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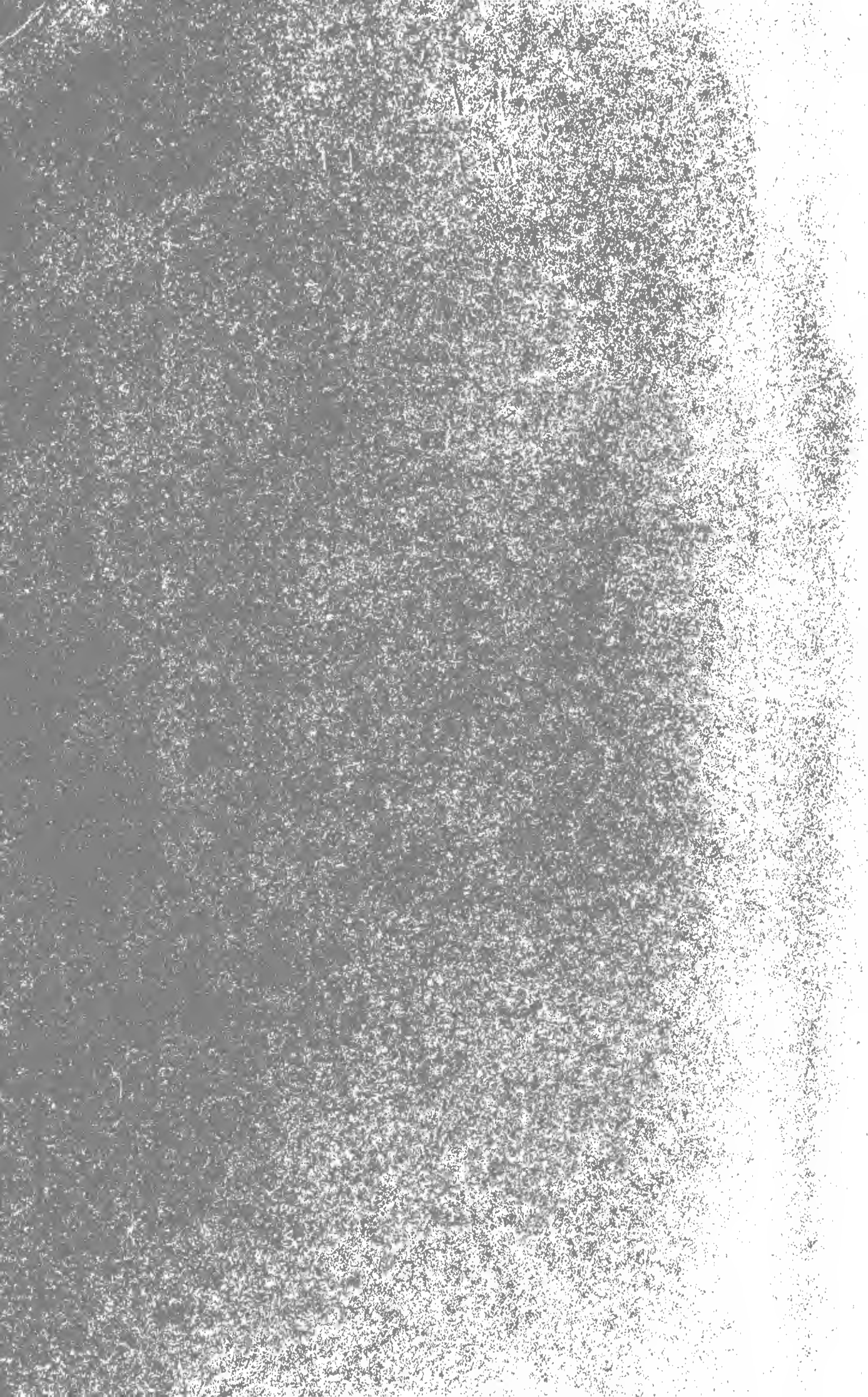
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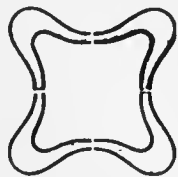
DUDLEY JONES
TO THE
PRESBYTERIAN COLLEGE

History of
First
Presbyterian
Church
Cheraw, S. C.





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FOREWORD

By resolution of the Session of the First Presbyterian Church of Cheraw, S. C., dated February 17, 1942, I was authorized and requested to prepare a short history of that Church.

In obedience thereto, I was given access to the Church records, consisting of the Minutes of the Sessional meetings held from the date of the founding of the Church on the eleventh day of March A. D. 1828, to the present time. All of these Minutes are in my possession and are in excellent condition. In addition to the above, I have had the records of the Presbyterial society, incorporated by Act of the Legislature in March 1831 and continued until 1893 when its powers and duties and properties were conveyed to the Deacons as Trustees of the Church, and its charter surrendered.

I wish to acknowledge valuable assistance received from Mrs. D. S. Matheson, Auxiliary historian, and the Auxiliary historical records. May I express the hope that no name has been omitted from the several rolls of members herewith published, showing everyone who has been a member of this Church from its charter members down to the 1st of January, 1943.

D. S. MATHESON.

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REV. URIAS POWERS
Founder and Stated Supply 1828-1834

CHAPTER I

Organization—1828-1838

The settlement of Cheraw and adjacent territory dates back prior to the Revolutionary War. The earliest religious organization in this section was the old Welsh Neck Baptist Church at Society Hill, about fourteen miles from Cheraw. It was organized in 1738 and has had a continuous successful existence until the present. The English government, for the Church of England, built St. David's Episcopal Church in 1770 and it continued to function until 1785, but from then until 1823 few services were held by that denomination, and on a few occasions Methodist and Baptist preached there, but the Church building fell into a bad state of repair.

The first Presbyterian minister to begin work in Cheraw, so far as known, was Rev. N. R. Morgan, who came not to accept a call but as a Missionary from Fayetteville Presbytery, North Carolina, in 1820. He continued to preach here until 1825 when he accepted a call to a church in Darlington county. He afterwards accepted a call to the Presbyterian Church in Eutaw, Ala., where he was the honored and beloved minister for many years.

In 1858 Gen. W. L. T. Prince, afterwards an Elder in the Cheraw Church, wrote Mr. Morgan making certain inquiries about his work in Cheraw as a home missionary of Fayetteville Presbytery and from his letter in reply I quote:

"My first visit to Cheraw was in the fall of 1820. I remained a few weeks and preached to the people, when they gave me an invitation to settle among them, which I did in 1821. This brings me to the time and place of answering your first question; viz, 'The religious state of the community.' This is a delicate task. I cannot find in my heart an unkind thought toward a people who were kind to me and treated me with more respect than I deserved. But the truth is, I could discover no signs of religion at all. There was not a man in the place who professed religion, of any denomination. The population was heterogeneous. They hailed from all quarters. Many of them had come from religious communities and had respect for religion and all seemed to think that no town could be respectable without a church of some sort. The people in the country round had no religious training and the Sabbath was disregarded, and those who were disposed to be wild had nothing to check or restrain them. Many in the neighborhood had never seen or heard a Presbyterian preacher, and

when I came among them, they looked upon me as a sort of prodigy.

"Your next inquiry: viz, 'the history of the congregation while I remained', is a very difficult one. On the southern suburb of the town there stood the frame of an old Church building, erected before the Revolutionary War, and used as barracks by the British soldiers, as they marched up the Pee Dee from Georgetown to North Carolina. After the peace of 1783 a Baptist preacher by the name of Lewis preached in it for a number of years and when he died, the house sank into ruin, and became a resting place for the beasts of the field and the fowls of the air. Thus it continued until the first settlers in Cheraw repaired and fitted it up for me, at a cost of \$1000.00, and employed me to preach every Sunday for one year. So I entered on my work with a fair prospect of a comfortable settlement and a competent support. But the Devil who had held unbroken dominion over those beautiful hills of Cheraw from Noah's flood till then, would not give it up without a long and severe struggle. He went to work on this wise. He got up a quarrel between the town and country people. Some of the town people were so imprudent as to draw invidious comparison between my preaching and that of the old Baptist. This gave great offense. After consultation held, they (a few Baptist) claimed the Church, as none but the aforesaid Lewis had preached in it since the Revolution. The town people refused to give it up. Then they proposed to occupy the house half the time; this was also refused. Then they resolved to take it half the time. So they sent to Sumter District for a Baptist preacher by the name of Cook, and he came, with an expectation of a large salary. But he went out not knowing whither he went. He stopped with his mother-in-law. His friends assembled Sunday at the Church and sent someone for the key. Mr. Averill refused to let them have it. They broke open a window, and unbarred the door, and let in Mr. Cook and the congregation. At the usual hour of meeting, the town people repaired to the Church and found it and the pulpit occupied by strangers. Most of them returned home very angry. The next Sabbath there was no disturbance. But on the next here they were again. A Virginian by the name of McClellan, loaded a cannon on the opposite side of the hill from the Church and placed a young man at a window to wave his hat when Mr. Cook commenced. As Mr. Cook arose and named his first hymn the sign was given and off went the cannon. The calm of a clear Sunday morning was broke; the

Church windows rattled, and the sound reverberated over the Cheraw hills, up and down the Pee Dee for miles. Thus ended the Baptist controversy, and Mr. Cook, a good man, was compelled to return to his congregation in Sumter, with his feelings greatly mortified."

This incident, it will be noted, occurred prior to the time when Cheraw had any organized christian work. No church was functioning, just a few nominal members in the town or community. Rev. Mr. Morgan, the missionary, has been characterized as "a militant minister", and certainly the town was badly in need of one. He came in 1820 and left in 1825 and before he left we see evidences that the "deadbones" were beginning to move and within a few years all of the protestant churches took on life and became live young organizations that have kept going to this good hour. He certainly stirred things up religiously. Quoting further:

"This did great harm to the cause of religion. Many who came to my meetings retired and came no more. Next came the Episcopalian controversy. The Bishop in Charleston, in looking over the old records, found St. David's parish at the Cheraw Hills, and sent up one of his priests named Wright to look it up. He came and inquired of the old inhabitants, and found beyond all doubt that the old house was the identical St. David's parish Church. He claimed and took it. I went to see Col. Evans (Judge Josiah J. Evans) about it, and he told me that if any of the descendants of the old Episcopal families in the neighborhood claimed the Church they could hold it by law, as change of government made no change of private property. Thus our house was lost the first year, and the High Church refused to refund the money expended in repairing their house, to help us build another.

"This second disaster extended the breach among the people and all zeal in Church matters grew cold. Mr. Wright preached a while, but people refused to hear him or show him any countenance. Then came the Methodist and built a house of worship, which was occupied sometimes by circuit-riders and sometimes by stationed preachers. When these houses were unoccupied I would preach in them.

"Your next inquiry is 'how long I remained in Cheraw'. I came in the fall of 1820 and left in the fall of 1825.

"Your last inquiry is, 'Were there Churches of other denominations in existence, or preachers of other denominations when I came'. I answer none at all. The nearest Church was a Baptist Church at Society Hill; East, in Marlboro, there was

a Methodist Church." Quoting further, Mr. Morgain said: "I had no house of worship, no Presbyterians to back me, no materials to form an organization, and this is the best history I can give you of a congregation, when there was no congregation, but a heterogeneous multitude of people of all persuasions and no persuasions at all."

While it is true, as stated by Mr. Morgan, that there was no organized religious work being carried on in Cheraw when he arrived in 1820, and that there were no Churches here, it is not necessary to infer that there were no believing christians. In a community where there were many cultured and educated persons, there must have been professing christians, who doubtless attended churches distant from Cheraw.

Mr. Morgan accepted a call to Darlington in 1825, and several years afterwards became the pastor of the Church at Eutaw, Ala., where he remained the rest of his life, greatly respected and loved. He has been called a "militant preacher." But Cheraw needed badly a militant preacher, and he seemed to have started something.

