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HISTORY
OF
FISHING CREEK CHURCH
CHESTER COUNTY, S. C.

With
Miscellaneous Notes

Copied from material gathered by _____

/ Supposedly Mrs. Cloud Hicklin/

Mr. W. Cloud Hicklin said in an interview April 14, 1965 that he felt sure this history was written by his mother, Mrs. W. Cloud Hicklin (Anna Poag Hicklin).

Kindness of:

Mr. Fred Hambricht
Chester County, S.C.

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FISHING CREEK CHURCH

Fishing Creek was first settled in 1749, 1750, 1751, the first inhabitants of this congregation being persons chiefly from Pennsylvania, and professing the Presbyterian faith. In the winter 1752 a sermon was preached at Landsford on the west side of the Catawba river, by a Rev. Mr. Brown from Virginia, and in the winter following Rev. Mr. Rae from Black River, at their request paid them a visit, and baptized several children. At or about this time they began to be constituted as a regular congregation, and about the year 1755 presented a call to the South Carolina presbytery for the services of the Rev. Mr. Miller, who preached in two meeting-houses, one on each side of the river, until the fall of 1757, when he was silenced. During the season that the church was vacant, they were favored with a visit from the Rev. Mr. Campbell and Rev. Mr. Alison. About the year 1758 they were visited by the Rev. William Richardson, on his way from Virginia to Charleston. Being encouraged by him, they sent a call to the South Carolina presbytery, which he had then joined and obtained his services. M.S. Sketch of Fishing Creek Church by Samuel Neely, dated March 31, 1794.

Fishing Creek Church afterwards called "Richardson" or "Lower Fishing Creek", we can obtain no certain information from the year 1760 to 1770; but as it had presented a call to the presbytery of Charleston, with which Mr. Richardson was connected and obtained his services in 1758, it is probable that he continued through these years to hold this congregation under his charge as well as that of Waxhaw, besides performing a large amount of itinerant labor for the benefit of other Presbyterian communities. He well

deserves the name of evangelist and apostle of this frontier country. As we have had occasion frequently to mention the sufferings of these churches and congregations from the Cherokee Indians, from 1760-1763, we would be glad to introduce here the history of Katharine Steel, the heroine of "Steel's Fort"; of the capture of Mrs. McKenny by the Indians, who struck her to the ground with their tomahawks, scalped her, and left her insensible, but who recovered from her ~~from her~~ frightful wounds and became the mother of a family; of the gallant defence of her house, by Melbury; of the killing of John McDaniel and his wife, the capture of their seven children and their rescue. But we must refer our readers to the narrative of these and other thrilling events in Mrs. E. F. Ellet's "Women of the Revolution", III, p.85-87, who has gracefully wrought up these incidents from material furnished to her hand by Daniel G. Stinson, Esq. of Cedar Shoal, a descendant from these early settlers, whose opportunities and tastes have enabled him to perpetuate so many of these early traditions.

/pages 423-426/ Previous to 1700, or as early as this date, there were at least two congregations, and two places of worship. The most ancient of these was called Lower Fishing Creek, and the more recent, Upper Fishing Creek. The convenience of the inhabitants, whose settlements were extending themselves and the growing congregation led to this arrangement. Lower Fishing Creek embraced in the bounds of its congregation the Northeast corner of Chester district and was separated from Waxhaw church by the Catawba River. Upper Fishing Creek was higher up the stream from which the church is named, and is the one now known as Fishing Creek Church. It was organized about the year 1770. The new church soon eclipsed the

original organization. After the death of Mr. Richardson, in 1771, the two congregations on Fishing Creek united in a call to Rev. John Simpson. The piety and noble character of this minister of Christ entitle him to a place in the memory of his country men.

Mr. Simpson was born in the state of New Jersey, in 1740. His parents were Presbyterians of Irish descent, and he was educated strictly in accordance with the training which conscientious parents of this church gave their children. After receiving at his father's hands a good English education he commenced a course of classical study engaging in teaching meanwhile to procure the means. In 1765 he entered Princeton college, marrying during the same year Miss Mary Remer to whom he had some time previously become attached. Pursuing his studies with diligence, he graduated with high honor in 1768. After two years spent in the study of theology he was licensed by the Presbytery of New Brunswick in 1770, at Easton or in its vicinity, where he preached for some two years. In 1772 he was appointed by the synod of New York and Philadelphia in connection with Caleb Wallace of the ~~same~~ presbytery, to supply six months in Virginia and Carolina, beginning in the fall. He removed his family, then consisting of his wife and three children to Philadelphia, and traveled south ward, preaching as he journeyed, till he reached the neighborhood of Upper and Lower Fishing Creek (afterwards called Richardson, from its founder.) He spent seven months on this mission in the South, mostly in the Fishing Creek congregations and others in that portion of the State. Mr. Wallace did not at this time fulfill his mission. But in the following year Mr. Simpson and Mr. Wallace were appointed anew (Min. pp. 434,439,448) and on the 20th of September, 1773, Mr. Simpson left Philadelphia with his

family and arrived at Fishing Creek on the 26th of November following, after a journey of seven weeks. He immediately took charge of the two churches, and the labors of his first year resulted in the hopeful conversion of many souls. He was ordained on the 6th of April 1774, by the presbytery of Orange, at its meeting at Poplar Tent, North Carolina. The presbytery of Orange had been set off from the presbytery of Hanover in 1770. He was present as a member of the synod of New York and Philadelphia which met on the 18th of May in that year. Soon after this, connection with the church of Lower Fishing Creek was dissolved, though he continued to preach to the congregation occasionally till the Revolution. He took the Bethesda church York district, under his charge in connection with Upper Fishing Creek from which it is distant about ten miles, and continued the joint pastor of the two churches upwards of sixteen years.

The first ruling elders in the church of Upper Fishing Creek in which congregation Mr. Simpson resided, were Samuel Neely, John Latta and Robert Lusk. The most active of these was ~~the~~ Samuel Neely. He was distinguished for his piety and his untiring interest in the welfare of the church. The other elders were "good men and true."

The ministry of Mr. Simpson was peaceful and harmonious for the most part, save the troubles which arose from the war of the Revolution, in which he shared very prominently. The question of psalmody being the only other disturbing element.

