

ELLISON A. SMYTH

NO. _____

First Presbyterian Church

Greenville, South Carolina



1848-1923



Seventy-fifth Anniversary



FIRST PRESBYTERIAN CHURCH
As it now stands

Froue for Sloan

A SHORT STORY
OF
PRESBYTERIAN CHURCH LIFE
IN GREENVILLE

ITS ORGANIZATIONS AND BEGINNINGS

SEVENTY-FIFTH ANNIVERSARY
OF THE
FIRST PRESBYTERIAN CHURCH
1848-1923

BY
A. G. GOWER

FOREWORD

After it had been decided to celebrate the seventy-fifth anniversary of the organization of our church, the committee in charge placed upon me the duty of writing the story of its beginning and early life.

What you find in the succeeding pages is the result. The Sessional Records were the basis but these were supplemented by many reminiscences and memories.

No attempt was made to care for the events of recent years, it is nearly all of the past and little is recorded that comes within the memory of the larger part of the present membership.

CHAPTER I

A Church Is Born

BEFORE settling to dry facts, buttressed by dates and records, it seems well worth while to deal a little with memories, and maybe some traditions, in regard to the past of our Church.

Though one's own memory may not go beyond the time of the little reetangular briek Church, facing Richardson Street, with its heavy white columns in front and the little belfry with its even smaller bell atop the building: many were then living, whose knowledge of Greenville and the church affiliations or leanings of its people, went back far beyond the time of any local Presbyterian organization.

It is quite certain that, for many years, a nucleus for the forming of a Church existed, possessing a desire to organize but lacking the vigor and boldness necessary for taking the step. Life cannot be abundant without action. Spiritually as well as mentally and physically there must be use of our faculties to grow or even hold our own.

The social instinct is strong in most people, it is especially evident in the young and in consequence of this, as well also as of the fact that it was good for the young to be there to get the instruction and influence of the helpful environment, many of the children of Presbyterians attended the Sunday schools of the Episcopal, Baptist, and Methodist Churches. Naturally many of these united with the churches, to which they had grown attached through attending their Sunday schools.

Mrs. Jane McBee, the wife of Vardy McBee, was a life long Presbyterian, becoming one of the charter members of the Presbyterian Church of Greenville C. H., as the organization was first termed. Mr. McBee a few years later also united with this church.

It was in the late evening of their lives that the privilege of membership in a local church of their choice had come

to this couple, their children were all grown when it took place. The present generation of our Church, at least all who know it, feel gratified over the fact that one who has meant so much in the past life of Greenville as did Mr. McBee, was a member of our Church but even had he not been a member, there would still be cause for gratitude, for he brought John Adams and Logan B. Cline to Greenville.

In the days we have been speaking of, Christ Episcopal Church stood, much as it appears now, only smaller, while the Methodist Church was on the Southwest corner of Coffee and Church Streets nearly opposite. The fact that the majority of the town's churches were on this street gave it its name, and the Baptist Church stood in the middle of East McBee Avenue about where Irvine Street enters said Avenue, these three churches being the town's total supply.

It is said that in 1845 or 1846, Mrs. Sarah E. Stone, later a charter member of the Church, induced her friend, Dr. Benjamin M. Palmer, Sr., to spend the summer here, and preach.

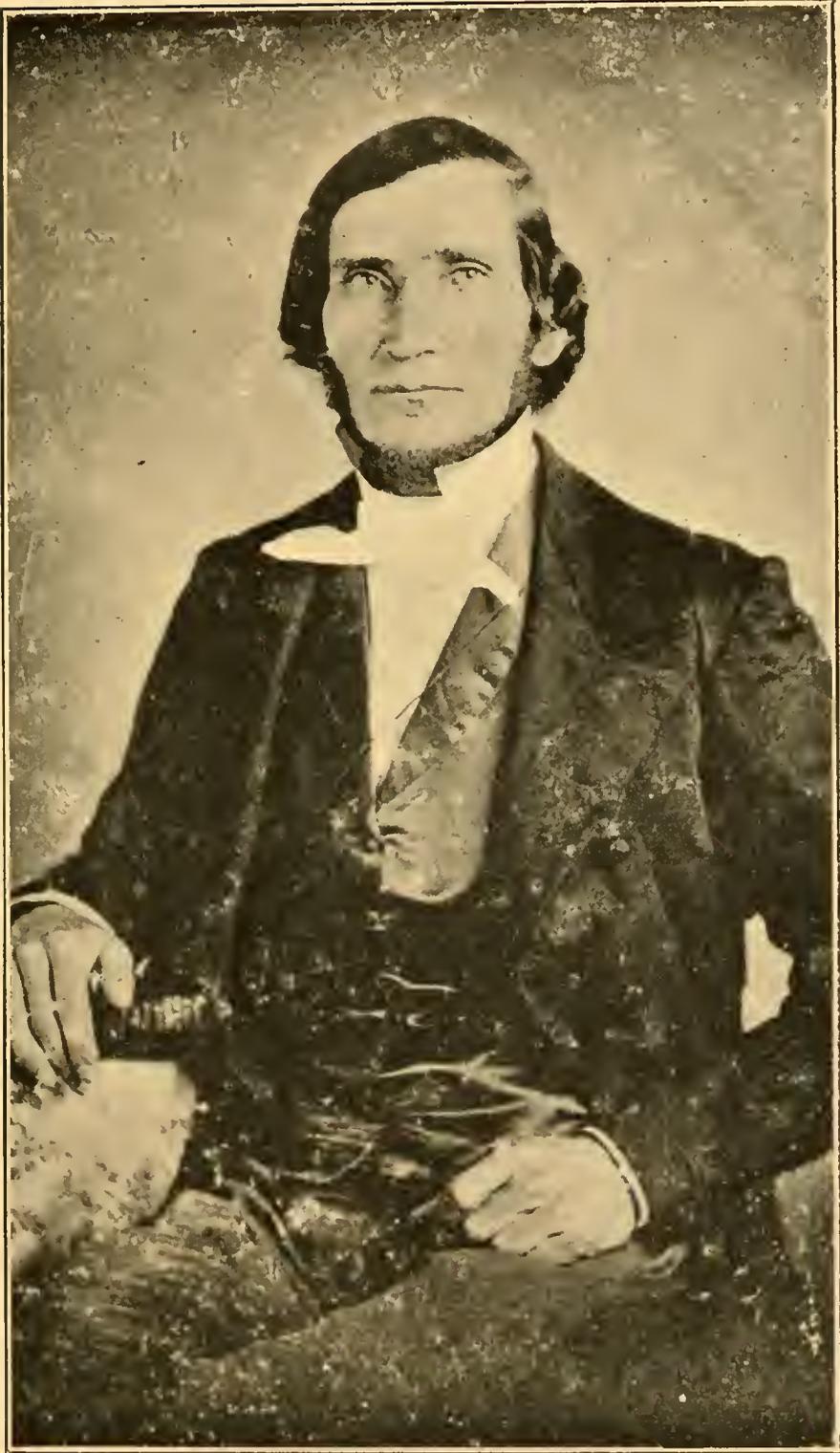
Many people now living have heard of Dr. Palmer's great strength and ability as a preacher, as well as his attractive personality as a man, so its not strange that he planted a desire in the hearts of the Presbyterians to organize a Church.

The first entry in the "Record of the Session of the Presbyterian Church Greenville, S. C.," is as follows:

"PRESBYTERIAN CHURCH AT GREENVILLE C. H."
"PRELIMINARIES."

Immediately following this heading was a record of the fact that several ladies of Greenville village had petitioned the Presbytery, meeting at Newberry, C. H. in October 1847, to send them supplies of preaching by Presbyterian ministers. Complying, Presbytery named Rev's. Lewers, Holmes and Gaillard to look after the matter.

The Rev. S. S. Gaillard came for the 4th Sunday in November (and the day preceding), held several religious



REV. SAVAGE SMITH GAILLARD
First Pastor of Church

meetings in the Methodist Church, which had been kindly offered for the occasion.

At the close of these services a meeting was appointed to be held at the same place, to begin on Friday evening before the third Sabbath in January 1848. Rev. Sam'l. B. Lewers, Rev. Z. S. Holmes and Rev. John McLees attended.

At a meeting Saturday afternoon, it was determined un-animously to organize a Church and the following persons signified their intention of becoming members: T. H. McLeod, Mrs. M. A. McLeod; Miss A. C. Millen; J. W. Montgomery; Mrs. Sarah Stone; Mrs. Sarah Butler; Whiteford Smith, Sr.; Mrs. W. Smith; Mrs. Mariah Harrison and Mrs. Margaret C. Cline.

James McPherson on profession was received into fellowship

David Clarey and Whiteford Smith, Sr., were elected Ruling Elders, which office a few days later, they declined. Their refusal to serve rendered this first attempt at organization ineffectual.

The next minutes in the record were headed:

ORGANIZATION

This meeting was held on the 4th Sabbath in February 1848 at which the following paper was submitted:

(“South Carolina, Greenville, C. H.”:)

“The persons whose names are here subscribed, feeling an interest in the Redeemer’s Kingdom and desirous of having the word preached within their bounds by ministers of their own order, do hereby associate themselves in the form of a Presbyterian Church, to be under the care of the Presbytery of South Carolina, and agree to submit themselves to the government of the Presbyterian Church as it is administered in the United States of America.

Signers, February 26th, 1848.

MEN	Jas. McPherson
F. H. McLeod	J. W. Montgomery
John Adams	WOMEN
Whiteford Smith	M. C. Cline

S. A. Shaver
Sarah E. Stone
Jane McBee
Mariah S. Harrison
Mary A. McLeod

Margaret Smith
Sarah L. Butler
Mary Ann Adams
Mary C. Speer
Frances G. McLeod."

John Adams born in Scotland and at this time a member of Fairview Church, was elected a ruling Elder, being ordained at the close of the evening service.

Rev. Z. S. Holmes, father of N. J. Holmes, the first pastor of the Second Presbyterian Church, was the member of the committee presiding over the meeting of organization and he urged the members to secure the service of an additional Elder at as early a date as possible.

The next minutes of the Session indicates the fulfilling of the charge in regard to selection of additional Elders and are quoted in full below: "April 9th, 2nd Sabbath 1848."

"According to previous notice, a sacramental meeting was held in the Female Academy commencing on Friday evening and closing after service on Sabbath. Ministers present, Rev. Z. S. Holmes and Rev. S. S. Gaillard, assisted by Rev. E. F. Hyde.

On Sabbath morning at ten o'clock, a special meeting was called (which had been prevented on Saturday by inclement weather) to take the necessary steps towards the ordination of an additional Elder. After the meeting had been opened by prayer, Dr. J. P. Hillhouse, presented a certificate of dismissal from Mt. Zion Church, and being received and nominated, he was unanimously elected a Ruling Elder. Arrangements were then immediately made for his ordination, to take place at the close of next sermon. Accordingly, after a sermon preached by the Rev. S. S. Gaillard, some remarks were made by Rev. Z. S. Holmes, explanatory of the nature and scriptural authority of the office of Ruling Elders, after which he proceeded to ordain Dr. Hillhouse as Ruling Elder of the Presbyterian Church at Greenville C. H.

Members of Committee of Presbytery."

Z. S. Holmes,
S. S. Gaillard.

CHAPTER II

The Church's Early Life:

ON the same date as the events narrated in the closing portion of the last chapter, April 9, 1848, the Session met, Rev. Z. S. Holmes, Moderator, when Dr. J. P. Hillhouse was elected Clerk of the Session. Dr. Hillhouse served as Clerk for four years, until April 24th, 1852, zealously fulfilling the duties of the office.

Dr. Hillhouse's service was wonderfully faithful in that there is only one recorded instance of absence from any sessional meeting and this once was on October 12th, 1851.

The first accession to the Church and the first baptism of infants of its members are recorded in the minutes of Sept. 24th, 1848, as follows:

“On examination, Mrs. Service and Siberia, servant and slave of Mrs. Sarah E. Stone, were received into the communion of the Church.”

The sons of Mrs. Mary C. Speer, Beattie and David, as well as the infant child of Siberia were granted the sacrament of baptism.

There were no further additions to the Church until April 15th, 1849, when Alexander Clark and wife were received, on certificate from First Protestant Reformed Dutch Church of Patterson, N. J.

Mary Elizabeth, daughter of Rev. S. S. Gaillard and wife, Sarah, was baptized, Dec. 5th, 1848 by Rev. Joseph Hillhouse. Mr. Gaillard had served the Church since organization as Stated Supply. On Dec. 17th, same year, William Alexander, son of John and Mary Adams, was baptized. On July 7th, 1867, W. A. Adams was received into full membership and was a faithful member throughout the term of his life.

