

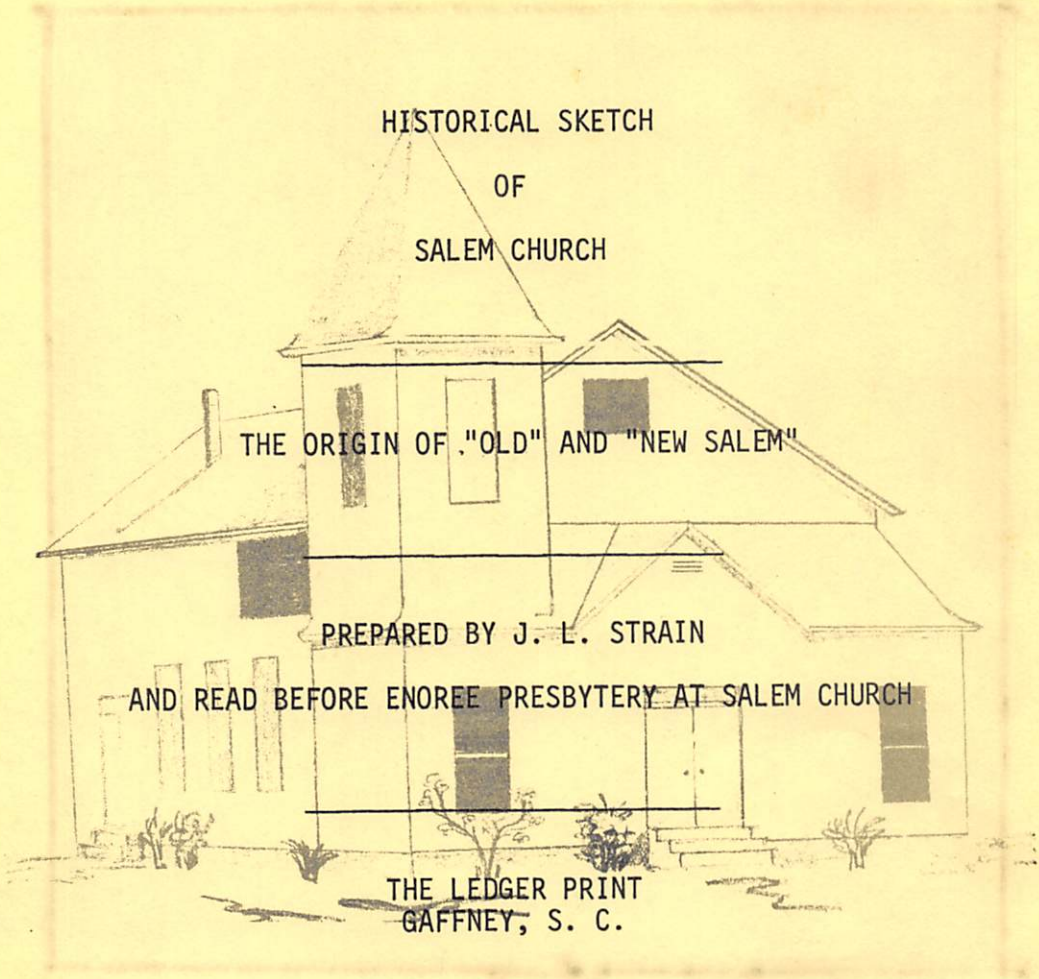
HISTORICAL SKETCH
OF
SALEM CHURCH

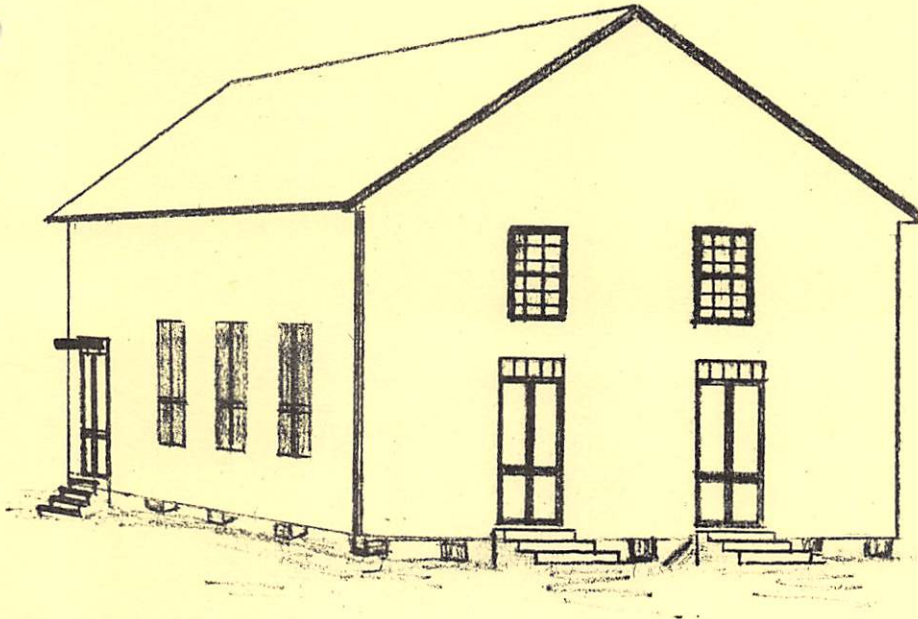
THE ORIGIN OF "OLD" AND "NEW SALEM"

