod of the Carolinas presented their remonstrance, and in 1806 the subject was dismissed. The request was renewed in 1811, and was granted on condition that the members should have adopted the confession and constitution of the Presbyterian Church in the United States, "should effect a compromise or union with the presbytery of Harmony, which transactions shall be subject to the review and control of the synod of the Carolinas." These conditions were not complied with. It preferred "to remain independent of synods and General Assemblies."

The latest act of this presbytery with which we are acquainted was the licensing of James J. Murray of Edisto Island, on the 15th of April, 1819.

Its records, as well as those of the old presbytery of South Carolina, have eluded our search, and the former have probably ceased to exist.—(Minutes of General Assembly, 1800, p. 189; 1804, p. 296; 1811, pp. 467, 475. "The Veil Withdrawn," by Raphael Bell, member of Charleston presbytery, p. 36, Charleston, 1817. American Quarterly Register, xii., 168. Evangel. Intel., vol. i., p. 47.)

Roll of Members, previous to 1800.

Rev. James Gourlay,	Independent Presbyterian Ch., Prince William, Bethel, and Pon Pon.
" William Knox,	Black Mingo.
" Thomas Cooley,	Edisto.
" James Wilson, Jr.,	1st Pres. Ch., Charleston, 1788.

Rev. John McCosh,	Liberty Spring.
“ Robert McClintock,	{ Concord.
“ ——— Drysdale,	{ Indian Creek.
“ Samuel Kennedy,	{ Rocky Spring.
“ John Hidelson,	{ John's Island.
“ James Wilson, Sen.,	Williamsburg.
“ James Malcomson, M. D.,	Wilton, 1787, 1788.
“ George Buist, D. D.,	Williamsburg, 1792.
“ ———	1st Pres. Ch., Charleston, 1793.

Tradition makes Robert McClintock and his correspondents, Hugh Morrison, John Logue, John McCosh, John Hidelson, Robert Tate, members of this presbytery, but except one or two allusions in their private correspondence, we have no other evidence of it.

Rev. Mr. Wilson continued in this pastorate only a short time after 1790. Sprague says he remained several years, then returned to Scotland, remained a year or two, came again to America, and died in Virginia, in 1799.—(Vol. iii., p. 160.)

3. *The Presbytery of Orange.*—The Rev. Hugh McAden, Henry Patillo, James Creswell, Joseph Alexander, Hezekiah James Balch, and Hezekiah Balch, were detached from the presbytery of Hanover, and erected into a presbytery to be known as the presbytery of Orange, in 1770, by the synod of New York and Philadelphia. Four out of its seven original members had an important influence upon the religious interests of the upper portion of the State. McAden's missionary tour in South Carolina, in 1755, was not without its salutary effects. Hezekiah Balch (afterwards D. D.) became pastor of Bethel church, York district, in the same year this presbytery was organized, and continued in its service for four years. Joseph Alexander (afterwards D. D.), after performing much missionary labor, settled at Bullock's Creek in 1774, and did much as a minister of the gospel and an educator of youth, many of whom have held stations of influence in this and other States. James Creswell was the minister at Ninety-Six, and Little River, at the opening of the Revolution, and had preached also in other churches around. James Edmonds, John Harris, Thomas Reese (afterwards D. D.), John Simpson, Francis Cummins (afterwards D. D.), Thomas Hill, and Daniel Thatcher, and Thomas H. McCaule, were members of it. The three Roberts, viz. : Finley, Hall, and Mecklin, and John Newton, and John Springer, came as candidates or licentiates from it. For fifteen years it stretched its fostering hand over the

feeble churches which were springing up in the frontier portions of South Carolina. Unfortunately, the early records of Orange presbytery were consumed by fire some years ago, and the particular facts of its connection with our churches cannot be ascertained.

4. *Presbytery of South Carolina*, in connection, first with the synod of New York and Philadelphia, and then with the synod of the Carolinas. The last fifteen years in this century the churches of the Presbyterian order were under the supervision of this presbytery, save those connected with the presbytery of Charleston before mentioned, and some few which may have stood aloof from both.

