

From the January 18, 1935 Issue of the News and Herald

#### MR. W. W. DIXON CONTINUES HISTORY

On the death of Queen Elizabeth, James VI of Scotland, a son of Mary Queen of Scots, came to the throne of protestant England, under the title James I. Then Scotland was covenant Presbyterian and Ireland was overwhelmingly Catholic. Sir Frances Bacon and Lord Robert Cecil, First Earl of Salisbury and Secretary of State, conceived the idea of ousting the Catholics of North Ireland and supplanting them with Scotch people mostly. An order of baronets was created and a baronet on payment to the crown of enough money to pay for the enlistment and maintenance of 30 foot soldiers in Ulster for a period of three years, was granted a domain or estate with the right to have a coat of arms and have emblazoned thereon the red hand of Ulster. Lord Bacon's half brother was the first of these baronets.

The settlers chosen by these baronets were men and women of social worth, enterprise, ambition and of undaunted courage and intrepidity. While this policy lacked some zest in the latter part of Charles the first's reign, it was renewed with great vigor during the seven years of the Protectorate. In fact the estimate is that on the Restoration of Charles II there were a half million of these people in North Ireland, many of them inter-marrying with the Irish girls in the land.

They were a successful, thrifty population. They constructed linen and woolen mills, operated them with a minimum of expenditure – turned out a better material of cloth and could undersell the English plants of like industry. The English Parliament put handicaps on the Irish plants. This was before the day of Home Rule. These people could not have their own clergy to marry them. They were denied the right to hold public office, nor could they select the teachers to instruct their own children. Hence laboring under these economic, political and religious disabilities it is not surprising to find the people of Ulster emigrating to America. More than 30,000 came in the years 1773 and 1774. But prior to these years beginning about 1720, there was a constant incoming of Scotch Irish from Derry, Antrim and other counties of Ulster to Pennsylvania. The Quakers and native Pennsylvanians gave them land in the west of that colony to be a kind of buffer between themselves and the Indians on the Western frontier. Miss Margaret Gist, (a kins-woman of Solicitor Gist Finley) in her admirable book, "Presbyterian Women of South Carolina," says "once planted in the Alleghany region they spread rapidly southwest along the mountain country through the Shenandoah Valley into the Carolinas."

Among those settlers coming here we find the names of: Alexander, Aiken, Crawford, Lewis, Montgomery, Boone, Broom, Preston, Robertson, Robinson, Clark, Jackson, Johnson, Benton, Houston, Caldwell, Calhoun, Brice, Wilson, Dixon, Cameron, Buchanan, Carlisle, Chisolm, Clowney, Cochran, Cockerell, Cook, Cork, Douglas, Ferguson, McMahan, Moore, Kennedy, Lyles, Macfie, McAfee, McCollough, McLurkin, McEachern, McDuffie, McDow, McGill, McKinstrie, McKeown, O'Neale, Wylie, Ramsey, Simonton, Simpson, Sloan, Shannon, Sterling, Thornwell, Thorn, McMeekin, McConnell, Vaughn, Witherspoon, Wilson, Pickens, Pearson, Weir and others.

Dr. Oliver Johnson could not well escape being a Presbyterian. He came down to us through the Calvinistic Huguenots on one side and as his Christian name (Oliver) would indicate, he is a descendent of one of Cromwell's staunch Ironsides.

Presidents Andrew Jackson, Andrew Johnson and Woodrow Wilson owe their origin to these people – likewise Stonewall Jackson, W. C. Preston, John C. Calhoun and Chancellor Job Johnson.

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Gen. Edward McCrady, in his history, says that after Braddock's defeat they "came down following the foot of the mountains, spreading themselves from Staunton to Waxhaw. From this point they peopled upper South Carolina and a large part of Fairfield.

Miss Gist asks the question: "What were the characteristics of these Scotch-Irish Presbyterians?" Edward McCrady answers that query on page 312, Vol. 1 of his history: "This race of people had but one set of moral, religious and political principles working out the whole framework of society; obedience to the just exercise of the law; independence of spirit, a sense of moral obligations, strict attendance upon the worship of God, the choice of their own teachers and believing that the magistrates govern by the consent of the people governed.

Young men called on young ladies at 3 o'clock in the afternoon, sometimes stayed to supper after the engagement, and remained till 9 o'clock, but he never got a kiss of the girl until the marriage ceremony was ended – and he never knew the texture or color of his girls stockings until he bought them – oh, we will say 6 months after marriage. Each family had a family altar at which before retiring a portion of the Bible was read, then all knelt in prayer at the conclusion of which they retired.