PREPARED BY J. L. STRAIN

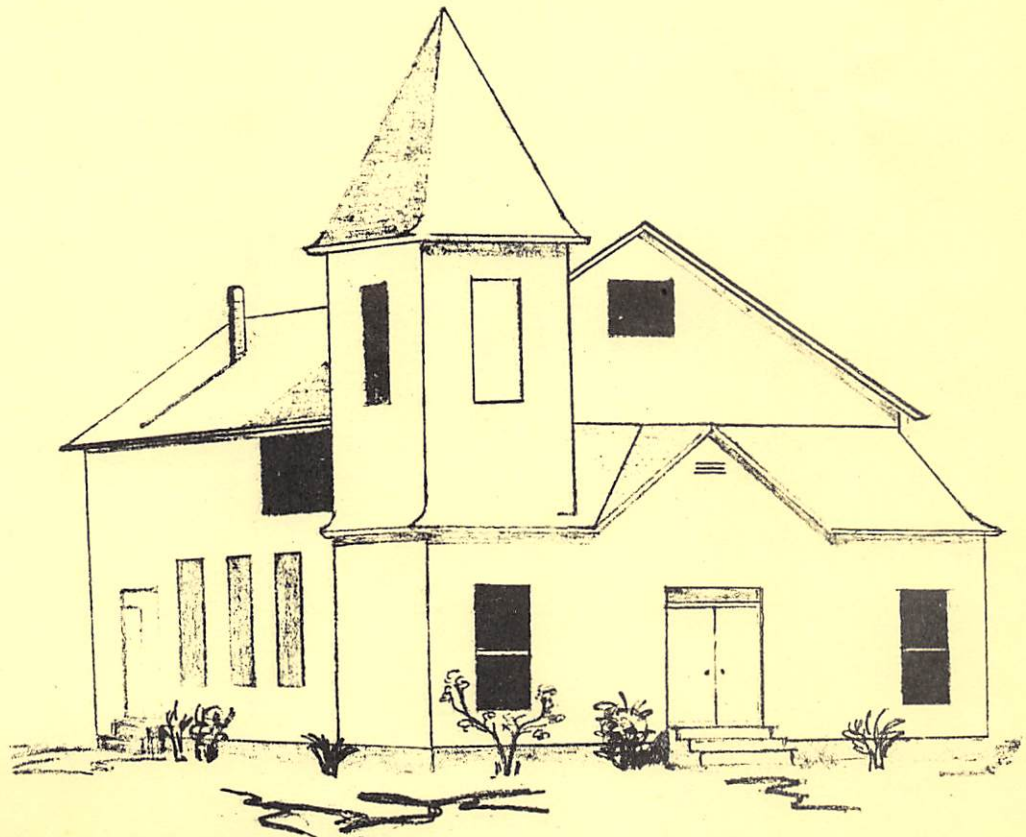
AND READ BEFORE ENOREE PRESBYTERY AT SALEM CHURCH

THE LEDGER PRINT
GAFFNEY, S. C.

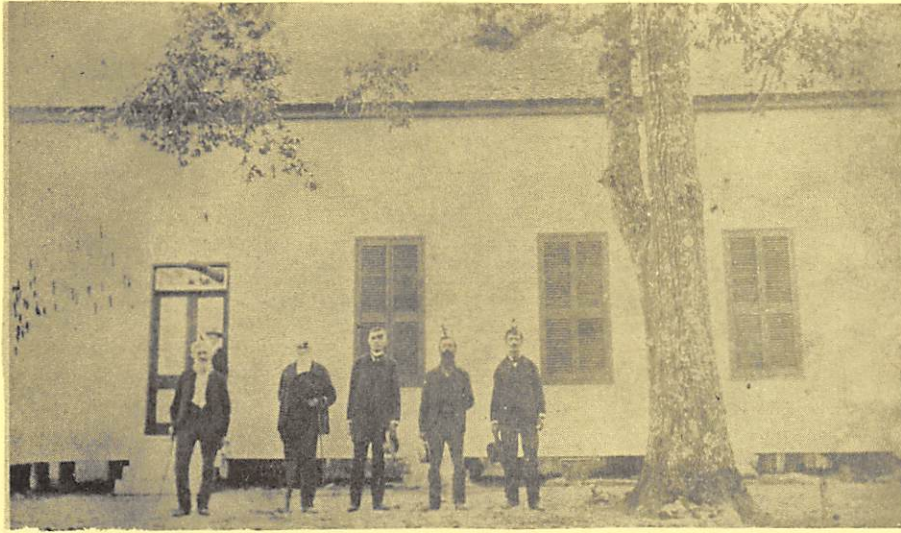




The second building of
Old Salem built in 1832



The building built
in 1832 after being
remodeled in 1932



Pastor W. H. White and a group of Elders outside the church building in 1902

Left-to-right S. F. Estes, Capt. J. L. Strain, Rev. W. H. White, C. W. Whisonant, and J.T. Estes

The congregation of Old Salem made sometime in 1902



FOREWORD

The following history of the Salem Presbyterian Church is a reprint of the history as found in the Gaffney Ledger of November 15, 1965. This history was compiled and written by the late Colonel James L. Strain, one of the elders of the church and prominent writer of the times.

History of
Salem Presbyterian Church
Gaffney, South Carolina
1804

The history of Salem Church is a history of which this and all future generations may well be proud. Far, far back, before the beginning of the last century this country was comparatively a wilderness with only here, there and yonder an Anglo Saxon home. Savage Indians and wild beasts were plentiful. Broad River was the dividing line between the Cherokee and Catawba tribes of Indians.

