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CEDAR SHOAL CHURCH AND CONGREGATION

CHESTER COUNTY, SOUTH CAROLINA

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By the Rev. James H. Saye

1878

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Cedar Shoal Church is situated in Chester County, South Carolina, near a road leading from Richhill to Beckhamville down the ridge between Fishing Creek and Beaverdam an affluent of Rocky Creek. It is one mile south of the road leading from Chester to Lancasterville and two miles distant from the bridge at Cedar Shoal on Fishing Creek.

This church was organized by authority of Bethel Presbytery June 22, 1834, by the Rev. Cyrus Johnston. The circumstances leading to this organization were the following, to wit: Mr. Johnson by invitation of a number of Presbyterian families residing in that vicinity had begun preaching statedly at a stand in the grove which surrounded a schoolhouse near the place where the church now stands. These services being well attended, the organization took place as above stated about six months after Mr. Johnston began preaching.

The persons entering into this organization were the following, viz. Joseph Gaston, Esq., Jane Gaston, Daniel G. Stinson, Esther Stinson, Lemuel Davison, Anne Davison, Isabella Walker, William A. White, Robert White and Mary White, formerly members of Richardson Church. Together with the following dismissed from Catholic Church with a view of entering this organization, to wit, Dr. J. B. Gaston, Polly B. Gaston, Jane G. Barkley, Mrs. S. Stinson and Margaret Telford, and the following received by examination and profession of

faith, to wit, Mrs. Paisly, Elizabeth B. Davison, Jane Davison, Mrs. Woods and Mrs. Elizabeth McFadden.

Joseph Gaston and Robert White having previously been Ruling Elders in Richardson Church were duly installed as the Ruling Elders of this church. The Ministerial services of the Rev. Cyrus Johnston terminated in this congregation early in 1835. In April of this year the Session reported 18 communicants, one of the original members having died and another had been dismissed.

It has been mentioned that a part of the members coming together to form this Church were from Richardson Church and a part from Catholic Church. We shall proceed to give some account of these sources of supply or the religious worship enjoyed and sustained by Presbyterians in this region of country.

Richardson Church was situated near a road leading from the bridge at Cedar Shoal to Roddy Town and about 4 miles above the bridge. Whence the pious people came who settled in this region and began the worship of God at this place, existing documents shed but a feeble light. The settlements on the West side of the Catawba River were probably at first regarded as but an extension of the Waxhaws as the settlements on the other side of the river were commonly denominated. It is certain that these settlements were closely associated in distance and interest and perhaps many of the people by relationship and other ties.

To illustrate this subject we shall make quotation from two journals kept by men who passed through this region at an early period and wrote down observations in regard to the appearance of the country and the state of society. The first is an extract from the journal

of the Rev. Hugh McAden who was sent out by the Synod of New York and Philadelphia in 1755 through the Southern provinces. He states as follows:

"Friday the 14th (November) took my leave of these parts (near Love, a ford on Broad River) and set out from the Waxhaws forty-five miles good; that night reached Thomas Fasel's where I lodged till Sabbath day; then I rode to James Patton's about two miles and preached to a pretty large congregation of Presbyterian people. Wednesday preached again in the same place and crossed the Catawba River and came to Henry White's."

Here he remained till Sabbath the 23rd at the meeting house five miles off and went home with Justice Deckens (should be Pickens). The preaching here first mentioned was probably in the bounds of the Lower Fishing Creek congregation. So judged from the probable position and the fact that both Fasels and Pattons were subsequently members of thi church.

The following is an extract from a journal of travels in the year 1766, by Mr. Candour McFadden, whose home at the time was beyond the Potomac River but who came to South Carolina and took notes of his journeyings and observations. He subsequently settled in the Fishing Creek country and is now represented by a numerous posterity in that region.

"Friday July 18th. Set out from the courthouse (Charlotte) and crossed Sugaw Creek - an exceedingly grassy country but thinly settled. And a few miles farther came to the nation. It is a tract of country 15 miles square 7 1/2 on each side of the Catawba River

with a vast extent of old Indian fields on the East side of the river but the Indians is moved a few miles lower down the river though I saw many of them. Here I crossed the Catawba River about twenty miles from Mecklinburg. It is a large river, about 100 perches (perch is 5 1/2 yards) over and in common seasons rideable. It makes its course South as do all the principal rivers in those parts, but turns more easterly and after a course of above 200 miles passing by a famous trading place called Pinetree (Camden) and receiving the Congaree (might be Cougaree) Broad river, Saluda and many other rivers, it falls into the sea 70 miles east of Charleston.