W. W. DIXON

N. B. – In our rambling around we have met two other palentologists out anutting in the fossilized forests of history, Mr. Norman Woodward Palmer, of Ridgeway and Mr. Matthew W. Patrick, of White Oak. They called my attention to a lapse of memory: Jack Germany was an engineer. The writer had referred to him as a conductor. I am going to ask both gentlemen to assist me in discovering his origin. In my childhood no two men loomed as large in our household as Col. James H. Rion to the old folks, and Jack Germany to the children. Yet to this day I don't know whether Rion was descended from the Bourbons of France, of John C. Calhoun.

As to Jack Germany (a prince of a gentlemen in overalls) whether like John Hay's 'Little Britches' "he was just found in the snow or whether his father was picked up a gypsy boy on East Bay Street, Charleston, by Col. William Alston, and reaching manhood, raised a family near Jenkinsville – I don't know but would like to.

W. W. D.

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From the May 16, 1935 Issue of the News and Herald

#### EARLY HISTORY OF THE TOWN OF WINNSBORO – By Mary Robertson

Also in 1785 upon recommendation from Rev. Thomas H. McCaule, of Salisbury, N. C., who had just taken charge of the school it received a charter changing it to a college. At that time the buildings consisted of two one and a half story long cabins connected by a frame structure of the same height. Foundations for a large brick building were laid in 1787 but it was several years before the structure was completed. And rows of cabins on the north and south sides of the campus furnished accommodations for the boarding students.

In 1801 Governor Dayton recommended colleges for Charleston, Ninety Six and Winnsborough. The schools at Winnsborough and Ninety Six were soon discontinued for want of funds. But the Mt. Zion Society was incorporated in Charleston came to the rescue, and succeeded in retaining for Winnsboro one of the best schools in the "up country" in the early days.

The school activities of the early settlement may be considered the work of the Presbyterians, for the major portion and most influential citizens of the time were the Scotch Irish Presbyterians.



From the January 25, 1935 Issue of the Fairfield News and Herald

## A LETTER FROM MR. DIXON

Mr. Editor:

We read Mr. F. H. McMaster's interesting article in The State on the dedication of the beautiful church building at Lebanon. We ask you to republish it in your columns in place of the writer's weekly article on the early settlers of Fairfield County.

The other evening we went into the DeLuxe Café and seeing Mr. William Pearson at a table we dined with him. As is often the case in consuming the oysters we came across an historical pearl. He informed us that many, many years ago in the City by the Sea, Col. William Alston, strolling along the foot of East Bay Street, his mind perchance on the sad fate of Theodosia Burr, came upon a stowaway urchin, who couldn't speak English. The few words he used were German. Col. Alston took this boy home to his plantation in Fairfield County, reared him to manhood as James Germany. He married and lived near Jenkinsville. Jack Germany is a son of that marriage. He first flagged on the Spartanburg-Union and Columbia Road, was promoted in time and became the idol of all small boys along the Charlotte-Columbia and Augusta line about 1876 and finally lost his life in the turn over of his locomotive on this line after a freshet several years ago.

We are indebted to a confirmation of these facts by Mr. J. N. Center, Mr. W. L. Holley and Mr. John M. Harden, Sr.

W. W. DIXON

From the February 1, 1935 Issue of the Fairfield News and Herald

## W. W. DIXON CONTINUES HISTORY OF CHURCHES OF FAIRFIELD COUNTY

Writes of Old Concord Church at Woodward – Located Midway Between Winnsboro and Chester.

Just a few thoughts from the erudition of Prof. Spencer of Ridgeway and we will get on our way to the early settlers of Woodward, Blackstock and New Hope sections of Fairfield County.