Principally from Pennsylvania, Maryland and Virginia, in about the year 1750, the tide of emigration set in and brought various colonies of sturdy Scotch-Irish settlers who found homes in Mecklenburg (N.C.), York, Chester and Fairfield Counties, of this state.

Many of them settled in Western York in the Bullock's Creek Valley, and the sections contiguous thereto along Broad River, and not a few settled on the western side of that stream. By blood consanguinity and marital relationship, they were more or less people with one interest. All having imbibed that spirit which more or less caused their ancestors to seek homes in the western world, where they could enjoy both civil and religious liberties.

Rev. Azel Roe and John Chose who were sent out by the Synods of New York and Pennsylvania as missionary evangelists about the year 1765, were really the first ministers who ever advocated, taught or published Presbyterianism in upper South Carolina, and to these servants of the most high God, we trace the origin of Salem Church.

These pioneer ministers organized on the waters of Bullock's Creek in York County two churches - one near the mouth where it empties into Broad River, and the other near its head waters. These they called respectively Dan and Beersheba. Afterwards the congregation concluded to change the name of the former to "Bullock's Creek", which name it retains to this day. Of the history of these two divines and the work they did before, during and just after the Revolutionary War I would like to speak. It forms the warp and woof of Presbyterianism as it exists in both principal and policy today. Whether they or their friends ever realized the far-reaching results of their labors in upper South Carolina, we are unable to say. But we must not overlook the mustard seeds of history for tradition is that Bullock's Creek, Beersheba, Bethel, and Bethesda (all in York County) were organized about the same time--during the years 1765 and 1769.

We must not forget the fact that to be a Presbyterian in those days was to be a "Whig," and the four B's - Bullock's Creek, Beersheba, Bethel and Bethesda, with their strongly interlaced congregations stood like grim sentinels upon the four corners of the territory now comprising York County. To the first of which the people of Salem were closely allied by the strongest ties of social, political and religious affinities. Salem at that time was part of Bullock's Creek congregation to which grand old mother it owes its paternity. These several churches were the Mizpahs where the patriots rallied for the struggle at Hanging Rock, the pursuit of the infamous Huck at Brattonsville, and to join the lion-hearted Williams at Kings Mountain, and the brave Morgan at Cowpens, or to follow the

Swamp Fox into the lagoons on the Pee Dee - all for that boon, civil and religious liberty which we so highly prize today.

The history of Bullock's Creek is largely, if not entirely, the history of Salem. To divorce the two would be to separate the mother from the child. We can't well disassociate them, and allow either to retain its individuality. It would simply be a contradiction of terms. It's sufficiently understood that the Salem congregation was formed principally, if not entirely, from the Bullock's Creek congregation. Most, if not all the territory now embraced in the Salem congregation, belonged to or was part of the Bullock's Creek congregation. A ride or drive of ten, twelve, or even twenty miles, was no barrier to the devout spirits which gave the Presbyterianism the impetus it attained in the early days of our republic, and which has ever marked the career of the true followers of John Calvin.

Of the early history of Salem as a church but little is positively known, further than about the year 1804 a group of Presbyterians, some of whom held their membership at Bullock's Creek, came together and with the assistance of Rev. Wm C. Davis, organized a body of worshippers, which afterwards took the name of Salem Church. For several years previously, this little group (for they were small numerically) worshipped without a house, meeting at different homes in the neighborhood which were friendly to them and their work. This has always been considered the initial step in organizing the church which today we are called upon to celebrate the one hundredth anniversary of.

Rev. Wm. C. Davis was the first pastor of Salem Church. Although Rev. Joseph Alexander had preached here to the group of persons who composed its first membership, yet he never lived to see the first house erected in which they worshipped as an organized church.

Dr. Joseph Alexander was pastor of Bullock's Creek Church about year of 1769 to 1806 - three years before his death. He preached to the Salem people as a body, but in private homes in this community as early as 1790. After the death of Rev. Joseph Alexander, Rev. W. C. Davis was called to the pastorate of Salem. In fact, he(Davis) took up the work of Dr. Alexander and preached at Bullock's Creek as well as Salem.

Just here I will quote from a letter of Judge Sam W. Williams, now of Little Rock, Ark., who is a son of Rev. Aaron Williams, who was at one time pastor of Salem church. Judge Sam W. Williams was also a nephew of Rev. Wm. C. Davis, the first pastor of Salem. This letter was written from Little Rock, Ark., to Mrs. Martha E. Smarr under date of January 16, 1899. He says:

"Dr. Alexander, who died in 1809, had grown so feeble that he resigned, and Rev. Wm. C. Davis was called as pastor, and about 1810 he organized Salem and they built a large frame church on the union side of Broad River, on an elevation just back of the old Hamilton place, where a Mr. Estes lived in 1880. After crossing Broad River from the York side, we used to turn to the right nearly in front of Mrs. Bankhead's, near the top of the hill, and cross a ravine by a path to go to this church which in my childhood's first recollection (about 1832) was called old Salem, while the newer building - newer in 1832 - which stood to the left-hand side of the big road as we came up from the ferry, near, or at the top of the hill or ascent from the river, was called New Salem. Uncle Wm. C. Davis, shortly after organizing Salem, established the Independent Presbyterian Church. His followers at Salem were strong enough to hold the

church edifice and afterwards the old school people built the new building at the place I have indicated - to the left of the big road as we came up from the ferry."