When Mr. Simpson first settled at Fishing Creek and for some time after, the congregation used Rouse's Version of the psalms solely in their public worship. To this they were attached, not only from habit and the sacred associations they had long connected with the

words of the version, but they learned to defend this exclusive use by the assertion that no divine warrant was to be found authorizing any psalmody to be used but the psalms of David in a perfectly literal version, which, though wrongly, it was alleged the version of Rouse is, for there can be no perfectly literal version of even rhythmic poetry from one language into another, in which number and measure attempted. And there is neither rhyme nor measure, as is well known, in the ancient poetry of the Hebrews. When Mr. Simpson introduced Watt's Psalms and Hymns, as he did early in his ministry, he was met by an almost universal opposition. All clung to the old version and looked upon Watts as they would upon an enemy in their midst who was determined to lead them astray. "Hence," says Mr. Stinson, "during his stay with the people of some eighteen years, Mr. Simpson only succeeded in using Watts half the day." The Rev. J. B. Davies, subsequently the pastor of this church, dates the controversy on psalmody at a period subsequent to Mr. Simpson's removal from this church, and says that the feeling and prejudices of those who opposed the measure were not duly consulted; nor were those temperate and conciliatory methods adopted which were necessary to preserve confidence. Simultaneously with the controversy on the subject of psalmody was another on the subject of church music. With the new tunes in addition to the "old twelve" among these twelve were Old Hundred, Dublin, Isle of Wight, London, Mear, Bangor and others of that class. The new tunes were violently opposed, numbers frequently leaving the house when a new tune was attempted to be sung. But gradually this opposition ceased, and new tunes were sung at pleasure. Opposition was made, too, for a long time, to carrying the different parts of music instead of the simple air to which

they and their fathers had been accustomed. This opposition at length wore out, and the various parts of the ~~tune~~ came eventually to be sung without causing any displeasure. The custom had prevailed of "lining out" but one line at a time in singing. The attempt to change this custom also met with strong opposition, which was very gradually overcome.

The stormy period of the Revolutionary War swallowed up every other controversy. The church and congregation of Lower Fishing Creek especially, became sadly divided between the Whig and Tory parties, and this with other causes laid the foundation of its decline.

The congregations of Upper and Lower Fishing Creek (the latter being sometimes called Richardson after its founder) were still ministered to by Rev. John Simpson till the 17th of September, 1789. The manner of his administration as pastor, and the part he took in public affairs, are set forth in the following extract from the recollections of his life, written down from the lips of his son by his grandson, A. N. Simpson of Marietta, Georgia, to be made use of in this history: "The order in which the communion was conducted by the churches in that day was briefly as follows: first, the Sabbath preceding communion Sabbath was observed as 'preparation Sabbath'; a sermon was preached in view of the approaching communion. The Thursday preceding was observed with fasting, humiliation and prayer by all the church. A neighboring minister was always called to aid who generally preached the forenoon sermon on Saturday. On Saturday afternoon candidates for admission into the church were examined and received publicly avowing their faith in Christ and their adherence to the Westminster confession of faith. Tokens were

given to all church-members who intended communing on next day. These "tokens" (being pieces of copper) were used to prevent imposition and were evidence of the right of communion by those who held them. They were collected again by the elders immediately after communicants had taken their seats around the table.

"On Sabbath morning the 'action sermon' was preached by the pastor who also introduced the table service and conducted the service at the first table -- the assisting minister the second, who, with some remarks to the congregation, then closed the service. On Sabbath afternoon, sermon by the aiding minister. The Monday succeeding the Sabbath was observed as Thanksgiving day. A sermon for the occasion was preached by the aiding minister, who was followed by the pastor in an appropriate and feeling to Christians, which closed the meeting. These communions were held twice a year.

"The minister whose services Mr. Simpson generally procured on these occasions was the Rev. Mr. Alexander, of Turkey Creek congregation, on Broad River, -- a man of great power in the pulpit, overwhelming in argument, eloquent in speech having the happy faculty of chaining his audience down in noiseless and earnest attention while he spoke.

It was an invariable rule with Mr. Simpson to visit every family and member of his church during the year, as a pastor. Having supplied the adult portion of the families with certain written questions, his second visit would then be to examine the adults upon these questions, and also upon experimental religion. To the children he gave catechetical instruction in the longer and shorter catechism with brief explanations. For these examinations he appointed regular places of meeting in certain neighborhoods, where all convenient to the place would meet, and where all were examined.

"As to his manner of preparing for the pulpit, his usual mode in reference to his sermons was, never to write them, but make notes containing the heads of his subject, and these were mostly in shorthand. From these briefs he generally preached about an hour. His custom was to preach in the forenoon and lecture in the afternoon. His sermons were mostly doctrinal, full of divinity, practically and clearly illustrated, pungent and impressive -- so that his subject was generally carried home to the heart of the hearer. His manner of speaking was easy and pleasing. He was fluent in speech -- yet his tone was solemn and deeply impressive, his voice clear and strong, his pronunciation and words distinct and well-timed. At times, when warmed with his subject, he would break out with **feeling** bursts of eloquence, which, like an electric shock, never failed to move the hearts of his hearers. His ministerial labors were generally blessed in the conversion of many under his preaching. His faith was strong. he was, physically, a strong, healthy man, about five feet, six inches in height, stoutly built, having a constitution, mental and physical, just suitable for the arduous duties of the day in which he lived. In personal intercourse he was always agreeable, but by no means disposed to be very talkative. He was a kind and indulgent father, and an affectionate and tender husband.

During a portion of the ~~time~~ of which we have spoken, the people were deeply engaged in the Revolutionary struggle. As Mr. Simpson was a zealous Christian he proved himself to be no less a devoted patriot; nor was he a small sharer in the privations of a camp life and the loss of property. Though the enemy had threatened him, yet dauntless and fearlessly did he march in the van, encouraging and urging his fellows to meet their common enemy. He was in

several conflicts and skirmishes. In some of these contests he was regarded as the leader and adviser.

"In the campaign of 1780 he was with Sumter, who, after having taken a strong redoubt on the Wateree, the day previous to the battle of Camden, and on the next day hearing of the fatal result of that battle, instantly began his retreat, and after a rapid march in a hot summer day, came to the Catawba ford. Believing that he was then safe, Sumter halted and allowed his men to rest awhile during the heat of the day, for it was then about twelve o'clock.

"Tarleton having heard of his retreat making a forced march, caught up with Sumter, and found his men altogether unprepared -- no sentinels out, a great part of the men asleep, all lying about separate from their guns, their horses all unsaddled. Mr. Simpson had placed his gun at the side of a tree, and at this moment was busily engaged in mending his bridle. He had taken the bridle off, and was standing by the side of his favorite mare when the alarm was given. Roused from their slumber, there was such a fearful panic and confusion that but one company succeeded in forming under command of Capt. John Moffit. He rallied his men, and, with other parts of companies made a desperate resistance; but the struggle was short. About half of the men were captured, numbering upwards of three hundred. They lost one hundred and fifty, killed and wounded; the balance dispersed but few getting their horses. All their stores were taken, and the British captains recovered, whom they had taken previously.