Quite a number of Presbyterian families moved to Cheraw about this time, largely from Fayetteville Presbytery, N. C. The Rev. Urias Powers came to Cheraw soon after this date. He was born at Carrydon, New Hampshire, May 12, 1791. Was graduated from Dartmouth College, and also from Andover Theological Seminary. His Church, the Congregational, sent him to South Carolina to work among the negro slaves. After living here a short time, he united with the Presbyterian Church, joining Harmony Presbytery which at that time embraced the Pee Dee country, including of course, Cheraw. He began work at Cheraw about 1827, preached for about a year and baptized quite a number of infants, the children of christian parents with no Church affiliations at that time.

On March 11, 1828, he got together eleven persons who had previously united with the Presbyterian Church in other places, and with this small group, organized the Cheraw Presbyterian Church. He secured from the Cheraw Academical Society the use of the second story of their building (now the old Matheson home on Kershaw street) which they continued to use until 1832, when the present Church was built. The following were the charter members who organized the Church: Alexander McQueen, Angus Campbell, Mary A. Campbell, his wife, Elizabeth Dickey, Abigail McCall, Archibald McIntyre, Eliza A. Morrison, Nancy Morrison, Mary A. Daniels, Martha Long and Louisa Long. At this meeting Angus Campbell was

elected the first Ruling Elder of the Church, and one person came before the Session, composed of Rev. Urias Powers and Mr. Angus Campbell, and applied for membership. She was Ellen T. Chapman (Mrs. T. Gordon Graham). She was admitted to membership on profession of her faith. Thus the Church began March 11, 1828, with twelve members.

On December 5, 1828, the following persons united with the Church: Isabella McDuffie, Mr. and Mrs. William Britt and Angus Johnson. Mr. Johnson afterwards, 1836, became a regularly ordained Presbyterian minister, the first minister from among our Church members, although he had moved from our Church to the Camden Church before he became a minister. He moved at an early date to Texas, where he preached until he had reached an advanced age. Visited this Church in 1905 at the age of ninety-seven, and preached for us on this visit.

On February 10, 1829, the following became members: Isabella Eddy McDuffie (Jones), Cecelia McQueen and Eliza L. H. Prince. On April 5, 1829, there were added the following: Mary McQueen, Alexander McKenzie and wife, Rosannah McKenzie, John G. McKenzie, John F. Matheson, and Thomas Gordon Graham, and in December, 1829, Mrs. Eleanor Dewitt Chapman. On January 30, 1830, Dr. Murdock McLean joined and on April 17, 1830, was made a Ruling Elder and Clerk of the Session; and on April 5, 1830, Elizabeth S. Morrison and Malcomb Brogden were admitted. William Williston and Archibald Graham joined on March 17, 1831, and on December 28, 1831, Lawrence Prince, Charlotte Prince, John C. Coit, Mary Ann (McCraith) Long, Harriet (McBryde) Custis, Amanda Keeler, became members, and February 17, 1832, John M. Smith, Mary Smith and Sarah Smith were added. Francis Hawley joined the next day, February 18, 1832.

On the 24th day of February, 1832, Book I, p. 38, an important resolution was adopted, confirming and making of record certain acts of the Session and of the Church not theretofore officially recorded, and thereby perfecting the Church roll. It is there that it is recorded that on April 17, 1830, Dr. Murdock McLean had been duly elected an Elder and Clerk of the Session, and the official roll of the Church approved as above set forth.

The Church continued to grow, rather slowly, until June, 1832. In April of that year the Sessional report to Presbytery shows a total of thirty-one communicants, a net gain of ten over the previous year.

Until March 21, 1831, there is no record of any steps

having been taken to take care of the temporal affairs of the Church. No deacons had been elected. But in December, 1830, an Act was passed by the State Legislature authorizing the Cheraw Presbyterian Church to form a society with corporate rights and powers. The object of this society as set forth in Article One of its Constitution and By-Laws was as follows: "The object of the society shall be to maintain, in the town of Cheraw, the regular ministry of the Gospel, and a Christian Church, conforming to the doctrines and constitution of the Presbyterian Church in the United States of America." There were 10 articles adopted, one of which provided that the officers of the society shall be a president, a vice-president, and a clerk, who shall also be treasurer. These, together with six other members, all to be chosen annually by the society from among its members, shall constitute the Executive Board.

The first meeting of the society was held in Mrs. Cotton's school room on March 21, 1831. Present, John C. Coit, Robert McQueen, John F. McKenzie, Alexander McKenzie, Duncan McNair, Francis Hawley, Robert Morrison, Wm. Williston, and Murdock MacLean. After adoption of the Constitution and By-Laws, the following officers were elected: President, John C. Coit; Vice-President, Lawrence Prince; Clerk and Treasurer, Murdock MacLean. The other members of the Executive Board, John Taylor, Christopher B. Pegues, Angus Campbell, Duncan McNair, John G. McKenzie and Wm. K. Williston, were elected at the same session.

The first business attended to was to appoint a committee consisting of J. C. Coit, L. Prince, A. McKenzie and M. MacLean to purchase a lot or lots which were suitable on which to build a Presbyterian Church. The committee reported on the 4th of May, 1831, they had purchased lots Nos. 97 and 98 on the plan of the town. That the lots were conveyed to John G. McKenzie who gave his bond for the purchase money, the sum of \$193.00, and he soon after conveyed the lots to the society for the Church. This deed was never recorded but was in the possession of the treasurer of the Church, John F. Matheson, from 1841 till discovered among his papers and delivered to the officers of the church in 1940, after having been duly recorded.

At the next meeting held June 8, 1831, Mr. Prince was authorized to publish in the Cheraw Republican for bids to build a church 42 by 65 feet, with a 22 foot pitch. On July 6, 1831, it was reported to the society that Godwin & Bownes proposed to build a Church according to certain specifications

submitted by them for the sum of Twelve Hundred Dollars. This offer was accepted and Lawrence Prince, M. MacLean and John G. McKenzie were appointed a committee to superintend the building of the Church.

The above amount of \$1200 did not, of course, cover the entire cost of the building. The records show that before this agreement with Mr. Bownes was made, the society placed an order for flooring a house of above dimensions. That after Godwin & Bownes had done their work separate contracts were given to plaster the side walls and ceil the Church overhead, and also for making the pews. Also they paid merchant's bills for nails and other material used in building. There is no way of computing the entire cost but it must have been very considerable. The contractors were authorized to begin work in the summer of 1831.

The first meeting of the Executive Board of the society was held the 9th day of November, 1831. The following persons were unanimously elected members of the society: Kenneth Clark, John G. Bowman, John F. Matheson, Felix Long, Joseph Beers, Alexander Graham, and Thomas G. Graham. Alexander Graham and Dr. Thomas G. Graham were then elected members of the Executive Board in the place of C. B. Pegues and Wm. Williston, both of whom declined serving. Steps were taken to complete the building and collect the money subscribed for that purpose. The building was sufficiently completed by the spring of 1832 to enable the congregation to arrange for a revival meeting to be held in it, and consequently Rev. Daniel Baker, D. D., was secured to hold revival services in the new Church.

It proved to be a great meeting. The citizens of all denominations joined in very generally and all of the denominations received a real blessing and were much strengthened spiritually and by additions to membership. In this Church there were thirty-eight additions on profession of faith and one by letter, increasing the membership over one hundred per cent, making a total of 67 and justifying the faith shown by the members in building, for that time, such a large church.

On July 21, 1832, a weekly prayer meeting was established, to be, at that time, held Saturday afternoons. They have been kept up ever since on different days, committing this Church to faith in the advocacy of prayer. The session met regularly the third Monday in each month.

The following persons united with the Church as a result

of the meeting of Dr. Baker, with dates of admission:

Effie McQueen, admitted June 15, 1832.
Catherine Campbell, admitted June 15, 1832.
John Wright, admitted June 15, 1832.
Duncan McBryde, admitted June 15, 1832.
Dugald Lamont, admitted June 15, 1832.
Daniel Graham, admitted June 15, 1832.
Charlotte Laura (Prince) Inglis, admitted June 30, 1832.
Sarah E. (LaCoste) McNair, admitted June 30, 1832.
Amanda McIntyre, admitted June 30, 1832.
Mary Ann Malloy, admitted June 30, 1832.
Margaret Chapman (Blue), admitted June 30, 1832.
Mary Jane Prince (Petrie), admitted June 30, 1832.
Clarina H. (Prince) McQueen, admitted June 30, 1832.
Mary W. MacLean, admitted June 30, 1832.
Angus Campbell, admitted June 30, 1832.
George Scott, admitted June 30, 1832.
John Malloy, admitted June 30, 1832.
David O. Wingate, admitted June 30, 1832.
Edward Pitman, admitted June 30, 1832.
Simeon J. Chapman, admitted June 30, 1832.
Duncan Malloy, admitted June 30, 1832.
Duncan McNair, admitted June 30, 1832.
Wm. J. Beers, admitted June 30, 1832.
Alexander Graham, admitted June 30, 1832.
George H. Dunlap, admitted June 30, 1832.
Roderick McKenzie, admitted June 30, 1832.
Donald McQueen, admitted July 1, 1832.
Saml. Keeler, admitted July 1, 1832.
Judy (slave of James Burn), admitted July 1, 1832.
Eliza Ann Campbell, admitted July 22, 1832.
Bryant Smith, admitted July 22, 1832.
Angus McCall, admitted July 22, 1832.
Mary Catherine Poole, admitted August 4, 1832.
John W. McRae, admitted August 25, 1832.
Flora (slave of Robert McQueen), admitted August 25, 1832.
Flora Clarke, admitted February 11, 1833.
Sarah McAlpine, admitted February 11, 1833.
Mary Ann Clarke, admitted February 11, 1833.
Mary Campbell, admitted February 11, 1833.
Martha Robinson Dudley, admitted June 15, 1833.
Jane Wells, admitted June 15, 1833.
Allen D. Chapman, admitted July 25, 1833.
Archibald Malloy, admitted July 25, 1833.

Robert H. Crockett, admitted August 24, 1833.

James H. Lewis, admitted September 21, 1833.

On February 10, 1833, Lawrence Prince was ordained a Ruling Elder of the Church, and on January 19, 1835, John C. Coit was also ordained an Elder. The Church sustained a great loss in March 1834, in the resignation of the Rev. Uriah Powers, its stated supply and founder. This was because of ill health, which required him to seek a home in a higher altitude. He left with the intention of returning to New England, but on his way north stopped in Virginia, near Roanoke, to visit an old friend. This visit resulted in his being called to old Salem Church, which call he accepted. While there he organized a Church known as the Big Lick Church, that being the name of Roanoke at that time. This Church became and is now, the First Presbyterian Church of Roanoke, Va.

In November 1834, Rev. R. W. Bailey was called as stated supply. His ministry was very successful. The April 1836 report to Presbytery shows a membership of ninety-nine. He resigned in January of that year, and was succeeded by the Rev. M. D. Fraser in 1837 as stated supply for several months and in March 1837 became the stated supply and served until January, 1838. During the period served by the above named stated supplies, the following names were added to the Church roll largely on profession of faith:

Francis D. Potts, admitted March 1, 1834.

Ann E. Prince, admitted March 1, 1834.

Emma Baker, admitted November 22, 1834.

Francis Wilson, admitted May 17, 1835.

Felix Long, admitted May 17, 1835.

John McQuaige, admitted May 17, 1835.

John McCammon, admitted May 17, 1835.

L. B. Prince, admitted May 17, 1835.

Neil Ray, admitted May 17, 1835.

Mrs. Mary Chapman, admitted May 17, 1835.

Mrs. Mary Jane McKenzie, admitted May 17, 1835.

Mrs. Catharine McQuaige, admitted May 17, 1835.

Miss Eliza McNair, admitted May 17, 1835.

Miss Caroline Campbell, admitted May 17, 1835.

Miss Harriet Morrison, admitted May 17, 1835.

Miss Sarah Ann Jones, admitted May 17, 1835.

Miss Harriet Edwards, admitted May 17, 1835.

Miss Charlotte Churchill, admitted May 17, 1835.

Daniel McCaskill, admitted May 24, 1835.

Alex McKay, admitted May 24, 1835.