The reader must bear in mind that the Presbyterians, who pushed northward from Charleston and Orangeburg into Fairfield, were Huguenots and Dutch people whose ancestors had felt the mailed fist of the Duke of Alva and the iron fist of Kings of France, descended from the fanatical Queen Catharine, the author of the Massacre of St. Bartholomew. These were to meet the down-pouring Scotch-Irish from Pennsylvania about the center of our county. The first of these had social and political ideas inculcated in an environment of Alsace and Lorraine and the Dutch Netherlands sickled over and infiltrated with Charleston flavor. Those coming from Pennsylvania were affected by their Scotch inheritance and the Ulster environment with a double-distilled Scotch and Irish trait or characteristic of wanting to be the focal point in every scene, the protagonist of every play. The Huguenots and Dutch were accustomed to a ritual in their religious observance. The Scotch-Irish could not tolerate it. Their religious activities were straight from the shoulder and right from the heart. They regarded the Calvinistic ceremonies as rather a "roung and groove" performance. The angularities and asperities of the argumentative Scotch nature bumped unpleasantly upon the complacent Huguenot nature. How could they understand a Scot arguing half a day on a



controversial point and when succeeding in gaining over the adversary, immediately taking the other side and arguing just as strenuously against what he had been striving a half day to prove. (If you wish to appreciate the Scotch trait, read the novels of Charles Reade, especially Griffith Gaunt). As Percy Dees would say: "Do you see what I mean?" Anyway it is not surprising to find many of the Huguenot descendants today communicants of the Episcopal Church and Methodist Churches. Both denominations still have a ritual. Two other considerations may have influenced the Huguenots and Dutch Presbyterians to join the Episcopal Church. First, the 39 articles of the Church of England, the established church of the Province of South Carolina were really calvanistic, the other (a minor one, we like to think) is that in connecting themselves with the Established church they secured a minister without the additional payment that they would have to make in securing a preacher of their own Presbyterian Church. Anyway the above is our summary and commentary upon those early settlers and their changes and church connections.

Suppose we now make a human document of the history of the people in a radius of 10 miles of Concord Church and the station of Woodward, S. C.

This locality was peopled first by Scotch-Irish Presbyterians three score years before the advent of railroads, and before even the day of the stage coach. (By the way, there are markings or indications of this old stage coach road in existence about 1/8 of a mile east of the present highway, on lands now owned by T. W. Brice). The post office was at John L. Young's store, a mile south of Woodward. The first settler, William Young, was from County Cork, Ireland. He was a suigeneris king of a man. Who built a log cabin and in memory of County Cork, Ireland, set out a cork tree in his back yard. (If any of the boys are living who used to play baseball with Campbell Caldwell they will remember this tree). The post office was established here and was called Youngsville for Jno. L. Young. The records in the Court House and jail bear evidence that John L. Young was a man of wealth. His acquisitions were considerable and his activities were many. He farmed, made contracts with John Robinson's Circus to stop and show at his place, ran a tavern, was guardian for several children and was an accepted bondsman on many recognizances.

We can't find any deed to Concord Church but as the immediate lands adjoining belonged to William Young, the Camerons, and James McKeown, we infer that Young or McKeown donated the tract, or it was acquired by adverse possession.

The church is situated midway between Chester and Winnsboro and midway between Charlotte and Columbia. Burr Rosboro put up the first store near it, and the station was colloquially called "Midway", until the post office was moved up from Youngville. It was then named in honor of my Grandfather, "Woodward". On the east side of the railroad there is a spring of water that runs into Salley Swan Branch, that reaches the Catawba. On the west side of the railroad, not 500 yards from the first, is a spring that makes a branch that empties into "Crooked Creek", which carries the once silver water (now red) into Little River and thence to Broad River. The people in a radius of 10 miles of these springs organized Concord Church, which was taken under the care of the Presbytery in April, 1796. They were to have a part of preacher Rosborough's time. Prior to this, however, the congregation had been accustomed to assemble at a stand of house on Edward P. Mobley's land, six or seven miles southeast of the present site of the church. They were ministered to by Rev. A. Morrison and Rev. Robert McClintock, who had been sent over as missionaries from Ireland. There was also a preacher named Hugh Morrison, and ancestor of Will, Jack and Bob, with whom we used to play baseball. The first named died a professor at Clemson, Jack went to the Legislature once (the only thing criminal we ever heard of his doing), and wound up in Florida where he died. The last time I saw him was in Jacksonville with Joe Brice. He left us and walked down Bay Street in his shirt sleeves, a gorgeous pair of suspenders glittering in the noon day sun, and Joe Brice commenting





on the ridiculousness of his gait. Bob Morrison was a fine baseball player, taught school in Rock Hill with Mr. A. R. Banks, married a Miss McFadden and died in early manhood. The early preachers of Concord were those mentioned and Dunlap, Couser, McGilliland and J. B. Davies.