"In this struggle, which occurred at Fishing Creek, August 13th Mr. Simpson narrowly escaped being taken prisoner. He fortunately got hold of his mare, mounted her without bridle or saddle, and by striking her on the side of the head, gave her direction he wished

to go. She instantly started at almost her utmost speed, in company with no one. Running a short distance, he came to a brush fence made around a turnip-patch, but scarcely halting at all, his noble animal leaped the fence, ran through the patch, cleared the other side, and made her way to a public road a short distance beyond. As she was about taking that, he discovered two British soldiers coming up the road, armed with guns, who called on him to stop and surrender; his spirited animal heeded not the command, but instantly, upon a slight touch on the side of her head, sprang across the road, and was soon lost from the British in the thick foliage, and running on a short distance further, came to a branch; here his mare came to a gradual halt, and in crossing the branch, a short distance beyond in the bushes, he was suddenly alarmed, but was soon agreeably relieved by meeting two of his fellow-soldiers, who had likewise escaped thus far. Here they held a consultation, the result of which was their determination to return home. Yet it was more dangerous for them at home than in the army, particularly Mr. Simpson as the enemy had sworn vengeance against the Presbyterian clergy.

Mr. Simpson remained but a short time when he again sailed out into North Carolina.

1/2 of 511/ On one occasion, the 11th of June, 1780, on a bright Sabbath morning, the enemy moved upon the church of Mr. Simpson expecting to find him and his congregation there, but were disappointed. Providence had otherwise directed his steps. The Church was but a short distance from the dwelling of Mr. Simpson. They marched to the house. Mrs. Simpson seeing their approach, retired with her four children, and concealed herself in the orchard. "They rifled the house of everything valuable took out four feather-beds and ripped

them open in the yard, and gathering up all the clothing and other articles that they fancied they finally set fire to the house which was soon burned down. (see memoir of Jane Boyd; Women of the Revolution vol. III, p.217). They set fire to Mr. Simpson's study, containing a valuable library of books, and important manuscripts. These were all consumed, except what was saved by Mrs. Simpson who ran up after the enemy left and took out two aprons full -- all she could save. In doing this she was much burned, and came near losing her life. She also succeeded in saving enough feathers to make one bed. She then went with her children to a neighboring house, where she remained until after her confinement, that day four weeks. On her recovery she went back and took up her residence in a small out-house that escaped the fire. Here, with her five children and a certain Miss Neely, she contrived to live, assisted much by the devoted people of her husband's charge. Having procured some cloth to make clothing for her little ones (for they had not a change left them by the enemy), she was proceeding to make them up, when a company of Tories robbed her of these. Some of this gang were dressed in Mr. Simpson's clothes. They would exultingly strut before her, and ask her if they were not better looking men than her husband! At the same time telling her that they would some day make her a present of his scalp. In this distressed situation she awaited her husband's return.

"This was indeed a sad picture for him to look upon on his return home. What horror must have seized him on suddenly beholding his ruined, his desolated home! But how thankful to find his much-loved family safe! It was not long after this event when peace was declared. His houses were rebuilt, and he was again comfortably

fixed with his family at home, and at peace with the enemy.

"After peace was restored, Mr. Simpson commenced collecting together his scattered flock, and ministering to them. He continued to preach at Fishing Creek through this decade."

In the third volume of Mrs. Ellet's Women of the Revolution in the sketch of the history of Jane Boyd, who was a daughter of Mr. Simpson, it is said that Mr. Simpson was regarded as the head and counsellor of the band of heroes who defeated the enemy at Beckams Old Field, in the immediate vicinity of Fishing Creek and at Mobleys Meeting-House -- and it was determined that his punishment should be speedy. In pursuance of this resolution, on Sabbath morning, June 11th, 1780, before mentioned, a party took their way to the church, where they expected to find the pastor with his assembled congregation, intending, as was believed at the time, to burn both the church and people, by way of warning to other "disturbers of the king's peace." Mrs. Simpson, who was sitting at the breakfast table, heard the report of a gun, which caused her much alarm, for such a sound was unusual in that vicinity. She afterwards heard that it was at the house of William Strong, and that he had been killed by the enemy on their way to the church. Their design of murdering more victims was frustrated. On the Friday previous Mr. Simpson had shouldered his rifle and marched to the field under the command of Capt. McClure, who had been reared from infancy under his ministry. There the pastor, taking his place in the ranks with brave men of York and Chester encouraged and stimulated them by his counsel no less than his services performing the duties of a private soldier, and submitting to the rigorous discipline of the camp. He remained with the army, says his daughter, "till the Tories were

quieted, and the country delivered from the power of the aggressor. After the war he continued in charge of Fishing Creek and Bethesda Churches occasionally supplying Catholic and other small congregations. He could never feel confidence in those among his hearers who had sided with the oppressor, though no remains of enmity were in his heart. They appeared to perceive this, and withdrew from his charge when churches of other denominations sprang up around him."

In the memoirs of Katharine Steele, and in those of Jane Boyd, Mrs. Simpson, Mrs. Strong, Mary Mills, and Isabella Wylie -- (Vol. III of the Women of the Revolution) all of whom lived in the Fishing Creek congregation, a lively picture may be found of the troubles and harrowing cruelty of these times. It will be seen that the young women of the congregation, among whom are mentioned Mary, Margaret and Ellen Gill, Isabella and Margaret Kelso, Sarah Knox, Margaret, Elizabeth and Mary Mills, Mary McClure and Nancy Brown, formed themselves into a company of reapers, and went day after day from one farm to another and with the aid of the matrons and a few old men, gathered the crops of all the men who were absent under arms. The various services which the women of this and other congregation, rendered at this trying period entitle them to the admiration of all. The language, probably by Mr. Simpson himself, in a brief contemporary history of this church found among the General Assembly's papers is the following: "In the year 1780 the sword raged in South Carolina, and a considerable number of the enemy fixed their camp in the bounds of the congregation. The people around were vastly plundered and distressed. Numbers were killed, and the aforesaid Simpson was obliged to take refuge in another place. His property was destroyed, his house burned, not so much as a farthing's worth was left; the

family were turned out all but naked. In the year 1781 matters seemed a little quieter, and a number of the congregation began to collect again. In this shattered condition we continued till the public affairs were settled. As soon as opportunity would serve we took into consideration the state of the congregation. We found a great alteration. Numbers were killed, numbers were gone, and others were ready to go, so that the congregation was reduced to a small number. These few were willing to support the gospel, and the said Simpson was ready to sympathize with them. Though distressed himself to a very great degree, and though he could not look for much assistance from a distressed people, he hoped for the best. In this state he continued for some years. The congregation instead of growing stronger became weaker. Every year some moved to the new settlement, and those that came in their room were of different denominations, so that the remainder became unable to support the minister, and Mr. Simpson was at length compelled to leave. This congregation was incorporated March 22nd 1786 under the style of 'The Presbyterian Congregation of Fishing Creek'."