James McQuaige, admitted May 24, 1835.
Angus McDuffie, admitted May 24, 1835.
Miss Sarah Gregg, admitted May 24, 1835.
Miss Mary McQuaige, admitted May 24, 1835.
Dr. William McQueen, admitted May 24, 1835.
Robert Morrison, admitted May 24, 1835.
John McDonald, admitted June 14, 1835.
Charles McFarland, admitted June 14, 1835.
Malcomb Buchanan, admitted June 14, 1835.
Mrs. Christian Buchanan, admitted June 14, 1835.
Effie Campbell, admitted November 29, 1835.
Charles L. Prince, admitted November 29, 1835.
W. L. T. Prince, admitted November 29, 1835.
D. B. McArn, admitted 1835.
Cochran W. Scott, admitted October 22, 1836.
George H. Taylor, admitted about 1836.
Alice McCall, admitted May 27, 1837.

This completes the Church roll up to April, 1838, after the Church had completed its first ten years of work. The report to Presbytery in April, 1838, shows a membership of ninety-two. It had committed itself wholeheartedly to the work of missions as well as taking care of its local work. Contributions to the cause of missions reached as high as \$267 one year and the Church was also giving liberally to the causes of education.

Beginning about 1836 and continuing for several years Cheraw lost a large number of its most substantial citizens. Our church was particularly unfortunate, and many names of our most active members and best contributors dropped out and we hear no more of them. Most of them went to Alabama, Mississippi and Texas to help build up a christian civilization in those states. This exodus was due largely, no doubt, to the depression of that period, 1836 to 1840.



REV. JOHN C. COIT
First Minister, 1838-1856

CHAPTER II

Ministry of Rev. J. C. Coit—1838-1858

In 1838, Mr. John C. Coit, who had been a most active and useful Elder since 1835, decided to enter the Gospel ministry and so was ordained and installed, after the required examinations, and began his ministry in September of that year. He was the first pastor of the Church, those who preceded him were stated supplies. Mr. Coit was a native of New London, Connecticut, highly educated and an able theologian, and a man of the highest type of christian character. He gave much to the Church in the days of its struggle to get established and required of it very little. He returned to the Church a substantial part of his salary earned during those years he served as pastor. He was also president of the Merchants Bank of Cheraw during most of those years.

In 1838 John Wright and George H. Dunlap were ordained and installed Elders. They served until 1845 when Mr. Wright moved to the state of New York and Mr. Dunlap moved to Eutaw, Alabama. In September 1838 the Session abolished the Sunday School and charged parents with the duty of instructing their children, and also their slaves, in the Catechisms and Confession of Faith of the church, and required that they have them present in church at stated times that the pastor might instruct them in matters pertaining to religion.

There is no record of the election of any deacons prior to 1838. The reason probably was that in 1831 the Presbyterial Society was organized for the purpose of financing the church in its temporal needs, including the pastor's salary. This it continued to do until abolished in 1893. However, in 1838 four young men were elected deacons as follows: Duncan Malloy, Felix Long, Duncan McNair and John F. Matheson. These took over the duties of the deacons, but worked through the Presbyterian Society in certain matters. For instance, while Dr. McLean continued until 1856 the clerk of the society, he turned over the duties of treasurer in 1839 to Felix Long. In 1841 John F. Matheson was assigned the duties of treasurer to succeed Mr. Long and continued to discharge those duties until January 1866, when he transferred the treasurer's book of the society to the deacons of the church. It was the custom of the society to rotate the President each year and this office during those years was often filled by Deacons Duncan Malloy and Duncan McNair and, in fact, frequently until their

deaths about 1878. Mr. Matheson continued as treasurer of the church until his death in 1879.

The sessional report to Presbytery in April 1841 showed a membership of only sixty-five as compared to ninety-nine in 1836. But despite this it was in 1841 that the church, through its society, undertook the erection of another building on the church property. This was the Session House. The Presbyterian Society's treasurer book, pages 129 and 130, shows that a subscription list was opened in 1840 and a total of One Thousand and Five Dollars was subscribed and paid to the treasurer for that purpose, a contract for that amount was made with E. Bownes, the same contractor who built the church just about ten years before. The book further shows that it was completed, no doubt, in 1842 but the last payment to Mr. Bownes, including interest and the building of a fence around the park, was made February 14, 1843. The total for Session House was \$1099.44 and for fence \$22.60, a total of \$1122.04. It has been a most useful adjunct to the church property during the one hundred years of use and occupancy, where the weekly prayer meetings, the Men's Bible Class and the Women's Auxiliary meetings are held. It is a very attractive little building and has recently been again put into excellent condition.

There is a tradition among the congregation that has existed for fifty years to the effect that the Session House was a gift to the church by Rev. Mr. Coit, our first pastor. However, the church records are entirely silent with regard to this, recording only the above. But the records do show that Mr. Coit accepted only a part of the salary agreed to be paid him during his ministry. They also show that the Session passed in 1856 a resolution that the unpaid part of his salary be paid at that time. But at the next meeting of the Session this was rescinded without explanation. Now, it is most probable that Mr. Coit still refused to accept the unpaid part of his salary; and whether as a gesture of appreciation the suggestion was made that the Session House be considered a gift from him is now a matter of conjecture. But Gen. W. L. T. Prince, an elder of the church since 1863 and a life member, told our present pastor that Mr. Coit gave the Session House to the church. Whether the above surmise is correct or not, it is certain that Mr. Coit gave more than the equivalent to the church in value.

In January 1845, John A. Inglis and John F. Matheson were ordained and installed elders of the church. It was by unanimous vote of the session agreed that the resolution of

September 23, 1938, abolishing the Sunday School should be modified and the Sunday School reestablished under the superintendence of the Session. On the 4th day of July, 1852, Mr. Lawrence Prince died after having served the church most faithfully as an Elder since 1833. It is worthy of noting that he was the father of Gen. W. L. T. Prince who became an Elder in 1863; also of Mary Jane Prince, wife of Rev. G. H. W. Petrie, D. D., one of our stated supplies and for many years pastor of the First Presbyterian Church of Charlottesville, Va.; also of Clarissa H. Prince, wife of a son of this church, Rev. Donald McQueen, D. D., many years pastor of the Presbyterian Church of Sumter, S. C.; and also father of Charlotte Laura Prince, wife of Chancellor John A. Inglis, Elder of this church.

About this time the church was given by deed a scholarship in the original Oglethorpe University at Washington, Ga. because of having contributed about One Thousand Dollars to endow the South Carolina professorship in that institution. The church also gave during these years to the Columbia Seminary and also other contributions to the cause of education. And during its most difficult period, for example in 1853, with only fifty communing members, the church contributed for benevolencies \$1014.50, in addition to congregational expenses.

In 1856 Mr. Coit's health began to fail and he was forced to take a vacation of several months. On his insistence a stated supply was secured, Rev. T. R. English, who became in time a very noted preacher and professor in Union Seminary, Va. On March 24, 1857, Mr. Coit asked that the church unite with him in asking for a dissolution of the pastoral relations because of ill health. This action was taken and the first regular pastorate ended after nineteen years of most harmonious work. There is recorded an official note on page 211, Book No. 2, to the effect that for more than eighteen years every matter that came before the Session was decided by a unanimous vote save one, and that one only on the reasons stated for the decision, and that the great harmony of the Session and of the church, too, during the nineteen years of his pastorate is to be ascribed chiefly to his wisdom and christian spirit. From the Minutes of the Session of record September 18, 1863, quote, "He was a generous friend, a sagacious and true patriot, a wise counsellor, an humble christian and a faithful minister of the Word of God." The Rev. N. W. Edmunds was then secured as stated supply for a brief pastorate.

Those uniting with the church from 1838 to 1859, covering Mr. Coit's pastorate and the short term of a stated supply were, with the dates of their admission, as follows:

Benton, Elizabeth, 2-2-1844	McLean, Sarah
Buchanan, Mary Jane, 12-29-48	Elizabeth, 2-15-57
Buchanan, Malcomb, 3-24-57	McLean, John Knox, 12-29-55
Buchanan, Christian, 3-24-57	McLean, Louisa
Buchanan, Sara Jane, 3-24-57	Frances,, 9-28-50
Blue, Ellen D., 11-15-57	McLean, John, 3-31-39
Buchanan, Henrietta, 10-3-58	McCreight, W. A., 11-20-39
Bunting, Sarah M., 12-20-57	McQuaige, Ann, 11-15-43
Carter, Priscilla, 11-28-40	Macfarlan, Allan, 12-29-44
Coit, Mrs. Ellen T., 10-14-41	McDonald, Donald, 4-19-46
Clarke, Andrew, 12-26-43	Macfarlan, Janet, 12-29-48
Campbell, Margaret, 4-10-47	Malloy, Mrs. Hen-
Coit, Mrs. Melinda B., 9-27-49	rietta Coit, 1-26-45
Campbell, Ann Eliza, 9-28-50	Moore, Mrs. Margaret, 3-8-46
Currie, Malcomb, 12-29-50	Macfarlan, Mrs. Janet, 9-27-49
Currie, Lucia Blain, 6-30-55	Macfarlan, Catharine T., 9-27-49
Coit, William H., 2-24-56	Macfarlan, Marjory, 9-27-49
Chapman, Ellen G., 4-19-57	McQueen, Alexander, 2-15-57
Coit, Mrs. Catha-	Matheson, Mrs. Mary
rine M., 12-20-57	Graham, 3-29-57
Coit, Dr. David G., 1-17-58	Malloy, Mary C., 6-7-57
Campbell, Mrs.	Moore, Major John A., 11-1-57
Jane McQ., 5-31-58	McNair, Mary M., 12-20-57
Flinn, James M., 3-31-341	Poulson, Maudaville, 8-25-42
Goodrich, Laura, 2-2-44	Prince, Mrs. Mary P., 3-8-46
Goodwin, John E., 1-5-46	Peacock, Mitchell, 5-27-46
Gulick, Dr. John Wiley, 12-29-56	Rae, Mrs., 11-20-39
Graham, Emma Ellen, 7-5-57	Race, Ara, 6-30-55
Gulick, Mrs. Mar-	Stubbs, John Wel-
garet J., 5-31-58	lington, 9-28-50
Jamison, Andrew S., 12-29-50	Tansey, Mrs. Mar-
Keeler, Sarah St. John, 3-28-58	garet A., 11-15-57
Keeler, Laura	Vanderford, Mrs.
Amanda, 12-13-48	Eliza, 12-29-55
Leach, Mrs. Caroline, 7-5-57	Vereen, Mrs. Eu-
Leo, Christopher, 12-30-55	genia M., 3-29-57
Leitch, Angus P., 11-28-40	Wingate, David, S., 11-20-39
Long, Mary A., 1-31-58	Wallace, Daniel, colored, 6-19-59

CHAPTER III

Ministry of Rev. W. B. Corbett—1859-1869

An act of much importance was the purchase of a parsonage for the church in May 1859. A committee from the Presbyterian Society consisting of five members as follows, D. Malloy, chairman, A. McQueen, W. L. T. Prince, D. B. McArn, and D. G. Coit, was appointed with authority to purchase a parsonage with money already subscribed for that purpose. They lost no time in making their selection. For the sum of \$4000 they secured from Rev. J. C. Coit his home and lots adjoining on Third street, being the properties now occupied by the Poston family, and the home of Mr. L. L. Powers. These houses at that time were joined together, but have since been separated. This was the Manse from 1859 until 1889 when it was sold and a new one-story building was erected on that part of the Coit lots adjacent to the church lot.

On February 1, 1858, Major Alexander McQueen was elected and installed an Elder, and General W. L. T. Prince and Dr. David G. Coit were made deacons. On April 2, 1859, the Rev. William B. Corbett was installed as the second pastor of the church, having been elected pastor in the preceding March. He and his family moved into the manse recently purchased.

The Session was composed of Dr. M. McLean, Chancellor John Inglis, John F. Matheson, and Major Alexander McQueen. The deacons were Messrs. Duncan Malloy, Duncan McNair, W. A. McCreight, W. L. T. Prince and Dr. D. G. Coit. Soon after the beginning of Mr. Corbett's pastorate the Civil war began and the work of the church was greatly impeded. In 1863 Mr. Corbett was granted permission to preach one Sunday in each month at the Florence church, which was without a pastor. He was permitted also to accept the chaplaincy of the Fourth South Carolina Regiment in 1865.