The first bench of elders were James Aster, James Caldwell, James Hindman and Abraham Miller. The Rev. Robert W. Walker, in 1794, ordained as elders, John Sterling, James Robinson and James McKeown. Many of the descendants of these elders are citizens of Fairfield today.

In September 1800, they called the Rev. William Roseborough to the church in connection with Horeb.

All of the ministers above named left their impress upon Fairfield and their footprints are visible in the sands of these times. Generally the preacher was the teacher of the church community, and in the case of Yongue he was Fairfield's Clerk of Court, his son succeeding him in that position. He was an ancestor of the late Mrs. John C. Buchanan, who before marriage was Minnie Yongue, note the spelling).

Mr. McCullough's residence was on the Rocky Mount road. He was one of this Scotch-Irish stock. Many of his scholars rose to distinction after the Revolutionary War, notable Andrew Jackson, as prosecuting attorney, congressman, Supreme Court Judge, U. S. Senator from Tennessee, Major General of the U. S. Army, hero of the battle of New Orleans, duelist, who killed Dickerson for a remark about his wife, and crowning all was President of the United States, and was more truly than Lincoln the savior of the Union in his nullification fight with John C. Calhoun. May the Good Lord rest the old General's soul along with Teddy Roosevelt's for the remark of Quinton Roosevelt about his father was equally applicable to Gen. Jackson. Quinton said one day to his father: "Papa, I do believe you will be greatly grieved that you can't act as chief pallbearer at your own funeral."

W. W. DIXON

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From the May 23, 1935 Issue of the Fairfield News and Herald

## EARLY HISTORY OF THE TOWN OF WINNSBORO

By Mary Robertson

Methodism was brought to the Borough by a circuit rider named Jenkins, who came upon an invitation from Mrs. John Buchanan (member of a Presbyterian family). A few meetings were held in the Court House and Captain and Mrs. Buchanan, Captain Harris and Major Moore were among the first to join. Other splendid families soon embraced the Methodist faith, as a result the seed of that denomination sprang up and brought forth abundant fruit. The advent of Methodism did all denominations good. In 1809 Winnsborough's first Methodist church was built. The next year the charge was visited by Bishop Asbury. Four years later Benjamin Wofford, who afterwards founded Wofford College, was a circuit preacher in this district.

In connection with Wofford College it is a noteworthy fact that Winnsboro men have contributed so much to the advancement of that institute. In the Methodist cemetery if found the shaft to the memory of Rev. John R. Pickett, who was reared near Winnsborough and lived, loved and labored many years later, passing away in Chester, leaving his entire estate to Wofford College.

A daughter of William Buchanan of the early settlement married Rev. William Carlisle and became the mother of Dr. James H. Carlisle, the much loved president of Wofford College. Dr. Carlisle was born in what is now the Brice home, adjoining the old cemetery where lies the honored dust of many of his ancestors.

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went to the war. Melvin was killed in battle and his son, James, was a gallant soldier. After the war he married Jane Brice, sister of Dumpers Creek, John and William and Watt Brice. Mr. Blaine ran a brickyard, the wonder of small boys, a grape arbor made a choice wine, enjoyed music, was leader of Concord choir and organized a brass band. The members of his band were Dr. Sam Miller, David Miller, Jno. R. Craig, cornetists, Yougue Brice, base horn, John A. Stewart, W. W. Dixon, tenors, E. L. Brice, base drum, R. J. Macorell, kettle drum.

We know of no man who was a greater moral, social and religious asset to the community than Mr. James Blaine. He was a character that Ossian would have loved and a man that Dickens would have delighted to portray.

**March 21, 1945 Issue of the Fairfield News and Herald**

### **DIXON CONTINUES COUNTY HISTORY**

Mr. Editor;

People are evidently reading your paper pretty closely, both in and out of South Carolina. Numerous corrections and suggestions come from Atlanta, Texas, Arkansas and Virginia. We stand corrected on this: Lambert Henry was a cousin and not a brother of Judge Henry. And while we are not writing genealogy we are delighted to include this mention of Jno. A. Brice, Secretary and Treasurer of the Atlanta Journal as one of the Brices, worthy of the name. In fact, perhaps, he has the brightest mind of all the boys reared about Woodward. He is a son of Clarence Brice, a half brother of Mrs. Rice Macfie, Sr. Again we are glad to note that Palmer Brice's not being mentioned in our article has raised a protest from California, one from Virginia and many here in Winnsboro. In fact the friends of this young business man in Texas are so fulsome in their pride that the writer must put him up among the stars of the first magnitude in this family of distinguished achievement in Fairfield history.