The next record of the Session is of peculiar interest to the older members of the Church, so it is quoted in full:

“Session met this morning in the Lyceum Hall, members

present John Adams and J. P. Hillhouse. The request of Margaret Cline for her child, Alice, to be baptized, was granted. The sacrament was administered by the Rev. S. S. Gaillard.”

October 14th, 1849

J. P. Hillhouse, Clerk.

Logan B. Cline, the father, had not yet united with the Church hence the reason of the mother alone sponsoring the baptism of the infant child. Seventy four years will have passed between the date of this baptism and the time of the celebration of the Church's seventy fifth anniversary, a life of unbroken identification with this Church.

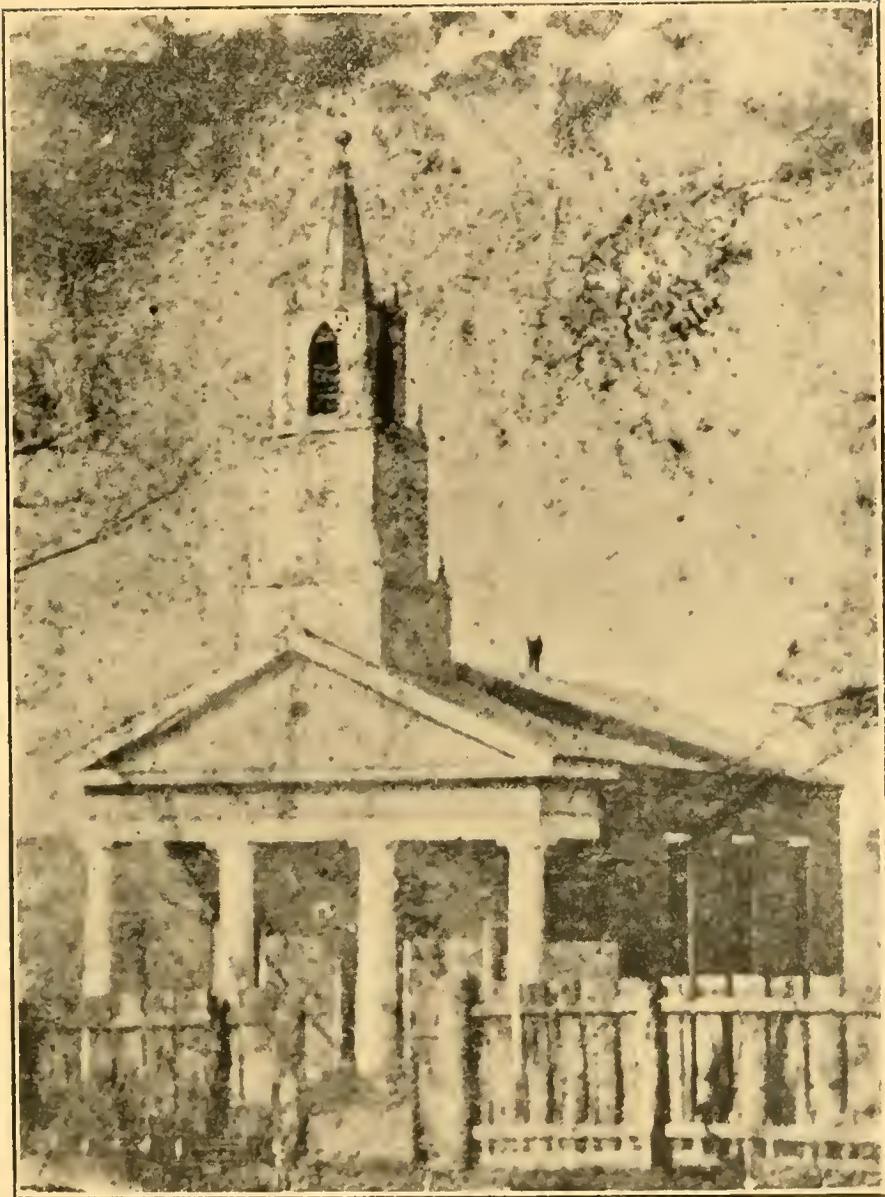
Mrs. Alice Ferguson, then this baby, has been continuously connected with this Church longer than any other person, living or dead, nor have any others inherited from their parents a greater right to love and cherish it, than she.

Between the dates of 1849 and 1851, the Church moved along the even tenor of its way. Services were held, largely, in the Lyceum building, situated on what is now the campus of the Greenville Womans College. About this period Vardry McBee had given the Church a lot facing Richardson Street, Washington Street then having its western terminus in Richardson, for the purpose of erecting a house of worship thereon.

While there is no record in the Sessional minutes of the fact, memory tells that the new church building was occupied in 1851, because a marble tablet was set into the front of the building, giving that year as the date of erection.

June 7th, 1851, was an important date in the life of the Church, in that it was the day of entrance into its life of two persons who were very faithful to its interests for the balance of their long lives.

The record says “Thomas Claghorn Gower, Jane Jones Gower, Mary Elizabeth Williams, Henry Julius Smith and Logan B. Cline were received into the communion of the Church on examination.” At a previous meeting of the congregation, Whiteford Smith, Sr., was elected to the



FIRST CHURCH BUILDING

Called originally, "The Presbyterian Church of Greenville, C. H."

office of Ruling Elder, duly ordained and a minute of the action made in this same record of June 7th.

On January 4th, 1852, Mr. Cline and Mr. Gower were elected Deacons; on September 1855 they were made Elders.

Uniting with the church on the same day, they were as twins in their church life, until death called them to their final reward. The highest interest of the church was always their deepest concern and neither spared his time or means for its upbuilding. Mr. Gower, throughout his entire life and Mr. Cline until late in life, were handicapped by an inability to speak or pray in public. This was a veritable thorn in the flesh with both of them and a handicap to fullest Christian effort that they greatly deplored.

On the date that Mr. Cline and Mr. Gower were elected Elders, James McPherson and Jos. R. Dickson were chosen as Deacons.

On September 14th, 1851, Rev. S. S. Gaillard who had so faithfully served the congregation as stated supply, was called by the congregation as its pastor, Dr. E. T. Buist, his successor in the pastorate acting as moderator of the meeting. On September 20th 1851, Presbytery installed Mr. Gaillard as pastor of the Church.

For a period of about eleven years Mr. Gaillard had the oversight of the Church, the foundation laying period of its existence, either as stated supply or pastor. Faithfully he fulfilled the duties of his position and his memory is revered by the few people who remember him personally. The elder Mrs. Hicks, a life long Methodist, who has lived a lifetime on Pendleton Street, not far from where the Gaillards lived and who also, as a girl, attended the organization meeting of the Church, accompanying Mr. and Mrs. Montgomery, two of the charter members, said: "Mr. Gaillard was a good preacher, a good neighbor and a fine man." Mr. Gaillard resigned as pastor on October 23rd, 1858, but took charge again June 15th, 1859, as stated supply.

During the interval of Mr. Gaillard's severance from the

Church, the Rev. W. F. Pearson, father of present Elder A. A. Pearson, served the Church.

The records are strangely silent as to the time of the dedication of the Church, but chance gave the clue. In discussing the question with Mrs. S. C. Mills, she said: "Mame and myself were baptized on the day the Church was dedicated." The records show that the children of T. C. and J. J. Gower, were baptized April 10th, 1853, the names of the children were Susan Cordelia and Mary Elizabeth Gower.

Naturally, it is impossible to mention all the items of interest contained in the records of the Session and its equally as hard for any one person to select always, the most important. The compiler of this data will regret any omission that should have been included or the writing of anything that might have been best left out, but much thought and work is being given to make it as acceptable as possible.

On November 2nd, 1851, a letter of dismissal is granted to Mrs. Sarah A. Hawkins with the following wording, which seems to indicate a lack of knowledge of comparatively nearby conditions. "Mrs. Sarah A. Hawkins, was dismissed at her own request to join herself with the people of God, whithersoever her lot may be cast, as she is removing to the Western part of Georgia." Surely too, this indicates a broadmindedness not always pertaining, in that the letter is to any of God's people, regardless of name or denomination.

The records of the Church indicate that lapses from the upright, of a flagrant and public nature were kindly but firmly dealt with, usually, they were loss of virtue in women and public drunkenness in men.

The attitude towards intoxicants then, did not condemn moderate indulgence in strong drink, possibly even condoned a use of it that now would be considered excessive, but there must be no spectacle made of its effect, bringing discredit upon the Church.

The Church records, all of them, are interesting to any-

one familiar with the Church through a long life of association, but it is only possible to cull, here and there, a few of the items, time and space forbid doing otherwise.

On June 8th, 1857, Mrs. Elizabeth Gass was received on certificate from the Episcopal Church of Cleveland, Ohio.

April 4th, 1858, John, the infant son of Elizabeth Gass, was baptized. Maj. Benjamin Gass, the husband and father, did not unite with the Church until 1865, dying soon thereafter.

His widow, later, married Mr. Henry C. Markley, affectionately termed Greenville's "Grand Old Man" during the later years of his life, and always a devoted member of Christ Episcopal Church, so naturally John Gass became an Episcopalian. He entered the ministry and developed fine ability in his calling. Now, his son John is following in his father's footsteps. While Maj. Benjamin Gass did not unite with the Church until near his death, his interest in and zeal for the welfare of the Church was always manifest.

During the war between the States, when all the South was depleted of its vigorous, young and even middle aged manhood, Maj. Gass was a tower of strength in the Church and Sunday School.

April 24th, 1858 marked three accessions to the Church on examination and one by certificate. The late John C. Bailey was one, while another was Bob, (a servant of R. Stuart, Esq.) All of the older members remember Mr. Bailey and his very faithful life in his Church relations, but not so many recollect "Bob". Bob was the church's faithful sexton for many years, remaining a member of our Church until 1878 when he was granted a letter to what is now the John Wesley Methodist Church. Bob was a long time, a connecting link between the old and the new, attending to the usual duties of a sexton before and after services, but sitting in the gallery and participating in the worship during the service, while at the sacrament of the Lords Supper he was served as reverently as the most distinguished and important member. And then too, it was good to see

the way Bob magnified his office; no pastor or officer more keenly felt his responsibilities or more zealously performed his duties.

July 1st, 1855 notes this record. "Miss Matilda Griffith was received on certificate from the Mariners Church, Charleston, S. C."

A short entry, just another good woman coming into the Church, but few knew how much of pathos and tragedy was included in the life of this gentle mannered, kindly faced, middle aged, Irish woman, earning her living in our midst by her skill with the needle.

Back in "Old Ireland," that portion of it now opposing separation from Great Britain, many years before, a man and a maid had lived and loved, but then, as now in affairs political, divergencies of religious belief, in the eyes of the elders, was a bar to the bans.

John Grant had wooed and won the heart of little Matilda Griffith but fate had reared such barriers to their union that John, hopeless, enlisted in the British army for service in India, a little later Matilda, her parents having died, seeks a home in America.

It is hard to conceive of anything in life where everything went "dead wrong" as they did in the love affairs of these two. Each of them sailed from "The rivers to the ends of the earth" to join each other only to find that fate was still barring their union. Everything has an end though and almost in the twilight of their lives, John Grant and Matilda Griffith joined each other in Greenville. About fifty years after "love's young dream" first brought them together, they were united in marriage.

Their married life was not of long duration, the husband dying. Mrs. Grant was now an old woman. Active and industrious she was, but there was a waning of earning capacity and then sickness came. Mr. A. G. Gower was charged with the duty of visiting her and investigating conditions. The memory of this visit will always live with the visitor. A sturdier independence, a greater love for the "Kirk," a more cheerful facing of hardships or more confi-

dence and faith in the future, than hers, could not be imagined, nor was anyone more interesting in their reminiscences than she.

The first mention of the Sunday School in the Sessional records was in the statistical report to Presbytery, covering the year from April 1856 to April 1857, in fact this seems to be the first report made, when these entries occurred, "33 in Sabbath School and Bible Class." "\$14.71 (given) to S. S. Library for our school."

Six months later, the number in Sabbath School had increased to 37.

In the semi-annual report of April 1858 is the first record of contributions from the Sunday School, totaling \$10.00.

October 17th, 1858 registers the resignation of Mr. Gaillard from the pastorate of the Church. A congregational meeting was held to hear a statement of Mr. Gaillard's reasons for desiring to sever relations. They were deemed entirely sufficient, the Church united with him in the appeal to Presbytery and adopted sympathetic and eulogistic resolutions expressing deep regret at the severance of relations.

"The Ministerial labors of Rev. W. F. Pearson have been engaged for two Sabbaths in the month until the next regular meeting of Presbytery."

"December 1858."

Above is the record noting the coming of Mr. Gaillard's successor.

In June 19th, 1859, in a meeting of the Session, moderated by Rev. W. F. Pearson with Elders Smith, Gower and Cline present: it was agreed to tender the pulpit for two Sabbaths in the month to the Rev. S. S. Gaillard and these three were "appointed to wait upon Mr. Gaillard and confer with the Board of Domestic Missions on the subject."