On June 8, 1863, Dr. Murdock McLean, who had been a most faithful Elder and the Clerk of the Session since April 17, 1830, died. In the memorial adopted by the Session appears this sentence: "He was a most competent and faithful officer, zealous for the purity of the church, the integrity of her government, and the faith once delivered to the saints." To him is due the credit for the excellent church records from 1830 to 1863.

In August 1863, Gen. W. L. T. Prince was elected an Elder and immediately after his ordination made Clerk of the Session

to succeed Dr. MacLean. At the same time John A. Moore was elected a deacon. This, with those already serving, remained the setup of the church officers for the duration of the Civil War. Near its close Sherman's army passed through on his march of devastation. The church property was not severely damaged, except that the pews were all taken out, many injured, and a dance or carousal held in the church, using the pulpit for the band stand. The Confederacy soon came to an end with General Lee's surrender, and no claim was filed against the United States Government, whose army was responsible for the damage done.

On September 13, 1864, a resolution as follows was adopted: "Resolved that it is the judgment of this Session, the church building, the session room, and other property of the society ought not to be used for any other than the spiritual purposes of the church and they desire that it shall be confined to such uses." A copy of this resolution was communicated to a lady by whom evidently the request had been made for the use of the church property for other than spiritual purposes.

On December 30 1868, Elder John A. Inglis and wife were dismissed to join Franklin Street Presbyterian Church, Baltimore. This was a great loss to our church. And in 1865 Dr. John Knox McLean and John W. Stubbs were elected deacons. Dr. McLean accepted and was ordained. Mr. Stubbs declined to serve.

In February 1869 the church contributed \$21.00 to start a Sunday School library. This was the beginning of what became a very interesting small library which afforded much pleasure for many years to come. It was very difficult to secure good books for our people who were suffering great hardships as a result of the Civil War. During part of this period Mr. Corbett was employed for half of his time, the balance being taken by Bennettsville. Rev. Mr. Corbett resigned as minister of the church to accept a call to the Bennettsville and Great Pee Dee churches. His pastorate had extended from just prior to the Civil War, through the war period and the difficult years immediately succeeding until 1869. There was no statistical report that year to Presbytery, but the 1868 report showed only sixty-one members.

The church records reveal that even during these difficult years, something was given to the benevolences of the church, and even the custom of a fund for the poor of the congregation, which had long existed, was kept up. The names

of those uniting with the church and dates of admission during Mr. Corbett's pastorate are as follows:

Buchanan, Mary M., 12-21-63	McKinnon, Neil C., 6-26-60
Blue, Mary Anna, 12-28-63	McRae, Dr. Duncan J., 7-10-60
Corbett, Mrs. S. Elizabeth, 3-26-60	Macfarlan, Jacob, colored servant, 7-10-60
Coit, Julia C., 12-21-63	McQueen, Jane C., 12-21-63
Coit, Saliie M., 12-21-63	McNair, Clara P., 12-21-63
Chapman, William A., 6-30-65	McArn, Mrs. Nan- nie H., 12-21-63
Cole, Laura, 7-3-69	McNair, John T., 9-13-64
Graham, D. . 9-13-64	McNair, James, 9-13-64
Hunter, Mrs. Char- lotte Van C., 3-27-63	Moore, Samuel, 9-13-64
Hunter, Susan Catherine, 3-27-63	McCreight, Nancy B., 1-1-65
Long, Mary, 10-22-62	McQueen, Janet T., 7-3-69
Malloy, George A., 3-19-69	Powell, Henrietta Coit, 3-27-63
Mal'oy, Charles A., 6-25-63	Prince, Anna Benton, 9-21-66
	Tweed, Mrs. Ellen, 11-15-59

CHAPTER IV

Ministry of Rev. E. H. Buist—1869-1882

In July 1869 Rev. E. H. Buist of Charleston, S. C. was called as the pastor and began his ministry at once.

In December 1869 the Center Point Church made application for one-fourth of Mr. Buist's time. After mature consideration the Session declined the offer, deciding to keep and use all of its pastor's time. The dividing of time of the pastor seems never to have been acceptable to this church. During this period holding the weekly prayer meetings in the homes of the congregation was tried, but was given up as not satisfactory. In 1870 the Session discussed the need of establishing Sunday Schools in the country around Cheraw. This was done—at least two union Sunday Schools were established. One was under the control of Major McQueen at or near Teal's Mill. It continued for many years and accomplished much good.

In August 1872 Major J. C. Coit was made an Elder of the church and Mr. Neil C. McKinnon a deacon. In October 1873 the Synod of South Carolina met in our church, possibly the first time. In November 1873 General Prince resigned as clerk and also as Superintendent of the Sabbath school, due to his having moved with his family to Baltimore to live. Major J. C. Coit was thereupon elected clerk of the Session and Major M. McR. McLauchlin was elected the Superintendent of the Sunday School. Among those who united with our church on profession of faith was a boy, W. Beattie Jennings, a native of Bennettsville. He was attending the McLauchlin school at Cheraw Academy. He became a distinguished minister of our church and for years was pastor of the Germantown Church, Philadelphia, Pa.

On October 12, 1875, Major M. McR. McLauchlin was elected an Elder. Possibly the first collection for Thornwell Orphanage was taken June 1877. In December 1878 Gen. W. L. T. Prince, having returned to Cheraw, was re-elected an Elder and made clerk as Major Coit was for the time away from Cheraw and resigned as clerk. Sessional report April 1878 shows 102 communicants, the first time to pass the one hundred mark.

Mr. Neil C. McKinnon was also made an Elder in December 1878, and Major A. B. Horton was elected a deacon. On July 5, 1879 Elder John F. Matheson tendered to the Session his resignation as Treasurer of the church, having served since 1841. The Session declined to accept it. Mr. Matheson

died on August 25, 1879, being the oldest member of the church and in point of service the oldest member of the Session. In the memorial adopted by the Session is this sentence: "As a private member, a ruling elder, the Treasurer and Sabbath school teacher in the congregation, he filled a large and honored and enduring place in the affections and esteem of the people for half a century."

Two of the first deacons died within a short time of each other, Mr. Duncan Malloy and Mr. Duncan McNair, both after a service of about forty years. Each had been president of the Presbyterian Society for several terms at different periods during these years.

On December 7, 1879, John F. Matheson, Jr. united with the church. In 1894 he became a minister of the gospel and was for 43 years a most useful and much loved minister.

On the 11th day of September 1882, Rev. E. H. Buist died suddenly, after having ably and faithfully served the church since July 1869. Quoting from the memorial adopted by the session: "In the death of Mr. Buist this church has lost an able and eloquent preacher, and this session a prompt, fair and courteous Moderator. That we bear witness to his broad Catholic spirit, and his devotion to the great missionary work of Christ's church, the evangelization of the world. In the death of Mr. Buist this whole community has lost an influential, public spirited and useful citizen, and we therefore mourn his death as a public loss.

In 1882, Dr. John Knox McLean, an honored and much beloved man and deacon, died. Mr. W. F. McQueen was elected a deacon and served most faithfully until he moved to Morven, N. C., where he became an Elder of that church.

The following constitute the list of members who united with the church during Mr. Buists' ministry:

Buist, Carrie S., 1-1-81	Chapman, D. McN., 10-6-77
Blue, Thomas F., 9-7-78	Chapman, Benjamin A., 1-5-70
Blue, Lizzie, 8-5-69	Folks, James, 11-29-71
Blue, Flora, 8-5-69	Graham, Mary Jane, 9-18-70
Buist, Mrs. Carrie A., 4-2-70	Green, Mrs. Mary E., 4-6-78
Barentine, Elizabeth, 12-4-72	Garlein, Mrs. D. I., 7-3-81
Barentine, Ella, 12-4-72	Linton, Mrs. Effie, 1-17-79
Coit, J. C., 8-5-69	Little, Mrs. Mary Ann, 10-1-70
Cole, W. Kindred, 12-17-69	Matheson, Donald, 10-5-77
Chapman, Lizzie, 3-30-72	Matheson, Rev. John F., 12-7-79
Chapman, Mrs. D. M., 9-18-80	Malloy, Frank G., 8-2-70
Currie, D. B., 7-4-74	Matheson, Mary E., 11-11-82

Malloy, Henry D., 9-27-72
 Malloy, Theodore F., 9-27-72
 Malloy, Mrs. Margaret Wilson, 10-24-73
 Matthews, J. W., 7-1-76
 Matthews, Mrs. J. W., 7-1-76
 McLean, Janie, 9-16-69
 McCreight, William C., 8-28-70
 McQueen, Catharine, 3-30-72
 McQueen, William F., 10-2-72
 McNeill, N. K., 11-20-72
 McNeill, Mrs. N. K., 11-20-72
 McLauchlin, Mrs.
 M. McR., 6-28-82
 McIntosh, Daniel H., 6-1-73
 McLauchlin, Major M. McR., 10-1-73
 MeIvor, D. M., 1-18-74
 MeIvor, Mrs. D. M., 1-18-74
 McKay, Flora, 6-30-75
 McKay, Mary Belle, 6-30-75
 McIntosh, Mrs. Annie J., 7-9-76
 McQueen, John McF., 9-30-76
 McCreight, Mrs. E. L., 2-6-78
 McQueen, Mrs. M. J., 4-6-78
 McKay, Dr. J. W., 4-6-78
 McKay, Mrs. J. W., 4-6-78
 McKinnon, Mrs. N. C., 5-28-78
 McMurray, Mrs.
 Laura Lee, 2-28-77
 McMurray, C. C., 5-30-77
 McKay, R. M., 10-6-77
 McCreight, Mary, 8-8-69
 McQueen, Mary E., 3-31-74
 McQueen, John F., 10-1-76
 McNeill, Ellen, 2-11-81
 McNeill, Sallie, 2-11-81
 Moore, Ellen, 8-5-69
 Moore, John A., 11-1-71
 Morgan, K. S., 10-5-77
 Matheson, H. A., 2-11-81
 Matthews, C. F., 2-11-81
 Prince, Laura L., 7-3-81
 Prince, Lawrence L., 9-11-70
 Prince, Charles L., 7-1-71
 Powell, Miss M. C., 1-6-76
 Powell, Miss S. E., 10-1-77
 Powell, Mrs. Mary, 12-5-77
 Powell, Ellen, 2-12-81
 Prince, Mary, 12-4-78
 Prince, Lottie D., 10-4-79
 Powell, Richard T., 3-26-82
 Powell, Henrietta, 3-26-82
 Powell, Mrs. Hattie E., 3-26-82
 Pell, Rev. Robert P., 11-4-83
 Rhodes, Martin L., 1-8-76
 Rhodes, Mrs. M. L., 1-8-76
 Rhodes, Sarah, 1-8-76
 Rhodes, Margaret, 1-8-76
 Rhodes, Lucretia, 1-8-76
 Rhodes, Luther, 6-30-77
 Rhodes, Mary May, 11-24-83
 Harden, Dr. J. H., 2-11-81
 Harden, D. C., 9-25-76
 Harden, Mrs. D. C., 9-25-76
 Harden, Carrie R., 9-25-76
 Harden, S. R., 9-25-76
 Horton, A. B., 10-1-73
 Horton, Mrs. A. B., 10-1-73
 Horton, Anna M., 10-1-73
 Hollyman, Mrs.
 Lucy A., 7-15-74
 Jennings, Rev.
 W. Beattie, 11-1-73
 Tomlinson, Mrs.
 Nannie R., 10-2-72
 Vereen, W. J., 5-13-77
 Vereen, Willie J. Jr., 5-30-77
 Vereen, Florence, 6-28-82
 Vereen, Mrs. W. C. Jr., 7-1-82
 White, James Grier, 9-1-75
 White, Mrs. Jas. G., 9-1-75
 Wilcox, Mrs., 4-3-75
 Wilson, Minnie, 2-12-81

CHAPTER V

Ministry of Rev. T. C. Whaling, D. D.—1883-1892

On April 15, 1883, the Session adopted, on the suggestion of Elder McLauchlin, Superintendent of Sunday School, the International Lessons, which have been used ever since.