We have finally run across authentic evidence that the present site of Concord, six acres, was given by Daniel Hoffman. His wife, Lizzie, a daughter of Samuel Mobley, was a member of the church. John Cork laid down the first log in building the log church. The present brick building was erected in 1818. On 1813 Mr. Robert McCollough supplied the church until August 7<sup>th</sup>, 1814, when he died. The last time Mr. McCollough preached at Concord a bird of ill omen flew into the church and lit in the window near the pulpit and began its plaintive song "Whip-poor-will, whip-poor-will". A hundred and twenty-four years ago, this actually occurred. It was much talked about and many prophecies were made that something awful to Mr. McCollough was bound to happen. Coinstant or not, it was the last sermon he ever preached, dying a fortnight afterward on the 7<sup>th</sup> of August, 1821.

Now, Mr. Editor, we intend to digress a little. After sumptuous feast that would have delighted the Pharasees of old at Mrs. Geo. L. Kennedy's, we accepted an invitation to visit Hopewell A. R. P. Church. We were expecting to see an ancient dilapidated weather-worn and faded looking building, but before we reached it, the landscape was beautiful in our eyes by a beautiful country church structure, freshly painted and the cemetery well cared for. We understand the inspiration that produced all this Christian endeavor was the voice of that beloved boy, preacher David Lauderdale, who conducted a series of services here in the summer of 1933. The congregation and community have an abiding sense of appreciation and affection for him for performing this piece of work for them. In this city of the dead one reads epitaphs that bring back memories of the years that are

gone, they roll before us with all their deeds; such ministers as the Hemphill, Brice, Strong, Galloway, Castles, Warren Fenniken and John A. White. Our family physician L. S. Douglas has perhaps the largest monument and the fewest words – just his name. Many Bighams, Mills, Sterlings, Boyds, Swans, McKeowns, Barbers, Starnes, Lewis, Dickeys, Castles and Shannons sleep in this sanctified spot.

Leaving the church we took the old Chester road leading to White Oak, passed the old Hemphill homestead, had pointed out where the Yankees dug for Mr. Hemphill's supposedly buried money and treasures. On further a spot was pointed out where the notorious itinerant exhorter Murray was buried. It seems that an itinerant preacher had a gang that stole horses. They came from the west. The plan seemed to be that while the congregation would be listening to the spell-bound oratory of Murray, his confederates would appear and take the best horses hitched around. The scheme didn't work at Hopewell. Murray was hanged as high as Haman and buried on the old road-side. One or two such hangings for automobile thieves would have a salutary effect on our country today.

**April 4, 1935 Issue of the Fairfield News and Herald**

## **DIXON CONTINUES COUNTY HISTORY**

### **The Baptist of Fairfield**

A great sage has said "A creed is like a crystal with many angles and foacts? As the crystal is formed in obedience to natural law, so a creed is formed in obedience to a spiritual law." Michael Angelo chiseled a marble block into the heroic figure of Moses as an expression of his artistic vision. The great creeds are the fashioned results of spiritual vision. The Baptist creed is one of these. They disclaim the idea that they are Protestants, never having admitted the authority of any Pope or potentate to absolve their sins or prescribe for them a ritual of observance for their worship of God. They believe in immersion of the whole body and not until this rite has been performed have you a right to participate with them in partaking of the Lord's supper. They do not believe in infant baptism. While they are as association or confederacy of Churches in their State Conventions, each church is an entity and a law unto itself. From its congregational adjudications there is no appeal to a higher authority for reversal, modification or correction of what that particular church has done. Dancing may be engaged in one church without fear of discipline and in another this amusement subjects the member to discipline. The framers of the U. S. Constitution had among its members Episcopalians, Baptists and Presbyterians. The first leaned toward a strong Federal centralized government. (The Baptists were for a Confederacy of States relinquishing little of their power to the National Government. The Presbyterians had plans between these two extremes. In the attrition of ideas had in the Convention the result was the present form of government. The student cannot but be struck with the fact that the Constitution of the United States bears a strong resemblance to the autonomy of government of the Presbyterian churches. But let us get back to our history proper. In the first and second centuries we identify Messalians and Euchites with Baptists, and in the fourth century the Novations (Baptists) spread all over the Roman Empire. They were Paulicans in the 7<sup>th</sup> century. Denying the orthodoxy of the Catholic church they re-immersed persons and washed them literally when they renounced Rome and the Pope and came to them for membership. Hence the name. Anabaptists. In the 11<sup>th</sup> century we find the Baptists as Waldenses, Roger Williams, born in Wales, educated at Oxford, was the first Baptist preacher to organize a church in America in the