A long time before a Presbyterian Church was organized in Greenville, the Greenville Presbyterian Church of Abbeville, then, in the same Presbytery, existed. The older Church had pre-empted the name the later arrival would naturally have adopted, so at first it was known as the

Presbyterian Church of Greenville Court-House, a little later it was designated "The Washington Street Presbyterian Church."

After the Church had grown strong and began to send out colonies, the name was changed to the First Presbyterian Church, its present title.

Following are Sessional minutes of above ordinary interest:

"The Session met, members present Whiteford Smith, John Adams, T. C. Gower and L. B. Cline. Moderated by Whiteford Smith. The Session proceeded to elect a board of trustees of the school under the care of this Church, which resulted in the election of the following named gentlemen:"

"Trustees to serve one year."

"Whiteford Smith, W. K. Easley and John F. Kern."

"For two years."

"T. Edwin Ware, Alexander McBee and L. B. Cline."

"For three years."

"T. C. Gower, Benj. Gass and W. P. Price."

"October 21st, 1859 L. B. Cline, C. S."

Few members now connected with the Church have ever heard of the "Gaillard School," but it came, it functioned successfully at a time when school facilities were sorely needed, but went into desuetude during the travail of the war between the States.

Our Church owned this property which was located where the African Methodist Church and parsonage now stand and they used for their play-grounds, the land now occupied by the Greenville Mantel Co., the Citizens Lumber Co. and a portion of the property now occupied by American Cotton Oil Co.

On November 17th, 1860 a call was extended by the congregation to the Rev. J. S. Wilbanks. A little more than a year later, December 8th, 1861, there is a Sessional record of the fact that Mr. Wilbanks had declined the call and that at a congregational meeting, Dr. E. T. Buist had been un-animously elected.

Mr. Wilbanks, however, did fill the pulpit of the Church for a while and was also head of the Gaillard School until its activities ceased.

Shortly after the war between the States, Captain J. B. Patrick occupied the Gaillard School building and conducted, for several years a preparatory school, with quite a large attendance of both the local young men and a few from other parts of the State. The property was sold when the new Church was built and the proceeds of the sale added to the other funds raised by the congregation, for its erection.

“November 26th, 1861 Session met at house of V. McBee: Members present Whiteford Smith, John Adams, Rev. E. T. Buist, D. D., and Rev. S. S. Gaillard, when Vardry McBee was received into the fellowship of this Church upon examination and was baptized by Rev. E. T. Buist, D. D.”

J. A. Kirkpatrick, C. S.

At the head of “The Avenue” for there was no thoroughfare by the name of McBee Avenue then, where the high school now stands, was the home of Vardry McBee. The entire street took its name from the eastern end; which was the avenue of approach to the old Gov. Alston dwelling, at the time of this incident long owned and occupied by the McBee’s. Broad acres of farm land stretched back and on either side from this home, with a wealth of woodland and meadows also. Down the avenue a little way, the Baptist Church, even then an imposing building, stood, and a little way above on Richardson Street, the modest Presbyterian Church occupied a site, both in plain view of the McBee home.

A glimpse of West McBee Avenue now, gives no conception of what “The Avenue” was, in the ’40, 50 and ’60 decades.

Wonderful trees lined the broad driveway to the home on the crest of the hill, and a beautiful spring in a park like setting was on the right, near the foot of the hill as you ascended to the house, the ground covered with a beautiful green sward.

Almost directly opposite, was another spring, but not

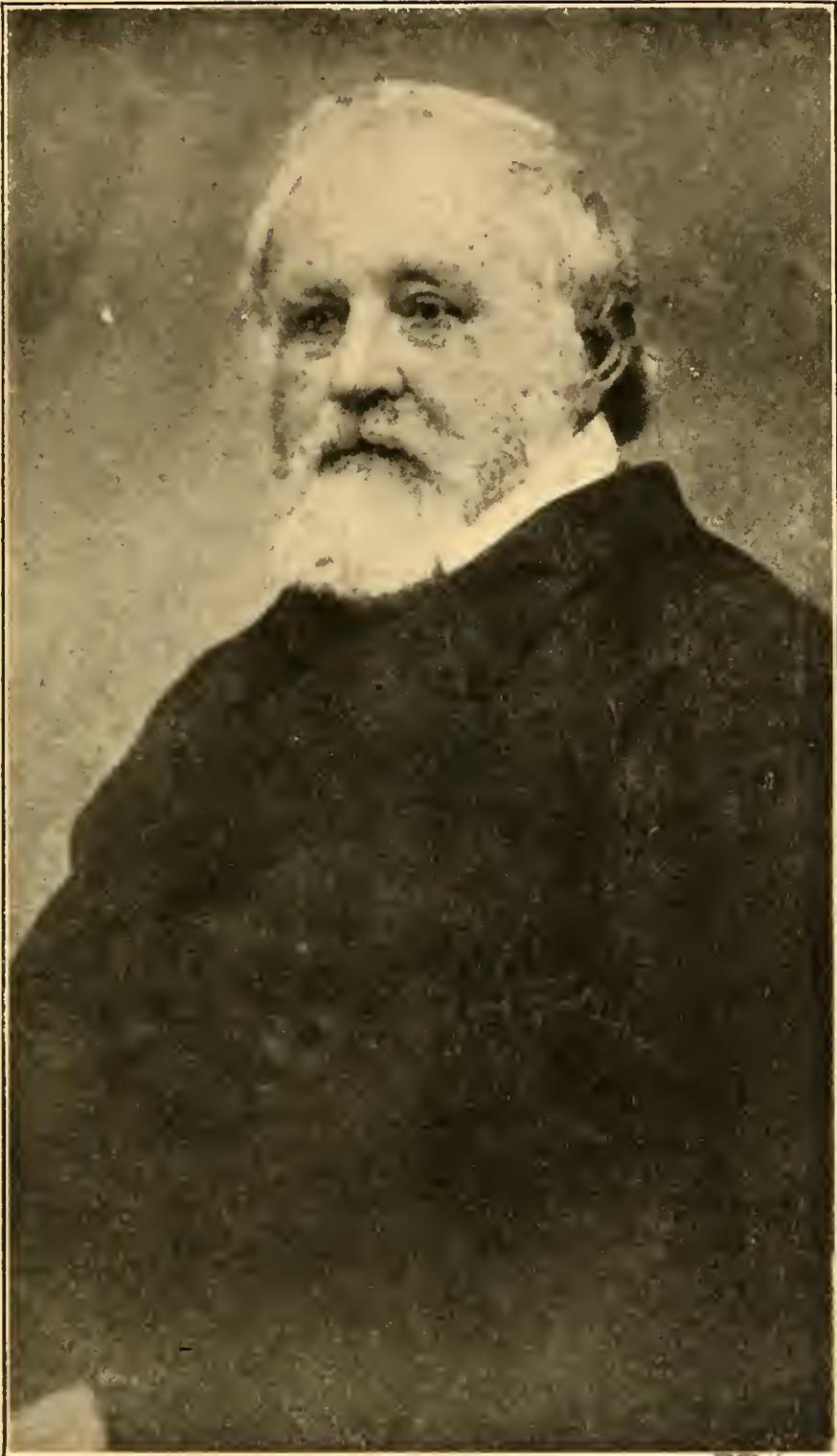
developed and its impeded waters had nourished a swamp-like luxuriance of vegetative growth that was attractive in its bright verdure.

Then too, the setting of the Church and the building also, were so different from the present. On the North side, the Howells lived, "Beaury and Matt", the boys attended the Sunday School. The Harrisons lived adjoining on the South, facing the end of Washington Street while next to them lived the McPhersons. Mr. McPherson united with the Church just in time to become a charter member and was the Church's first deacon.

Mr. and Mrs. McPherson manifested true Scotch thrift in their modest accumulations through small operations. Mr. McPherson established and operated Greenville's first bakery and confectionery. The demand for baker's or confectioner's product at that stage of Greenville's life was very small indeed, but the McPhersons acquired ownership of both their home and place of business during their lives.

The heir of the McPhersons, James McPherson, Jr., married Janet, the daughter of John Adams, joining in this union two names that had meant much to the best welfare of the Church.

The period of the great war between the States had arrived, and this part of the Church's history will be a new chapter.



REV. EDWARD T. BUIST, D. D.
Second Pastor of Church

CHAPTER III

War Times

THE time of privations and heartaches was now prevailing, the able bodied men were gone and anxiety for their welfare existed in most homes.

Mr. Gaillard had gone to the front with the army as a chaplain. Mr. Gower and Mr. Cline were in the service. Dr. E. T. Buist an elderly man even then, was called to the pastorate December 8th, 1861. The war had necessitated the closing of the female college at Laurens C. H. over which Dr. Buist had presided and a consequence was the coming into the Church by letter of Mrs. Buist, the Miss Buist and Miss Corrie Gower, the young ladies being students of the institution.

Both the statistical and the financial reports of the Church to the April 1862 meeting of the Presbytery are interesting and are given here.

“Semi-annual report to the S. C. Presbytery April 1862:

67 members former report.

3 added on examination.

7 added on certificate.

77 total white com.

2 Colored communicants.

79 total communicants.

1 infant baptized.

50 pupils in S. S.

FINANCIAL REPORT

\$200.00 Pastors salary (promised.)

12.00 Presbyterial.

27.90 Congregational.

165.84 Paid on Pastors salary.

7.35 Domestic Missions.

.00 Colportage.

7.30 Foreign Missions.

J. A. Kirkpatrick, Clerk.”

In comparing the old with the new, lets not think too well of ourselves for the seemingly great gains. In all probability, measured by opportunity and ability, we are doing no better, if as well proportionately, as then. Rather, it would be well to strive that the future might measure nearer to our possibilities than any accomplishments of the present or past ever have.

January 12th, 1862 A. A. Foster was ordained to the office of Deacon to which he had been previously elected.

Lewis Worthington and James D. Anderson were elected to the office of Ruling Elder on April 27th, 1862. On May 4th, Dr. Buist was installed as pastor, Rev. S. S. Gaillard and Dr. McNeal Turner having charge of the installation.

“Arthur Gaillard, infant son of T. C. and J. J. Gower was baptized by Rev. S. S. Gaillard at the house of the the parents.

August 6th, 1862

L. B. Cline, C. S.”

The only reason for quoting this entry is because of the fact that no other male member of the Church has been continuously bound to this Church by any tie, for so long a time, as the period from the incident recorded to the present time would indicate.

It seems to be accepted as a truism that in times of stress and hardship, the Christian Church always broadens in its usefulness and liberality. Evidencing the truth of this we quote from the semi-annual reports to Presbytery of October 1862:

“\$200.00 Pastor’s salary promised.

200.00 Pastor’s salary paid.

73.80 Congregational.

16.00 Honea Path Church.

75.35 Tracts for soldiers.

179.00 Ladies Aid Association.

212.25 Thank offering September 18.”

Great as the gain had been in these six months, they measure far short of the point reached in the next succeeding half year period:

SEMI-ANNUAL FINANCIAL REPORT TO PRESBYTERY APRIL 1863.

Foreign Missions -----	\$ 45.50
Domestic Missions -----	81.80
Army colportage -----	5.00
Soldiers relief -----	1126.00
Barnwell offering	
Congregational -----	50.00
Pastor's salary promised -----	200.00
Pastor's salary paid -----	300.00
Presbyterial -----	12.00

With a memory reaching back almost to this time and recollecting the poverty generally prevailing; many things deemed essential, ordinarily, in both food and apparel, unobtainable or prohibitive in price, almost every able bodied man in the army, it seems a miracle that this little band of Christians, could have in a six months period, given a sum that averaged \$20.00 per member.

Our present gifts multiplied by ten would not let us measure up in sacrificial giving to what these did, though our duty and responsibility is certainly as great.

Many families at that time, lived far from the Church, no way of travel except private conveyance or horseback, the one who had handled the transportation, in the army and often the motive power was with him. Naturally the Sunday school dwindled to very small proportions but a faithful few were nearly always there.

On November 10th, 1863 Ruling Elder Whiteford Smith, Sr. died, the first death of an officer of the Church.

The first record of the loss of members by death was in the statistical report for April 1864 in which six were recorded.

Thomas H. Stall had united with the Church July 10th, 1859, on July 30th, 1865, he was elected Deacon and on July 10th, 1882 he was chosen a Ruling Elder.

Mr. Stall's membership was not continuous, for on May 12th, 1867 he and Mrs. Stall were granted letters to Fairview Church, while on January 28th, 1878 he was received

by letter from Cartersville, Ga. Church, making a period of nearly eleven year's absence.

On the day of Mr. Stall's reunion with this Church, the Session elected him Superintendent of the Sunday School and at the same time chose M. F. Ansel, Asst. Superintendent. Mr. Stall served the S. S. with wonderful faithfulness, as its Superintendent, for about eighteen years.