At the close of the century the presbytery took measures for its own division, which took place as provided for in the following extract from the minutes of the twelfth sessions of the synod of the Carolinas. “Hopewell Church, November 6th 1799 : a petition of the presbytery of South Carolina, praying for a division of the said presbytery, was handed in through the committee of overtures, read and considered ; whereupon, resolved that the prayer of the petition be granted, and that agreeably to the request of the presbytery, Broad river in its whole course, as far as it passes through the State of South Carolina, be the line of division ; and that the members on the northeast side of said river, viz. : The Rev. Messrs. Joseph Alexander, Robert McCulloch, James W. Stephenson, John Brown, Robert B. Walker, David E. Dunlap, Samuel W. Yongue, John Foster, George G. McWhorter, and John B. Davies, be, and they are hereby constituted a presbytery, to be known by the name of the First Presbytery of South Carolina, to hold their first meeting at Bullock's Creek meeting-house, on the first Friday in February next, afterwards to sit on their own adjournments. The Rev. Joseph Alexander to open presbytery and preside until a new moderator be chosen, or in case of his absence the senior member present.

“It shall be the privilege of the first presbytery to retain in their possession the records and papers of the original presbytery of South Carolina. It will, nevertheless, be their duty to furnish the second presbytery with such extracts from the former as may be of use to the latter. The moneys now in the treasury of the presbytery of South Carolina, are to be equally divided between the first and second presbyteries of South Carolina. The probationers and candidates under the care of the presbytery of South Carolina, are in future to be under

Scotch presbytery). He became pastor of Wilton church. It was ascertained that only Josiah Lewis, of those who had been appointed, had visited South Carolina and Georgia. Long Cane supplicates for his services a twelvemonth, with a view to his permanent settlement. Hitchcock Creek, in Anson county, North Carolina (a portion of Anson county was afterwards set off to South Carolina in the adjustment of boundaries), and Briar Creek, in Georgia, pray for supplies. Josiah Lewis was again appointed to supply at Long Cane settlements six months, three months at Briar Creek, Georgia, and three months at discretion in North and South Carolina; and the presbytery of New Castle was ordered to ordain him, if the way is clear, as soon as convenient. At the same meeting of synod, the correspondence between it and the (Scotch) presbytery of South Carolina, to which we referred, page 675, took place. At this meeting, too, the presbytery of Orange was set off from the presbytery of Hanover. Azel Roe, of the presbytery of New York, and John Close, of the presbytery of Suffolk, are ordered to itinerate in Virginia and the Carolinas, to preach the gospel, ordain elders, and administer the sacraments of the Lord's supper and baptism; and their presbyteries are to supply their pulpits in their absences. Mr. McCreary is to supply in the Carolinas for six months, and if Mr. Josiah Lewis should not fulfil his appointment to Long Cane, Messrs. Roe and Close are ordered to supply at Long Cane, each three months. These gentlemen fulfilled their appointments (Messrs. Lewis, Roe, Close, and Harris), and their labors were of lasting service to the places they visited. In 1771, Rev. Elam Potter signifies his readiness to go on a Southern mission, and he is accordingly appointed to visit the vacancies of North and South Carolina and Georgia, to spend at least six months in this mission, and to tarry in every congregation of importance three weeks or more, and carefully catechise the people. This was a useful mission, notwithstanding Archd. Simpson's criticisms (see p. 328, back) on this brother. He was stated supply for a season at Salem, B. R. Joseph Smith was appointed to spend five weeks in the Steele Creek congregation; two months and three weeks beyond the Catawba; to pay particular attention to Duncan's Creek congregation, and spend as much time there and at Bullock's Creek as he possibly can. The rest of the time at discretion; and he shall carefully catechise the people. The Rev. P. Alison was also appointed to Virginia, the Carolinas, and Georgia, to set off as soon as he conveniently can. Mr. Potter

fulfilled his appointment, Mr. Smith was prevented by sickness. In 1772, Long Cane, Rocky Creek, and places adjacent, again petition. Long Cane call Mr. Joseph Smith, and the call is forwarded to the presbytery of New Castle. Robert McMordie and Joshua Hart are appointed to Virginia and the Carolinas, each for six months. Mr. McMordie complied with this appointment, Mr. Hart did not. In 1773, Mr. Caleb Wallace, a candidate of New Brunswick presbytery, was appointed to visit St. Paul's parish (Augusta), in Georgia, and preach there some time, and the remainder of the time in the other vacancies in the Southern provinces. In 1774 we find Rev. James Campbell, of the Bluff church on Cape Fear, leaving the (Scotch) presbytery of South Carolina, and joining the presbytery of Orange. The Rev. James Edmonds also joins the same, and is present at the meetings of the synod, at Philadelphia, in 1783, 1784. After the formation of the presbytery of Orange in 1770, and of the presbytery of South Carolina in 1785, the attention of the churches was gradually turned to these nearer and local judicatories for relief.

SYNOD OF THE CAROLINAS.