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<b>NAME</b>	<b>FILE</b>	<b>PACKAGE</b>
Coleman, Soloman	NS 19	174
Coleman, Susannah	11	88
Coleman, William Preston	NS 17	137
Coleman, Wyley	43	664
Coleman, Wylie	120	60
Collins, Daniel	12	94
Collins, Mosely	2	54
Connell, Andrew J. W.	NS 22	216
Conner, Honour	44	681
Cook, Burrell	11	70
Cook, Burrell	11	80
Cook, Esther	1	48
Cook, John	10	68
Cook, Joseph	44	691 ½
Cook, Lawrance J.	97	409
Cook, Nathan	102	493
Cook, Rebecca	100	442
Cooke, Christana	NS 28	319
Cooper, Adam	13	111
Copeland, Sarah	95	363
Copland, John	NS 27	304
Cork, John	2	58
Cork, John	107	539
Cork, Samuel	87	254
Cork, William	98	418

## II.—HOUSES OF WORSHIP.

By Elder W. W. BRICE.

There is no mention of the buildings of Concord church in any of the histories; but most of the older people have heard much, perhaps, about them, when children.

It seems that sometime after the close of the Revolutionary war, when our country was laid waste and almost depopulated by foes, a few men, assisted and encouraged no doubt by the noble women, met somewhere on Wateree Creek, on land once owned by Edward P. Mobley; we have never seen any one who could tell us the exact place, and built a house in which they stately worshipped for some years. It was known as "Mobley meeting house." But this being inconvenient to most of the congregation, a more central and suitable place was sought. The present site being selected, about six acres of land were given by Daniel Hoffman. An arbor was soon erected, across the railroad from the present house, near the forks of the road. Here they gathered for worship, no vehicles, and but few horses; the country a wilderness, the roads but paths blazed out; the men came in their shirt sleeves, copperas breeches and moccasins shoes; the women clad in dresses of homespun, and sun bonnets, bearing a scone of bread for lunch. The women thought nothing hard of riding on horseback twelve or fifteen miles to church. The writer remembers to have seen Mrs. Rosahoro, now eighty-three years old, yet hale and hearty, ride not least seven miles on horseback to church; also crowds of men and wo-

men walking, carrying their Sunday shoes and hats, and stopping over there in the woods to make their toilette.

We do not know how long the congregation worshipped under this arbor, but afterwards it was decided to build a log house, each man agreeing to furnish a log. The first log was laid down by John Cork. This work was continued until the pews were put in, each man making his own, and some of them very rustic. One made by James McKeown was conceded to be the handsomest and the most comfortable. It was made from a large poplar, hewn trough-like, with one side higher than the other for a back. This house was blown down by a hurricane, and another built near the site of the present building. The present brick building was erected in 1818, and though somewhat dilapidated, still stands a monument to the builders—the noble men and women whose remains lie there in the cemetery. The roof of this building being too flat, it was raised three or four feet higher about fifteen years after it was built. In 1869 it was re-covered, the brick floor replaced by a plank floor, and the pews remodeled. A few years later the pulpit recess was added and the gallery used by the colored members before the war, was removed. Several years ago the walls were braced with iron rods to prevent a collapse. This, we hope is the last work we will do to this building, hoping before long it will be replaced by a neat, modern building.

Our congregation increasing around Blackstock, occasional services were held in a hall over one of the stores by Rev. T. W. Ervin, our pastor, and Rev. R. D. Perry in 1874 and for a while afterwards. The most elevated and desirable lot in the town was secured and a substantial house erected. A beautiful minse also now adorns the adjoining lot, the home of our pastor.

We remember but few of the faces which filled the pews forty years ago—the Millers, Camerons, Blacks, McKinnleys, McEllinnies, Clarks, Yonques, Corders, Wilsons, Dun-

bars, Hardins, Swanns, Hindmans, Caldwells, and others. Very few of these families are represented here to-day. Of the seventy on the roll thirty years ago, there only remain Mr. and Mrs. A. B. Douglass, Mr. and Mrs. J. M. Blain, Miss N. Brice, Misses K. and D. Cork, J. O. Mackorell, Mr. Elder, Mrs. Belle Douglass, Mr. and Mrs. Smith Gordon, and Mrs. Margaret Brice. Of the members of fifty years ago, only two remain: Mrs. Eliza Grafton, granddaughter of Jas. Caldwell, one of our first elders, and Rev. D. Harrison, who is with us to-day.