"About 10 miles over this river, I came to Fishing Creek, where the road to Saluda crosses it. Here I turned down the creek to the Southeastward 15 miles and proceeded no farther. It is a large creek, runs very deep and slow with a fine level country about it and thick settled in some places. Here the Rev. William Richardson has a congregation, to whom he preaches one Sabbath in three. He is esteemed a very worthy man and labors faithfully among them. The rest of his labors is spent about ten miles distant in a place called the Waxhaws on the East Side of the Catawba river. Here I am now about 50 miles from Pinetree and about 180 from Charlestown, and about 40 from Broad river and about 100 to Saluda river. I am now about ten miles in the South Province. The land hereabouts is exceeding grassy and lies very level, but no swamps nor marshes, the water good and clear but not very cold. The land is exceeding fruitful in many places but there is much of it not settled, being esteemed but thin, although it produces excellent pasture, so that they who get a piece of good land may keep what stock they will, of all sorts."

From the above extracts it appears -

1. That there was a Presbyterian population in striking distance of the Lower Fishing Creek Church in November 1755.
2. That in July 1766 it was a church enjoying the regular services of a pastor, the Rev. William Richardson, in connection with the Washaw Congregation.

Of the families resident in the bounds of this congregation at the time of McFadden's visit 1766, we mention Justice John Gaston who located on the west bank of Fishing Creek one mile below the Cedar Shoal. John Gaston was a native of North of Ireland, was of Huguenot ancestry who fled from France upon the revocation of the edict of Nantes and stopped first in Scotland whence they removed to Ireland where John was born. About 1730 with others of his relations he came to Pennsylvania where he married Miss Esther Waugh. His brother Hugh became a minister of the Presbyterian Church and was the author of a work known as Gaston's Collections.

About the middle of the 18th century John Gaston, following the current immigration Southward, came to the valley of the Catawba. In the year 1760 he was residing as above stated on the South or West bank of Fishing Creek within a mile of the present site of Cedar Shoal Church and five miles below Lower Fishing Creek Church. He was a surveyor by occupation and did an extensive business in this line. He was also a Justice of the Peace under the royal government. He and his family were connected with the Presbyterian Church and devout Christians. His family consisted of 9 sons and three daughters; to which at the beginning of the war had been added 2 grandsons. He had four sisters married and residing in the region of Fishing Creek.

These were Mary McClure, a widow of 1780 and residing three miles east of Lewis turn-out on the C. C. & A. R. R. on the road to Rocky Mount, Mrs. Strong, who resided in 1780 at Fishing Creek Church, Mrs. Knox and Mrs. Rosborough, wife of Alexander and mother of the Rev. William Gaston Rosborough. Mr. A. Rosborough's residence was a mile westward of Rich-hill. These families were all connected with the Church and probable with Lower Fishing Creek in 1766. Most of them were distinguished in the War of the Revolution either by deeds or suffering and many of them by both. The home of the Justice was devastated by plunderers and he driven into exile though his head was whitened by the snows of 80 winters. Three of his sons were killed in the battle of Hanging Rock and his youngest son Joseph was shot down and carried the scars to his grave in 1836. •

Walter Brown who moved into the congregation a little subsequent to 1766, was afterwards a Ruling Elder of the congregation. The late Rev. John Brown, D. D. of Georgia was his son. He was also the father of Mrs. Jane Gaston, wife of Joseph Gaston, both of blessed memory.

The wife of the Rev. John Bowman was the daughter of Mr. Alexander Rosborough and the sister of Dr. A. Rosborough, late an Elder of the Fishing Creek congregation who removed to Middle Tennessee.

The death of Mr. Richardson took place in the Summer of 1771.

In the year of 1773 this church in connection with Upper Fishing Creek was supplied by Mr. John Simpson who was ordained and installed pastor of these congregations in 1774 by the Presbytery of Orange. He continued Pastor of this church till after the close of the Revolutionary War when he withdrew from this place.