We have seen, page 563, the circumstances under which this was formed. To this body, according to the principles of our Presbyterian government, the presbytery of South Carolina and the presbytery of Hopewell, when formed in 1796, became immediately responsible, and the churches of this State and Georgia, under the jurisdiction of these bodies, had the right of appeal from their presbyteries to this synod. In reading its journal, through the eleven or twelve years of its existence in this century, we have been impressed with the intelligence, wisdom, faithfulness, moderation, and dignified bearing which its proceedings exhibit.

At its organization, in November, 1788, the number of its presbyteries was three. ORANGE in North Carolina, SOUTH CAROLINA, covering the States of South Carolina and Georgia, and ABINGDON, chiefly in Tennessee. The ministers were as follows:—

ORANGE, NORTH CAROLINA.	SOUTH CAROLINA.	ABINGDON.
H. Patillo,	J. Edmonds,	C. Cummins,
D. Caldwell,	J. Harris,	H. Balch,
S. E. McCorkle,	J. Alexander,	J. Cossan,
J. Hall,	J. Simpson,	S. Doake,
R. Archibald,	T. Reese,	S. Houston,
J. McRee,	T. H. McCaule,	S. Carrick,

ORANGE, NORTH CAROLINA.

J. Lake,
D. Thatcher,
D. Barr,
J. Beck.—10.

SOUTH CAROLINA.

J. Templeton,
F. Cummins,
R. Finley,
R. Hall,
R. Mecklin,
J. Newton.—12.

ABINGDON.

J. Balch.—7.

The whole number of ministers reported was 28, but John Newton had been ordained in October, by the presbytery of South Carolina, making the number 29.

At the close of the century, the number of presbyteries was six; *Concord* having been set off from *Orange* in 1795, by a line running along the Yadkin river; *Hopewell* from the presbytery of *South Carolina*, in 1796, the dividing line between these being the Savannah river; *Union* from the presbytery of *Abingdon*, in 1797. The number of ministers in the presbytery of *Orange* was 14, licentiates 4, candidates 8, churches supplied 23, vacant (no returns). *South Carolina* had 18 ministers, 3 licentiates, 2 candidates, 27 settled churches, and 31 vacancies. *Abingdon* had 4 ministers (other statistics not returned). *Concord* 15 ministers, 1 licentiate, 1 candidate, 22 settled churches, and 12 vacancies. *Hopewell* had 3 ministers (no further returns). *Union*, 4 ministers, 8 settled churches, and 5 vacant. Total in the synod of the Carolinas at the close of 1799, 63 ministers, 8 licentiates, 11 candidates, 80 settled churches, according to the returns, and 48 vacancies. The presbyteries had doubled themselves in these 12 or 13 years; the ministers had more than doubled their number. The returns are so imperfect that the number of churches and members cannot be stated.

The first care of the synod was to meet the calumnies which had been circulated against the late synod of New York and Philadelphia, which had created out of itself the four synods, and united the whole church under the General Assembly. One of these calumnies was that the said synod had cast off the larger catechism, and that with difficulty the shorter was retained. As the Rev. Robert Finley, lately dismissed from the presbytery of South Carolina, was apparently implicated in the report, a letter was directed to be addressed to him on this matter, and one to the presbytery of which he was a member. The fair fame of the higher judiciary, their adherence to the Westminster Confession, and the principles of the Reformation, are set forth in the first pastoral letter of the synod of the Carolinas. The order of

worship, the mode of celebrating the Lord's Supper, the duties of vacant societies, and their protection against an unauthorized ministry, from which they had greatly suffered, the advancement of education, and a just regard to the relative duties owed to their families, society, and the State, form the appropriate topics of their first pastoral epistle.—(Adopted at Poplar Tent in 1789; printed at Fayetteville, 1799. 44 pp., 12mo.)

CHAPTER III.

VARIOUS questions which came before synod by overture or reference were decided, and their decisions ordered to be made known to the churches. They decided that "persons who practice dancing, revelling, horse-racing, and card-playing, are not to be admitted to sealing ordinances without being dealt with by their spiritual rulers in such manner as may appear most for the glory of God, their own good, and the good of the church." They denounce the conduct of "those who habitually neglect to attend public worship, on fast or thanksgiving days, as inconsistent with Christian character, as a disrespect paid to the call of God in his providences, and the authority of the church; offensive to the sober-minded, and in point of example, injurious to others." They "judge that the marriage of John Latham of Waxhaw, with his deceased wife's sister's daughter, is criminal and highly offensive; and that all such marriages are truly detestable, and ought to be strenuously discountenanced; and that said Latham, in his present standing, is by no means admissible to the sealing ordinances of the church."