During the late war our church was invaded, the Bible taken from the pulpit, the communion service, baptismal font, and Tokens taken from the closet underneath the old pulpit. All seemed discouraged but one man, whose devotion and sacrifice as the only active elder gave hope. But for him our doors would have been closed. Many of us remember his earnest prayers for this church. We are often reminded of him when we look at the Bible on the pulpit, his last gift to this church. His remains lie beside his wife in the corner of the cemetery, and the inscription is written there, "Shared to the memory of Geo. H. and Mary Miller."

Sad reflection! Not one living now who was first enrolled; and sadder still, when the next Centennial comes we will all have gone to our final home, even the little boy baptized last Sabbath, William Banks Douglass.

May we be prepared for that home where there will be no need for churches or preaching, to be with Jesus, seeing and knowing the loved ones gone before, who now stand with "Beautiful, beckoning hands" just across the river.

### III.—OUR INDEBTEDNESS TO THE PAST AND OUR OBLIGATIONS TO THE FUTURE.

Sermon by Rev. W. G. NEVILLE.

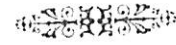
Text: "Their works do follow them."—Rev., 14:13.

That is, their works follow them into the other world, or their works follow them in this world, or both. I shall consider the passage to-day in the sense that their works follow them in this world. "Their works do follow them."

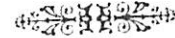
And our works will follow us. Man dies and passes off the stage of action in this world, but his work continues to live and his influence goes on to the end of time. Those who once lived where we now live are gone—their faces and forms are seen no more, but their works are still living. The places that know us now will soon know us no more forever, but our works will remain here and they will be felt by those who come after us.

Thus we are indissolubly connected with the past and the future. We are connected with the past in our thinking and modes of thought, in our habits and manner of life, in our doctrines, principles and policies, and in all of our environments. We are simply what the past has made us. We are connected with the future by our hopes and aspirations, by our works which are to follow us and by the impression these works are to make upon the genera-





Centennial of  
Concord Presbyterian Church,  
Bethel, Presbytery, S. C.,  
October 16th, 1896.



The ... ..

## CONCORD CHURCH

The CONCORD PRESBYTERIAN CHURCH at Woodward is a simple, rectangular, red-brick building. It is covered with a gabled roof and rests on solid granite foundations. The building is dignified but severely plain, no decorations.

The congregation is older than its house of worship, dating back to 1785 when the Reverend Robert McClintock, of Ireland, held services in the vicinity. In 1793 several supplies from South Carolina Presbytery preached here; among them the Reverends Roseboro, McCollough, Dunlap, Cousar, Gilland, and Davies.

The first "stand" or place of worship was located about five miles southeast of this building but was moved to the site about 1796. Here a log building was erected, each man of the congregation furnishing a log. The first one laid was by John Cork. During a hurricane this building was destroyed but it was replaced by another of the same construction. In 1818 the brick building was erected.

The Reverend Robert B. Walker enrolled and organized the church in 1796. The elders at this time were James Arter, James Caldwell, James Hindman, and Abraham Miller, John Sterling, James Robinson, and James McKeown.

The Reverend William G. Roseboro came to CONCORD in 1800 and served until 1810. He was followed by the Reverend Francis W. Porter who supplied until 1813. The Reverend Robert McCollough came next and remained until 1824. During this period the following elders were installed, Samuel Penny, Samuel Banks, Samuel McCollough, James Douglas, and Hugh Thompson. The Reverend William B. Stafford was installed in 1825 and served until 1834.

In 1836 the Reverend John Douglas became pastor but before he came Robert Caldwell, John Banks, and William Wilson were installed as elders and in 1836 John McCollough, Alex Hindman and Henry Moore were also installed. At this time the church had sixty-four members. James Wallace was pastor in 1848 until 1853 and from 1853 until 1858 the church was served by the Reverend W. J. McCormick. During his pastorate John Neil and Thomas Carlisle became elders. The Reverend G. W. Boggs supplied for a short while until the Reverend T. W. Ervin became the next pastor in 1859 and served until 1876. During his pastorate the following were installed as elders; A. B. and John C. Douglas, J. M. Blain, W. W. Brice, and A. H. Dunbar. The Reverend James Douglas served in 1878 until the Reverend John C. McMullen became pastor in 1879 and remained until 1884. During his pastorate William Douglas, J. E. Craig and W. Banks Thompson became elders.

