

----- Original Message -----

From: eytvwt@ftc-i.net

To: FAIRFIELD MUSEUM <mailto:fairfieldmus@truvista.net>

Sent: Wednesday, May 06, 2009 11:55 PM

Subject: Howe's History of the Presbyterian Church in SC

*article on
Rev. Wm Martin
+ others of the
community
also the
offspring churches*

Pelham from Virginia Turner eytvwt@ftc-i.net I checked google.com for
.... George Howe's History of the Presbyterian Church in South Carolina

He mentions ''Richmond Church was situated near the dividing line between Chester and Fairfield.''

what do you know about this church. I never heard of it before. see red text below

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the early part of the night; I suppose most of his property was saved. He after that lived in a log cabin. He sold his plantation for six hundred dollars, one hundred to be paid yearly. After his death his widow received the payments. He had been three times married, but left no children living. His only daughter, married to John McCaw, had died before him. Shortly after his coming to this country he took up about four hundred acres of vacant land, which he made a present to his nephews, David and William Martin. The land now belongs to Mrs. Gaston. Mr. Martin often staid at my father's for days or a week at a time. I do not remember ever seeing him under the influence of liquor but once. That was on a day in which he came in company of some wagons. It was a wet day. My mother, with the assistance of two negro women, got him to the back door, and bringing him in, put him to bed. She came out, I remember, with a very long face. The last visit he ever made to my father's, after crossing the creek, at Stroud's mill, in some way he got his horse's head turned up the creek by a path. He fell off in a branch ; being old and feeble, he was unable to rise. He was found by Mr. Tliralekill ; was said to be in the act of praying when found. Mr. Tliralekill understood from him where he wanted to go. My father sent for him and had him brought to the house. He had fever, and lay there for more than a month. In the delirium of fever he constantly quoted Scripture, and spoke of the crossing of Jordan. My mother became alarmed and sent for my father, thinking Mr. Martin was near his death. But he recovered and became able to walk. My father mounted him on a horse and sent him home. He soon became again confined to his bed, and died in about six months, in the year 1806. He was buried in a graveyard near his own house. Whether there is a stone to irurk it, I do not recollect, though I have seen the grave. He was a large, heavy man. By those who knew him he was said to have been an able divine. He came from County Antrim, Ireland. In the same party with him came my father and his brother, James Stinson, then called Stevenson ; William Anderson and his wife, Nancy; Alex Brady and his wife, Elizabeth; I think the Linns, and possibly the Kells. Mr. Martin owned two negroes, I recollect- Savannah and Bob by name. So did some others of the congregation. Some who owned slaves refused in 1800

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to submit to the regulations made by McKinney and Wylie, believing that the Scriptures justified the possession of the heathen, whom they, as teachers, were

civilizing and Christianizing. It would be, they thought, as cruel to free them as to turn a child out to buffet with the world.

The next minister of the Covenanters was the Rev. William McGarrah. In 1791, he settled on the north side of the Beaver Dam, a branch of Big Rocky Creek. His first wife died shortly after his coming, leaving one daughter, who was married to Henry Linn. Mr. McGarrah marrying badly the second time was the cause of his being for a short time suspended. By the second marriage he had sons—James, William, Joseph and David—all long since removed to the northwest. Mr. McGarrah died about 1816, and was buried in what was called Paul's graveyard. His wife died soon after, and was buried at the same place. That graveyard is on the road above Mount Prospect, a Methodist Episcopal Church South. More Covenanters are buried here than at any other place in the South.

Rev. Mr. King arrived here in 1792. He settled on the south side of the Beaver Dam, near Mount Prospect Church, on the plantation now owned by Mrs. Backstrom. He died in 1798, and is buried at the Brick Church.

Rev. James McKinney was the next in order. Where his residence was I do not know. He was pastor of the congregation at the Brick Church, and preached at most of the other churches. He died in August, 1803, and was buried at the Brick Church.

Rev. Thomas Donnelly was licensed to preach at Colding-ham, June, 1799. He settled first somewhere near Little Rocky Creek. He afterwards bought Stephen Harmon's place, on the north side of Big Rocky Creek, a plantation now owned by Mr. George Heath. I recollect hearing him preach at a stand near his own house, sometime in the year 1804. From this date he was the only minister until the arrival of Mr. Riley, in 1813, and preached at most of the churches that will be hereafter mentioned. After the Covenanters had generally removed from the country, Mr. Donnelly preached at Old Richardson, a Presbyterian Church; a portion of the time at his own house, there still being some of his people scattered in this country. His eldest son, Samuel, became a Presbyterian minister, now residing in Florida. His

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father frequently visited him when he lived at Liberty Hill, and preached in his son's church. Mr. Donnelly died in 1847. His family, after his death, removed to Illinois. It consisted of John, (Thomas married to John Cathcart's daughter) and his daughter Nancy. She married in Illinois, Riley Linn, the son of Henry Linn. Mr. Donnelly was buried at the Brick Church, by the side of McKinney and King. His wife was also buried in the same place.

The next minister, Rev. John Riley, came into South Carolina in 1813, settled on the south side of Big Rocky Creek, about a half mile from Martin's first church, the one burnt. He was a popular preacher; his places of preaching were the Beaver Dam, the Brick Church and Richmond. He died in 1820, is buried at the Brick Church, some distance from the other ministers. All have appropriate tombstones.