They referred the question which came before them through the Committee of Bills and Overtures: "Are those who publicly profess a belief in the doctrine of universal and actual salvation of the whole human race, or of the fallen angels, or both, through the mediation of Christ, to be admitted to the sealing ordinances of the gospel?" to the decision of the General Assembly, who determined "that such persons should not be admitted."

They passed a recommendation, "That members of the church, transgressing the rules thereof, be called on as soon as convenient to account for their conduct, and not wait till they may ask the privileges of the church."

To the question overtured, "Is it expedient to admit bap-

as may be convenient, agreeably to the permission granted to this synod in such cases, by the Assembly, in May last."

From this time to the close of the century, the subject of missions is not alluded to with any particularity in the records of the synod. The troubles in the Abingdon presbytery, arising from the disturbing influence of the Hopkinsian theology, in East Tennessee, seem to have engrossed its chief attention, and evangelistic labors were remitted to the presbyteries, or were carried on by individual ministers.

One other item occupied at different times the attention of the synod. In 1791, the Assembly enjoined upon the several presbyteries to procure materials for the history of the Presbyterian church in America, and repeated this injunction from time to time. The presbytery of South Carolina obeyed this injunction. The synod, in October, 1791, in September, 1792, October, 1794, October, 1796, urged this matter upon the attention of these presbyteries. Something valuable was thus secured, which has been of assistance to us, as to the older churches in the upper portion of South Carolina, in composing this history. The entire materials which had been sent up to the Assembly, were, in 1804, placed in the hands of Dr. Ashbel Green and Ebenezer Hazard, who were appointed to write the history. In 1805 they reported progress. In 1813 they requested to be discharged, and that Dr. Samuel Miller should be appointed to complete what they had begun. In 1819 Dr. Green was associated with Dr. Miller. In 1825 this committee requested to be discharged. A new committee was appointed, consisting of Drs. Green, Janeway, and Ely. In 1836, Rev. Luther Halsey was appointed in place of Dr. Ely, resigned. But the thankless and laborious task imposed upon these brethren by the Assembly, has never yet been performed.

The following is an exhibit of the synod of the Carolinas at the close of this century:—

I. THE PRESBYTERY OF ORANGE (set off from Hanover in 1770), had 14 ministers, 4 licentiates, 8 candidates, and 30 congregations.

<i>Ministers.</i>	<i>Charges.</i>
Rev. Henry Patillo,	Grassy Creek and Nutbush.
" David Caldwell,	Buffaloe and Alamance.
" Colin Lindsay,	
" William Moore,	Upper and Lower Hico.
" William Hodge,	Without charge.

<i>Ministers.</i>	<i>Charges.</i>
Rev. Samuel Stanford,	Black River and Brown Marsh.
" Angus McDiarmid,	Barbacue Bluff, McKay's.
" James H. Bowman,	Eno and Little River.
" William F. Thompson,	New Hope.
" John Gillespie,	Centre, Laurel Hill, and Raft Swamp.
" William D. Paisley,	Union and Lower Buffaloe.
" Samuel McAdo,	Speedwell and Haw River.
" John Anderson,	Without charge.
" Robert Tate,	South Washington and Rockfish.

Licentiates.—Messrs. John Rankin, Robert Foster, Andrew Caldwell, and Edward Pharr.

Candidates.—Messrs. Daniel Brown, Ezekiel B. Currie, John Matthews, Duncan Brown, Murdock McMillan, Malcolm McNair, Hugh Shaw, and Murdock Murphy.

Vacancies.—Hawfields and Cross-Roads, Goshen and the Grove, Hart's, Upper Cross-Roads, Stoney Creek.

II. THE PRESBYTERY OF SOUTH CAROLINA (set off from Orange in 1784), had Ministers, 18; Licentiates, 3; Candidates, 2; Congregations, 57.—(For particulars, see p. 660.)

III. THE PRESBYTERY OF ABINGDON (set off from Hanover in 1785), had Ministers, 4. Licentiates, Candidates, Congregations, not mentioned.

Rev. Charles Cummins,
Samuel Doake,
Jacob Lake,
James Balch.

Vacancies (in 1802), Salem, Providence, Concord, Green Spring, Sinking Spring, Rocky Spring, Glade Spring, Upper Holstein, Boiling Springs, Eversham, Hopewell, Blue Stone, Gilmore Settlement.

IV. THE PRESBYTERY OF CONCORD (set off from Orange in 1795): Ministers, 15; Licentiates, 0; Candidate, 1; Congregations, 33.