It would be unfair to the memory of this good man to make no further mention of him in a story of the church, but it is hard for a novice in writing to express in words that will convey, the estimation of Mr. Stall in the minds of those who knew him best. His life was full of high spiritual endeavors and was a power for good wherever he was placed.

"Emma Melissa, Harriet Susan, Edward Young, Elizabeth and John Peter, infant children of Dr. J. P. and Mrs. Harriet Hillhouse were baptized by the pastor, Rev. E. T. Buist, D. D." Thus states a record of October 1865, and the fact that two of these children have probably had faithful and unbroken connection with the Church since that date and are the daughters of the second Ruling Elder, ordained April 9th, 1848 and serving until his death September 18th, 1879, makes the item of unusual interest.

The period of Lee's surrender has now passed. Lieut. and Prevost Marshall, H. A. Hawkes was stationed in Greenville, the Union was in charge, the Confederacy had fallen.

Maybe it is well to begin a new chapter as the time of reconstruction is setting in.

CHAPTER IV

Reconstruction Period

1866 to 1876

A deeply chastened congregation now occupied the pews. The things they had striven so strenuously for, sacrificed to the uttermost and given their hearts blood, were now the "Lost Cause". The government to which they had given allegiance was no more, its bonds and its money were worthless, while the immense material wealth of the people in Negro slaves had been wiped away over night. Never did a prostrate people make a worthier effort to rise again, nor probably was there ever a time when the Churches of Greenville meant so much to its members, as then, or a period when sacrificial service and giving was proportionately as great.

It is one of the sad facts of the time that even the "daily bread" of some of the "disciples" was supplied by the Prevost Marshall mentioned in the previous Chapter, or some other department of the Union forces stationed in Greenville.

A period is now reached in this chronicle where personal memory of the events begins to function with the writer. A mental picture of those Sabbath mornings arises as these words are penned.

The bustle of preparation in the home for Church going, the admonitions to the children to keep clean, the loading of the family in the carriage, journeying to the Church and the passing as we go of the cows and the pigs and the people. Not only do we know all of the people but their live stock and other possessions, that are usually before our vision, are familiar to us. Then the arrival. What expectancy, though greatly repressed, for no unseemly hilarity or display of emotion was allowed on the Lord's day.

To see them come or greet those already arrived, was

a weekly joy and how pleasant it was to chat under the shade of the big oak trees in the intermission between Sabbath School and Church services.

'Tis a pity that a word picture is so inadequate to portray the people and the times of those days, a mention by names may be worth while and might bring cherished memories to some who read.

Almost always these were there:

The venerable pastor Dr. Buist, large and impressive looking, loved by all but a little feared by some. Mr. and Mrs. Cline, Miss Bettie the sister and Miss Alice the daughter, as regular in attendance as the pastor. John C. Bailey, mother and sisters. Mrs. Jane McKay and daughters, Misses Mary, Jennie, Emma, Lizzie and Robbie. John Adams, Mrs. Adams, their sons Alex and Robert and daughters Miss Mary Ann and Janet and others. Mr. and Mrs. Jas. McPherson. Miss Mottie and Eliza Ward, many of us recollect these good women as those who first taught us in the day School. The Misses Laval, one of them our organist, playing a little organ that two able bodied men could pick up and carry, the organ placed in the gallery which was located just above the Church entrance, facing the pulpit. Miss Helen Parker, singing in the choir, and at the services as regularly as the Church doors were opened.

Mr. Gibbons and his stepchildren, John, Will, Joe and Miss Lou Burty "Beaury" and "Matt" Howell; Mrs. Mary Speer with her sons Beattie and David. Dr. and Mrs. J. P. Hillhouse with their children, Emma, Sunie, Edward, Tweetie and John Peter.

T. C. Gower with children Corrie, Mamie, Arthur and Charlie. Mr. J. P. Miller, John B. Miller, Andrew Miller, Capt. O. P. Mills and Maj. T. B. Ferguson. Miss Lula Buist and Hugh; Mrs. Elizabeth Gass with her boys, Charlie and Johnnie.

A little later the Hudsons came and Mr. Hamp Cely. The lives of these were devoted to their Church throughout their connection with it or for the term of their lives.

At the beginning of the strivings to build up war's

wastes, these constituted the bulk of the membership and congregation. Naturally it's impossible to remember all, especially when the memory being taxed for the purpose was just beginning to function.

The carriages, buggies and wagons in which the people would come to church were driven to the rear and side of it, the horses or mules usually unhitched and tied at a hitching place until after services.

There was a sermon every Sunday morning and afternoon, and, as some of the people came quite a distance, their lunch and feed for the stock had to be brought.

Dr. Buist, the pastor, came before Sabbath School and remained at the Church until the close of the afternoon service. As regular as clock-work was his arrival and as methodical as the sun's course were the things he did. With a grave and solemn mien he would walk down the Church aisle to the little box pulpit, with a mohair-covered sofa across the rear of the platform, ascend the steps and place his package of lunch under the sofa at exactly the same spot, each time.

"As poor as a Church mouse" has been often quoted when one wished to describe extreme need, but certainly there was a family of these little rodents that feared sumptuously each Sabbath day. Almost by the time Dr. Buist would come down from the pulpit and take his seat in a chair nearby, the mice would appear and at once get busy striving to effect an entrance into the lunch.

The pulpit and the rail around the platform cut off a view of what was going on from most of the people, but Maj. Ferguson's class of small boys were situated just right to take it in. The moving pictures of today, even the wonders of the circus, could not have created a more absorbing interest than did the activities of these mice under the conditions and in the place in which they were working.

Except at a wedding the Church, small though it was, was seldom crowded and well it was that this was so, for it was the day of hoop-skirts. When woman was arrayed in Sunday attire, it took space to accommodate her, half

or less than half the number now needed to fill a given space could then fill the bill. Strange how custom and habit control, now the hoop-skirt seems a monstrosity, then a woman seemed immodestly garbed without one.

Mr. T. C. Gower taught a class of older boys: Charlie Gass, Johnnie Graves, Dixie Williams and Beattie Rowland were among the members of it at one time or another. Johnnie Graves has developed into John Temple Graves, the gifted speaker and writer. Charlie Gass. The pity it is that the temptations that beset Burns and Poe; were also his. Brilliant, athletic, magnetic, sympathetic, few young men or big boys, could appeal to the average youngster more greatly. Some of the others mentioned lived out their lives in our midst and are remembered by many.

Mr. A. A. Foster a Ruling Elder was at the time and for several years Superintendent of the Sunday School.

In 1867 the given names of two of the baptized children of a father and mother coming into the Church by letter were Harriet Lake Erie and Saluda Rosalie.

October 13th, 1867 Mrs. Flora A. Buist, wife of the pastor and mother of Prof. Geo. A. Buist was received by letter into the Church. On the same day Waddy Hampton Hudson, son of Mrs. Rosa Hudson, now Dr. W. H. Hudson of our China Mission, was baptized.

January 5th, 1868, Mrs. Jane McKay and Miss Mary McKay were received into the membership from the Glebe St. Church, Charleston.

February 23rd, 1868, James Birnie and W. A. Hudson were received on profession of faith. Mr. Birnie was a faithful member throughout his comparatively short remaining life, he was chosen an Elder in 1869, he was active at all times in the Sunday School work. He died November 12th, 1873. Mr. Hudson was the father of Waddy, Wilton and Austin Hudson, served as a Deacon for nearly twenty-five years until he left this Church to become an Elder in the newly organized Church now known as the Third Presbyterian.

The reports to Presbytery each half year, almost all, show a continuous growth of the church. An example of



REV. ROBERT H. NALL, D. D.
Third Pastor of Church

faithful following of the customs and teachings of the Church was shown in the case of Mrs. Jane Cauble who united on profession of faith October 11th, 1868 and the following December 6th, brought all of her children, two daughters and three sons for baptism.

James Birnie presided and A. A. Foster was secretary of a congregational meeting, held for the purpose of increasing the pastor's salary from \$400.00 to \$600.00 per year and the rearranging of the price of the pews that the rentals thereof might realize the larger amount. This was March 7th, 1869.

In percentage the proposed increase was considerable but the total of the increased salary was pitiful when it is understood that the pastor supplied his own home and had a considerable family to support.

Greenville was a vastly different place in 1869 to what it is now. Then Washington Street ended at Richardson on the West and Heldman on the East. In the middle of the street, near Richardson, was a little brick building for the housing of a hand power fire engine. The water supply for fire protection was held in cisterns filled with rain water directed from the roofs of nearby buildings.

Where the Y. W. C. A. building now stands was part of the premises occupying the entire block, of a dwelling on the corner of Coffee and Laurens Streets. The stables, out-buildings and garden all, near Washington Street, while a chineapin thicket had grown up in the corner of Richardson and Washington Streets. The block bounded by Richardson, Washington, Laurens Streets and McBee Avenue, was occupied by two residences facing "The Avenue" as it was then called, Mr. Andy McDavid's and Mr. Thruston's; their gardens extending back to Washington St.

The river had to be forded as there were nothing but two foot bridges spanning it and quite frequently the river would get too high for vehicular crossing, for short periods of time.

This was a time when the elderly matron would nearly always, in summer time, carry a turkey tail fan to church

and there was something soothing in the dignified and rhythmic movements of these, all over the Church, as the ladies used them, that induced a tendency to sleepiness among many of the older men of the Church. A brave fight would be made against this drowsiness, cloves, stick cinnamon, peppermint drops or even the point of a pin in self-inflicted punishment would be used, but the surest remedy would come with the wife's discovery of the impending lapse and her vigorous use of the "turkey tail," to cool the sultry atmosphere about the "pater families."

The reports to Presbytery from the Session for 1867, '68, '69, '70 and '71 indicate a larger membership of the Sunday School than of the Church. This condition is so unusual that it is worthy of mention.

At a congregational meeting held July 16th, 1870, on motion of T. C. Gower, the annual rents of the Gaillard School were given to Dr. Buist in addition to the \$600.00 salary promised.

Dr. Buist was not only eminent in learning and in ability as a preacher, but he was wonderfully punctilious in business affairs, there were never any loose ends in his transactions and his antipathy to debt was such that it is said there was no financial encumbrance whatever, when he died, even the servants having been paid before his demise.

Of course during this period, as always, the young men and the maids were attracted to each other, love was engendered and marriage resulted, Dr. R. D. Long and Miss Parker; Maj. T. B. Ferguson and Miss Alice Cline, Capt. O. P. Mills and Miss Corrie Gower, a little later, Mr. W. J. Crosswell and Miss Mamie Gower, James McPherson and Miss Janet Adams, Mr. S. C. Clyde and Miss Lula Buist. Maj. Ferguson, Capt. Mills, Mr. Crosswell, the McKays, the Hudsons, Mrs. Gibbs, Col. A. Fuller (afterwards an Elder) the Blackwoods, the Clarys, the Fosters, Capt. W. C. Hillhouse and family, R. A. Means, Dr. J. F. Dorroh and family (Dr. Dorroh, long an Elder), Mr. and Mrs. Robt. H. Williams and scores of others, most of them

keeping in vital touch with the life of the Church and faithful in their duties to it, were becoming its members.

Mr. and Mrs. G. D. Barr; Maj. and Mrs. T. H. McCann, (Mrs. Barr's father and mother), Col. and Mrs. T. L. Woodside, uncle of John T. and Robert I. Woodside, T. Walter Barr, Miss Bessie Barr, C. L. McColloch, Miss Sunie Hillhouse, Waddy H. Hudson, Georgie T. Barr, Charles E. Gower and Mrs. J. C. Speights, were some of the members coming into the Church prior to 1877. Maj. McCann and Mr. Barr both became Elders and served throughout the remainder of their lives.

Mr. and Mrs. Barr were very faithful to their Church and their large family seemed, every one, to inherit this most admirable trait and now even their "childrens' children" are taking a large part in its activities.

On November 10th, 1877, Dr. Buist died. Sixteen years of faithful service with this people had been his lot. There are people yet living in Greenville whose lives feel the impress of his wise teachings and good example. At least one can testify, that conversations with him, as he gave of his wide knowledge and experience, established a love for more worth while reading than had previously appealed.

We have now reached the time of Hampton's election; now things are beginning to be stabilized. The "Reconstruction Period" has about passed. A new chapter should be begun.

CHAPTER V

Growth and Expansion—1878

THE Atlanta and Charlotte Air Line Railway had been built through Greenville (now the Southern Railway), Washington street was now opened from Richardson to the new railway station and a horse car line was operated from the air line to the C. & G. stations over Washington, Main and Augusta Streets.

The "Gower Bridge" for both vehicles and pedestrains, had been built over the river, at the foot of Main St.