On August 24, 1883, Rev. Thornton C. Whaling was unanimously elected the pastor of the church, but, being a Licentiate, was not ordained and installed until the 25th day of November, 1883. However, he preached many times during the interim.

On November 4, 1888, Mr. Robert P. Pell united with the church on profession of faith. He afterwards became a minister of the Presbyterian church. After preaching for some time, he was called to the Presidency of Converse College, where he spent the remainder of his life. Dr. Pell was a very gifted and learned man.

In April, 1885, the Session adopted on trial the use of envelopes in taking up collections. In June 1885, at the request of Mr. Whaling, the Session granted him permission during the summer to preach on alternate Sundays in the country, and discontinue on those days the Sunday night service. This resulted in the establishment of a mission church at Orange Hill.

On May 9, 1886, Dr. J. A. James was elected an Elder, he having been received from the church at Indiantown, where he was an Elder.

The Synod of South Carolina met in this church in October 1886. It was at this Synod that the great Woodrow controversy over the subject of evolution developed. The meetings were most interesting to the many who attended, and while it shook the church to its foundation, it is difficult to locate one good result following the controversy, one of those unfortunate controversies that disturb the church.

In 1887 Dr. Edwin Muller held a meeting in which quite a number were converted and much good was done.

In March 1889, five members of this church were dismissed to form the Presbyterian Church at Chesterfield, and eight members to form the Mission Chapel at Orange Hill. Several of these later reunited with this church, having moved back to Cheraw.

In May 1888, there were eighteen persons added to the church, sixteen on profession and two by letter. This was immediately after the Litch revival meeting.

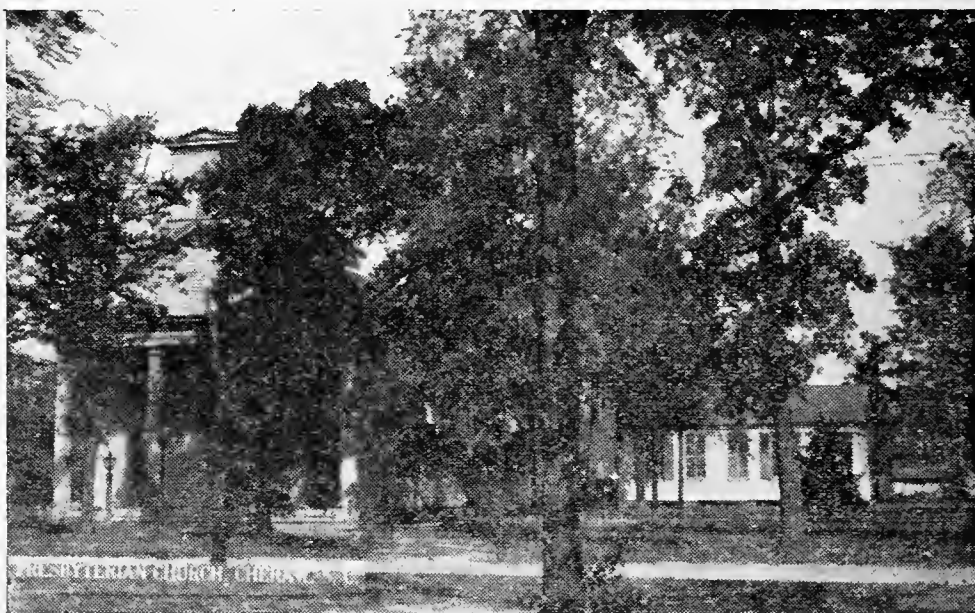
In July 1888 Mr. Whaling, with the approval of the Ses-

sion, and Rev. Walter I. Herbert of the Methodist Church, entered into an arrangement to have union services on Sunday night. Possibly this was the beginning of union services in Cheraw in which the different Protestant denominations unite.

In July 1888 the following members were elected deacons to wit: Messrs. H. D. Malloy, H. M. Tomlinson, James C. McCreight, W. R. Evans and W. H. Malloy.

On July 4, 1889, Mr. Neill C. McKinnon, who had first been a deacon and afterwards an elder, died. Among the many expressions of marked esteem in the Session resolutions, one was peculiarly appropriate to wit: "He was generous to the poor and needy, and in this he was so secret and unostentatious that only the beneficiaries of his bounty knew the extent of it."

In 1889 the church building was partially remodeled. In April 1890, the ladies asked permission of the Presbyterial Society to remodel the church. This was gladly granted. They changed the pulpit from the front of the church to the rear.



Original Church as completed in 1832, except cupola added in 1890. Small building is Session House, built in 1842.

This, of course, necessitated reversing the pews so as to make them face the pulpit in its new location. They erected a small cupola in front part of the building for the bell and changed in other respects the interior of the church.

In December 1890, Rev. T. C. Whaling resigned, having accepted a call to the South Highlands Presbyterian Church, Birmingham, Alabama. He was afterwards the pastor of the First Presbyterian Church at Lexington, Va. Then at Dallas, Texas. He was also chosen professor at the Louisville Presbyterian Seminary and also president of that institution, professor at Columbia Seminary, and Moderator of the General Assembly. While minister here he was greatly beloved by his congregation and highly regarded by the citizens of the town generally. The sessional report to Presbytery April 1890, shows five elders, seven deacons, and 131 communicants, and \$1263 total funds raised.

The names of those who joined the church during Dr. Whaling's pastorate and dates are as follows:

Brodie, Abram, colored, 10-6-89	Malloy, Clara, 8-17-84
Brown, Mrs. C. S., 5-31-88	Malloy, Lizzie D., 8-17-84
Brown, C. S., 5-31-88	Malloy, Mrs. Bessie, 3-29-85
Buist, Mary, 4-29-85	Malloy, Mary P., 9-25-87
Buist, Arthur, 5-31-88	Malloy, Helen D., 7-17-87
Beacham, Mrs.	Malloy, Mary C., 7-17-87
Regina B., 6-7-91	Malloy, Jane C., 9-25-87
Coit, David G., 3-29-85	Malloy, Wm. H., 5-31-88
Coit, John M., 3-29-85	Malloy, Henrietta, 5-31-88
Coit, James C. Jr., 5-31-88	Malloy, Theodore, 5-31-88
Coit, Mary E., 9-25-87	Malloy, Donald, 5-31-88
Evans, William R., 5-31-88	Malloy, Charles A. Jr., 7-14-89
Harding, Dr. J. H., 7-22-88	Matheson, Donald S., 8-15-86
Hemingway, William, 5-31-88	Matheson, Alexander C., 7-6-89
James, Joseph A. Jr., 12-9-83	Matheson, Emma, 10-1-87
James, Dr. J. A., 1-30-84	McLean, Mary L., 5-5-84
James, Mrs. J. A., 1-30-84	McQueen, W. Alex, 5-3-86
James, Pauline McD., 1-30-84	McCreight, Mrs. Ella, 9-29-86
James, Thomas Hugh, 3-29-85	McCreight, Sallie, 7-17-87
James, Frank B., 5-31-88	McCreight, James A., 5-31-88
Jones, W. B., 6-17-88	McFall, Mrs. Catharine, 7-10-89
James, W. D., 11-24-89	Munroe, R. B., 5-31-88
Ladd, Otis K., 1-18-85	Munroe, Mrs. Alice, 7-10-89
Ladd, Capt. James O., 10-18-87	Nisbet, W. H., 6-30-88
Ladd, Emma, 10-18-87	Nisoet, Mrs. W. H., 6-30-88
Lowry, W. T., 9-15-86	Prince, Carrie Lee, 8-10-84
Lowry, Mrs. M. A., 9-15-86	Prince, Mrs. Margaret C., 5-7-86
Lowry, Miss J. I., 9-15-86	Prince, Jessie G., 8-10-84
Lowry, Miss A. R., 9-15-86	Powell, Wm., 5-31-88

Powell, John, 5-31-88	Whaling, Mrs. A. L., 1-3-85
Phillips, Wm. E., 2-9-89	Whaling, Mrs. T. C., 1-3-85
Phillips, Mrs. Bella M., 3-17-89	Williamson, W. D., 9-15-86
Prince, Maggie, 12-31-87	Wilson, E. N., 6-7-91
Rankin, Albert Mc., 4-17-87	Wilsen, Hugh H., 6-7-91
Rhodes, Lee, 5-31-88	Wilson, Mrs.
Powell, Leila, 1-27-91	Mary McN., 6-7-91
Sherrill, F. M., 9-12-86	Wilson, Minnie L., 6-7-91
Simons, William G., 6-7-91	Wilson, H. H. Jr., 6-7-91
Stevenson, W. F., 8-29-86	Wilson, Jerome V., 6-7-91
Tomlinson, Henry M., 5-31-88	Wilson, Ernest W., 6-7-91

About this time, in this church's history and, no doubt, in the church at large, a decided change took place in the practice of the Session with regard to the exercise of its powers of discipline. For example, the Session in the early days took careful oversight of the members as to their attendance on Divine services, particularly on the duty of participating in the communion services and taking the sacrament as enjoined by Christ. If a member absented himself continually, an officer of the church as judiciously and as kind as possible, inquired his reason for so doing. If the reason appeared valid, it was satisfactory. If not an effort was made to help the member and remove the cause if possible. If this failed, then the offender might be further dealt with, even in obdurate cases exercising its extreme authority. This is a very sacred and delicate duty imposed on the church. The object in view was always to help the offender and to bring him back into harmony with the church and with his obligations as a christian and as a member of Christ's church.

On October 8, 1893, it was decided by the Presbyterial Society, with the concurrence of the Session, to convey to the deacons of the church as Trustees for the church all property held by the society. This included the church building, the Session House, the Manse and all lots on which these buildings were located, together with all fixtures and personal property belonging to the church. The deacons accepted the trust, and a full record of their proceedings is set forth in the Minute Book of the society at meetings held October 4, 1893, October 8 and October 18, 1893. Major M. McR. McLaughlin served as clerk of the society for about four years, succeeding Mr. Matheson. Then Mr. H. D. Malloy was elected clerk and treasurer of the society in 1884 and almost continuously until the society was dissolved in 1893, and for the last twelve years Major Alexander McQueen had been president. The

society had accomplished its mission and had successfully financed the church during its sixty three years of existence. Many men who were not officers of the church, some not even members, had contributed money to assist in its great purpose of maintaining the Gospel ministry here in Cheraw.

Rev. E. Palmer Hutson was elected stated supply in 1891 for one year. He resigned the next year and the Rev. C. O. Martindale was elected stated supply, and served for a part of the year 1892 until he resumed his studies. He has served the church long and successfully in the deep south.



REV. A. H. McARN, D. D.
Minister 1893 to Present, 1943

CHAPTER VI

Ministry of Rev. A. H. McArn, D. D.—1893-1943

Reverend Archibald Hunter McArn, a native of Cheraw but reared in Laurinburg, N. C., was elected pastor of the church in September 1892, and accepted on condition that he would not begin his work until January 1, 1893. Owing to a death in the congregation of which he had been pastor, he could not begin his ministry until the second Sunday in January, 1893.

On the 12th day of January 1893, W. F. Stevenson having returned to Cheraw from Chesetrfield where he had served as elder, was elected and installed an elder of the Cheraw church.

Gen. W. L. T. Prince died on the 25th of August 1893, having been a member of the church since 1835, and an Elder since August 21, 1863, except during the six years he had lived away from Cheraw. He was a most active churchman, having been elected by Presbytery five times to the General Assembly as its delegate. From the minutes of the Session the following quotation is taken: "When a good man dies the people mourn. This is preeminently the case at the death of one like General Prince, who has for many years led an active and useful life, prominent in public assemblies, in church courts, in courts of law, in literary circles. The gap made by the death of such a man seems indeed wide and deep."

On November 11, 1893, W. F. Stevenson was elected clerk of the Session to succeed General Prince.

In March 1893 Ruling Elder Major J. C. Coit was elected the superintendent of the Sunday School and was succeeded by Elder W. F. Stevenson in March 1894. He continued to serve until January 1897, when Mr. W. R. Evans, a deacon, was elected, with Capt. T. F. Malloy, vice superintendent.