It's not essential in this sketch for me to refer to this action of Rev. Wm. C. Davis, mentioned by Judge Williams, as declaring independence and establishing the Independent Presbyterian Church. Suffice it to say; parenthetically: The doctrine he preached and for which he was deposed, was contrary to the standard of the Presbyterian Church, to wit: That the active obedience of Christ was not imputed to the believer, but only his passive obedience. Also that faith was previous to regeneration.

But all differences have now been amicably settled and the church is now a unit on the great principles and doctrines of Presbyterianism - especially a unit in the south. Further on in his letter Judge Williams says: "In 1817 my father, Aaron Williams, as a licentiate, was employed to preach at Bullock's Creek, where the old sites were the strongest and held the old church, while the independents built a new house near the Pinckneyville Road, where they all worship now. The old house stood near the graveyard. In 1819 my father was called as pastor and ordained in August of that year.

"Father, shortly after this, accepted a call from Salem for a part of his time, and he preached there until he resigned the pastorate of both in 1834. It was while father was preaching at Salem, I suppose, that the new Salem house was built. It was a good long, large, frame house with a large entrance at the end way from the river, and an aisle from it to a cross aisle that ran in front of the pulpit at right angles with the big road; there was a side door, a large one, at the end of this cross aisle."

"In this house I was baptized by Rev. John B. Davis, 70 years ago, or more."

During the time (or part of the time) Rev. Aaron Williams preached at Salem he taught the Hopewell Academy, later known as the Dr. Wright place where he then lived. In 1832 or 1833 Rev. Daniel Baker held a revival meeting in the new Salem building and there were many professions of religion made, among them Miss Harriet Newell Williams, a daughter of Rev. Aaron Williams, who died within a year afterwards and lies buried at Bullock's Creek graveyard. After the resignation of Rev. Aaron Williams as pastor of Salem Rev. W. B. Davis, who was then serving Beersheba, was called for one half of his time to Bullock's Creek and he could only give each fifth Sabbath to Salem. In this way the church languished for the want of spiritual food - the preaching of the gospel - until in 1837 or 1838 the church, (of which Robert Lusk was the only surviving elder), petitioned Presbytery to dissolve it, which was done November 2, 1838, and the members mostly, if not altogether, went back to Bullock's Creek.

That the harmony of the church had been seriously disturbed by the erroneous doctrines of Rev. Wm. C. Davis may well be taken for granted.

It caused hard or unfriendly feelings among neighbors and friends that were never settled or compromised. Soon after the dissolution of Salem Church - November 2, 1838 - the star of hope made its appearance above the horizon and shed its lustre upon the apparent ruins of the church and Robert Lusk, in April, 1840, was sent with a petition to Bethel Presbytery to have the church re-

organized. This was granted and Saturday, May 30, 1840, was the time set for that work to be done.

Rev. John B. Davis and Rev. James H. Saye were appointed a committee to effect the organization. Rev. Mr. Saye being providentially hindere from attending, Rev. John B. Davis proceeded to organize the church. At this meeting the following white persons presented certificates from other Presbyterian churches, to wit: Robert Lusk, Martha Lusk, Mary Martin, Martha Bankhead, Jane Smarr, Caroline Walker, Samuel Davidson, John G. Davidson, R. G. Davidson, Jane Davidson, Sarah E. Davidson, Elizabeth Plaxico, Esther S. Lewis, Ann Cain, Elizabeth Williams, Eliza Ann Williams, Theodore Williams, Nancy Hemphill, William Plaxico, Elizabeth Plaxico, Elizabeth Robinson, James Meek, Elizabeth Meek, Martha Leech, Marian Leech, Martin Leech, Jr., Z. D. Hemphill, Elizabeth Greer, Mary E. Plaxico and the Black were: Nancy Jonah, Anthony and Becca. William Plaxico, John G. Davidson, Robert G. Davidson and Robert Lusk, were elected ruling elders. Robert Lusk, elder at Bullock's Creek, was installed a ruling elder at Salem and Messrs. Plaxico and the two Davidson were ordained and installed ruling elders, also. The church being formally organized was placed under the care of Bethel Presbytery May 31, 1840. On this same day the sacrament of the Lord's Supper was administered by Rev. John B. Davis.

The first meeting of the church session was held September 26, 1840 and kept open until the next day - September 27. Rev. William B. Davis was chosen moderator and Robert Lusk was elected church clerk. William Plaxico, Jr., Dr. Samuel Wright and his wife, Mrs. Elvira Wright, came before the session and upon giving satisfactory evidence of piety, were received into the church as members.

At the beginning of the session that morning, William Gillis, infant son of John G. Davidson and Martha Elvira, infant daughter of

William Plaxico, received the ordination of baptism, Rev. Wm. G. Davidson, officiating. I mention these facts to show who were the first members received into the church and the first infants to be baptized after the reorganization of the church in 1840.

Rev. Wm. Banks was the first minister called to the pastorate of the church, but in failing to get him, a call was made for Rev. A. H. Monroe, of Unionville, a licentiate of Harmony Presbytery. It was placed in his hands at an adjourned meeting of Presbytery held at Bethel, November 11, 1840, and on the 8th of December following, Rev. Mr. Monroe entered upon the duty of supplying Salem in connection with Unionville church. He lived at Union and preached at Salem in 1841 and 1842. During his pastorate the following names were added to the church roll: Williamson Howell and Sophia Howell, his wife, Nancy Walker, Wright Walker, John Goude-lock, William Mitchel and wife, Violet, Rachel Carothers, Margaret Parker, Hannah McColloch, and John Murry.