It is probable that Mr. John Bowman, a licentiate of Orange Pres-

bytery, supplied this church a short time in 1793 as it had been resuscitated the year previous under the labors of Mr. John Brown who was supplying at Waxhaw and other places. Mr. William G. Rosborough also probably supplied here in the years 1795, 1796 and 1797, as they called him in regular form, but he was feeble in health and compelled to return their call after two years of effort in their service.

In April 1798 the united congregation of Fishing Creek gave an invitation to Mr. John B. Davies to labor among them as a supply. He was a licentiate of the Presbytery of South Carolina. The Church of Lower Fishing Creek changed its name to Richardson probably in 1792 through respect for its first pastor. Hence is to be known by that name.

Mr. Davies having accepted calls from Fishing Creek and Richardson was ordained and installed over these congregations May 14, 1799. Mr. Davies remained in the pastoral charge of these churches till 1831 when he resigned that of Richardson but retained that of Fishing Creek. We thus see that this church enjoyed his ministrations for a period of 33 years.

The question arises who were the Elders of this congregation in the first years of its existence? We are unable to determine this matter. It is probable that Justice John Gaston may have been in this office from his known character and position. At the reorganization in 1792 Walter Brown and James Crawford were Elders. Crawford came from the Fairforest Church shortly after the revolution and settled about a mile from Cedar Shoal on lands now belonging to Erwin White. His son Edward married and settled in the Waxhaw congregation with which he was connected till his removal within the bounds of Fishing Creek congregation of which he was installed an Elder in 1819. Another son, Alexander Crawford, came into

Fishing Creek as an Elder in 1835 by certificate from Richardson.

Mr. Davies began to supply this Church in April 1798. At that period there were 44 members. Added up to October 1, 1799, 17, making a total of communicants at that period of 61. On the 17th of that month the following addition was made to the Session, to wit, William Davidson, James Gaston, Joseph Gaston, Isaac McFadden and Felix Davies.

William Davidson here named came a few years before from the Bethesda Church and settled on Fishing Creek east side a mile below the bridge at Cedar Shoal.

On the 20th of July 1822 Alexander Crawford, Isaac McFadden and Robert White were set apart as Elders.

The ministry of Dr. Davies at this church extended through a period of 33 years, ending in 1831. In this time there were added to its membership upon examination 78, by certificate 29, total additions 107, 115 were dismissed, 29 members died, 212 infants were baptized and 10 adults. The last report 1831 states the communicants then to be 26.

There had then been a sensible decline in the strength of the congregation. The cause was probably removals by the members into distant places and the coming in their places members of other denominations. The Gastons are known to have removed, except Joseph who died on the homestead of his father in 1836.

It was mentioned that certain persons were received from Catholic Church at the organization of the Cedar Shoal Church. The following facts in relation to this matter are worthy of record.

When the Rev. Mr. McCulloch was pastor of Catholic he had preached stately about Rocky Mount. In the Spring of 1809 on the invitation of Samuel Ferguson, an Elder of Catholic, he began preaching at a place on the

road above Beckhamville and about five miles from the site of Cedar Shoal Church and on the same road lying on the ridge between Fishing and Rocky Creeks, a position truly Mesopotamic in its surroundings, having the big creeks on each side and the lower gap between them stopped by the river a few miles distant. People living on this peninsula are cut off from Catholic by distance and big Rocky Creek and its affluents. Here Mr. McCulloch began preaching at a stand in the woods in the Spring of 1809. In the Summer following, the neighbors put up a house of worship at the place which was called Bethlehem, afterwards Green's Meeting House, because Daniel Green repaired the house and inclosed the cemetery with a stone wall.

Mr. McCulloch preached statedly at this place for three years.

John Williamson preached there once in 1812.

Mr. Stafford preached statedly at this house in 1824 and 1825. The Rev. Brainerd supplied Catholic in 1826, preaching statedly at Bethlehem where he had a large Bible class of whites, and gave instruction orally to the colored people who attended in considerable numbers. He was the first who administered the Sacrament of the Lord's Supper at this place.