[page 602/ The congregation called Fishing Creek once existed, and met for convenience, as three congregations, viz: Lower Fishing Creek, Middle Fishing Creek, and Upper Fishing Creek. Lower Fishing Creek which was first organized, had declined and became disorganized after Mr. Simpson discontinued his labors among them. It was re-organized in 1792 by Rev. John Brown, then preaching at Waxhaw and was called by him Richardson, after its first founder. Messers. James Crawford and John Gaston, are believed to have been of its bench of elders at this time. It sought and obtained supplies

from presbytery, of whom Messrs. McCulloch, Gilleland and J. Brown, in 1794, Mr. Walker in 1795, and Messrs. Rosborough, J. Brown, Walker, and Dunlap, in 1797, are mentioned.

Fishing Creek (formerly Upper Fishing Creek) became vacant in 1789 by the dissolution of the pastoral relation, but was still served for a year by Mr. Simpson, its former pastor. It solicited supplies in 1790, and Messrs. McCaule, Montgomery, Walker, A. Brown, McCulloch, Foster, Dunlap, and Wm. C. Davis, were appointed to minister to it at different times till 1795. One instance, out of several others, occurs of the fidelity of presbytery (which it is to be feared was not constant), in securing the fulfillment of contracts between people and pastor. September, 1792, "the congregation of Fishing Creek produced a receipt from the Rev. Mr. Simpson, and is now considered as on good standing." In 1793 Mr. John Bowman, a licentiate of Orange presbytery, became their supply, assisted by others, as above mentioned, and continued with them till 1795. In September of this year they called William G. Rosborough to be their pastor, and he labored among them under considerable infirmity of body for two years, and was at length compelled to return their call. In April, 1798, they united with Richardson in requesting the services of Rev. John B. Davies, then a licentiate of the presbytery of South Carolina, as a supply. In October, they extended to him a formal call, which was accepted, and he was ordained and installed over the two churches on the 14th of May, 1799. His labors among them extended far into the next century. The elders of the Fishing Creek church, when Mr. Davies assumed the charge of the congregation, were Samuel Neely, David Carr, David Neely, Thomas Neely, and Thomas Latta.

Source: Howe, George, History of the Presbyterian Church in South Carolina. Columbia, S.C. Duffie & Chapman, 1870, Vol. I.

Fishing Creek (Upper) and Richardson's (formerly Lower Fishing Creek).

The Rev. John B. Davies became, as we saw, (Vol. I , p.603) pastor of these churches May 14, 1799 and continued so, far beyond the period of which we now write. In common with many other churches, they shared in the quickening and refreshing influences of the Holy Spirit in 1802, which continued on with happy results for some four years. The following additions were made to the session in successive years: in 1801, Hugh Gaston; in 1804, Josiah Porter, Charles Brown, William Walker, and D. Davis; in 1808, James Steele, James Wallis, and Samuel Lewis. The following is a list of communicants at the beginning of his ministry, in 1799, viz: Rev. J. B. Davies, Pastor; Samuel Neely, David Carr, David Neely, Thomas Neely, and Thomas Latta, Elders; Mrs. Polly Davies, Sarah Neely, Margaret Carr, Agnes Neely, Prudence Neely, Martha Latta, John and Margaret Latta, Eliza Chambers, Widow McClure, Martha Gaston, Hugh McClure, Jane McClure, Mary Porter, David and Jane Davis, Thomas and Agnes Wright, William Anderson, Joseph Walker, Widow Bishop, Widow McColloch, Mary Elliot, James and Jane Armstrong, Charles Brown, William and Agnes Thorn, John and Martha Walker, Jane Walker, Elizabeth Lemon, Widow Knox, David, Margaret and Sarah Boyd, Christopher and Rose Strait, John Mills, Sarah Gill, Josiah and Rachel Porter. Total 48. Received in 1799: Elizabeth Mills, Elizabeth Neely, Isabel Allen, Sarah McHugh, Thomas Miller, making a total of 53 at the beginning of this century. The total of members at the end of 1800 was 60; at the end of 1801, 68; of 1802, 65; of 1803, 68; of 1804, 77.

Down to this time, 80 had been received into the church on profession and 24 on certificates. Some had died, many had been dismissed and the number at the beginning of 1810 was 75.

In Richardson Church there were elected as elders, in 1810, David Patten, Thomas Nesbit, and Abram Walker. This church was part of the charge of Rev. J. B. Davies.

Fishing Creek, which is situated near the creek of that name, about two miles below where the York and Chester line crosses that stream, was still served by that indefatigable minister of Christ, Rev. John B. Davies. This church shared richly from time to time, in the quickening influences of the Holy Spirit. These seasons were of shorter or longer duration, from two to four or five years. Christians were quickened and encouraged, sinners were awakened and constrained to take refuge in Christ, and numbers were added to the church. The first of these seasons commenced in 1802, and continued about four years; the second in 1817, and continued two years. Encouraging indications of the Divine Presence, were observed two years before, in 1815. At the beginning of this decade, in 1810, the communing members of this church were 79 or 80 to 83. In April 1820 says Rev. Mr. Saye, there were 162 an increase in the ten years of 83. In 1812 the name of James Steele disappears from the list of elders, and James E. McFadden and John Boyd are added to it.

The Church of Richardson or formerly Lower Fishing Creek, as it had been called during the preceding decade, was a part of the pastoral charge of Rev. J. B. Davies. The church was smaller in size than the church of Fishing Creek, having less than one-third as many members. Governor William Richardson Davie and his family supported this church as long as any of them remained in the community, but the tide of emigration was always setting against it.

Fishing Creek -- This church still enjoyed the faithful labors of the Rev. John B. Davies. In the even tenor of his days there are naturally but a few incidents which the pen of history can record. He was active and diligent in his work. He was blameless in his life, and enjoyed largely the confidence of his people. The eldership of this Church embraced the names of Hugh Gaston, Charles Boyd, Samuel Lewis, James E. McFadden, John Boyd, William Bradford, Edward Crawford, Dr. Alexander Rosborough and John Neely. In June 1827, the eldership were Charles Boyd, Samuel Lewis, John Boyd, John Neely, Edward Crawford, William Stringfellow, Robert Miller, Alexander Gaston, John H. Gill. Three of the former names have disappeared, and three new names occupy their places. Fishing Creek and Richardson together in 1825 had 202 communicants. The membership of Fishing Creek in 1820 was 162; in 1822 it was 170; in 1830, 135. During the ten years from 1820-1830, 67 members had been added to the church on examination, and 12 by certificate.