Since this time the old church has had many faithful ministers and laymen. It is still an active, thriving church and its communicants are all well acquainted with and are proud of its service to the community for more than a century and a half.

## HISTORICAL SKETCH OF CONCORD CHURCH

By Deacon George Montgomery Sweet

There is evidence of services held at Concord as early as Nov. 1785. Rev Robert McClintock, from Ireland, preached at Concord in Fairfield, Indian Creek in Newberry, and Rocky Springs in Laurens, from about 1785 till 1796, if not later; part of the time of the time regularly and part occasionally. He seems to have been independent of the South Carolina Presbytery, which was formed in 1785; and with Rev. Hugh Morrison, also of Ireland, was thought to favor the "New Lights".

He was a man of great energy, and devoted to Christ's cause. His record shows 2,808 persons baptized by him; 159 between January 1<sup>st</sup>, 1800, and June 5th, 1803. It may be in relation to Concord that Rev. Hugh Morrison wrote: "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."

From 1793 supplies were occasionally sent by South Carolina Presbytery to Concord. Some of these were Revs. Roseboro, McCullough, Dunlap, Walker, Couser, Gilland and J. B. Davies.

Services were held at this time at a stand or house of worship five or six miles southeast of the present site on Wateree Creek, on land owned by Edward P. Mobley. The house was known as "Mobleys Meeting House". But this being inconvenient to most of the congregation a more central and suitable place was sought. The present site being selected, about six acres of land were given by Daniel Huffman. An arbor was soon erected across the railroad (the tracks were put down in 1850) from the present house near the forks of the road. At the time of the centennial celebration, elder W. W. Brice wrote: "Here they gathered for worship, no vehicles, and but few horses; the country wilderness, the roads but paths blazed out; the men came in their shirt sleeves, copperas breeches and moccasin shoes; the women clad in dresses of homespun, and sun bonnets, bearing a scone of bread for lunch. The women thought nothing hard of riding on horseback twelve or fifteen miles to church.

The writer remembers to have seen Mrs. Roseboro, now eighty-three years old, yet hale and hardy, ride at least seven miles on horseback to church. Also crowds of men and women walking, carrying their Sunday shoes and hats, and stopping" along the way to rest.

Concord Church was organized by Rev. Robert B. Walker, of South Carolina Presbytery, and enrolled April, 1796. There was a tradition that it was organized in 1790, but there is no proof of this. The first elders were James Arter, James Caldwell, James Hindman and Abraham Miller. During 1796, there were added to the eldership John Stirling, James Robinson and James McKeown.

Rev. Walker, pastor of Bethesda Church, supplied the church for one year. From 1797, the church was supplied occasionally until 1800. Rev Wm. G. Roseboro was the first pastor, serving Horeb and Concord churches from September 1800, until his death May 5<sup>th</sup>, 1810. His remains were laid in old Lebanon graveyard. From 1810 to 1813, Rev. Francis H. Porter of Purity congregation supplied the church occasionally. In 1813, Rev. Robert McCullough supplied the church for one fourth of the time and for one half of the time after 1814. This arrangement continued until Rev. McCullough's death on August 7<sup>th</sup>, 1824. Between the years of 1807 and 1828, Rev. Samuel W. Young, who preached at Jackson Creek (Lebanon) and Mt. Olivet, would serve as supply. During this period the church appears to have prospered having constructed the present building, and installed five elders: Samuel Penny, Samuel Banks, Samuel McCullough, James Douglas and Hugh Thompson.

It is not known how long the congregation worshipped under the arbor, but we know that a log house was eventually erected. Each man in the congregation was to supply a log, with John Cork laying down the first log. This work continued until the pews were put in, each man supplying his own. Some were very rustic, "one made by James McKeown was considered to be the handsomest and most comfortable. It was made from a large poplar. Hewn trough-like, with one side higher than the other for a back." This house was blown down by a hurricane, and another built near the site of the present building. The present brick building was erected in 1818.

James B. Stafford, a licentiate of Hanover Presbytery in Va., but a native of North Carolina, was called to the joint pastorate of Purity and Concord