On August 6, 1841, the church session with Mr. Monroe moderator, adopted the following resolution: "Resolved. That all persons wishing occasional communion shall come through the session, and after being examined by it and received, shall be entitled to commune as long as they evince to the world by a Godly walk and conversation that they are Christians." This was repealed by the Session August 4, 1844, under the pastorate of Rev. Ferdinand Jacobs, who had succeeded Mr. Monroe. With the repeal of this resolution one was also adopted dispensing with the use of tokens and the new hymn book approved by the general assembly was adopted by the church.

At the time Rev. Ferdinand Jacobs was called to the pastorate of Salem in 1843 he was teaching school at Yorkville.

In 1845 the session was composed of Robert Lusk, Robert G. Davidson and William Plaxico. The church got permission to employ Rev. Joseph Hillhouse as pastor for part of his time. He served until the close of 1847 when he was succeeded by Rev. Mr. Beard, whose supplies were sent to the church during 1849, during which year Rev. P. E. Bishop held the communion service in July, and in December the Board of Domestic Missions was petitioned to assist Rev. William Savage the ensuing year.

On October 26, 1846, Elder Robert Lusk and his family, including several slaves owned by him, were dismissed by letter to join church in Mississippi, whither they had gone. This, I neglected to mention in connection with Rev. Mr. Hillhouse's pastorate. The removal of Elder Lusk created a vacancy on the bench of elders and on the 25th day of June, 1847, Newton Plaxico and Dr. Samuel Wright were elected elders. Dr. Wright declined to serve as he had such a large and extensive practice of medicine that he thought he could not discharge the duties of the office. Newton Plaxico accepted and was ordained and installed as ruling elder by Rev. James H. Saye, June 26, 1847. John S. Plaxico (who was familiarly known as Old Steady), was elected and ordained elder by Rev. William Savage, September 27, 1850.

It might be well, just here, to go back a little in order to correct any errors that may exist in the mind of any about the organization of this church - as to the time and condition under which it was effected. This error might arise from our using the terms, "Old Salem" and "New Salem," when really new Salem, so called, was the parent church and "Old Salem" the offspring or out-growth of the Independent movement inaugurated by Rev. William C. Davis and his

followers. These terms, or rather names, apply to the houses of worship and not to the bodies of worshippers - to the church militant and not the church triumphant - to the church onwardly rather than inwardly.

The reason we call it "old Salem" is because the followers of Rev. W. C. Davis, when he declared "Independence," were the stronger faction of the church (if that is the proper term or word to use in this connection), and they held the building, and so the other or minor part of the congregation had to build the new house. This gave rise to the terms "Old" and "New Salem."

During the late war, or more particularly during its closing days or weeks, while the Federals were going through our State spreading terror, desolation, devastation and doom over our Sunny Southland, and defenseless old men, women and children were being driven to strangers for a miserable shelter from the inclemency of the season, while all valuables and valuable records were being hidden out so as to escape the touch and torch of the chiefest incendiary of the age - the vandals of the nineteenth century - the records of Salem Church suffered irreparable injury, and some of its most important history was forever lost beyond human power or control. Though they were not secured by the marauding armies of Sherman and Wheeler, yet the contending elements of nature effected their ruin.

January 1, 1854, Rev. A. A. James was called to the pastorate, supplying it one half his time. The session consisted of Colonel R. G. Davidson, M. S. Lynn and J. S. Plaxico. Rev. Mr. James preached here until January 1859. When he commenced his ministry there they had been worshipping in a very dilapidated building. He urged them to build a new house, but they did not think they were able. The old

church stood about seventy-five yards west of the present building, and Providence interposed and in a severe wind storm brought down a large pine tree, completely demolishing the building. This occurred a few weeks after Rev. A. A. James commenced preaching there, 1854. The Independent Presbyterians were worshipping in the old church, about one-fourth of a mile north of where the present church stands, and they invited Rev. Mr. James to occupy their church, which he did. The feeling between the two denominations, or perhaps we should say, congregations, had been very bitter, and after preaching in their house and both congregations worshipping together and communing with each other, Rev. Mr. James ventured a proposal to them to which they agreed, and the result was the building of the present house of worship in 1854. They concluded they would not build in the grove on account of storms, but exchanged the site of the old Independent Lot of land with Mr. Henry Thompson for the extension of their lot into the field where the present house stands, and they then planted shade trees around the building.

The pine tree which demolished the old church opened the way for a union between the two factions of churches. The Independents had but four ministers and but little prospects of any increase. At a meeting of the Presbytery in Unionville, Rev. A. A. James offered a resolution that a committee be appointed to meet with the Independents, in their annual convention and propose a union of the two branches of the church. It was adopted and Rev. A. A. James and J. Starr Moore, of the York church were appointed. They met with the Independents at Olive Church in York County, and were very cordially received, and steps were taken to forward union of the two branches. But the war coming on, it was delayed for some time, but finally it

was accomplished. The Independents had only four ministers at that time, viz.: Rev. Robert Y. Russell, Rev. W. Washington Carothers, Rev. J. Starkes Bailey and Rev. W. W. Ratchford. They had in charge fifteen churches, which were added to Bethel Presbytery. All praise to the lofty pine tree and the Providence that directed the storm.