The Rev. J. L. R. Davies began to supply Catholic in 1827 and continued services at Bethlehem till he gave it up to supply at the Brick Church in the upper part of the Catholic congregation. Bethlehem being thus apparently abandoned, some members of Catholic went into the new organization at Cedar Shoal, a point convenient and accessible for many families in that section.

Return to the direct history of Cedar Shoal Church.

The Rev. Cyrus Johnson ceased to supply this church early in 1835

in consequence of his settlement as Pastor of Bethesda Church.

The Rev. J. B. Davies supplies this church in 1835, 1836, 1837, 1838 in connection with Fishing Creek Church.

The Rev. Charles L. R. Boyd supplied it a part of the summer of 1839.

The Rev. William Banks supplied it in November and December, 1840.

The Rev. J. R. Gilland became its pastor in 1842 and continued till November, 1848. In 1849 the Rev. A. W. Miller became its pastor and continued his labors as such till March 20, 1853.

The Rev. J. L. R. Davies began supplying this church one-half of his time April, 1853, and continued through 1856.

The church received occasional supplies from members of Presbytery on Sabbath days and stated supplies on week days by Mr. Banks for some time after Mr. Davies left in 1856.

Joseph Gaston Esq. died in 1836. Dr. J. B. Gaston, Lemuel Davison and D. G. Stinson were soon after sep apart as ruling Elders of this congregation.

In March, 1860, the Rev. J. H. Saye began supplying this church; his time being equally divided between the pulpits in the old Fishing Creek Church, Uriel and Cedar Shoal. This arrangement was continued till this date November 27th 1878.

John F. Davison was set apart as an Elder to fill the vacancy caused by the death of Dr. J. B. Gaston March 27, 1864.

Communicants reported April 1865 -- 29 whites, and 8 blacks -- 37.

William L. McCorkle and Isaac N. Jamieson ordained and installed Elders of the congregation September 14, 1869, Lemuel Davison having recently departed this life.

John J. Anderson, Thomas Peden and William D. Ingram were ordained and installed in the office of ruling Elder June 6, 1875. The present session consists of D. G. Stinson, Esq., John F. Davison, W. L. McCorkle, I. N. Jamieson, John J. Anderson, Thomas Peden and William D. Ingram. The latter is the Stated Clerk of Session.

Members received in the last 18 1/2 years by examination 38, by certificate 21 -- 59. Baptism, infants 18, adults 9 -- 27. 10 members have died; dismissed 24 - 34. Communicants at this time 42, all whites; the colored members have all removed or died.

The site of Richardson Church is four miles from the bridge at Cedar Shoal in the road to Roddy town. Cedar Shoal Church is two miles from the same bridge in the opposite direction, making the distance 6 miles between the two points. Cedar Shoal Church is also five miles above Bethlehem making its position nearly intermediate and equidistant between the former places of worship.

The position of this church is a good one, being near a ridge road leading from Richhill to Rocky Mount and opposite the bridge across Fishing Creek. It is also within a mile of the road from Chester to Lancasterville along which the Choctaw & Chester R. R. now operates from Chester to the bridge. The church is nearly equidistant between Chester and Lancasterville being 16 miles from the former and 12 from the latter.

#### Remarks

1. We have now followed the meanderings of religious worship in this region as conducted by Presbyterians for a period of 123 years. Beginning with the preaching of Mr. Hugh McAden near Landsford in the 1755, and continuing at Lower Fishing Creek under the ministry of the Rev. William Richardson, John Simpson, Messrs. Bowman and Rosborough, and

and the Rev. John B. Davies at the place last known as Richardson Church. Also as the ordinances were dispensed at Bethlehem. We have also reviewed the history of the Cedar Shoal organization as such for a period of 44 years. You see it as it now is faint but still pursuing. Now quite as many members as it has had years of existence.

2. A notice of some of the individuals mentioned as office bearers in these organizations or persons know to have grown up under their influence is certainly appropriate to their history as well as that influence which is known to have flowed abroad and affected the cause of Christ in other communities.

Under this head we notice Justice John Gaston who was living in the immediate vicinity of Cedar Shoal Church as early as 1760. He had a family of 9 sons and three daughters. Two of his sons, James and Joseph, were Elders of Richardson Church. One son, Hugh, was first an Elder of Purity then of Fishing Creek. The Justice is said to have died in 1782 but his influence has been felt in the community ever since.