<i>Ministers.</i>	<i>Charges.</i>
Rev. Samuel E. McCorkle, D.D.,	Thyatira.
" James Hall,	Bethany.
" James McRee,	Centre.
" David Barr,	Philadelphia.
" William C. Davis,	Olney.
" Samuel C. Caldwell,	Sugar Creek and Hopewell.

Ministers.

Rev. James Wallis,
 " Joseph Kirkpatrick,
 " Lewis F. Wilson,
 " Humphrey Hunter,
 " John M. Wilson,

" John Carrigan,
 " John Andrews,
 " Samuel Davis,
 " George Newton,

Candidate.—Mr. Thomas Hall.

Vacancies.—Steele Creek, Poplar Tent, Rocky River, Smyrna, Knob Creek, Mineral Springs, Chestnut Springs, Mount Pleasant, Mountain Creek, Jersey, and Joppa.

V. PRESBYTERY OF HOPEWELL (set off from South Carolina in 1796), had Ministers, 4; Congregations, 26.

Ministers.

Rev. Robert M. Cunningham,
 " Moses Waddel,
 " William Montgomery,
 " Thomas Newton,

(For vacancies, see p. 657.)

VI. PRESBYTERY OF UNION (set off from Abingdon in 1797), had Ministers, 4; Licentiates, 0; Candidates, 0; Congregations, 13.

Ministers.

Rev. Samuel Carrick,
 " Robert Henderson,
 " Gideon Blackburn,
 " Samuel G. Ramsey,
 " Hezekiah Balch,
 " John Cossan.

Charges.

Providence.
 Third Creek and Unity.
 Concord and Fourth Creek.
 Goshen and Unity.
 Quaker Meadows and Morganton.
 Ramah and Bethphage.
 Little Britain.
 Mamre.
 Swananoa and Rim's Creek.

Charges.

Ebenezer and Bethany.
 Carmel.
 New Hope.
 Hebron.

Charges.

The Fork and Knoxville.
 Westminster and Hopewell.
 Eusebia and New Providence.
 Ebenezer and Pleasant Forest.

Besides the body of Presbyterians whose history has been given in these pages, there was a small representation of the Reformed Presbyterians known as Covenanters. There were some four congregations of this division of the church in the vicinity of Catholic church, in the first quarter of the nineteenth century. There was the church on Rocky creek, where Rev. William Martin first preached. There was Big Rocky Creek, Little Rocky Creek, and Beaver Dam. There were other *societies*, one in Newberry and one in Fairfield, for where-

ever they settled in the neighborhood of each other, they associated together for religious worship. The earliest minister who bestowed his labors upon them this side the Atlantic, was Mr. Cuthbertson, who came from the Reformed Presbytery in Scotland, in 1752. Mr. Martin and a number of his people came into South Carolina from Ireland, probably in 1772. Between the years 1773 and 1775, his adherents built a log meeting-house about two miles east from Catholic. This Mr. Martin tradition represents to have been a man of fine appearance, of no inconsiderable eloquence, a Whig in politics during the time of the Revolution, concerning whom many amusing anecdotes linger in the memories of men, and who was sometimes less temperate than became him in the use of strong drink. His war sermon after Buford's defeat, and its effects, are graphically described in "The Women of the Revolution," iii., 124. His church on Rocky river was burnt by the British and Tories in 1780. Mr. Cuthbertson was re-enforced in 1774 by Messrs. Linn and Dobbin, sent by the Reformed Presbytery of Ireland, and these three ministers, with ruling elders, united in forming the Reformed Presbytery in America. This union was dissolved, when in 1782 a union was effected between this body and the Associate presbytery, usually known as the Seceders, whence arose the United Church known as the Associate Reformed. To this, one minister of the Reformed, Rev. Mr. Martin, and several connected with the Associate presbyteries, did not accede, so that the distinction between the two was perpetuated. The churches of the Reformed, opposed to the union, now reverted mostly to the private fellowship meetings to which they were accustomed. Rev. James Reid was then sent as a missionary from Scotland, and having travelled in this capacity from Carolina to New York, returned in 1790. Rev. Mr. McGarragh, ordained in Ireland for America, arrived in South Carolina about 1791. Rev. William King came in 1792, and after spending some time in Pennsylvania and New York, became pastor of a church in Chester district, and died August 24th, 1798, at the age of about fifty.

The Rev. Messrs. Martin, King, and McGarragh regulated the affairs of the church, as a committee of the Reformed Presbytery in Scotland. This was a temporary expedient.

The Rev. James McKinney, a man of education and commanding talents, a native of Ireland, after spending four years in missionary labors, from 1793 to 1797, eventually settled in Chester county, but it was not till 1804.