The present house of worship was built in 1854, and dedicated to the worship of Almighty God. Rev. Arnold W. Miller, D.D., (at that time pastor of Fishing Creek Church in Chester County, and afterwards pastor of the First Presbyterian Church, Charlotte, N. C.), from the text: "How amiable are they tabernacles, Oh Lord of host," Psalm LXXXIV, 1.

At a meeting of the church session held September 11, 1864, with Rev. Robert Y. Russell, moderator, the following communication was received, and was ordered placed on the church records:

"Jackson Hospital, Richmond, Virginia. To the Session of Salem Church, Union District, South Carolina:

This will certify that on the 25th day of June, that I examined Joseph M. Smith upon his Christian experience and was well satisfied that he had received a change of heart. I administered to him the sacrament of baptism and received him at his own request into the Presbyterian Church, and it is at his own request that his name be enrolled upon the church book at Salem, Union District, South Carolina - R. F. Payton, Past Chaplain, Jackson Hospital, a Presbyterian minister of the Synod of Georgia and Presbytery of Cherokee."

In 1878 the church was recovered. Within a year it has been reweather-boarded and painted inside and outside. The plastering on the inside was much damaged by the earthquake of August 31, 1886, but

it has been repaired. To give a full history of the church, with its various ministers, elders, and other officers, together with its membership would carry this sketch far beyond the space we have for its publication. Deaths, removals and the vicissitudes of life have brought many changes in all these.

"They have been scattered like roses in bloom.

Some by the bridle and some by the tomb."

Rev. W. H. White is at present supplying the church once a month. The elders now are S. F. Estes, C. W. Whisonant, T. J. Estes, and J. L. Strain, The deacons are J. W. Brown, Jack Smarr, and H. Terry Estes. The janitor, Leslie Blackwell, there are sixty-two members on the roll.

The Sabbath School was organized in 1886 and in evergreen.

The first person buried in the cemetery was Mr. William Davidson. He died June 25, 1854 during the awful epidemic of flu. Rev. A. A. James preached his funeral, taking from his text, "Weep not for me, but weep for yourselves." These words are inscribed on the family monument in the cemetery.

During the pastorate of Rev. A. A. James, and before as well as since, large congregations attended. The gallery was generally filled with negroes at each service. This was the case for several years after the war.

Mr. James tells a laughable incident which took place while he preached there. By some means a dog found its way into the gallery, crowded with negroes. It couldn't find its way down the stairs again, but jumped upon the parapet and looked down upon the white congregation below. An old negro woman, seeing what was about to happen caught it by the tail and pulled it back. Very few of the white people

saw it and so Mr. James had their part of the fun to himself. He preached on just as if nothing had happened.

To Howe's History, Rev. A. A. James, Mrs. Martha E. Smarr and others, besides the sessional records. I am indebted for the invaluable help I got in making this sketch as full as it is.

SALEM
(UNION COUNTY)

The present organization of Salem Church was perfected May 30, 1840. At that time there were 41 members. However, prior to this a body of believers had been gathering in the community for the purpose of worship and had had some kind of organization, and a minister had regularly preached for them. Many of these held their membership in Bullock's Creek Church. This body had been worshiping here for thirty-six years, having begun their worship in 1804. Rev. William C. Davis had preached often for them and when in 1811 he was deposed from the ministry for "preaching and printing erroneous doctrines" the little congregation was divided and there were really two bodies of believers in the same community using little houses of worship situated within a half mile of each other. This so reduced the membership of the body that in 1838 the church was dissolved. In 1840, Mr. Robert Lusk, a former elder presented to Presbytery a petition asking that the church be reorganized and this was granted and thus the organization was perfect resulting in the church of today. But the split continued and there were two Salems, Salem Independent and Salem. This condition prevailed until 1854 when Rev. A. A. James was called to the pastorate of Salem Church. He had been there only a short time when a wise Providence interposed and during a storm a large pine was blown directly across the building of Salem Church. The Salem Independent Church immediately invited Rev. James to preach for them. This he did and the two congregations began to attend the same church. At the

proposal of the pastor they agreed to unite in spirit and build together a house of worship. From this time on there has been no trace of the Independents.

From all records available to the writer the following is a comparatively complete list of the ministers who have served the church as pastors and supplies since 1840:

Rev. A. H. Monroe, Rev. Ferdinand Jacobs, Rev. Joseph Hillhouse, Rev. William Savage, Rev. Beard, Rev. A. A. James, Rev. R. Y. Russell. These served from 1840 - 1866, and from then until 1879 there is no record which permits the writer to give the pastors. Pastors and supplies from 1879 on until the present are as follows: Rev. James S. Bailey, 1879 - 1881; Rev. B. G. Clifford, 1882 - 1885; Rev. J. W. Querry, 1885 - 1889; Rev. R. P. Smith, 1890 - 1891; Rev. George S. Robinson, 1891 - 1892; Rev. J. B. Swann, 1892 - 1893; Rev. C. E. Robinson, 1894 - 1895; Rev. W. R. Owings, 1895 - 1898; Rev. J. P. Marions, 1899 - 1901; Rev. W. H. White, 1901 - 1906; Rev. R. T. Liston, 1906 - 1907; Rev. W. B. Arrowood, 1909 - 1919; Rev. C. W. McCulley, 1920 - 1922, as pastor; Rev. John Scott Johnson, 1922-1923; Rev. C. W. McCulley, 1923-1926, as supply; Rev. J. W. Weathers, 1926.