His homestead has remained always in the possession of his descendants as his principles have been illustrated by them. His ancestors were Frenchmen of high position but fled from their native land for the love of liberty and the love of Christ. These principles were maintained in Scotland and Ireland and brought in native vigor to flourish in this new land. The old Justice, that is the mortal part, sleeps in the cemetery at old Richardson beside that of his brother the Rev. Hugh Gaston. But the principles of piety like the soul are immortal. The great truths of the Gospel are told to the generation following. So in this family. Some of the fifth generation are now communicants of Cedar Shoal Church. The succession has been regular.

James Crawford, an Elder of Richardson Church, removed from Union County Fairforest Church shortly after the close of the War of the Revolution and settled about a mile from Cedar Shoal. He was a captain of the Fairforest men, probably in connection with the Spartan regiment. It happens to the writer to know of him mainly through his descendants. He was the father of Edward Crawford, for many years an exemplary Elder of the Fishing Creek, where they both died and are buried. Alexander is the father of the present Rev. La Fayette Crawford in North Carolina.

James Crawford was also the father of Margaret, alias Peggy, the wife of John Mayes Esq., an Elder of Hebron Church, Georgia, where the writer first witnessed the exercises of religious worship. John Mayes was the precentor of the congregation and his strong, melodious voice infused life into the exercise of singing. His family of 8 sons and 4 daughters made an interesting portion of the congregation and out of the family has come ruling Elders for various churches in Georgia. His wife was living in 1856 when I last saw her.

Walter Brown was an Elder of Richardson Church, probably before it was known by that name. He was a native of Ireland and came to this country after he had a family. First lived in North Carolina but settled finally in Chester County near the place now known as Lewisville. From accounts received of him, he was a man of devoted piety. An upright citizen and a zealous Christian.

James and Joseph Gaston were brothers, sons of Justice John Gaston, and Elders of Richardson Church at an early period. James passed out of reach of the researches of the writer at an early period of his life.

But Joseph remained through life on the old homestead near Cedar Shoal and went into the organization of the church as one of its first ruling

Elders. All accounts of him concur in the fact that he was a patriotic, upright citizen and devoted Christian. His wife Jane was the daughter of Walter Brown and in all respects worthy of her parentage and the family of which she became a part by matrimonial alliance.

William Davison or Davison came from the Bethesda congregation soon after the war and settled near Fishing Creek east side a short distance below Cedar Shoal. He must have been a quiet and worthy man as I know nothing of him except from the residu of his descendants who remained in the community when I first knew it. He was the father of the late Lemuel Davison and others.

Of the two Elders named, Isaac McFadden, I know nothing unless the late Isaac McFadden, an Elder of Hopewell Church 40 years ago, was one of them. He was a worthy man whether he had ever been an Elder at Richardson or not. Lemuel Davison, son of the William Davison above named, became an Elder of Cedar Shoal Church soon after the death of Joseph Gaston in 1836. He came with his father when a child from Bethesda and spent the residue of his life about the same premises. Probably became a member of Richardson Church at an early peiod of his life as he and his wife Ann Finly were of the members from that church when Cedar Shoal was organized. As a man he was distinguished for industry, general uprightness and sobriety of character. A punctual attendant upon religious worship and zeal for the honor of religion and the glory of God. His way was so noiseless as to atteact little notice in a crowd yet I heard the highest eulogy upon his character for piety that I ever heard from an intelligent man upon one of mortal race. His memory is blest.

Dr. John Brown Gaston was the son of Joseph Gaston and his wife Jane Brown. Became a communicant of Richardson Church in his youth.

Became a teacher of youth while yet a youth himself. Had charge of a school in the community where brought up and also at Fishing Creek Church. He then went to College at Athens, Ga., where his uncle, the Rev. John Brown, D. D., was president. Subsequently he was associated with his uncle in charge of an academy at Monticello in Jasper County. There he spent the year 1821 in teaching and in studies in the profession he had chosen. When he left Monticello he repaired to Philadelphia and went through a course of study in the medical college at that place. That accomplished he returned to his father's house and commenced the practice of his profession among the associates of his childhood. And as all good citizens should do married a wife and became responsible for all the duties that appertain to good citizenship. There in the practice of his profession and the management of his farm the balance of his life was spent. He literally died with the harness on. He was literally a man of work but never in a hurry, he made good haste, however.