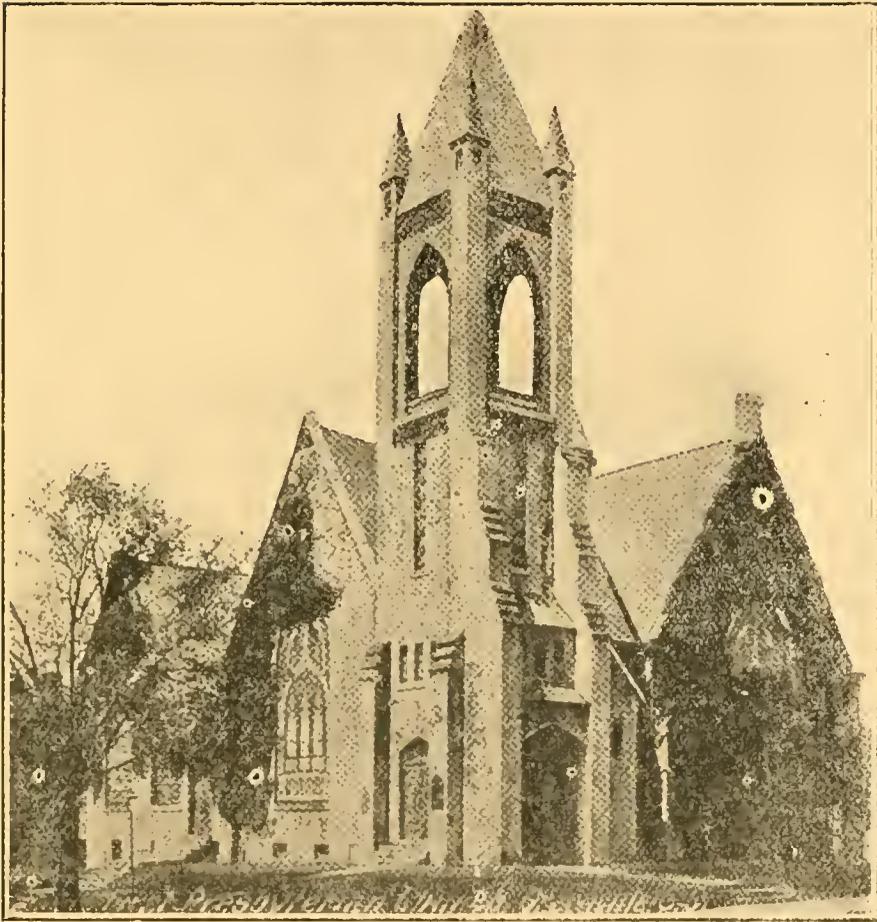
A connecting line from the Columbia and Greenville R. R. to the "Air Line" was constructed and the first local cotton mill had not long been in operation. We are not sure about this but we think this mill has been called "Camperdown" from the beginning until now, throughout several changes of ownership.

The coming of the new railroad had given Greenville quite a boom. Its proportionate growth was probably greater during this decade than at any other time in its history and the churches of the city maintained fully as favorable an expansion.

On Dec. 23rd, 1877, a congregational meeting convened for the purpose of selecting a pastor, on motion of Maj. T. B. Ferguson, a call was extended to Rev. Robert H. Nall, at a salary of \$1200.00, payable monthly in advance. An increase of 100% in amount and monthly in advance instead of semi-annual payments, as previously prevailed, records quite an advance. Pew rents were advanced 50% at this same meeting.

January 20th, 1878, Mr. Nall, having accepted the call, preached his first sermon and began his ministerial labors among us.

January 14th, 1876, Mr. Martin F. Ansel moved to Greenville, "hung out his shingle" the next day as a practitioner



WASHINGTON STREET PRESBYTERIAN CHURCH
As it appeared at close of Dr. Nall's pastorate

of law and the following sabbath attended the Presbyterian Church.

Though Mr. Ansel did not change his allegiance from the Lutheran Church (of which he was a member) to the Presbyterian, until February 3rd, 1892, he was faithful in all work and worship, in every department of the church's activities, from the day of his first attendance. Except for the two terms as Governor of South Carolina, he has been as continuously in his place as was reasonably possible.

Mr. Ansel was chosen an Elder February 5th, 1893 and still serves.

September 19th, 1876, John A. Russell came to Greenville and he too came to the church the first Sunday after arrival.

The Church life of Mr. Russell and Mr. Ansel have been peculiarly parallel. Coming near the same time, both have always given their efficient best to the Church they deeply love. Mr. Russell became an Elder Oct. 6th, 1889 and is now chairman of the session.

Both Governor Ansel and Mr. Russell were always deeply interested in the Sunday School and among its faithful workers.

January 28th, 1878, Mr. Thos. Stall came into the Church again from the Cartersville, Ga. Church and he was at once elected Superintendent of the Sunday School and Mr. Ansel Assistant Superintendent. At this meeting of the session the petition was signed for the formation of Enoree Presbytery.

James F. Mackey united with the Church, by profession, Feb. 3rd, 1878. Mr. Mackey was always active in church work and with Frank Hammond, R. E. and H. W. Allen were the leaders in the organization of the Second Presbyterian Church.

A record of interest is that of March 20th, 1878 when the entrance of W. H. Cely into the Church occurs. The time that has elapsed since the above date until the present, notes the longest full membership in the Church of any male member now living.

All of the figures given, most of the facts and the names as so far used were taken or suggested by the book of "Records of Session" bringing us from the beginning of the Church to March 31st, 1878 and now, closing this part of the story we give the report to Presbytery for the year April 1877 to April 1878.

With this report thirty years of church life has been finished. The struggle of beginning, the horrors of civil war and the travail of Reconstruction, have all been safely passed.

'STATISTICAL REPORT TO THE PRESBYTERY FROM APRIL 1ST, 1877
TO APRIL 1ST, 1878.'

No. of Elders -----	6
No. of Deacons -----	6
Rec'd on Examination -----	1
Rec'd on Certificate -----	11
Total Communicants -----	143
Adults Baptized -----	1
Infants Baptized -----	9
No. baptized non Com. -----	--
No. Children in S. S. -----	152
Sustentation -----	\$ 25.65
Evangelistic -----	6.00
Invalid fund -----	14.00
Foreign Missions -----	6.35
Education -----	118.25
Publication -----	15.60
Pastor's Salary (paid) -----	900.00
Congregational -----	290.88
Miscellaneous -----	65.50
	<hr/>
Total -----	\$1467.23

CHAPTER VI

Period of More Rapid Growth

EARLY after the beginning of Dr. Nall's ministry, it became manifest that the congregation was outgrowing the capacity of the original Church building.

Of course there was almost at once apparent as many ideas as to what was best to be done as there were members, but much prayer, discussion, work and some preliminary giving began to crystallize into definite plans.

It is entirely probable that on this seventy-fifth anniversary of the Church, there are several of its members who are each possessors of greater wealth than the total membership then held combined. Of course the dollar purchased more then than now and too it was wonderful how far our forbears of this Church could make a dollar go in its buying power.

The conservative, pessimistic and ultra cautious fought hard for slower going in the matter of plans to be adopted, but the optimistic and wide visioned of the membership prevailed, though the adoption of their ideas created a debt that hung for a long time over the Church.

Greenville's population at the time of the organization of the Church was less than 1500 people, settled over an area not much less than the present limits of the city. When the building of the new church was undertaken the number of inhabitants had probably increased to nearly five thousand and no one then living, though they expected growth and development, could possibly vision what has resulted. The entire congregation became enthused but maybe it will not be amiss to specially mention the zeal and tireless energy of L. B. Cline and T. C. Gower. No sacrifice was too great nor any labor too arduous for their undertaking.

July 9th, 1882 was the date of last service held in the old church the congregation then using the opera house

until Dec. 2nd, 1883, it occupied the lecture room of the new Church. It was not until the last sabbath in August 1890 that the building debt was fully paid and the new Church dedicated.

The opera house referred to was not the one just now discontinued but was above the Gilreath and 'Burbage stores, then located on the north side of the block, between Main and Laurens Streets where Buncombe and Coffee unite.

It seems that regular weekly collections had not been taken in the Sunday School until May 13th, 1878, when this was ordered to be done, by the session.

Coin in the denomination of one cent was not current in Greenville until 1888. To bring the ability to make even the smallest contribution to the children and to enable its apportionment to the Assembly's causes, change tickets of one, two and three cents each, were issued by the Sunday School Treasurer, to be given in exchange for their nickels and dimes.

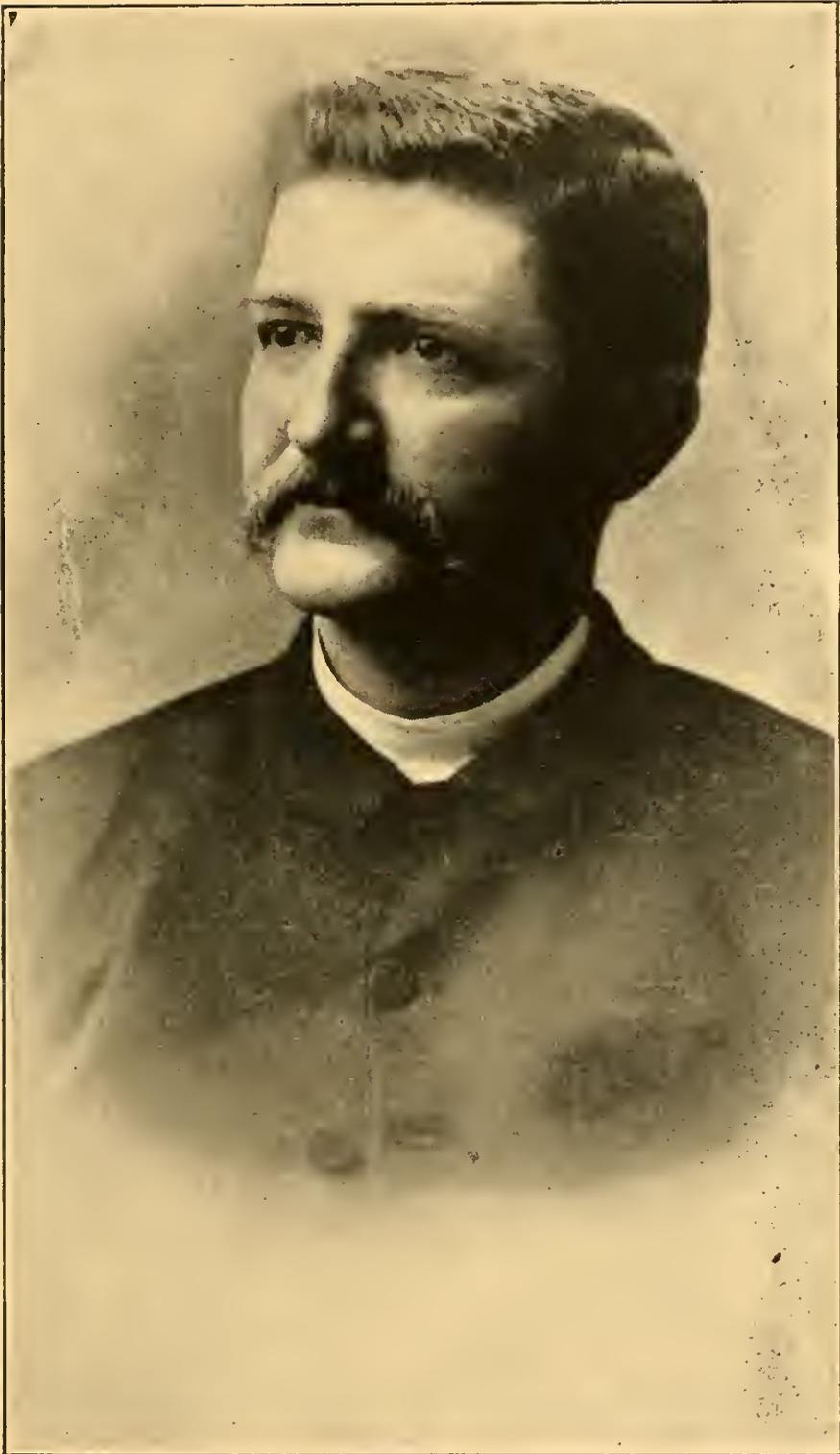
On June 16th, 1878, the session appointed a committee consisting of T. C. Gower, J. F. Dorroh and L. B. Cline to cooperate with the colored people in their efforts to organize a Presbyterian Church. These efforts resulted in the formation of a church in connection with the northern Assembly and known now as the Mattoon Presbyterian Church.

Probably the last instance of the accession of negro members was in the reception of Benjamin Hughes, his wife Mariah and Sinia Clinkscales, by letter from Long Cane Presbyterian Church, Abbeville, County, August 12th, 1878.

September 1st, 1878 these three were granted their letters to the just organized colored Presbyterian Church.

On the 2nd of January 1879, Rev. S. S. Gaillard died, near Griffin, Ga. and on the 19th of same month the session honored his memory and manifested their affection for him in suitable resolutions and the inscription of a page in the minute book to his memory.