The sessional report to Presbytery as of April 1893, soon after Mr. McArn became the pastor, shows among other things that there were 113 communicants, 69 in the Sabbath school, and that the pastor's salary was only \$800. Had the roll been purged as required at present the number would probably be not over 100 active members. Total contributions reported that year for all causes, including pastor's salary amounted to \$1327.49. It should be cause for gratitude to Dr. McArn and to our membership that during Dr. McArn's pastorate of fifty years there were, as shown by the last April report, 276 active members, and the total amount contributed was \$7,741.00 and the Sabbath school enrollment numbered 153.

R. M. McKay and D. S. Matheson were elected deacons in December 1897 and installed the second Sunday of January 1898. In September 1898, Mr. W. R. Evans moved to Mississippi where he was made a ruling elder of our church at Meridian, Miss. D. S. Matheson, on September 18, 1898, was elected Superintendent of the Sabbath school.

On January 20, 1901, Major J. C. Coit and family were, at their request, dismissed to the Central Presbyterian Church, Washington, D. C. This was a great loss to our church. Major Coit had long been an elder of the church. His wife was a daughter of former Elder Murdock McLean, and their children had all been active members. One of them, Miss Mary Coit, has for many years been the pastor's assistant at the Central church, Washington, D. C.

In March 1902 Col. T. Stabo Farrow, Robert M. McKay and D. S. Matheson were ordained and installed elders, and W. P. Stubbs and J. T. Ladd made deacons. In 1903 the church building was worked over, painted, and a pipe organ was installed and its appearance very much improved.

About this time it was decided that this church required all of its pastor's time but it offered to assist financially the Mission church at Orange Hill.

On January 4, 1903, Edwin Malloy and T. G. Matheson were ordained and installed deacons, just sixty six years after the grandfather of Mr. Malloy and the father of Mr. Matheson were on the same day installed two of the first deacons of the church.

The Synod of South Carolina met for the third time in this church in October 1903. It was a very harmonious and enjoyable meeting. The question, however, of removing the Columbia Seminary to Atlanta was for the first time brought before the Synod. The Rev. Theron Rice, D. D., of Atlanta, and others were present. No headway was made at that meeting, but the idea grew and the agitation continued until the seminary was finally removed after having been located in Columbia for 100 years. It was during this year that the hour for holding Sunday School was, for the first time, changed from the afternoon to the morning hour where it has remained.

In July 1903, Rev. R. G. McLees, D. D., famous blind preacher, held evangelistic services in our church. Quite a number united with the church on profession.

Our oldest elder, Major Alexander McQueen, died on June 4, 1904, having been an elder since February 1, 1858. On the page of the sessional record dedicated to his memory, quote:

"An elder of this church, faithful, honored and loved for forty six years, and a member for forty seven years." For many years he conducted a mission Sunday school at Teal's Mill, which bore much fruit for the cause of Christ.

In April 1905 D. S. Matheson resigned as superintendent of the Sunday School and was succeeded by Major McLaughlin, who had served many years prior to this most acceptably.

In June 1905 Capt. T. F. Malloy and Mr. M. H. Finney were ordained and installed elders.

The following letter was received by the clerk of session in June 1905 from Rev. Angus Johnson, Avalan, Texas, in his ninety seventh year, as follows:

Mr. W. F. Stevenson—Dear Friend:

I went to Cheraw from North Carolina in 1824. Rev. Nicholas R. Morgan was the first preacher. In 1826 or 7 he was succeeded by Rev. Uriah Powers. What date the church was organized I do not know, but one thing I do know, that I was the first male member that joined that church on profession. Miss Ellen Chapman was the first female member that joined on profession and she joined before I did. Archibald McIntyre, Dr. McLean, Angus Campbell and their wives were all members. McLean and Campbell were both elders. There were other members whose given names I do not recall except Lawyer Alexander Graham, Dr. Thomas Graham, John C. Coit and Robert McQueen and I believe also Dr. McQueen. I served my apprenticeship at the tailor's trade for 4 years and 8 mos. and, before the end of my apprenticeship, I was received there by Harmony Presbytery as a beneficiary and there commenced my academic course and in 1836, April the 10th, I was licensed by Harmony Presbytery to preach the Gospel in that town and wherever God in his Providence might call me. I bless God for health and strength and a good wife to do my reading and writing and above everything for the privilege of preaching every Sabbath. Your friend in Christ,

ANGUS JOHNSON.

In January 1906 the session decided to canvass the congregation to enlist their interest to a greater degree in the activities of the church, especially in the Sunday School. This work resulted in a complete reorganization of the Sunday School in the spring of 1906 as follows: The cradle roll was formed; Primary, Intermediate, and Junior and Senior departments were established; and the Men's Bible was formed, which later became an organized Bible Class, with J. Fletcher McBride as first president, and D. S. Matheson was continued

as teacher. In 1933 Prof. J. K. McCown became the teacher. The class has reached its largest enrollment and greatest efficiency during the past four years under the teaching of Elder Randolph Lee and presidents Russell Bennett and Brevard Kendall.

Mention should be made of three outpost Sunday Schools organized and taught by Elders of this church: One during the eighties as stated above, by Major Alexander McQueen at Teal's Mill. Another, by Major J. C. Coit at Orange Hill, resulting in a mission chapel at which both Dr. Whaling and Dr. McArn preached for several years. The church was finally dissolved and the membership largely transferred to the Cheraw church, and a third Sunday School organized at Montrose, by Elder D. S. Matheson, continued from 1912 to 1928. Dr. McArn preached occasionally at this school with good results. Quite a large number united with this church and the Baptist church from this school during this period.

In 1907 the church membership for the first time in the history of the church passed the two hundred mark—being 201. It was during this year that the ladies introduced the use of the individual communion cups, and grape juice was used in place of wine.

On February 10, 1908, the church lost by death Elder Robert M. McKay. A just tribute taken from the Session memorial follows: "The poor who had been aided, the sorrowing who had been comforted, the weak who had been sustained and the downcast who had been cheered and lifted up by this strong, Godly and bright hearted man, all realized that a 'Prince in Israel' had fallen today."

In March 1908, the plan to either improve the manse or build a new one was agitated, but nothing definite developed until November 1909, when a committee composed of Mr. H. E. Clement from the congregation, Deacons T. G. Matheson and W. P. Stubbs, and from the Ladies Aid Mrs. H. E. Clement and Mrs. L. M. Evans, was appointed and the manse as it is now was completed, by adding a second story to the one then existing.

On November 23, 1908, Dr. J. A. James died. He had been an Elder in this church since 1886, and an Elder at Indian-town church from 1868 until he moved to Cheraw. The following quotation from the sessional record is appropriate: "His devoted and skillful service to the sick of the community gave him an entrance into the hearts and homes of the community to a degree enjoyed by few, and his Godly walk and faithful teaching of the Word by both precept and example was the

means of giving him a striking influence in the community."

In June 1908 Rev. Mr. Stough, Evangelist, held in Cheraw a very successful meeting. There were added to our membership about 25, largely on profession of faith.

In June 1909 Orange Hill Church was dissolved by order of Presbytery.

Sessional report to Presbytery for 1910 showed total communicants 213, total collections \$4185, of which \$664.00 went to Foreign Missions and \$613 to Home Missions.

In 1912 Rev. Wiilliam Black held an evangelistic service in our church. It was a successful meeting, in both reviving our people and in additions to the church, fifteen persons having been added on profession of faith.

On October 22, 1913, Elder M. H. Finney died. He had united with this church by letter on April 26, 1903, and on June 4, 1905, was elected an Elder. From the Session memorial of him an appropriate quotation: "His consistent life and gentle ways commended his religion to all his associates and testified that the spirit of Christ was dominant in him."

On December 15, 1913, the church lost its senior Elder in the death of Major Murdoch McRae McLauchlin. He was born in Cumberland County, N. C. May 7, 1833, was graduated from Davidson College in 1860, entered the Confederate army, had become Major in 1862 and was severely wounded at Chancellorsville in 1863. Was the officer who picked up Stonewall Jackson's cap when he was mortally wounded. After the war, 1873, he settled in Cheraw as a teacher, and the same thoroughness in teaching and discipline and the same quiet, unobtrusive courage and determination which caused his rapid promotion in war stamped all his work as a private citizen and made an impression on a whole generation of young people in Cheraw and the entire Eastern part of South Carolina, whom he taught, and who have done honor to his training in all walks of life. He served as Elder 38 years and for many of those years was superintendent of the Sunday School.

In February 1914 W. D. James and T. G. Matheson were elected Elders. In April 1915 J. L. Anderson, Lewis Meiklejohn and D. L. Tillman were made deacons. On March 17, 1916 the Session appointed a finance committee consisting of D. L. Tillman, Edwin Malloy and J. L. Anderson, to take charge of all funds contributed for the construction of a new church, and take pledges and invest funds until needed. A congregational meeting having previously determined to build or improve the church.

March 14, 1916, the church lost by death Capt. T. F. Malloy, son of Mr. and Mrs. Duncan Malloy, among the earliest members of this church. He was just twenty when the Civil war began, and enlisted at once. Was made Lieutenant and became Captain of Company C, old 8th South Carolina regiment. He won distinction on many battlefields, a man said by his comrades to have been without fear, yet gentle and self-sacrificing to a remarkable degree. Quoting from the memorial adopted by the Session: "His characteristics, great modesty, unyielding firmness when his mind was made up, and determination to discharge his duty when he saw it. These characteristics were exemplified in his life in the discharge of his civic, political and religious duties."

Dr. McArn had acted as superintendent of the Sunday School since soon after the death of Major McLaughlin. During that period the school increased from 175 members to 240, nearly equalling the church membership, which was 257 as shown by the 1917 report to Presbytery. In September 1917, Mr. Joseph Lindsay was elected superintendent of the Sunday School and continued to serve until 1923, when he resigned after a very successful term.



Original Church as brick-veneered in 1922, with large Sunday School building added in rear.

On February 10, 1918, Robert Chapman was ordained and installed an Elder; and V. H. Kendall and Joseph Lindsay

were made deacons. Mr. Chapman succeeded Mr. Lindsay as superintendent of the Sunday School in May 1923.

The agitation for a new or enlarged church was renewed about this time and on June 26, 1922, at a meeting of all the officers of the church, it was decided to submit to the congregation a recommendation to make extensive improvements on the church building. The congregation, at a meeting called, approved the plan and two committees were appointed as follows: A building committee to consist of five members, and a finance committee to consist of three members. On the building committee D. S. Matheson, chairman, J. L. Anderson and V. H. Kendall were suggested by the officers, and Mrs. L. M. Evans and Mrs. M. H. Finney from the auxiliary. On the finance committee, Edwin Malloy, chairman, L. A. Meiklejohn and D. L. Tillman were appointed. These committees were given most loyal support by the entire congregation. The church was brick veneered; the ceiling was restored as it was originally; additions were made to the church building proper, both in the front, giving room for the present vestibule and porch, and for the choir loft in the rear. Connected with the church a commodious Sunday School building was erected; new pews were placed in the church and a steeple over the front porch. Total cost, not counting the value of the original church, was \$28,500. This was met by the bequest of Mrs. H. E. Clement of \$1000, gift of Mrs. T. F. Malloy of \$3000, and the contributions of about the entire congregation reducing the debt by 1936 to about \$9500. In that year a united drive was made to wipe out the debt. Two elders, Messrs. J. L. Anderson and Edwin Malloy, generously offered to give a dollar for every one given by the rest of the congregation in paying off the debt. While this was pending one of our members, Miss Olivia Moore, died, and in her will she had left a legacy of \$5000 to the church. With this gift, and the above offer and a fine response by the congregation, and also by several former members, the church went over the top, not only paying the mortgage, but with \$1500 surplus with which to improve the heating facilities of the church and put the Session House in excellent condition. A Jubilee service was held in the Assembly Hall and the cancelled mortgage was burned as with grateful hearts the congregation sang, "Praise God from Whom All Blessings Flow."