He was the father of 7 sons and 4 daughters. Of these sons five took degrees in the South Carolina College. One killed in his youth in the battle of Seven Pines, one died in childhood. Two sons are physicians of eminence and three were lawyers. Of these latter one died of disease in the army and another was shot down with his younger brother in the disastrous fight at the Seven Pines.

All of his daughters were sent to the best schools and came home equipped for the duties of life and to be ornaments of society. Few men have discharged the duties they owe to God and human society with greater diligence and success than the late Dr. J. B. Gaston. His death occurred January 24, 1864, and was deplored by the community as a public calamity.

A picture of his hangs in the parlor of his late residence which exhibits his features admirably. None of these features are remarkably striking but the combination of features is perfect. The symmetry is perfect, manifesting a proper balance and proportion of all the parts. So that the face tells you that you see the likeness of no ordinary man. As the picture so was the man. A character without blemish yet having a general combination of strong points. A good farmer, a good physician, a good neighbor, a kind husband and father, a good singer, punctual at the house of prayer, given to hospitality, ready to help the needy, liberal in his dealings yet economical of time and money. His influence for good lives after him and will live through generations yet to come.

D. G. Stinson Esq. was set apart to the office of ruling Elder at the same time with L. Davison and Dr. Gaston. He still lives though some 4 score and 4 years have passed since his birth. He became a member of Richardson Church at an early period of his life. Was contemporary with many persons who took part in the Revolutionary War and has treasured up in his memory a vast store of incidents connected with the history and men of a past generation. He has also contributed in no mean degree to the history of the State. He may well be styled the Historiographer of the Catawba region. His residence has been for several years at Rock Hill. His occupations have been merchant, surveyor and farmer. His delight is in the traditions of the past which he deals out by the carload.

The productions of churches in the way of ministers of the Gospel is a matter that claims its place in history as it should claim the serious attention of all Christians. Among these we notice Samuel McCreary who acquired some eminence as a Baptist preacher in this region. He and

his brother John came into the family of Justice J. Gaston their grandfather in consequence of ill treatment of their stepmother. They were with him in 1780 and of sufficient age to notice passing events. Their grandmother instructed them in the rudiments of learning. Samuel became a preacher of solid worth while John became a surveyor and politician, serving frequently in the Legislature of the State and once at least in Congress. Samuel never married. But John has posterity in the region of Cedar Shoal, some of them members of the church bearing that name.

William Gaston Rosborough was the son of Alexander Rosborough who lived on the waters of Rocky Creek and vicinity of Rich-hill. He was licensed by the South Carolina Presbytery and was called by the churches on Fishing Creek but after preaching to these congregations for some two years returned their calls on account of debility. He went to Airnwell and died in the year 1807.

Mr. John Bowman, a Licentiate of Orange Presbytery, who supplied these churches a short time, married one of his sisters.

The Rev. John Brown, D. D. was the son of Walter Brown. He was born in Antrim County, Ireland, June 15, 1763. Shortly after his birth his father with his family came to America and after a short sojourn in Mecklenburg County, N. C., settled in Chester County, S. C., one mile from the place now called Lewisville. Here John passed his early years assisting his father on his farm and receiving instructions from his mother. He took part in the War of Independence, was with Sumter in some of his battles and ran some narrow risks of life from the vengeance of the tories. It is stated of him in Sprague's Annals of the American pulpit that he enjoyed the services of a schoolmaster for 18 months of his life till he began the study of theology. The writer has learned from tradition that he taught

a school near his father's at an early period of his life and was an excellent instructor. Also, that he associated with the young men of the region in a Literary Society and stimulated efforts among them to acquire useful knowledge.

He studied the classics for nine months at a school in the Waxhaw congregation. He afterwards appears as a student of Theology with the Rev. Dr. McCorkle of N. C. and was licensed to preach in 1788 probably by the Presbytery of Orange. His labors in teaching and preaching were continued in various places till he was invited to the Waxhaw Church in 1792, of which Church he was ordained and installed the pastor in 1793 where he continued for 10 years. At the commencement of the 19th century that great awakening on the subject of religion commonly called, "the great revival" took place. Dr. Brown manifested great zeal in the extension of his work. He travelled through different parts of the country attending camp meetings and other great gatherings of the people for religious worship.