William Lee, afterward a member and clerk of the



REV. JOHN M. ROSE, D. D.
Fourth Pastor of Church

session, united with his church on January 3rd, 1879, coming from the Honea Path Church. On March 30th, 1879, George E. Taylor and his wife Emma H. came by letter from Glebe Street Church, Charleston. This will be of interest to some of the older members in that they remember the firm of Sloan, Lee and Taylor, which was engaged in the Grocery business, on Main St., next to where Sloan Bros. still occupy, under the then Academy of Music.

We have now come in the study of the Sessions Records to the date of the death of Dr. J. P. Hillhouse. For the sixth time, suitable resolutions and an inscribed page in the minute books, has marked the passing of the Church's servants, Whiteford Smith, Lewis Worthington, Jas. Birnie, Dr. E. T. Buist, Rev. S. S. Gaillard and Dr. J. P. Hillhouse were these—and of course none of them had served so long as Dr. Hillhouse, a little more than thirty-one years of very faithful performance of duty.

On January 11th, 1880 it is noted that Miss Eugenia Hewell had been elected organist to succeed Mrs. L. A. McSmith.

This seems to have been the official beginning of what has resulted in many years of faithful service on the part of Miss Eugenia.

March 7th, 1881 Joshua W. Nichols and wife were received into the membership of the Church. Mr. Nichols was the contractor who erected the new Church building, the same we now worship in, only enlarged some in its present conditions.

May 4th, 1882, the following persons were received into membership of the Church through confession of faith in Jesus Christ, to wit: John W. Hewell, Thomas D. Jackson, Edward Somers Buist, Louis L. Barr, Edward H. Heine, Miss Janie M. Miller, Miss Annie L. Miller, Miss Annie N. Barr, Miss Fannie Ferguson, Miss Sallie J. Woodside and Miss Lela A. Woodside.

So many of these names have been and some are still, so intimately identified with the Church, that surely it is

of interest to know when they became its full members. Almost, if not all of these, were children of the Sunday School.

The Synonym for Barr in relation to this Church has been faithfulness.

Mr. G. D. Barr, the patriarch of the flock, Walter, George, Louis, the sons, were all honored by the Church in selection to office and in turn were an honor to the Church in the fullness of their service. Then too, the daughters were no whit behind the sons, Misses Bessie, Annie and "Daylight" were and the first two still are, faithful and loyal to their Lord in their service.

Miss Bessie is now Mrs. Lipscomb, the mother of some of the present worthy members of the Church while Miss Annie, as the wife of Dr. J. R. Wilkinson, has long labored with her husband in Suchow China, in missionary effort. Nothing could be more interesting than the story of Dr. and Mrs. Wilkinson's experiences and get through these a glimpse both of its hardships and the joy and glory of its achievements.

The pastorate of Dr. Nall is drawing to a close at this period in the study of the Sessional records. His piety, administrative ability, strong and appealing preaching and kindly, sympathetic pastoral relations, had greatly endeared him to the people.

Mr. and Mrs. Frank Hammond, John A. Russell, Dr. and Mrs. C. A. Simpson, W. Austin Hudson, T. W. Davis, Wilton T. Hudson, Miss Lilly McKay, Miss Mary Miller, Miss Lola Gower, Miss Augusta ("Daylight") Barr, Capt. Jack Boyd and many others, became members of the church during these days.

Mr. B. Wehrle was elected organist Sept. 16th, 1884, succeeding Mrs. J. E. Wilkes.

Mr. Wehrle was the founder of the business now operated as Hale's Gift Shop. An efficient and informed worker on time pieces, his mantle fell on Mr. W. R. Hale who long was with him.

After several years of service as organist, Mr. Wehrle,

who was in the habit of going to the Southern Railway station, at noon each day, to get the accurate time as it was flashed from Washington, there was then no other way of getting this information, while stepping from one track on which a train was coming he stepped in front of another that was coming toward him and was killed.

Nov. 8th, 1885 notes the request of Dr. Nall that the congregation unite with him in a request to Presbytery for a dissolution of pastoral relations.

At a congregational meeting held March 14th, 1886 Rev. John M. Rose, Jr., was unanimously elected pastor to succeed Mr. Nall, the salary of the pastor was increased from twelve to fifteen hundred dollars.

May 30th, 1886, Dr. Jas. R. Wilkinson and June 8th same year Thos. C. Stuart, Mrs. Ella Stuart, Miss Ella Stuart and Miss Margaret Stuart united with the Church by certificate. Dr. Wilkinson and Mr. Stuart both become Deacons and later Mr. Stuart was elected an Elder. The zeal and faithfulness of both of these in the Master's service was always present. Few people manifested in the very expression of their countenance and their every contact in life, the Christ-likeness, that did Thomas C. Stuart. His acquaintance and friendship was a benediction and his heart big enough to take in the whole wide world.

From 1880 on, one cannot but fail to be impressed with the ingathering of the grandchildren of the earlier members of the Church. The beacon lights which long ago may have blazed so brightly, now to have grown dim with age or gone out in death are re-consecrated in these young people who are so filially and zealously taking their forefathers place in Church and general Christian effort.

Along about this time was a period when several of the Church's young sons felt the call to the ministry and Waddy H. Hudson, John C. Bailey, George M. Howerton and Virgil R. Gaston, at various dates responded.

July 1st, 1887 George T. Bryan, on profession of faith, united with the Church. Mr. Bryan was later elected and

served long as a Deacon and is now a member of the Session.

The story of the Church's life is coming within the memory of many now, its members and the details of its activities are becoming so voluminous that the record must be a rapid skimming of the events.

Dr. Rose had inherited from Dr. Nall, in his succeeding pastorate, a largely increased congregation and an adequate Church building, but still lacking the finish on parts of its interior that would enable its full occupancy. There had also fallen to his lot the problem of meeting the debt still being carried, to cover the cost of the new Church building. The need had now come for organization that had not existed to the same extent before and with the need had come the man. Dr. Rose organized the Leighton Wilson Foreign Missionary Society of which Miss Mary McKay, now Mrs. Shepard, of Conshohocken, Pa., was the first President, the Painter Penny Society for children and then the young People's Working Society.

To the Young People's Working Society probably is due more than any other one cause, the present existence of the Third Presbyterian Church, as the first building it occupied and the nucleus of its early congregation, were the fruits of its efforts.

On the last Sabbath in August 1890, the debt had been entirely cleared from the new building and it was dedicated to the worship and service of God. Dr. Nall, under whose ministry the Church had been erected and Dr. Rose, who had seen all the financial obligation of this building met, officiated at the dedication. It is interesting to note as an incident leading up to the dedication, that on August 5, 1890, Mr. M. F. Ansel, Treasurer, of the building fund, had been asked by the Session to make a report to them. Surely it was a joy to get the good news of all obligation met which Mr. Ansel brought.

CHAPTER VII

Beginning of Colonization

FOLLOWING the acceptance by Dr. Rose of a call to become an Evangelist of the Synod of North Carolina and the severance of his pastoral relations with us, a call was extended to and accepted by, Dr. T. M. McConnell, to take up the work Dr. Rose had laid down.

The closing days of Dr. Rose's pastorate witnessed the summons of John Adams, first Elder of the Church to meet his Lord he had so long and faithfully served. Longer than any other officer, did Mr. Adams serve and more faithful no one could have been.

Dr. McConnell was called to the pastorate Jan. 31, 1892 and began work March 9, following, on the following day, March 10, Messrs. Frank Hammond and Jas. F. Mackey appeared before the Session praying it to grant their request for the immediate organization of the proposed Church in the "West End", which was granted. On March 16th letters were granted to the following persons to unite themselves with the Second Presbyterian Church the name adopted by the new "West End" congregation. Mr. and Mrs. Frank Hammond, Capt. and Mrs. E. A. Smyth, Mrs. Margaret Smyth McKissick, J. Adger Smyth, Jr., Mr. and Mrs. R. E. Allen, Miss Lucy McDonald, Miss Jessie Garlington, J. F. Mackey, Mr. and Mrs. W. F. Martin, T. R. Jones, Mr. and Mrs. R. A. Means, H. W. Allen, Miss M. J. Land, Mrs. C. Williams, Dr. and Mrs. W. S. Pack, Mrs. Sarah Pack, O. P. Mills, Mrs. M. F. Davis, Mrs. B. F. King and Adam Davies.

Almost at once upon organization, the Second Church invited Rev. N. J. Holmes to become their pastor, this call he accepted and on May 15th, there was a double installation at one service, when Dr. McConnell was placed in the pastorate of the Washington Street Presbyterian Church

and Mr. Holmes became the duly installed pastor of the Second Church.

The following facts are culled from the narrative to Presbytery April 1892. The membership of the Church was 310, Sunday School 200, the West Street mission 133 and a faithful work among that most destitute and neglected of all sinners, the fallen women, was being undertaken. The influence of Mr. T. H. Stall among these degraded people, in his Christ-like efforts for their eternal welfare, developed some unusual and pathetic examples of the wonderful moving of the Holy Spirit, through consecrated human agencies.

On April 7th, 1892, at a congregational meeting, the following men were elected Deacons: A. W. Anderson, M. F. Ansel, A. G. Gower, T. C. Stuart and G. W. Taylor, also M. F. Ansel, W. C. Cleveland and Avery Patton were elected Trustees.

Mr. Anderson moved to Augusta to become Supt. of the C & W C Ry. Mr. Stuart and Mr. Taylor became Elders and served as such until their death while Messrs. Ansel and Gower are both members of the present Church Session.

George H. Chapin and family united with the Church June 12th, 1892, by letter. A daughter, Miss Maud Chapin manifested a deep interest in Christian work, especially in missions, from the beginning of her connection with the Church.

Rev. Waddy H. Hudson, a child of the Church, offered for the mission field and was assigned to work in China. What more natural than Miss Maud, as Mrs. Hudson, should herself become an active worker in the field of work that had long been her deepest interest.

June 27th, 1892, marked the passing of William Lee, a Ruling Elder since April 2, 1882 and the successor to Mr. Cline as Clerk of the Session, being the third Clerk since the organization of the Church. Mr. Lee was only 50 years old at the time of his death, but long continued ill health made him appear older. His gentle manner and manifest

piety drew people to him, many warm friends mourned his taking away and all who knew him at all, esteemed and respected him.

In the minutes of December 29th, 1892 appears an indorsement of the Broad Street Mission of which T. W. Barr was Supt. and H. T. Poe, Secretary.

During the month of Jan. 1889, Mr. M. F. Ansel, Dr. C. A. Simpson and Mr. Geo. W. Taylor were elected Elders and following the election of these, Messrs. H. T. Poe, James Finlay and T. W. Barr were chosen Deacons. Feb. 6th following his election, upon the resignation of Mr. J. P. Miller, Mr. Taylor was elected Clerk of the Session and served as such until near his death.

Dec. 23rd, 1893, registered the passing of Elder James K. Dickson, who had served faithfully as a member of the Session for more than 14 years dying at the ripe old age of 82 years.

Thirty-three of the members of the Church, were dismissed, Feb'y. 26th, 1893, at their request to organize a Church to occupy the old West St. Mission, and which was later to develop into the Third Presbyterian Church.

Dr. John F. Dorroh was the next venerable member of the Session to lay down his earthly labors.

Seventy-seven years of age, twenty years as an Elder of this Church, his life among us had been one of unswerving allegiance to his Church. Rugged in physical aspect, cultured in mind, plain speaking in his communications, there was never a question of where he would stand in a matter of right or wrong and he was an invitation for the confidence of any weaker one who was seeking strength in better living.

The first reference to the "seed sowing" that was taking place for the formation of a woman's college, a work of which Chicora College was the progeny, was contained in a report of J. A. Russell, of the joint Church Committee organized for that purpose to the meeting of Session August 7th, 1893.

At a meeting held in the lecture room of our Church, then and there, a guarantee fund of about \$1000.00 was subscribed for the organization of the school. Later Prof. J. F. McKinnon was secured to take charge, the Crosswell residence on West McBee Avenue rented and a corps of teachers secured. For a while the school struggled along in this location, probably its growth was more pronounced in its rootings in the interest and affections of the people than in a manifestation of visible fruitage.

An effort was now inaugurated to acquire, by purchase, a permanent site for the College. A beautiful location was opportunely offered and a vigorous campaign conducted to enable the purchase of the McBee Hill, just over the river, between Main and Rhett Streets. Many participated in the canvas for these funds, but certainly none were quite so zealous or as effective as the Rev. N. J. Holmes, the then pastor of the Second Presbyterian Church.

The deal for this property was consummated. Mr. Holmes resigned his pastorate with the Second Church to become an evangelist. Dr. S. R. Preston was called in his place and also occupied the presidency of the College, Prof. McKinnon having resigned to enter the ministry.