Richardson or Lower Fishing Creek, embracing in the circuit of its congregation the northeast corner of Chester District, still remained a part of Mr. Davies' charge. Its elders in 1820, were Alexander Crawford, Isaac McFadden, Jr. and Robert White. Its membership in 1828 was 33. Fishing Creek -- The Rev. J. B. Davies continued pastor of this church through this period. Only one elder is known to have been added to the session meanwhile, viz; William Cowan in 1835 or earlier. The membership had not increased. In 1840 they stood in the statistical tables at 126, as against 135 in 1830. This church has another house of worship midway between the old church and the Courthouse, and six miles from each, called Uriel.

Cedar Shoals -- This took the place of Richardson, the pastoral charge of which was resigned by Mr. Davies in 1831, after he had served it in connection with Fishing Creek for thirty-three years. Of this church Joseph Gaston and Robert White were ruling elders. The church of Cedar Shoals is sixteen miles from the court-house, and nearly on the road from the latter to Lancasterville.

It is nearly midway between "Old Richardson", or Lower Fishing Creek and what was a branch of Catholic, called Bethlehem, near Beckhamville. "After Mr. Davies left Richardson, says Rev. Mr. Saye, "I am not aware of its having regular preaching. I think however, that the Rev. S. B. O. Wilson bestowed some labor there. Cedar Shoals was organized by Rev. C. Johnston in the lower part of the congregation and drew off some of the members. Other families moved into the bounds of Fishing Creek congregation. The families now (September 1869) around the old site are mostly connected with other denominations -- Methodist, Baptists and Associate and Reformed Presbyterians. Governor Davies and his family supported Richardson Church while it remained, or any of them remained in the community. That family is now extinct in that region except one of his grandsons, who lives higher up, and is connected with Waxhaw." Cedar Shoals rather stands in the place of the two former places of worship to wit: Lower Fishing Creek and Bethlehem. Bethlehem was a branch of Catholic, was supplied by the minister of Catholic for I know not how long, Under Mr. Brainard's ministry it flourished, and was supplied afterwards for a time by Rev. J. L. R. Davies, but he gave it up for what he considered a more important enterprise in the upper part of the congregation. The Gaston connection resided intermediate between lower Fishing Creek and Bethlehem. Joseph Gaston, Esq., had been long a member of the former. In 1834 the community had the

chance of the service of the Rev. C. Johnston for one-half of his time. He was engaged and preached at a stand in the grove where the Church now is. He organized the church, by the authority of Bethel Presbytery, on the 22nd of June 1834, which was afterwards supplied by Rev. J. B. Davies and others, but was often vacant. The congregation is on ground once occupied by a reformed Presbyterian congregation called Beaver Dam. The Covenanters sold out their plantations to Baptist, Methodist, etc., so that the community is now divided between four denominations.

The persons who constituted the church at its organization were 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 into this organization, viz: Dr. J. B. Gaston, Polly B. Gaston, Jane G. Barclay, Mr. S. Stinson and Margaret Tolford, and the following, received by examination on profession of faith, viz: Mrs. Paisley, 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 elders in this church. The ministerial services of Rev. Cyrus Johnston terminated in this congregation early in 1835. In April of this year the session reported eighteen communicants.

Fishing Creek -- The pastoral relation between this church and its revered pastor, the Rev. John B. Davies, was at length terminated at his own request, in December 1841. He then removed to Davidson College, the residence of his son-in-law, Rev. S. B. O. Wilson professor of languages in that institution, but continued

to preach as stated supply to Bethel Church, in the vicinity of the college, until his death on the 9th of February 1845 after a ministry of 49 years. In April 1840, the church numbered 126 members, 19 had been received during the year preceding on profession of their faith and two by certificate.

The church was vacant in 1842; its total membership reported as 106. James R. Gilland became its stated supply in 1843 its total membership that year 117. The next year his name occurs as pastor, in which relation he continued until the 1st of November 1848. Seventy-nine members were added during his ministry, 30 white on examination, and 12 by certificate, and 57 blacks. Membership in 1849, 98 whites, 51 colored, total 149. He was succeeded by Arnold W. Miller, in 1849 in which year he was ordained and installed. The Rev. John B. Davies was for long years the revered pastor of this church. In 1796 he was licensed and commenced his labors at Fishing Creek, Chester District, South Carolina. Of said church he was ordained and installed pastor in March 1799. After ministering to the saints for 42 years, his connection dissolved at his own request. In 1841 he removed to Davidson College.

The Rev. Mr. Saye sums up those results of his pastorship from 1799, as follows: added by examination, 373; by certificate, ^[105] 815; making a total of 478. Baptisms, infants 672, adults 31, total ^[703] 723. Dismissions, 311, removed by death 78. Marriages celebrated by Mr. Davies during his pastorate, 195. And of fees received \$848. Communicants in the church when he left

in 1841, 111. The elders in 1845 were, Alexander Crawford,
J. Harvey Crawford, John S. Chambers, Robert Miller, John Poag,
Robert Stringfellow.

REV. JOHN HEMPHILL

Rev. John Hemphill came from Ireland soon after the Revolution; commenced his studies with Rev. Samuel Warnoch, an Irish minister, who sought admission to the South Carolina Presbytery, but was debarred because of intemperance. His preparatory education was chiefly obtained under Dr. Alexander, of Bullock's. [Creek] He was graduated at Dickinson College, May 1792; licensed May, 1794; ordained in October of the same year, and installed pastor of Hope Well, Union, and Ebenezer, in 1796. He was the father of the Rev. W. R. Hemphill, Hon. John Hemphill Chief-Justice of Texas, and James Hemphill, Esq. of Chester.

Source: Howe, George - History of the Presbyterian Church in South Carolina. Columbia, S.C., Duffie & Chapman, 1870. Vol. I

JOHN B. DAVIES

John B. Davies: received September 1794; licensed October 31, 1796; ordained pastor of Fishing Creek, March, 1799.

Source: Howe, George - History of the Presbyterian Church in South Carolina. Columbia, S.C., Duffie & Chapman, 1870. Vol. I

WILLIAM G. ROSBOROUGH

William G. Rosborough, graduate of Mount Zion College; received, April 1793; licensed April 16, 1795; ordained by the first presbytery of South Carolina as pastor of the United churches of Concord and Horeb, February 4, 1801.