His preaching powers were extraordinary and his soul was in the work. Multitudes were brought into the church. He witnessed much of what was called "the bodily exercise", in connection with religious worship. This consisted in swooning and remaining for some time in a state of apparent unconsciousness, though the mental powers were often very active. Spectators witnessed these phenomena with different opinions as to their cause, nature or effects. Some regarded them as manifest tokens of the presence and work of the Holy Spirit and a complete rebuke of the Deistical opinions which had been gaining ground in the country. Some of the Deists were stricken down in the midst of their revilings and some of the subjects became earnest Christians, while others shook off serious thoughts and

remained as they had been before. Such men as Brown, Walker and Davies rejoiced in the work and labored to promote it.

When Dr. Brown left the Waxhaw Church he spent several years in North Carolina preaching and teaching. Among the places he then occupied were Wadesboro and Salisbury.

While in that state he was for a while the Theological teacher of the late Rev. John McIntyre the Scotch Shepherd. The pupil in this case was an older man than the teacher. John McIntyre was a Scotsman who in boyhood had made progress in literature but afterwards kept sheep upon the mountains for some years. Married and after some time came with family to the Scotch settlements in N. C. After he had buried his third wife he was aroused greatly upon the subject of religion and manifested great zeal for the spiritual welfare of his countrymen who could not understand the English language. Their vernacular and his was the same. The Presbytery in view of his character thought proper to encourage him to seek the ministry with the understanding that he would be admitted below the ordinary attainments required. His last year as a student was spent under the instruction of John Brown.

After licensure Mr. McIntyre passed many years of successful ministry among the Scotch people in Robeson County and parts adjacent, preaching to them in Gaelic tongue as many of them could understand no other.

In 1809 Mr. Brown removed to Columbia, S. C., to discharge the duties of a professorship to which he had been called in the college of the state. He not only discharged these duties in the college but supplied the Presbyterian Church of that place with great profit to the cause of religion in the congregation and community.

In 1811 he was elected President of Franklin College at Athens,

Georgia. He held this office a number of years, in which time he not only supplied the Presbyterian Church in that place but preached extensively in the surrounding country. The first distinct recollection that the writer has of a pulpit exercise was his reading of the 84th Psalm. This was a Hebron Church whither Dr. Brown had come to assist the Pastor, the Rev. Thomas Newton, on a communion occasion. Though it was pretty early in the childhood of the writer, the impression of his ministrations on that occasion and a subsequent one is well remembered. The people were profoundly impressed by his lucid reasoning and fervent exhortations. After several years at Athens he retired from the college and was engaged in preaching and teaching in the region of Morgan and Jasper counties. He had charge of the academies male and female at Monticello in 1821 and perhaps other years. Soon after that he accepted a call from Mt. Zion Church in Hancock County and was settled as pastor of that congregation for a period of twelve years. After that his residence was at Fort Gains in a new and sparsely settled country. His time was spent in labors among the population of several counties in that section.

Several churches were warmed into life under his ministrations. The writer met him in April 1839 at a meeting of Flint River Presbytery at Columbus. To that meeting the writer travelled in company with the Rev. John McIntyre, Dr. Brown's former pupil. To that place a considerable number of Mr. McIntyre's former hearers came and carried him off many miles in Alabama. The writer has not seen him since. But he met Dr. Brown in October at another meeting of Presbytery where he enjoyed his society more than on any other occasion. At this meeting, by appointment of Presbytery, Dr. Brown read a dissertation on the points of difference between the Old and the New School parties in the presbyterian body. These points of

difference had resulted in division and lawsuits after painful controversy extending through several years. He also at this meeting received a call from a small congregation in the region of Fort Gains. In this call the sum of one hundred dollars was promised that he might be free from worldly cares and avocations. This call was put in his hands by Presbytery and by him accepted, but the place was so remote from the residences of all the ministers of the body that not a member of the Presbytery would consent to be appointed to attend his installation. So that matter was laid over. That occasion was the last of my ever seeing him as a short time after I was transferred to Bethel Presbytery.