The people of Greenville loyally backed the efforts of the college in its struggle for development and it had grown into a creditable institution when, after the necessary formalities, it was presented to the Presbyteries of South Carolina and became a full fledged Church School with Dr. S. C. Byrd as its president.

Later the College was moved to Columbia though not without a vigorous fight for its retention in Greenville. It is good the hand of time will almost unfailingly smooth the kinks that will come into man made plans, for many who had labored in the rearing of this institution did not take kindly to its removal.

Thomas Claghorn Gower, is the name inscribed next in the minute book on a page devoted to his memory, he having met death bathing in the French Broad river, while



REV. THOMAS MAXWELL McCONNELL, D. D.
Fifth Pastor of Church

visiting his summer home "Chestnut Hill" near Brevard, N. C., October 23, 1893. Mr. Gower united with the Church June 7, 1851, elected Deacon Jan. 4th, 1852, became Elder Sept. 9th, 1855. Just a few months more would have rounded out 43 years of official service for Mr. Gower in the Church.

Synod was on the eve of convening in our Church, A. G. Gower, a son, was on the committee to meet the incoming delegates and assign them to their homes when a message with the tragic news reached him while he was at the C. & W. C. depot.

Synod adjourned its session Wednesday afternoon, for the holding of Mr. Gower's funeral services.

May 7th, 1896, a committee of three, M. F. Ansel, J. P. Miller and A. G. Gower, were appointed to investigate the feasibility of building a manse and reported at a subsequent meeting. At a meeting of the Deacon's board May 27th, this additional committee was appointed for the same purpose; B. A. Morgan, Alexander Finlay, Nelson, Poe, Wm. H. Cely and George T. Barr. July 6th, 1896, a contract was closed for the building of the Manse at a price of \$1800.00 exclusive of the plumbing.

The first mention of the name of C. E. Graham, later a member and Elder of this Church, was Nov. 1, 1896, when an invitation was extended to him to meet with the Session whenever he was sojourning in Greenville. "God moves in a mysterious way, his wonders to perform." Certain business happenings and exigencies were causing Mr. Graham to spend more and more of his time in Greenville until finally he took up his residence here. Not only did he come with his immediate family but his brothers, W. J. and R. L. Graham came, also a brother-in-law and sister, Mr. and Mrs. Kerr Wilson. A man of great energy and large business ability, Mr. Graham proved a valuable addition to the Church.

Probably more than any other one factor, was Mr. Graham instrumental in widening the vision of the local

Church. The "Great Commission" came with peculiar personal appeal to him and his time and means were always invested in the service. Though to him, the "Ends of the Earth" were considered a part of the local Church's responsibility, the thought was never at the expense of local needs. A few specific instances of Mr. Graham's deep interest in Christ's Kingdom it may not be amiss to mention. He entirely supported W. H. Sheppard, the first missionary to the Congo; later, when retrenchment seemed imperative and the mission board had decided to withdraw from Africa, he supported the entire mission during the exigency. The building of the Ellen Levine Graham hospital in Korea, for medical missions and the gift of the Hurd building in Jacksonville, Fla., for the Ministerial Relief, endowment fund were some of his benefactions.

December 27th, 1897, gives the first intimation of plans for the celebration of the fiftieth anniversary of the Church, in a report from the committee on program. Mrs. Stone, Mrs. Gaillard and Mrs. Butler, two of the charter members and the wife of the first pastor, were still living and were invited to be present. At a meeting of Feb. 6th, a special invitation to these others were authorized: Mrs. Z. L. Holmes, wife of the minister organizing the Church, Rev. and Mrs. N. J. Holmes, a son and daughter-in-law of Rev. Z. L. Holmes, and Mrs. E. T. Buist, the wife of Dr. Buist, the second pastor.

The 50th anniversary celebration not only included the mother Church, but was participated in also by its offspring, the Second and Third Churches.

All of these specially invited guests to this celebration are now dead, no one lives now who came in at the time of organization, seventy-five years ago. The nearest approach to this is in Mrs. Alice Ferguson, who was baptized on Oct. 14, 1849, seventy-four instead of seventy-five years ago.

December 29th, 1898 gives a reminder of the Spanish war encampment, through the reception of Wade Hampton Rice of the Second West Virginia regiment into the Church upon profession of faith in Jesus Christ.

The injection of new problems through the location of the encampment are manifested in the narrative to the meeting of the Spring Presbytery of 1899 in the following in regard to the observance of the Sabbath: "Fairly good, though Sunday concerts at the camps and other influences we fear, have caused some of our people to forget the sanctity of the Sabbath and Gods commands concerning it."

During the Autumn, winter and spring of 1898 and 1899, six regiments were encamped here. A New York, a Massachusetts and a Missouri regiment were located about where Dunean Mill now occupies; another New York, a West Virginia and a New Jersey regiment were placed along the hill through which Stone Avenue and Earle Street now run, while headquarters were established about where the City Hospital now stands and on the land surrounded by it.

About 7000 soldiers were in the encampments, a great many civilians had been also attracted through their coming, together they totaled a larger number of people than the population of the town was at that time. They gathered quickly, with slight previous preparation for their care in any of life's aspects, physical, spiritual, mental or social, but it is to Greenville's credit that almost all went away with a pleasant feeling toward Greenville.

Open barrooms had recently been abolished throughout the State and the dispensary system established.

Of course, there was a considerable consumption of intoxicants but the new system greatly reduced the amount and to that extent was a distinct benefit.

Much new money flowed into this section through the sojourn of the soldiers in our midst, their contact induced more alertness in the home people and despite some blots and blemishes that it would take time to eradicate, their coming was a benefit.

October 14th, 1900 witnessed the coming into this Church of Miss Kitty Perrin who almost at once, organized a work among the little children along the lines of kindergarten

methods. The work was wonderfully successful and very faithfully prosecuted, from that time until now.

May 18th, 1902, Dr. T. M. McConnell gave notice to a called meeting of the congregation, that he would apply at the approaching called meeting of the Presbytery, for a dissolution of his pastorate with this Church: On March 23rd, previous, Dr. McConnell had indicated to the Session his intention of soon resigning as pastor.

Presbyterian strength in Greenville had increased greatly during Dr. McConnell's sojourn here. The mother Church, of which he was pastor had 50% more members than when he came, while two vigorous and rapidly growing congregations had gone out from it and Chicora College had grown until it had become one of the recognized institutions of learning in the State.

A call was extended June 29, 1902, to Rev. T. W. Sloan, then pastor of the A. R. P. Church, at Abbeville, to become our pastor, his acceptance was noted in meeting of Session July 6th, 1902 with the information that his pastorate would begin Sept. 1st, 1902.

From September 1st, 1902 to October 14th 1923 is a period of more than 21 years, this is the time measuring Dr. Sloan's sojourn with us as our pastor.

Wonderful years they have been, so full of rich spiritual experiences, material growth and expanding activities as he has shepherded this flock.

The Fourth Presbyterian Church was formed, and eighteen of our members granted letters to it Dec. 8th, 1912. Chicora College has been moved to Columbia and many, many changes have taken place. A great many have passed to their reward, but a larger number, have grown during this time, to maturity and are numbered now among our active members while maybe even more than they probably have come from outside sources, to cast their lot with us.

We have grown strong in numbers and material possessions and let us hope, in spiritual attainment. May it be

though but the vantage ground from which we may press forward to greater things, the heights from which we may obtain a vision of the spiritual destitution that exists and adequately recognize our duty in the matter.

This story is drawing to a close. I hope that what is written will be of interest and that it may reach as many as would care to read.

Before closing with some statistics, I hope I will be pardoned for becoming personal.

Both pleasure and sadness have been mine in this work. Probably as never before have I been brought to realize how great is the host "Over there", of those who were my loved ones or good friends, when they abode on earth.

The names of so many occur in the record of the Church accessions, whose lives ours has touched as S. S. teacher, scout master or friend, and the hope would arise that maybe the contact had been one of the influences in their lives that helped them to make their great choice.

Under the great starlit skies of Arizona and Mexico, with no Church or Sunday school, or preacher, I have thought of the old Church in loving remembrance and now, many years later, back at home, when older eyes render the stars less bright, the glory and attractiveness of what the Church was and is and is to be, grows more and more radiant.

THE PASTORS OF THE CHURCH

Rev. S. S. Gaillard from July 25, 1848 to Sept. --, 1860.

(As pastor and stated supply except for short periods when Rev. W. F. Pearson and Rev. J. S. Wilbanks, supplied.)

Dr. E. T. Buist, December 1861, November 1877.

Dr. R. H. Nall, December 1877, November 1855.

Dr. J. M. Rose, March 1866, October 1891.

Dr. T. M. McConnell, January 1892, May 1902.

Dr. T. W. Sloan, September 1902, still serving.

RULING ELDERS :

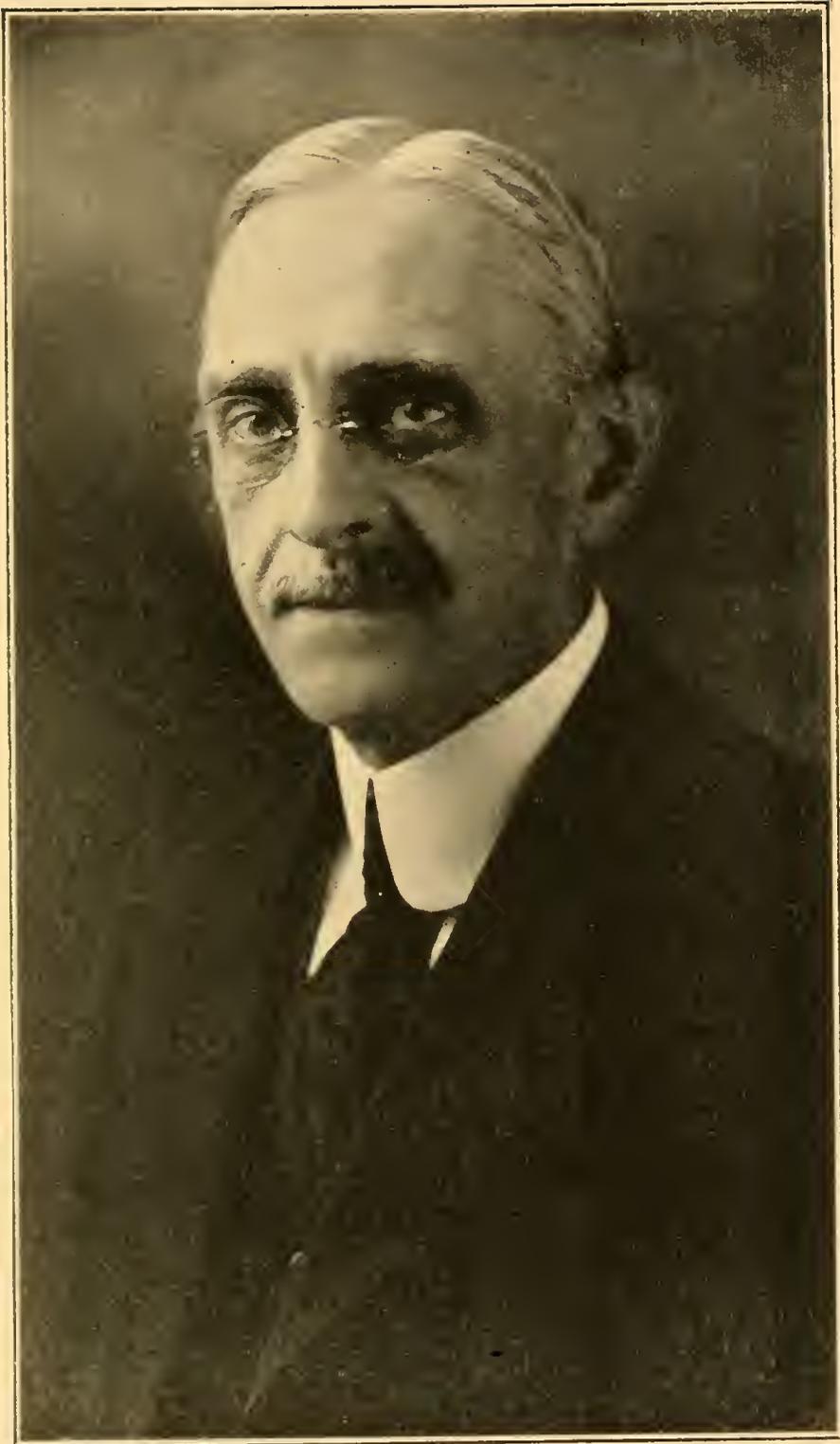
John Adams, Feb. 27, 1848, died May 24, 1891.
Dr. J. P. Hillhouse, April 9, 1848, died Sept. 18, 1879.
Whiteford Smith, Sr., June 7, 1851, died Nov. 18, 1863.
Logan B. Cline, Sept. 9, 1855, died Feb. 15, 1889.
Thomas C. Gower, Sept. 9, 1855, died Oct. 23, 1894.
J. A. Kirkpatrick, June 30, 1861, moved March 3, 1867.
Lewis Worthington, May 3, 1862, died April 18, 1869.
James D. Anderson, May 3, 1862, moved Oct. 14, 1866.
James Birnie, August 2, 1869, died Nov. 12, 1873.
A. A. Foster, August 2, 1869, moved June 3, 1877.
Alfred Fuller, Dec. 21, 1873, moved April 8, 1878.
John F. Dorroh, Dec. 21, 1873, died March 26, 1893.
Thomas H. McCann, Dec. 8, 1878, died Dec. 12, 1885.
James K. Dickson, Dec. 8, 1878, died Jan. 23, 1893.
William Lee, April 2, 1882, died June 27, 1892.
Thomas H. Stall, April 2, 1892, died Nov. 18, 1906.
George D. Barr, Oct. 6, 1889, died Feb. 7, 1915.
Jacob P. Miller, Oct. 6, 1889, died March 4, 1905.
Hamilton W. Cely, Oct. 6, 1889, died August 1, 1919.
John A. Russell, Oct. 6, 1889, still serves.
Martin F. Ansel, Feb. 3, 1892, still serves.
Dr. C. A. Simpson, Feb. 5, 1893, moved April 12, 1908.
George W. Taylor, Feb. 5, 1893, died July 6, 1920.
Thomas L. Woodside, March 24, 1895, died Aug. 4, 1903.
E. L. Hughes, March 24, 1895, still serves.
John B. Miller, Jan. 2, 1898, died Feb. 1913.
C. E. Graham, Jan. 2, 1898, died Aug. 23, 1922.
Thomas C. Stuart, Sept. 27, 1903, died June 27, 1919.
Frank Hammond, Oct. 8, 1905, died Jan. 27, 1914.
Dr. J. C. Brawley, March 3, 1907, moved Sept. 12, 1915.
J. C. Caldwell, March 3, 1907, died June 10, 1919.
J. S. Jennings, March 3, 1907, moved.
Herman Meador, March 3, 1907, died March 6, 1908.
Dr. W. S. Paek, March 3, 1907, died Dec. 12, 1921.
A. A. Pearson, March 3, 1907, still serves.
J. H. Woodside, March 3, 1907, still serves.