Source: Howe, George - History of the Presbyterian Church in South Carolina. Columbia, S.C., Duffie & Chapman, 1870. Vol. I.

HOPEWELL, CHESTER DISTRICT

A new church had arisen in the former bounds of Catholic, of which we were not aware when our first volume was issued. The separation between Hopewell and Catholic took place in 1788. The people had existed as one society for about seventeen years. ~~The people had existed as one society for about seventeen years.~~ The two old elders, Thomas McDill and David McQuestion (Quiston), who had been elders in Ireland, assisted at the first communion at Catholic. The division between these churches was geographical. Draw a line from Hugh McDonald's and Robert Parker's, the plantation now owned by Mrs. Moore, Sam McCollough's plantation, now owned by William Caldwell, David McCallough, now Caldwell's Mills on Bull's Creek; Robert Jamison's and Corder's. West of this line is Hopewell; East, Catholic down to Catawba River. Those families that seemed to be all connected, divided this line to wit: George Cherry and wife, brother-in-law to Chestnut, to Moffatt, McDall and Meek. They remained in Catholic.

The brother-in-law of David McQuestion was a ruling elder in old Richardson Church. At that day people entered the church

most convenient to them. After January, 1801, when Rev. Robert McCulloch was suspended from the ministry, many persons went over to Hopewell Church, to wit: Sam Macaully and family, David Macaully and the Nixon girls, step-daughters and others.

Rev. William G. Rosborough who ministered to Horeb and Concord died May 5th 1810. He was buried at Lebanon Church (Fairfield District)

[page 395/ Mr. Leonard Simpson, the eldest son of Rev. John Simpson, was active elder in the (Good Hope) church when Mr. Humphries in 1820, took charge of it. He was well acquainted with our doctrines and ecclesiastical order. He married a daughter of Col. Moffett. The family removed to DeKalb County, Georgia and contributed much towards building up a church in that part of the country. He died in Marietta, where some of his family resided when driven away as refugees a short time since by the Federal Army. Two of his grand-children are members of Roberts Church.

Notes: Mt. Pleasant, in Chester County twelve miles or fourteen miles northwest of Court House on waters of Turkey Creek, reported organized December 14, 1881.

Statistics of Denominations in 1819

Denomination	Ordained Ministers	Churches	Communicants
German Lutheran	6	18	600
Congregational	7	9	1,500
Episcopal	22	18	1,200
Presbyterian	49	68	10,500
Methodists	100	300	15,000
Baptists	109	170	14,000

A large per cent are colored members.

Source: Howe, George - History of the Presbyterian Church in South Carolina. Columbia, S.C., Duffie & Chapman, 1870. Vol. II, p.318.

PEWTER COMMUNION SERVICE OF FISHING CREEK CHURCH.

Old pieces used until thirty-three years ago by congregation which flourished in days before the Revolution.

This sketch was read before the Rebecca Motte Chapter by Mrs. Dunbar Robb in January:

"A sketch of Fishing Creek Church and its Pewter Communion Service" which was recently placed in "Old Exchange Collection" by the regent of the Catawba Chapter D.A.R., of Rock Hill, S.C.: See letter in book!

Most of the early churches in this country had for ^{Their} first communion sets, those made of pewter. Few have come down to us for as soon as possible the congregations obtained silver services and the pewter ones were turned adrift.

"Though pewter was very common during the eighteenth century, there is less of it to be found today, than might be supposed. Quantities of it were melted up in the stern days of '76 and were turned into Revolutionary bullets. Much of the latter were found its way to the junk heap when pewter went out of fashion."

There is no record as to when the communion set of Fishing Creek was bought, but it was used until about thirty years ago. It is supposed by members of the present congregation that this was the first communion set owned by the church and used during the Revolutionary days, and was said to have been kept in the home of the pastor, the Rev. Mr. Simpson, whose house and valuable library was burned by the Tories. A study of the maker's marks, however, would seem to make it of a later date, although in the case of the flagon and goblets the date is not certain.

These were made by Sheldon & Feltman, Albany."

Kerfort, who is considered our foremost authority on pewter, places the time of this firm as being about 1825, although admitting

and that he is not positive about it and that he has seen but few pieces of their work.

We know less about the early pewterers than about the silversmiths. Theirs was a humble and less remunerative trade and few records were kept of them. The longest list contains but forty-four names.

Timothy Boardman & Co., the makers of the plate were dealers in pewter and block tin at 178 Water Street, New York, in 1824. The firm was Boardman & Hart at the same address in 1828. The marks on their pieces have curious variations, some having besides the name, a circle about the size of a 10 - cent piece inside of which is an eagle with spread wings grasping a sheaf of thunderbolts. In other cases and as it happens on the plate in this set, the mark is an oval about the same size as the one previously described and on this is an eagle also, but with drooping wings -- a most forlorn bird.

There is only one plate in the set, because where the old narrow communion table was used, the plate was pushed down the center of the table, while of the two goblets, one went down each side.

Fishing Creek Church is in Chester County, about ^{ten} eleven miles South of Rock Hill. It was first settled in 1749, 1750, 1751, the first inhabitants of this congregation being chiefly persons from Pennsylvania and of the Presbyterian faith. The members of this church and others near it suffered greatly from the Cherokee Indians from 1760-1763. In the beginning of the settlement there were at least two congregations and two places of worship -- the first being built in 1756. The more ancient of these was called Lower Fishing Creek and the more recent Upper Fishing Creek.

Lower Fishing Creek embraced in the bonds of its congregation the Northeast corner of Chester County. Upper Fishing Creek was

PEWTER COMMUNION, CON'T.

higher up the stream from which the church is named and is the one now known as the Fishing Creek Church. It was organized about the year 1770. The new church soon eclipsed the original congregation.

The Rev. John Simpson became the pastor of both Upper and Lower Fishing Creek in 1771 and remained until 1789. The church and congregation of Lower Fishing Creek became sadly divided between the Whig and Tory parties during the stirring period of the Revolution and this and other causes laid the foundation for its decline.

On the eleventh of June 1780, on a bright Sabbath morning the church was visited by the British in the hope of finding the Rev. Mr. Simpson, whom they particularly desire to capture on account of his activities against them.

In the third volume of Mrs. Ellet's "Women of the American Revolution" in the sketch of the history of Jane Boyd, who was a daughter of Mr. Simpson, it is said that he was regarded as the head and counsellor of the band of heroes who defeated the enemy at Bacham's Old Field in the immediate vicinity of Fishing Creek and at Mobley's meeting house; so it was determined that his punishment should be speedy.