In 1925 Dr. W. H. Hollister, later a missionary to Korea, organized the Christian Endeavor Society. This has successfully functioned to the present time.

In addition to those mentioned heretofore, the following members of, or descendants of former members of the congregation, have entered the ministry: Rev. Donald McQueen, D. D. and his son, Donald McQueen, D. D., Rev. Albert Coit, Rev. George L. Petrie, D. D., Rev. A. H. McArn, D. D., Rev. Clifford R. Johnson, grandson of Rev. B. E. Bishop and grandson-in-law of the Editor of the Cheraw Chronicle, Rev. J. A. McQueen, son of Mr. W. E. McQueen, Rev. Fred Manning, Rev. Robert Lee McLeod, now president of Center College, Kentucky. Rev. Allan Macfarlan became a minister of the Methodist church and Rev. James H. Thornwell, D. D. was reared in Cheraw, was converted while a student at the S. C. College, decided to study for the Presbyterian ministry, was active in conducting prayer meeting and other christian work in this church, but never united with this church. I presume he united with the Sumter church, where he taught for a while after graduation. There may be others.

In 1924 Dr. W. H. Miley held revival services in the church with very good results, and in July 1928, a union evangelistic meeting was held in Cheraw which resulted in much good to the church and community. This was known as the Stevens meeting, one result of which was the organizing of the Evangelistic Club of Cheraw, which has continued to function most faithfully until the present day.

On October 18, 1929 Mr. Robert Chapman resigned as superintendent of the Sunday School and on January 5, 1930, Mr. L. A. Meiklejohn was elected in his place, in which capacity he still serves most ably. On May 22, 1932, at a congregational meeting the following were elected as additional elders, to wit: V. H. Kendall, J. K. McCown, Wilson M. McCreight and Lewis Meiklejohn, and on June 5, 1932, the following were elected deacons: J. O. Alfred, Russell E. Bennett and Brevard D. Kendall. All of the above elders and deacons were ordained and installed on June 19, 1932.

On February 11, 1934, W. P. Smith and J. Fletcher McBride were elected deacons and were ordained and installed February 25, following. On April 21, 1935, J. Otis Ladd and C. C. Anderson were elected deacons by the congregation and ordained and installed the following May 12.

On June 9, 1935, Elder D. S. Matheson and family were, at their request, dismissed to the First Presbyterian Church, Columbia, S. C., where they had lived since 1933.

On September 13, 1936, Elder Robert Chapman and family, at their own request, were dismissed to the Presbyterian Church

of Red Springs, N. C., where they had moved in 1930. This was a real loss to our church where they had been most active and faithful members.

On August 24, 1936, Elder T. Graham Matheson died, having served the church loyally as elder since February 15, 1914, and prior to that time as deacon since January 4, 1903. He was a lovable man, with many friends both in this and adjoining counties, faithful in his duties as a member and officer of this church in which he was reared.

The sessional report to Presbytery, April 1937, shows net membership 233, Sunday School enrollment 175, contributions to benevolences \$1007.00 and for local church work of \$14,374. This was the year in which the church debt was paid off and the mortgage burned.

On September 19, 1937, Edwin Malloy and J. L. Anderson were elected elders and were ordained and installed on September 26 following their election.

On February 27, 1938, the following deacons were elected: John Gary Maynard, Henry C. Beasley and Robert Franklin Eskridge. They were ordained and installed on March 18 following.

Elder Wilson M. McCreight died on January 2, 1939, having served most faithfully as Elder since June 19, 1932. He had acted as clerk pro-tem during the entire time he was an elder, due to the prolonged absence of the clerk, Hon. W. F. Stevenson, in Washington. He began the present system of keeping the sessional records, the mechanics of which are almost perfect. His fidelity to duty and loyalty to the church made his passing a great loss.

The church was called upon to sustain the loss of another valuable member and elder soon after that of Mr. McCreight. On February 13, 1939, Elder W. D. James, son of Dr. J. A. James, a former elder, died. He had served since February 15, 1914, nearly twenty five years, with fidelity and loyalty, being almost always present at the church services. He delighted in the church and loved to attend its courts.

On the 18th day of February 1940, Elder J. L. Anderson died. He had served first as a deacon from April 1915 to September 1937, when he was elected elder. In both of these capacities he was a most useful member. From the memorial adopted by the session this extract is most appropriate: "That the Presbyterian church of Cheraw, and all others who have at heart the teaching of our Master, must mourn the loss of one who, by his constant example of all that was clean, right

and gentlemanly, left an influence which will not depart with his mortal existence."

On the 3rd day of November 1940, the congregation elected as additional elders Randolph B. Lee and D. S. Matheson. The latter had recently returned with his family. Mr. Lee was ordained and installed on November 17. Mr. Matheson was installed, having been previously ordained.

On February 12, 1942, Hon. William Francis Stevenson died, after having been an elder in this church for forty nine years, and clerk of the session for forty eight of those years, Elders T. G. Matheson, W. M. McCreight and J. K. McCown serving for him as clerk during his absences as congressman and later as member of the Home Loan Bank Board. From the resolutions adopted by the session occurs the following: "Mr. Stevenson was sound in judgment; quick and accurate in solving difficult situations as they arose; able in a few words to express his convictions and conclusions with clarity and force, making him a valuable member of any deliberative body of men, whether civic or religious."

The sessional report to Presbytery, April 1942, shows added on profession of faith, eight; on certificate, twelve; which with those heretofore enumerated make a total of 267 members. Contributions to all causes, \$7,728.00.

No history of the church would be complete without recording the devoted work of the christian women who have contributed so greatly to the fine record.

At a congregational meeting held March 29, 1835, approving the action of Presbytery establishing domestic missions, the church further declared itself to be a Missionary Society. They started contributions at once for missions and that year, when the church was just seven years old, \$142.00 was contributed, all members, both men and women, assisting. While no specific mention is made in the sessional records of the separate work of the women during that period, about 12 years later, 1848, we find a well organized women's society working for the causes of the church. It was called the "Sewing Society." Among the first presidents were Mrs. Lawrence Prince and Mrs. Duncan Malloy. This Sewing Society met at the homes of the members and made and gave garments and fancy work for the "basket" which was sent around to the homes of the town with the articles for sale.

Perhaps the first united work of the ladies of all the churches was during the Civil War in providing articles of clothing for the soldiers. During the period following the Civil War among the officers of the Sewing Society are re-

membered Mrs. Mary Malloy Coit and Mrs. Eugenia McNair Vereen, the mother of the late William C. Vereen, who was largely responsible for the missionary activity of the church of Moultrie, Ga. It was during this period that ladies purchased a church bell to take the place of the one that was moulded into cannon for Coit's Battery, which included among its members the following from our church, Wm. Coit, J. C. McCreight and Wm. G. Chapman. Mr. McCreight said that he often heard Captain Coit say, as they were going into battle: "Boys, remember what the cannon is made of."

In 1880 the session passed a resolution asking the female communicants to propose to the session certain of their number for the office of deaconess, but nothing was done to carry this out later.

The Ladies' Sewing Society continued till 1884 when it was changed into the "Ladies' Missionary Society," one of the first presidents being Mrs. J. W. McKay, and Mrs. H. M. Tomlinson was the first secretary and treasurer. Besides keeping up the "Basket," the members paid monthly dues and the contributions steadily increased. Mrs. McKay at her death in 1900 was succeeded by her daughter, Miss Flora, who continued as president until her death, which occurred just before the Missionary Society was merged into the Woman's Auxiliary in 1920. Subsequent to the forming of the Ladies' Missionary Society in 1884, and in the eighties, the Ladies Aid Society was established to promote the local church work. A large part of the church improvement in the 90's was met by the Ladies' Aid under the leadership of Mrs. Eugenia Vereen and her daughter, Mrs. W. R. Evans, and others. In 1903 the Ladies' Aid helped in working over and painting the interior of the church and installing the pipe organ. Under the presidency of Mrs. H. E. Clement work forecasting that of the Auxiliary was done. The first great bazaar cleared \$300. The society added the second story to the manse. Other presidents were Mrs. J. H. H. Stevens, Mrs. A. G. Meiklejohn and Mrs. Clara Malloy Finney. The roll call of officers cannot be given with definiteness—they were better workers than recorders.

A society for girls was formed about 1904 by Mrs. Jessie Prince Johnson to assist the Ladies' Aid and train the children in church work. A Junior Missionary Society was established in 1915 with Miss Emma Matheson as president.

This is a brief statement of a vast amount of work setting forth the activities of the women for seventy odd years, and brings us to the founding of the Woman's Auxiliary in

1920 when all of their activities were merged in this wonderful organization. Mrs. Pauline James Owings of Columbia, daughter of the former Elder J. A. James, assisted in the organization. Mrs. L. M. Evans, the first president, with ability, tact and enthusiasm, led a zealous band of officers and members. 'Twas said one couldn't talk five minutes to a Presbyterian woman that she didn't mention the Auxiliary. The results of this organization in increasing fellowship, developing workers, quickening religious fervor, and increasing contributions to all church causes, have been marvelous. The budget reached its peak in 1928 with \$1877.33. This year, 1943, it was \$1771.95. This has given opportunity every year for meeting other demands after paying the pledged budget of about \$750.00. It has assisted in all repairs and remodeling of the church, contributed to wiping out the building debt, gave the church carpet, pulpit Bible, and hymnals, shades for the Assembly Hall and session house, shared in purchase of Assembly Hall piano, and equipped the kitchen. In a more important way it contributed to the spiritual development of the members of the congregation, in Bible study, in prayer, and in good deeds.

In 1924 the president, Mrs. Edwin Malloy, interested the Auxiliary in securing a landscape gardener to plan and plant the church grounds at a cost of \$400.00 and since then the Auxiliary has had charge of the upkeep of the grounds. The Auxiliary clothes two Thornwell orphans, sends two young people annually to the Young People's Conference and two delegates to the Auxiliary conference at Montreat, has sent delegates to Benedict college, offers an annual prize for scholarship at the Coulter school for negroes, and gave \$5.00 annually to Montrose Sunday School for some years.

The presidents of the Auxiliary have been, with terms indicated, Mrs. L. M. Evans (2), Mrs. Edwin Malloy (2), Mrs. L. A. Meiklejohn (1), Mrs. R. R. Hickson (2), Mrs. J. W. Malloy, Mrs. E. J. Cooper (2), Mrs. J. L. Anderson (2), Mrs. L. A. Meiklejohn (1), Mrs. R. R. Thurman (2), Mrs. Preston Smith (2), Mrs. J. E. Funderburk (2), Mrs. Brevard Kendall (2).

In 1925 Dr. W. H. Hollister, later a missionary to Korea, largely supported by this church, organized the Christian Endeavor and became its first president. This has done continuous, excellent work, has acquainted the young people with all the church causes to each of which they contribute and has trained them to conduct religious services with ease and dignity. A member of the Auxiliary acts as advisor to the young people, which position was most capably held for the past two

years by Mrs. Naomi McBride Horton and the new year under Mrs. W. R. Madden, opens with great promise. Fred Poston, now in the army, will be greatly missed for almost since the beginning he has been a leader in the service and an essential factor in the entertaining.

With regard to the music of the church there is no record of any instrument being used till after the Civil War. Prior to that time the singing was led by designated preceptors, the first known was Gen. W. L. T. Prince and at times Mr. Ara Race. Soon after the Civil War the first organ was secured and placed in the gallery at the end of the church, opposite the pulpit, permission for securing the organ having been obtained from the session by the mother-in-law of Dr. McArn, Mrs. Mary Buchanan Malloy. In the early 70's the choir was trained by Major McLauchlin who brought into it, not only the talent that had furnished the music prior to that time, but advanced the best singers from his school choir who received daily training in singing from him. This, the first organized choir, became outstanding; sopranos, Misses Lizzie Blue and Mary Belle McKay (Mrs. T. F. Malloy); altos, Miss Anna Horton (Mrs. G. M. Hendrix), and Miss Annie Prince (Mrs. A. M. Rankin); tenors, Major McLauchlin and T. Graham Matheson; bass, Capt. T. F. Malloy. The high standard of this choir was in later years maintained by the addition of Mrs. L. M. Evans, Mrs. A. H. McArn, W. T. Powell, Edwin Malloy, Mrs. Wilson McCreight, Mrs. Naomi McBride Horton, Miss Margaret Powell (Mrs. Clyde Laney) and others.