Arthur G. Gower, April 26, 1914, still serves.
 John T. Woodside, April 26, 1914, still serves.
 J. S. Plowden, April 26, 1914, still serves.
 A. S. Johnstone, April 26, 1914, moved March 12, 1916.
 T. W. Barr, April 26, 1914, died Jan. 10, 1915.
 H. K. Glenn, April 26, 1914, still serves.
 L. L. Barr, Sept. 22, 1918, still serves.
 George T. Bryan, Sept. 22, 1918, still serves.
 Avery Patton, Sept. 22, 1918, still serves.
 R. N. Ward, March 12, 1922, still serves.
 J. A. Singleton, March 12, 1922, still serves.
 Marion Paack, March 12, 1922, still serves.
 D. L. Norris, March 12, 1922, still serves.
 M. T. Maxwell, March 12, 1922, moved July 5, 1923.
 W. P. Anderson, Jr., March 12, 1922, still serves.
 W. H. Keith, March 12, 1922, still serves.

DEACONS.

Thomas C. Gower, Jan. 4, 1852, made elder, Sept. 9, 1855.
 Logan B. Cline, Jan. 4, 1852, made elder, Sept. 9, 1855.
 James McPherson, Sept. 9, 1855, died April 11, 1878.
 Joseph R. Dickson, Sept. 9, 1855, ceased to serve.
 A. A. Foster, Jan. 12, 1862, made elder, Aug. 2, 1869.
 Thosas H. Stall, Aug. 6, 1855, moved May 12, 1867.
 W. A. Hudson, Jan. 23, 1868, moved 3rd Ch. Feb. 26, 1863.
 James Birnie, Aug. 23, 1868, made elder, Aug. 2, 1869.
 John C. Bailey, May 7, 1871, moved 2nd. Ch. May 2, 1892.
 J. P. Miller, May 7, 1871, made elder Oct. 6, 1889.
 Joseph Allen, Dec. 21, 1873, moved Aug. 26, 1883.
 H. W. Cely, Dec. 21, 1873, made elder Oct. 6, 1889.
 W. C. Hillhouse, Dec. 21, 1873, moved Aug. 31, 1902.
 Dr. J. R. Wilkinson, Oct. 6, 1889, moved 3rd Ch. Feb.
 26, 1893.
 R. E. Allen, Oct. 6, 1889, moved 2nd Ch. March 17, 1892.
 Frank Hammond, Oct. 6, 1889, moved 2nd Ch. March 17,
 1892.
 Avery Patton, Oct. 6, 1889, made elder, Sept. 22, 1918.
 M. F. Ansel, April 17, 1892, made elder, Feb. 5, 1893.

G. W. Taylor, April 17, 1892, made elder, Feb. 5, 1893.
 A. W. Anderson, April 17, 1892, moved Oct. 20, 1907.
 T. C. Stuart, April 17, 1892, made elder, June 27, 1903.
 A. G. Gower, April 17, 1892, made elder, April 26, 1914.
 T. Walter Barr, Feb. 5, 1893, made elder, April 26, 1914.
 James Finlay, Feb. 5, 1893, died Jan. 18, 1899.
 Harris T. Poe, Feb. 5, 1893, still serves.
 Joseph M. Blair, March 24, 1895, moved, Nov. 23, 1896.
 John F. Mitchell, March 24, 1895, still serves.
 John T. Woodside, March 24, 1895, made elder, April
 26, 1914.
 B. A. Morgan, Jan. 2, 1898, still serves.
 L. L. Barr, Feb. 26, 1899, made elder, Sept. 22, 1918.
 W. P. Conyers, Feb. 26, 1899, still serves.
 R. L. Graham, Feb. 26, 1899, died May 16, 1915.
 Robt. K. Adams, Feb. 26, 1899, died Sept. 9, 1922.
 Thomas P. Cothran, Oct. 11, 1903, still serves.
 Geo. T. Barr, March 3, 1907, moved to Orlanda Fla. Ch.
 Crawford Clapp, March 3, 1907, moved, Sept. 17, 1911.
 R. N. Tannahill, March, 3, 1907, moved, 4th Church.
 R. I. Woodside, March 3, 1907, still serves.
 J. D. Woodside, March 3, 1907, moved, Dec. 8, 1912.
 J. H. Spencer, May 24, 1914, still serves.
 J. M. Palm, May 24, 1914, still serves.
 Marion L. Pack, May 24, 1914, made elder, March 12,
 1922.
 A. J. Graham, May 24, 1914, still serves.
 Geo. T. Bryan, May 24, 1914, made elder, Sept. 22, 1918.
 W. N. Watson, May 24, 1914, still serves.
 H. M. Pickett, May 24, 1914, still serves.
 C. C. Good, May 31, 1914, still serves.
 J. A. McPherson, May 31, 1914, still serves.
 Henry T. Mills, Feb. 2, 1919, still serves.
 G. P. Campbell, Feb. 2, 1919, still serves.
 W. K. Livingston, Feb. 2, 1919, still serves.
 F. K. Spratt, Feb. 2, 1919, still serves.
 H. Calloway Mims, Feb, 2, 1919, still serves.



REV. THOMAS WYLIE SLOAN, D. D.
At present and for twenty-one years Pastor

Very much interesting information and incident could and should be given in regard to the Sunday School, but the time for gathering the data and adequately phrasing it is not possible.

Very soon after the Church was organized, Mr. Gaillard, established a Sunday School, beginning it in the little basement of the original Church building. At different periods, Henry Smith, Lewis Worthington, Dr. John Anderson, Charles Chase and A. A. Foster served as superintendents. Mr. Foster became superintendent about 1867 and served until 1877 when he moved to Spartanburg.

During the Civil War, Maj. Benj. Gass, though not a member of the Church at the time, nor an officer of the Sunday School, did heroic work in striving to hold things together during the absence of all the able bodied younger men during those trying days.

T. H. Stall succeeded Mr. Foster, serving many years as superintendent.

Mr. Ansel, T. Walter Barr, L. L. Barr, H. W. Cely, John A. Russell, E. Y. Hillhouse, and many others, were faithful leaders and workers in the Sunday School.

Probably for more years than any other, was L. B. Cline, connected with the Sunday School and his interest in and love for it was always manifest.

The events of the past are worth little unless the knowledge that comes through their telling, enables us to vision more clearly, in their light, the things that are to be and inspire us with a greater desire to do the Masters will more perfectly, in the days to come.

May the sure foundations our parents laid, have reared upon them by us, as we live, a superstructure so well builded, that it may grow and expand in the years to come, as our children take up our labors, into an edifice measuring near up to our ability to erect.

IN CONCLUSION

The Church as it at present stands, has been enlarged to almost double the original size, entirely finished and furnished.

The report to the General Assembly 1922-23 shows as follows: Elders 19, Deacons 18, Members 1004, Sunday School 685.

Contributions: Foreign Missions \$8426.00, Home Missions \$4710.00, Christian Education \$761.00, S. S. Ext. Pub. \$359.00, Educational Institutions \$9936.00, Bible Cause \$68.00, Orphans Homes \$1102.00, Current Expenses, etc. \$6783.00, Pastor's Salary \$4785.00, Miscellaneous \$2861.00. Total \$39791.00.

The Church is contributing now, to the support of the following missionaries.

Rev. and Mrs. Plumer Smith -----Mutoto, Africa
Rev. and Mrs. Gaston Boyle-----Ytu, Brazil
Dr. and Mrs. W. McS. Buchanan -----Kobe, Japan
Dr. and Mrs. A. A. McFayden -----Hsuchoufu, China
Miss Esther Matthews -----Mokpo, Korea

These Missionaries went out from our Church into the service or were long members of this church.

Dr. W. H. Hudson and wife -----China
Dr. J. R. Wilkinson and wife -----China
Rev. H. Kerr Taylor -----China
Rev. Geo. W. Taylor -----Brazil
Rev. J. Fairman Preston -----Korea

A LETTER

The following letter was received by the Pastor after the historical sketch of Mr. Gower had gone to the press, and is published here for the interesting information it contains.

Spartanburg, S. C.,
September 28, 1923.

Rev. T. W. Sloan, D. D.,
Greenville, S. C.

Dear Sir:

I see in the Christian Observer that the First Church will, in October, celebrate its seventy-fifth anniversary.

I suppose there are few, if any, left who know anything about the beginning of Presbyterianism in Greenville. I thought, therefore, that a few facts about it might be of interest to you. Mrs. Sarah E. Stone, the mother of Presbyterianism in Greenville, was raised an Episcopalian, her father, Judge Gantt, and his family being members of the Episcopal Church. Mrs. Stone married a Presbyterian, and she desired that her children should know and belong to the Presbyterian Church. When she moved to Greenville, it was natural, as there was no Presbyterian Church there, that she should attend the Episcopal Church with her relatives. Mrs. Stone was an unusually bright and intelligent woman, and, being a religious one, she took an active part in church work. When the Rev. C. C. Pinckney was rector of Christ Church, she was for sometime the superintendent of the Sunday School. Mr. Pinckney told us that she made a fine efficient one. As her children were growing up, she felt the greatest desire that they should attend their father's church. With this hope in view, she wrote a letter to Synod or Presbytery, I have forgotten which court of the Church it was, and asked that a minister be sent for the summer months to Greenville, promising that he should receive a certain sum of money. When her letter was read, one of the ministers said, "It is useless to send a Presbyterian minister to Greenville, for there are no Presbyterians

in the village; it is only a woman's idea." Mr. Humphries, the oldest minister present, arose and answered: "Take heed that you do not fight against God. Mrs. Stone has not asked for a dollar from the Synod, but only that a minister be sent to preach." His voice carried the day, and Mr. S. S. Gaillard was sent to Greenville. He preached in a small building, called "The Lyceum". He won the affection and respect of the entire community. Mrs. Stone was now anxious to establish a church, but where were the Presbyterians to come from? There were no men to furnish a Session. I believe there was one man, but a church must have an Elder and a Deacon. At that time, there was living, some miles in the country, a Presbyterian family. I think the name was Adams. The head of the family was interested, and was asked if he would be willing to bring his letter to the Greenville church, if one was built. This he consented to do, and the church was established with its Session.

Mrs. Stone and her family were indefatigable in their efforts to promote Presbyterianism in Greenville, and the four churches now in the city are the blessing of God upon her work, the result of one woman's persevering efforts. Please remember this was at a time before women took the active part in church work that they do now.

I trust I have not taken up too much of your time by this long letter.

Yours sincerely,

Mrs. H. B. Lucas.