Mr. Simpson had joined Capt. McClure's company on the Friday previous, so finding that he was not at the church they marched to his home, which was but a short distance away, and while his wife and children concealed themselves in the orchard, they first rifled the house of everything that was of value and then burned it to the ground. Perhaps this accounts for the communion set being of so much later date than the church.

Mr. Simpson was with Sumter in the campaign of 1780 and he narrowly escaped capture in Sumter's defeat at Fishing Creek on August 18 of that year. The members of the congregation of Fishing Creek were worthy

followers of their pastor, for we are told that the young women of the congregation formed themselves into a company of reapers and went day after day from one farm to another and with the aid of the matrons and few old men who were absent under arms.

After the Revolution the congregation became weaker until they became unable to support a minister and Mr. Simpson was forced to leave. Services were resumed in 1763 /1783/. In 1799 the Rev. John B. Davies became their pastor and his labor among them extended far into the next century. (By Francis A. Robb).

In 1790 he was called to Roberts and Good Hope (note)

/The last sentence above refers to Mr. Simpson./ (R.H.P.L.)

Note: The settee formerly used on the pulpit of Fishing Creek Church is now (1961) in the possession of Misses Mattie and Amelia McFadden, Rock Hill, S. C.

Source of information: W. B. White, Jr.

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"Burnt Meeting House" is located 1/4 mile west of store and residence of R. H. Ferguson. There is a cemetery there. In this cemetery we find graves of Justice John Gaston, Rev. Hugh Gaston, Margaret McClure, Thomas Howze, Margaret McCreary sons, Sam'l and John McCreary. Jus. Jno. Gaston was born in 1700 died in 1782.

The church that formerly stood at this place was a Presbyterian church and was, and is still one of the oldest church organizations in Chester County. It was organized and the first house of worship was built at a point which afterwards became the residence of John Dickey Esq. now the residence of his daughter Mrs. Ropt. Westbrook.

As it was inconvenient for a majority of the congregation they moved down to the place known as burnt meeting house. They worshipped here for a number of years. The house was burned by a forest fire. The congregation moved again and built on the eastern side of Tinkers Creek and built on 11 acres of land donated by Benjamin Culp, called, Richardson, in honor of their pastor William Richardson. They worshipped quite a number of years here. Then moved to Cedar Shoals, which was one mile south of the present village of Bascomville.

The Culp (or Kolbs) opposed this move and went to Baptist Hopewell instead. The Culp were Dutch Presbyterians, who came to Chester county from Pennsylvania before the Revolutionary War.

The church buildings near Lando, and at the Burnt Meeting House and at Richardson were all log houses.

Capt. W. H. Edwards

Hopewell Baptist Church was organized in 1791

"The Burnt Meeting House" and graveyard were there prior to 1766.

Another meeting house 14 miles up the creek was no doubt old Fishing Creek Church.

A SKETCH OF THE COVENANTERS ON ROCKY CREEK, 1840 - 1850.

The earliest settlement of this part of Chester Co. took place in 1750 and 1751, by a few emigrants from Pennsylvania and Virginia. Among these were Hugh and John McDonald, with their families. Hugh settled where Mrs. Moore now lives on little Rocky Creek, five miles from Catholic Church. John settled a plantation known as David Wilson's at the mouth of Bull Run, on Big Rocky Creek. He and his wife were both killed in 1761 by the Cherokee Indians, and their seven children carried off. / See Ellet's "Women of the Revolution" 3rd vol. Article Catherine Steele./ In 1755 there was a considerable increase in settlement; and also by correspondence to Ireland there commenced an imigration by the way of Charleston. The settlers were a mixed mass as to religion; they were Reformed and Presbyterian and Seceders.

Rev. Wm. Richardson, of Waxhaw was the only minister within a hundred miles. They applied to him to supply them with preaching. He consented, and directed them to build a church as he would preach for them on week days. The first preaching day was on Monday. He named the church (which they had built according to direction) Catholic. It is situated fifteen miles southeast from Chester Court House, near they Rocky Mount road. (Howe's Hist.)

Rev. William Martin emigrated from Ireland at least as early as 1772. He was the first couvenanting preacher in the settlement. I have in my possession, from Henry and Margaret Malcolm, a letter written to their son-in-law, John Lin, in which they refer to Mr. Martin as being over here in this Rocky Creek settlement. This letter is dated May 30, 1773, County Antrim, Ireland, in answer

to one from his son-in-law, John Lin. The reference to Mr. Martin is in these words: We hear it reported here that Mr. Martin and his Covenanters had ill getting their land and John Cochrane had been the occasion of all their trouble." I suppose that this trouble about land was that they expected to settle lands at a considerable distance from each other. They were entitled to bounty lands, a hundred acres to each head of a family and fifty to each member. Those who had means bought from the old settlers. Rev. Wm. Martin bought from Wm. Stroud a plantation one mile square six hundred and forty acres, on North side of Big Rocky Creek, on which he built a rock house and a rock spring-house; The place selected for a church was two miles east of Catholic, on the Rocky Mount road near the house now occupied by Mrs. James Barber Ferguson. It is described as having been a log building; was burnt down by the British ⁱⁿ 1780 / See "Nancy Green" 3d Vol "Women of Revolution", Also, Dr. Howe's Hist. Presbyt. Ch. article Mary Barkley/ After Mr. Martin was released by Cornwallis at Winnsboro owing to the disturbed state of the country, he went to Mecklenburg N.C. There he met a Mr. Grier, also a refugee from Georgia, whose child, Isaac, he baptized. Isaac was said to have been the first Presbyterian minister born in Georgia. He was afterwards minister at Sharon Mecklenburg County. He was the father of Robert Calvin Grier, who was President for many years of Erskine College, Due West, and his son William Moffat Grier, is now President of that College.

After the war, when Mr. Martin returned to Rocky Creek, he was employed as supply at Catholic for three years. He was dismissed by the people of Catholic on account of becoming intemperate. He, however, did not quit preaching. He preached at a schoolhouse at

Edward McDaniel's about a mile or two west of the place where a brick church was afterwards built. He, also, went down to Jackson's Creek in Fairfield and preached there. I recollect that Richard Gladney was a covenanter in the neighborhood, and doubtless there were others. He was also in the habit of crossing Catawba River and preaching at the house of William Hicklin, who moved from Rocky Creek to Lancaster. He frequently preached at other places, often at private houses. A congregation afterwards built him a church two miles east from the site of the one formerly burnt down, near the Rocky Mount road, on a beautiful hill, in rear of what was called Earle's house, in a fine grove of trees. The lands are now all cleared up, and there is a negro house now on top of that hill, where the church once stood. In that hill and dale country it can be seen for miles. He must have continued to preach there until near his death. ~~at I have~~ frequently heard him preach at that place, as well as at my father's. Some ~~to~~ years before his death his rock house was burnt down. It was in 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 stayed 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. Thralkill; was said to be in the act of praying when found. Mr. Thralkill 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 mark 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 wife Nancy; Alex Brady and his wife Elizabeth; I think the Linns and possibly the Kells. Mr. Martin own two negroes, I recollect -- Savannah and Bob by name. So did some others of the congregation. Some who owned slaves refused in 1800 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 ^{short} for a/time suspended. By the second marriage he had sons -- James, William, Joseph, 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 "piscopal 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 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 Coldingham, 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 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 Rock 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 flourishing congregation of Covenanters.