In recent years, under the direction of Mrs. Joe Lindsay, excellent music has been rendered not only in church singing but in beautiful Christmas Cantatas in which musical talent of the town participated. The present vested choir, composed largely of young people, is very successfully directed by the organist, Miss Elizabeth Harris. Violin music at times has been furnished by R. L. Sumwalt and Mrs. James Crawford.

On the 31st of December, 1942, the congregation of our church honored Dr. McArn with a reception, held at the home of Mr. and Mrs. James Crawford. The officials of the church with their wives assisted the host and hostess in making the occasion a most enjoyable one. The elegant home, beautifully decorated with flowers, was thrown open to the guests, and practically the entire congregation, besides many friends of other denominations, were present to extend to Dr. McArn their congratulations. During the evening an appropriate gift was presented by Elder L. A. Meiklejohn, on behalf of the

congregation, and accepted by the "Parson" in a very happy and appropriate vein.

A special service, arranged and conducted by the ministers of the other churches in the town, was held Sunday night, February 21, in honor of Dr. McArn's having completed his fifty years of service as minister of this church. The service was conducted by the Rev. S. O. Cantey, pastor of the Methodist church, presiding, and who with Rev. C. M. Hobart of the Episcopal church and Rev. C. H. Myers of the Baptist church, made appropriate talks, expressing gratitude to God for the work his servant has been permitted to do during his long ministry. Throughout the service the happy, christian relationship existing among the several churches was most evident.

Dr. McArn has been until recently the Stated Clerk of Pee Dee Presbytery for over 46 years. The Presbytery adopted appropriate resolutions on his recent resignation.

The unusual item of a minister serving a church continuously for fifty years recently attracted the attention of the Associated Press and it has been given a nation wide notoriety by the press.

All of the foregoing make an excellent showing, and constitute the best evidence of the successful work accomplished and now being done by the church under the leadership of our beloved pastor, Rev. A. H. McArn, D. D. It is but just and true to record here that during all these years that he has served as pastor of this church he has exerted a powerful influence for good, not only in the church but also in this town and community in which he is held universally in high esteem. With his church excellently equipped physically and its membership thoroughly organized for work religiously, we look forward hopefully and trustfully to his continued leadership past many of the milestones down the road of his second half century. And so we close this brief history of this church. During its one hundred and fifteen years it has been remarkably free from dissensions and factions. Its members have been free to devote their time and energy in promoting the cause of Christ. This it has tried to do, painfully conscious of imperfections and failures; but it rejoices in the perfection, the power, the grace and the love of its Lord and Master. In this consciousness it renews its strength and determines, by God's grace, to endeavor to advance His cause, to whom be all the glory both now and forever.

The following 852 names are the names of members who joined during Dr. McArn's pastorate, with the dates of their admission, up to January 1, 1943:

Adams, W. L., 2-11-1901	Beattie, John M., 5-21-05
Amos, J. T., 10-1-09	Bishop, Edna, 11-30-06
Amos, Mrs. J. T., 10-1-09	Barefoot, C., 3-31-07
Anderson, J. L., 2-20-10	Barefoot, Mrs. C., 3-31-07
Anderson, Mrs. J. L., 2-20-10	Barefoot, Nettie, 3-31-07
Anderson, Ray, 7-11-15	Barefoot, Peter, 7-20-07
Anderson, Alice, 7-11-15	Barefoot, Mark, 12-22-07
Allred, J. O., 1-6-18	Barefoot, Mrs. M. M., 2-23-08
Anderson, W. Glen, 1-2-21	Bradshaw, H. B., 3-29-08
Anderson, E. C., 1-30-21	Bradshaw, Mrs. H. B., 3-29-08
Anderson, Mrs. E. C., 1-30-21	Barefoot, Joseph, 7-12-08
Allred, Mrs. J. O., 12-25-21	Boykin, L. W., 7-12-08
Anderson, Allen, 3-2-22	Brown, J. O., 7-12-08
Anderson, Margaret M., 11-23-24	Brown, Mrs. T. F., 12-20-08
Anderson, Mrs. D. Ray, 4-26-26	Barker, L. L., 7-12-08
Anderson, Mrs. Allan, 7-19-25	Barefoot, Tommie E., 1-31-09
Anderson, Allan G., 9-9-28	Barefoot, Bright Hill, 12-19-09
Anderson, C. C., 2-26-31	Barber, W. J., 2-5-11
Anderson, Mrs. C. C., 2-26-31	Bloomfield, J. D., 2-19-11
Anderson, Mae Boyd, 1-22-33	Belk, T. W., 9-2-11
Anderson, Eleanor M., 6-11-33	Bundy, Cornelius K., 3-27-12
Allred, Sophie L., 3-3-35	Bradshaw, Morris H., 3-25-12
Allred, Elizabeth, 3-3-35	Bennett, Russell E., 3-26-15
Allred, Margaret K., 3-3-35	Brasington, Mrs.
Anderson, Clarence W., 9-13-42	Clayton, 1-27-20
Anderson, Allan G. Jr., 9-13-42	Booth, H. F., 4-1-21
Burke, Bertha, 2-29-96	Booth, Mrs. H. F., 1-9-21
Biddle, W. F., 8-20-99	Baker, B. B., 6-11-22
Biddle, Anna, 8-20-99	Barnes, Lettie E., 6-18-22
Bailey, Dr Robert S., 3-31-1900	Brewer, Lloyd E., 5-21-22
Bishop, Marjory, 10-28-1900	Brewer, T. A., 5-21-22
Black, Janie Fairley, 2-11-1900	Bethune, Robert, 5-13-23
Boulevore, William R., 6-9-01	Brewer, Mrs. T. A., 12-2-23
Boulevore, Mrs.	Brimm, W. J., 7-2-24
Louise A., 6-9-01	Bane, F. C., 4-19-25
Bishop, Janie, 7-23-03	Bane, Mrs. F. C., 4-19-25
Bishop, Mary, 7-19-03	Bennett, Mrs. Russell, 7-19-25
Bodine, E. K., 11-4-04	Beasley, Henry C., 1-24-25
Bodine, Mrs. E. K., 11-4-04	Bane, Elizabeth M., 3-26-27
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Bradshaw, Mrs J. P., 12-3-06	Bane, Marian A., 3-20-27

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 Bradford, Mrs. Guy, 11-27-38
 Bradford, Guy Jr., 11-27-38
 Bradford, Margaret
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 Brewer, Thomas
 Austin Jr., 10-13-40
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 Bracy, Mrs. H. M., 10-13-40
 Bennett, Robert
 McArn, 10-26-41
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 Beasley, Jane A., 12-28-41
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 Broadway, Mrs. F. A., 5-18-41
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 Coit, Jennie L., 9-26-96
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 Crowell, Dr. W. H., 10-28-1900
 Cloud, O. L., 12-23-1900
 Cloud, Mrs. O. L., 12-23-1900
 Crowell, Mrs. W. H., 12-28-1900
 Cooper, Dr. H. W., 5-25-02
 Chapman, Mary W., 9-28-02
 Chapman, Sallie R., 9-29-02
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 Clement, Mrs. H. E., 1-4-1903
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 Clement, Mrs. W. L. 3-5-05
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 Craig, Flora (colored) 4-1-04
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 Chapman, Mrs. A. D., 5-3-08
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 James C., 11-22-25
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 Duke, Mrs. W. F., 5-25-03

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 James, Catherine Ruth, 9-24-11
 Joseph, Lanfick, 12-6-14
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 Jacobs, William A., 4-23-22
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 Jacobs, Ora Lee, 2-3-24
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 Johnson, Henrietta, 9-13-42
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 Kirkley, Ida B., 1-2-99
 Kirkley, James C., 1-2-99
 Kirkley, Willie E., 1-2-99
 Kirkley, Kelly C., 1-2-99
 Kirkley, C. B., 1-2-99
 Kirkley, Cornelius K., 1-2-99
 Kirkley, Annie B., 1-2-99
 Kirkley, Charles A., 7-23-99
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 Kirkley, Mrs.
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 Kendall, V. H. Jr., 3-10-18
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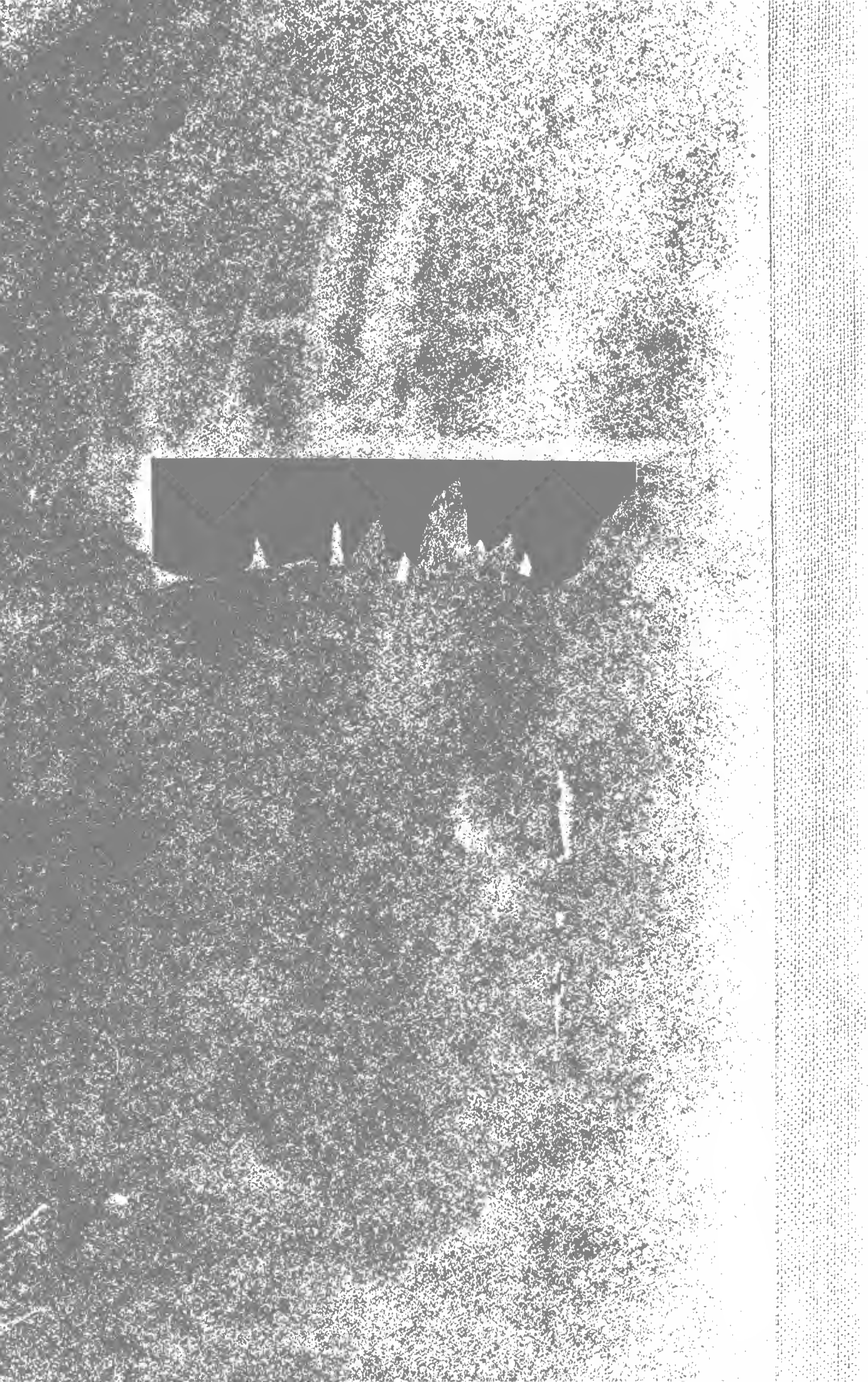
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