He however continued his labors as long as he had strength. He died December 11th, 1842 in the 80th year of his age.

He married a Miss McCulloch with whom he spent 50 years of married life and whose death preceded his by several years. It is recorded of him that he enjoyed the services of teachers but 18 months before beginning the study of Theology with Dr. S. E. McCorkle. Yet his attainments were of a high order in comparison with many of his brethren. His superiority was seen in the judicatories of the Church and in his pulpit exercises. He was a close reasoner and a fervent preacher, often rising to a high degree of eloquence. I have seen it stated that in the prime of ministerial life he was invited to the charge of a fine Church in the City of New York which he declined and spent his strength among the people of frontier and destitute neighborhoods. From my knowledge of him and of his in life, I have no doubt he was a chosen vessel in the hands of God in making His truth powerful in the conversion of sinners and the comfort and edification of God's people high and low.

In his intercourse with men Dr. Brown was distinguished for a high

degree of sociability and urbanity. You felt easy in his presence because he was so much at ease and so ready to communicate. So ready to suit his conversation to whatever might be introduced by another and carry on a conversation adapted to occasions. I was impressed by my intercourse with him that I had never met a man more truly a gentleman, more truly a Christian.

As a worker he never spared himself. In his time the meetings of the judicatories of the Church implied a great amount of travel on horseback or private conveyance of some kind. These meetings were often attended by a journey of several hundred miles accomplished over rough roads and stormy weather. The last meeting at which I met him in October 1839 cost him a ride on horseback of 150 miles to reach the place and return to his home.

I have learned that he rode 300 miles to attend a meeting of Synod after he was 70 years of age. When acting as Evangelist in the region of Fort Gains his rides were long to fill his appointments. But he did not spare himself. His sun went down shedding a halo of glory on the snows of his age. He has doubtless received the regard of the faithful minister of Jesus Christ.

An inquiry naturally arises in reference to a community in which religious worship after the Presbyterian form has been maintained for more than a century. What has been accomplished in the way of education and Literature?

The Rev. William Richardson by bequest left a fund which was used to establish a Library at the Church bearing his name. What schools may have existed from time to time in that congregation the writer is not informed but young men brought up there received a classical education and

succeeded in professional business. Dr. J. B. Gaston taught in his youth and after becoming the head of a family assisted in keeping up a classical teacher at the place Cedar Shoal Church now stands. Matthew Elder and the late Major C. D. Melton occupied this position at different times. In this school a considerable number of young men prepared for college.

The community around the Cedar Shoal Church has always been divided in religious sentiment. Churches of different denominations have existed from an early period and still exist. A church of Reformed Presbyterians called Beaverdam was kept up about two miles from the site of Cedar Shoal Church. The families connected with this mostly left the country more than 40 years ago. Those that remained of them united with an Associate Reformed Presbyterian Church situated five miles from Cedar Shoal Church. With this body several families resident in the community are now connected.

A Baptist church two miles from our church is considerable body. The Methodists have been in considerable numbers in the region round about from an early period. They have a place of worship about two miles distant at which great camp-meetings were held for a long time, though these meetings are not now held as occasions for camping out as in times past. Thus it appears that the Cedar Shoal Church has long existed as a small congregation. Its prospects are not bright for large increase soon.

Nevertheless it has advanced slowly. It never enjoyed a special season of revival and increase. The additions have been pretty constant but small. The year 1878 has probably been its most prosperous year. In this year six have been received upon examination and two by certificate. None have been dismissed, none have died.

The history of this congregation should encourage Presbyteries to nourish feeble churches. This church though feeble through most of its

existence in different localities has nevertheless been a feeder of other churches.

Persons making a profession of religion at Lower Fishing Creek, Richardson and Cedar Shoal have gone into other communities and been pillars in other churches. It has also been a receiver. Members of the Presbyterian Church from other places coming into this community have here found a house of prayer and a resting place.

The ordinances are however dispensed too seldom for vigorous growth and action. People need more teaching and more devotional service than can be enjoyed one Sabbath in three.

A church to grow in numbers and for its members to increase in spiritual strength must come together weekly. As iron sharpeneth iron so doth the face of a man that is his friend.

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