The Beaver Dam Church was 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 McHenry's, the Ervins, the Kells, John Rock, the Linns, the Littles, the Bells, Paul Guthrie, the Gillespies, the Steeles, ^{the Martins, the McFaddens} the Simpsons and many others. In Mr. Riley's time that congregation was very large. The Church and people have all long since disappeared.

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 Hoods, Sprouds, 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 of 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, 1784, at 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 afterward 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 1812 there was a considerable immigration coming every year from Ireland, filling up the congregations. At the time Mr. Riley came, in 1813, there 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. The 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 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 178⁹0. He was a classical scholar, and 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 Robt. Mondford were graduates of South Carolina College. McMillan commenced preaching in 1832 at the Brick Church, where he had for number of years a large classical school. He preached one-third of this 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 Orrs. 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 Cathcart, 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 in South Carolina in 1832, that is, during the winter of that year. Rev. Black and McMaster, in the winter of 1833; these were Licentiates. Rev. Gavin McMillan ~~was~~ ^{was} here in the spring of 1832, and held communion, assisted by Fisher and Scott. John Kell, in the spring of 1833, held communions, assisted by Black and McMaster.

The few Covenanters that remained at the time went into the A. R. Church. There are some who never entered any church. Hugh Henry is the only one I now recollect who remained a Covenanter until his death, which took place in 1867. His family are now in the A. R. Church. He has now a grandson in his second year in the Theological Seminary at Due West. Mrs. Madden, her son and two daughters have within a few years connected themselves with the A. R. Church.

(Remarks) In 1801 Mr. McKinney and Mr. Wylie with other ministers and elders of the church, held a Pr^sbytery at the house of John Kell.

In the bounds of 20 square miles there were four Presbyterian churches, 2 Associate and 3 Covenanters; 1 Baptist and Smyrna, an Associate Church. In every neighborhood there was a good school. The school-master was abroad then. The Bible and Testament were the principal school books. The Catechisms were also taught.

The Covenanters had no difficulties about the jury laws. Mr. Roseborough the clerk of the court, would state to the Judge that they had conscientious scruples in taking the oath to serve as jurors. The Judge would then order them to be excused. In the Revolutionary War there were no tories among them; all fought on the side of the country.

D. G. Stinson. Esq.

of Cedar Shoals, Chester District.

The Covenanters abandoned the Brick Church and went north West. Mr. McMillan pastor. A portion of Catholic congregation lying up Rocky Creek leased the Brick Church for ten years. After the ten years lease of the Brick Church from the Covenanters expired, they leased it to the Associate Reform Congregation of Hopewell. The origin of Pleasant Grove.

GEOGRAPHICAL POSITION OF CHURCHES IN CHESTER DISTRICT SEPT. 6, 1869.

The churches in Chester County are as following:

- (1) Catholic 14-15 miles from CourtHouse in direction of Rocky Mount, and between Rocky Creek and Little Rocky Creek.
- (2) Pleasant Grove -- 6 miles from C. H. in direction of Catholic.
- (3) Purity -- 2 miles from C.H., on the same road near the two preceding churches.
- (4) Purity -- in town;
- (5) Carmehill -- 13 miles from C. H. in the direction of Unionville. Was an independent church.
- (6) Fishing Creek -- situated near the Creek, and about two miles below York and Chester county line where it crosses the stream. This church has another house of worship midway between the old church and the C.H., 6 miles from from each. It is call Uriel.
- (7) Cedar Shoal -- 16 miles from C.H., nearly on the road from the to Lancaster C. H. It is nearly midway between "Old Richardson" ^{or} on Lower Fishing Creek and what was a branch of Catholic called Bethlehem, near Beckhamville.
- (8) Zion -- situated on one of the roads from Chester C.H. to York C.H. and near the county line.

There two old congregations in the Associate Reformed body as follows:

- 1st. Hopewell, -- situated six miles west of Catholic, and in the neighborhood both of Catholic and Purity about the time of McCullough's defection.
- 2nd. Union -- situated between Fishing Creek Church and Catholic, twelve miles from C.H. six from Fishing Creek Church, five from Cedar Shoals Church. Some disaffected members from Fishing

Creek Church originated it about the commencement of the 1800 century. Both these are large congregations. There were around Catholic, 50 years ago, four churches of reformed Presbyterians, founded by Martin and others. All these have passed away by emigration to free States.

COPY

REBECCA MOTTE CHAPTER

DAUGHTERS OF THE AMERICAN REVOLUTION

CHARLESTON, SOUTH CAROLINA

359 President St.

June 23, 1962

Mrs. C. Fred Laurence
427 E. Main St.
Rock Hill, S. C.

Dear Mrs. Laurence:

In reply to your letter of May 28th I am sending under separate cover the Pewter Communion Service which belonged to Fishing Creek Church and was loaned Rebecca Motte Chapter DAR.

Our records show that there were two goblets, flaquar and one plate. It has been a pleasure for the chapter to have had these articles among their valuable antiques and shall miss them from our cases. However, we are delighted to know of the restoration of the old church and sincerely hope they will have many articles returned.

Hurricane Gracie did the Old Exchange Building a great deal of damage but it has been fully restored and the building is not closed. We have all our meetings in the Historical Building and all museum pieces are in place.

I am going to ask you to please sign the enclosed card on receipt of the Service and return to me so Rebecca Motte will have a record of when and by whom the service was received.

Sincerely

Mary S

Mary S. Culler (Mrs. Leon R.)
Regent Rebecca Motte Chapter

Sent to Mrs. C. Fred Laurence

426 E. Main St. Rock Hill, S. C.

by Mrs. Leon R. Culler, Regent, Rebecca Motte Chp. DAR
PEWTER COMMUNION SET FROM OLD FISHING

CREEK CHURCH, DATING BEFORE THE REVOLUTION.

Received by Fred Hambright