A partial list of the elders who have served the church follows: William Plaxico, Robert G. Davidson, John G. Davidson, Robert Lusk, Newton Plaxico, M. S. Lynn, John McCulloch, E. Parker, W. E. V. Estes, S. F. Estes, J. T. Howe, C. W. Whisonant, T. J. Estes, J. L. Strain, J. W. Smarr, S. J. Strain, and R. B. Jones.

Some of the men who have served as deacons are as follows: James L. Strain, William Smith, T. J. Estes, J. D. Smarr, J. J. J. Robinson, H. T. Estes, J. F. Estes, William Brown, and J. M. Smarr.

The present building is the one erected in 1854, but it has been extensively repaired twice, once in 1873 and again in 1903. The church now has 91 members, 5 elders and 4 deacons and has as its pastor Rev. J. W. Weathers.

PASTORS WHO HAVE SERVED

W. B. Arrowood, October, 1909 ----- January, 1919

J. L. Yaudell, March, 1919 ----- March, 1920

C. W. McCully, March, 1920 ----- July, 1922

John Scott Johnson, August, 1922 ----- April, 1923

C. W. McCully, May 1923 ----- 1925

J. W. Weathers, June 1926 ----- 1928

W. D. Ratchford, July, 1928 ----- March, 1946

T. K. Mowbray, May, 1946 ----- April, 1948

Tilden Scherer, August, 1950 ----- February 1958

John Vernon, June, 1959 ----- March, 1964

(Supply) Charles Bailey, March, 1964 ----- November, 1964

Roger Horne, November, 1964 ----- August, 1967

(Supply W. H. Bowman, October, 1967 ----- February, 1969

R. H. Showalter, March, 1969 -----

PASTORS FROM SALEM PRESBYTERIAN CHURCH

Although he has never been a pastor at Salem Dr. Frank B. Estes, son of T. J. and Sallie B. Estes, is a son of Salem. He was reared near the church and attended Salem until he became a preacher in 1922. Two other Presbyterian preachers who were not reared in Salem, but are descendents of forefathers who were Rev. Stanley Bennet great grandson of J. L. and Kate Estes Strain and William Franklin Mitchell, son of George Franklin and Margaret Ethel Williams Mitchell also Charles Lummer Mitchell. And James Erskine Mitchell is a missionary to Mexico.

They are the grandsons of Captain John William and Sallie Donald Mitchell.

SALEM PRESBYTERIAN CHURCH FROM 1810 TO 1820

Salem church on the West side of Broad River in Union District, was formed by the early labor of W. C. Davis, was received under the care of the First Presbytery of South Carolina, March 7th 1810, and sympathised with their pastor. There were members of Edmond's Church which eventually went over to him, and who sympathized with him during the whole period, as also there were in the congregation of Shiloh, and in Ohmey in North Carolina. Delegates from all these churches met in Bullocks Creek Meeting House, in October 1813 and framed a constitution consisting of the radical articles of the faith and discipline of Mr. Davis, and of the independent sect which he established.

This Constitution was sent to a printing office in Salisbury, N. C. for Publication, but the printer dying before the Constitution was put to the press the Manuscript was lost.

The congregation of Salem, as well as that portion of Bullocks Creek congregation, the large majority of which, according to the Authority from which we now quote (Historical Sketch of the Independent Presbyterian Church in the United States, Columbia 1839) sided with Mr. Davis, were greatly discouraged when the pastor, and a licentiate in the Ministry, Robert M. Davis (licensed we supposed by the Congregational Presbytery of Bullock's Creek) removed with some of the members of the church to the west. It was after the departure of Mr. Davis, and the arrival of Rev. Aaron Williams that the remarkable revival commenced which visited so many churches. "On the first Sabbath in August 1817" says Rev. Robert B. Walker in a letter to the editors of the Evangelical intelligencer, Published in Charleston "Where, on a Sacramental occasion at Bullock's Creek Church, the Lord's appeared in the galleries of His Grace, and

poured out of His Holy Spirit, thirteen were added to the Church, and many were awakened. At the close of the Meeting it was announced that the Sacrament of the Lord's Supper would be administered at Salem, a branch of Bullock's Creek Church on the fourth Sabbath of the same month. The appointed day arrived, the people met the Ministers of the Gospel attended, and twenty-one were added to the Church. The letters a part of which this is an abstract, preceeds to describe the Sacrament at Bethesda and at Bethel, makes allusion to the work at Fishing Creek, Beersheba and Olney.

A writer in the Weekly Recorder whose letter is dated October 14th 1818 says, "In Bullock's Creek many (perhaps the number of 78 at one communion) have turned from the error of their ways."

Salem Church, In 1835 Robert Lusk, James Plexico and John Pitcher are enumerated as ruling elders in this Church. On the 2nd of November 1838 the church was dissolved and its members annexed to Bullock's Creek.

The Salem which had heretofore existed was dissolved in 1838, and was united to Bullock's Church to which congregations it probably originally belonged. The writer became confused with the apparently contradictory statements concerning this church, and wrote to Rev. J. H. Saye, who is our oracle in local church history and received the following solution. "I will now try to resolve your enigma in regard to Bethel Presbytery. You know the Independents began at Bullock's Creek Church" Salem was united with it under the Ministry of the Rev. W. D. Davis. When he withdrew from the Presbytery, a part of each Congregation withdrew with him, and a part adhered to the Presbytery. When a union was effected at the time mentioned. Salem (Independent) came in with

their other Congregation..