The Brick Church, situated three miles from Pleasant Grove, on the plantation now owned by John Hood, has all been removed, nothing but the graveyard left. There was considerable immigration to this country after 1785, but whether this church

was built before Mr. King came or not, I do not know. It was first a log building. The brick building was put up about the year 1810. Hugh M. McMillan came to this section of country after 1785. His brother Daniel came at the same time. Daniel and his family went into the Associate Reformed Church, Hopewell. Hugh had sons, Daniel, a merchant, John, David, James, Gavin and Hugh. The last two were ministers of the gospel—all Covenanters. There was a family of Coopers, McKelveys, Robert Hemphill—brother to the Rev. John Hemphill—Darrance Woodburne, Montfords and Nebitts, were some of the names composing this large and nourishing congregation of Covenanters.

The Beaver Dam Church was on a branch on the north side of Big Rocky Creek, on a plantation now owned by Stephen R Ferguson. The church was not more than a mile distant from Mr. King's and Mr. McGarrah's residence. When organized I don't know, but most probably about the time that McGarrah arrived in 1791. In the bounds of this congregation were the Ewins, the McHenrys, the Ervins, the Kells, John Rock, the Linns, the Littles, the Bells, Paul Guthrie, the Gellespies, the Steeles, the Martins, the McFaddens, the Simpsons, and many others. In Mr. Kiley's time that congregation was very large. The church and people have all long since disappeared.

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The Richmond Church was situated near the dividing line between Chester and Fairfield. This was Mr. Martin's church, and was removed three miles south to a more convenient situation for the neighborhood. Members of this church were the Dunns, Daniel Wright, the Hods, Sprouls. Hugh Henry, James Stormont, the Cathcarts, John and William McMillan, and the Richmonds.

The McNinch Church was situated three miles east of Chesterville; built after 1813 by John McNinch himself. Of the congregation, which I think was numerous, I now can remember but one name, Andrew Crawford.

The Smith Church was on Little Rocky Creek, on the south side, about five miles southwest of Catholic Church. In that congregation were several families of the name of Smith, who were relatives of Rev. Thomas Donnelly.

A church called Turkey Creek Church, in York County, was situated about two miles west from McConnellsville, on the Chester and Lenoir Railroad. In the bounds of the congregation of this church were some families of Wrights and Wilsons.

We will now go back to the close of the Revolutionary War. Martin's church being burned down, he preached as a supply to the congregation of Catholic through the years 1782, 1783 and 1784, the same time visiting and preaching to different societies of his own people, as heretofore stated. In the year 1787 Matthew Linn, of the A. R. Church, came out as a missionary. The next year Rev. James Boyce, of the A. R. Church, likewise came, and commenced preaching at the schoolhouse near E. McDaniel's; afterwards the stand where Hopewell church now is. A large majority of the Covenanters at this time went into the A. R. Church, leaving a few still scattered over the bounds of the different congregations. From the year 1785 until 1813 there was a considerable immigration coming every year from Ireland, filling up the congregations. At the time Mr. Riley came, in 1813, they were pretty numerous. The restrictions on the subject of slavery took some

Covenanters out of the church. Mr. Riley, however, received into the church Mrs. Isabella Hemphill and her sister, Mrs. Jane Cloud, together with her daughter, Mrs. Sarah Hicklin. These ladies had been members of Mr. Martin's church. He had baptized their children and each of them had a son called for him. They were received into the

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Richmond Church, notwithstanding their families were large slave-holders. Mr. McGarrah, after he was restored, preached for a few years at Beaver Dam Church, but not after the arrival of Mr. Riley, in 1813.

Mr. King preached at the Brick Church, and probably at other small societies scattered over the country. After the arrival of Mr. Riley at the Brick Church, Mr. John McNinch was tried in the session, and the congregation became dissatisfied with Mr. Donnelly, which was intrinsically the cause of the churches Smith and McNinch being built.

John Orr immigrated to the United States after 1790. He was a classical scholar, and had taught in Ireland before coming out here. It is said that Rev. Samuel B. Wylie and Rev. John Black, of Pittsburg, commenced their literary course with him in Ireland. After coming here he continued to teach. A good many young men started the classics with him, among them James A. Hemphill and Alex. Curry, both afterwards physicians. Rev. John Kell, after being prepared by John Orr, went to Scotland and graduated there. Judge Hemphill, of Texas, was also among his scholars. Mr. Orr had a numerous family of sons and daughters. He removed from the State to Ohio in the year 1832. It was said that, although eighty years of age, he walked every step to Ohio, refusing to ride.

Rev. Hugh McMillan and Robert Mondford were graduates of the South Carolina College. McMillan commenced preaching in 1832 at the Brick Church, where he had for a number of years a large classical school. He preached one-third of his time at the Turkey Creek Church, in York County. About the same date Rev. Campbell Madden commenced preaching at the Richmond Church, and at the stand at John Orr's. He also taught a school near Gladdon's Grove. He had studied medicine before he came out here. He spent a winter at Lexington, Ky., where he received a diploma—he commenced the practice of medicine, but did not live long. He married a Miss Catheart, and left children, a son and two daughters, now living in Winnsboro.

Rev. Hugh McMillan must have left the country as early as 1831, removing to the northwest. The Covenanters commenced emigrating soon after the death of Mr. Riley, and continued to do so from year to year, until the congregations became weak. Revs. Fisher and Scott supplied the churches