The churches called Salem were using different houses in 1840 united subsequently in building a new and better house, which they had used in common for several years, before the Unions of the denomination, each church keeping up its separate organization till the union. About 1835 a large number of families which adhered to Salem Presbyterian moved west leaving the church with only one ruling Elder.

The church elected several persons to this office, but they all declined to serve. Robert Lusk Esq. the remaining Elder, through his situation anomalous and reported it to Presbytery, and asked advice. The results was the Church was dissolved, and the Members annexed to Bullock's Creek Church. In a short time the families realized the inconvenience of this condition, so that in April 1840 Mr. Lusk brought up a petition to Presbytery for reorganization. The men who had previously been elected having consented to serve if again chosen to the office of Ruling Elders.

At the same time a petition came from Unionville for the organization of a church at that place. Committees were appointed for the purpose, and the organizations took place, and of course reported. The first of these cases in the first part of it I had from information, another church of the same name reappeared in 1841, of which the Rev. H. A. Munroe was the supply. As he was also in 1842 its Membership being set down at forty. The church had permission to employ I Hillhouse in 1847.

The Elders of Salem, in 1845, were Robt Lusk, Col. R. G. Davidson, and William Plexico.

A note from the Preface of Rev. Gro. Howe, D.D. Book No. 2 as stated below:

The Migration of our own Presbyterian people to the South and Southeast has been great, as these pages will show, carrying their institutions with them. The last census that of 1880, proves this expansion has been true of our population in general: that 50,195 of the residents in Ga. were born in South Carolina; that 35,764 of the residents of Alabama were born here; that 18,522 of the inhabitants of Florida; 31,157 of those of Mississippi; 2,637 of those Missouri; 16,121 of those of North Carolina; 11,698 of those of Tenn. 22,124 of those of Texas; 15,107 of those of Arkansas were natives of this State; While at the same time 42,182 of the residents of S. C. were born elsewhere than within its own bounds. Many of them in foreign land. The Presbyterian Church of this portion of our land though exceeded in numbers by some other denomination, has always been an influential one and it is hoped that for soundness of doctrine and the promotion of knowledge and education among our people its influence may never be less.

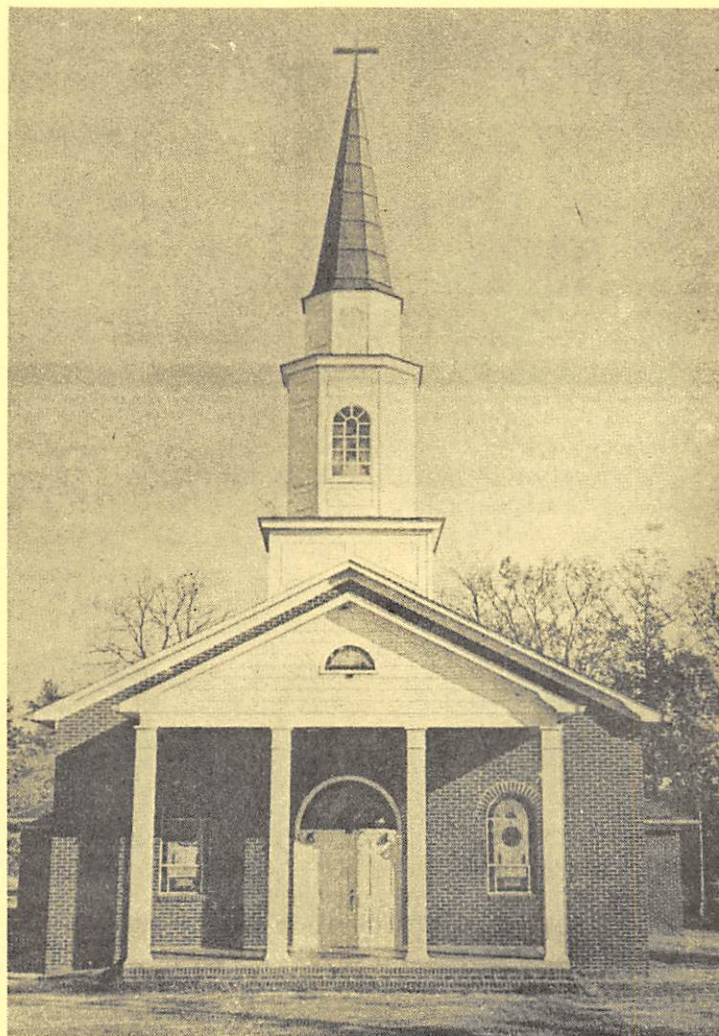
FAMILY NAMES OF THOSE BURIED IN THE OLD SALEM CEMETARY

ADAMS	MOSS
ALEXANDER	PARKER
BANKHEAD	PEEK
BERRY	SMARR
BISHOP	STRAIN
BLANKS	THOMAS
BLACKWELL	WATSON
BROWN	WILKERSON
BUICE	WHISONANT
*DAVIDSON	WHITESIDE
DONALD	
ESTES	
FOSTER	
HOWELL	
JONES	
LANCASTER	
LEECH	
LEE	
LYNN	
MCCLUNEY	
MCCULLOCH	
MITCHELL	

*First Man Buried

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Salem Presbyterian Church

Route 6, Gaffney, South Carolina

ORGANIZED 1840

REV. R. H. SHOWALTER, Minister

RFD. 1, Sharon, S. C.

Phone: Sharon 927-7316

*"Where two or three are gathered in my name, there
am I in the midst of them".* Matthew 18:20