

# The Early History of Horn's Creek Baptist Church



**By Bettis C. Rainsford**

Historian of the Edgefield County Historical Society

Published upon the Occasion of  
the Initiation of the Restoration of  
the Church Property

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This publication is dedicated in loving  
memory of:



**Hortense Caroline Woodson**  
(1896-1990)  
“The Spirit of Edgefield”

whose careful scholarship in the history of Edgefield County, and particularly in the county’s Baptist history, laid the groundwork for so much of this publication. *Publish Glad Tidings, A Pageant Depicting the History of the Edgefield Baptist Church From Its Organization in 1823 (1945), Giant in the Land, A Biography of William Bullein Johnson, First President of the Southern Baptist Convention (1950), The History of the Edgefield Baptist Association (1957) and The Palatines of Londonborough (published posthumously in 2005)* were all monumental works which have contributed enormously to our knowledge of our county’s history.

## The Early History of Horn’s Creek Church

By: Bettis C. Rainsford

Horn’s Creek is a tributary of Stevens Creek in Edgefield County, South Carolina. Its headwaters are near the Pine House and it runs and meanders in a westerly and southwesterly direction some sixteen miles to its mouth at Stevens Creek. From its mouth it is approximately seven miles to the mouth of Stevens Creek where Stevens Creek runs into the Savannah River. Approximately four miles below its headwaters and twelve miles above its mouth, on a ridge on the north side of the creek, stands an ancient church which will soon celebrate the 250<sup>th</sup> anniversary of its founding.

Founded in 1768, Horn’s Creek Church soon became the center of religious activity for a sparsely-populated area that stretched for nearly ten miles in every direction. It was one of two churches in the region, both of which had been founded by the “New Light” or “Separate” or “Irregular” Baptist movement which was a part of the “Great Awakening” of the mid-eighteenth century. When President George Washington passed through this county on his Southern Tour in 1791, the Church had already been serving the religious needs of the people for nearly a quarter of a century.

In the decades following its founding, the population of the Horn’s Creek neighborhood grew rapidly. The rich bottom lands of Horn’s and surrounding creeks attracted hundreds of new settlers, most of whom were coming into the region from the colonies to the north, including North Carolina, Virginia, Maryland, Pennsylvania, and New Jersey. By the early decades of the 19<sup>th</sup> century, the population of the region had stabilized and the residents enjoyed relative prosperity thanks to the production of the highly-profitable short staple cotton. These were the glory days of Horn’s Creek Church when much of the religious and social life of this prosperous region was centered here.

However, by the closing decades of the 19<sup>th</sup> century, the Horn’s Creek lands, characterized by dramatic topography with high ridges and deep valleys, began to wear out from soil exhaustion and erosion, causing many residents to move out. This gradual depopulation of the neighborhood continued for many decades. In 1942, the few remaining members of Horn’s Creek Church met and decided to discontinue services and to turn the property over to the Edgefield Baptist Association for safe keeping. For the next sixty years the Church property was under the control of the Association.

In 1976, the County made the restoration of Horn's Creek Church its Bicentennial project and many individuals expended an enormous amount of time and work putting the Church and cemetery into pristine condition. However, in the decades following, the church and cemetery were subjected to terrible vandalism. Although a number of efforts were made to repair the damage caused by the vandals, the defacement continued. Finally, frustrated by the vandalism, recognizing their inability to restore and preserve the church, yet cognizant of the historical importance of the property, the Edgefield Baptist Association deeded the property in 2002 to the Edgefield County Historical Society.

Now, the Historical Society is engaged in an effort to restore the Church building and cemetery. The first order of business is to erect a cabin for a caretaker who will oversee the property and prevent future vandalism. The Church building will then be restored and the gravestones in the cemetery re-erected.

Much of what has been known about the earliest history of the church comes from a minute book which was found by the late Senator Calhoun A. Mays in the house of his father, Samuel B. Mays, after his father's death. In this document, it is related that some "ill-disposed person" in 1822 stole a table from the church which contained the original record of the church. The Deacon at that time, William Robertson, therefore wrote a brief history of the church from its founding until 1824. This history is reproduced as Appendix A to this publication. Robertson's account, based upon the recollections of members of the church at that time, is only skeletal, providing us with the date of the founding, the name of the founding pastor and some of the early members of the church.

For those who like to understand the full background and details of any story, there are still many questions which remain to be answered. The occasion of our current restoration efforts provides the opportunity to explore this early history of Horn's Creek Church, delving first into the background of the settlement of the Horn's Creek neighborhood, then fleshing out the specific circumstances of the church's founding, and finally giving an account of the years from its founding up until 1824. We have also included a number of appendices which give interesting glimpses of the church beyond 1824 all the way up to the present day. The Edgefield County Historical Society is pleased to present this, "The Early History of Horn's Creek Church."

## Populating the Horn's Creek Neighborhood

**Early Settlement:** Indian traders had crisscrossed the area which became Edgefield County thousands of times in the eight decades following the founding of Charles Town in 1670. An Indian settlement on the Savannah River at present-day Beech Island called Savannah Town, was known as early as 1685. Indian traders established bases there in the 1680s or 1690s.<sup>1</sup> In 1715, John Stevens, a cow drover, was found tending a cow pen at the mouth of the creek which still bears his name today – "Stevens Creek".<sup>2</sup> Additionally, there had been a military presence at Fort Moore on the Savannah River near present-day Beech Island from 1716.<sup>3</sup> However, the first actual "settlement" of European or African settlers in what was to become Edgefield County did not occur until the 1730s. In that decade, a group of Swiss, under the leadership of a man named Johann Tobler, moved to New Windsor, the new township which had been created on the Savannah River surrounding Fort Moore.<sup>4</sup> Also, during this same decade, a few adventuresome settlers began to drift into the Saluda River Valley in the northern part of what was to become Edgefield County.<sup>5</sup>

However, it was not until about 1750 that settlers began to move into the heart of the County, the area which comprises present-day Edgefield County. The first warrant for a grant of land on Horn's Creek was in 1747 to Alexander McGregor, a Charleston innkeeper, who asked for 600 acres near the mouth of the creek.<sup>6</sup> In 1751 Ulric Tobler, son of Johann Tobler of

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1 Crane, Verner W., *The Southern Frontier 1670-1732*, University of Michigan, 1929, Ann Arbor Paperbacks, 1956, pp. 40, 44. Maness, Harold S., *Forgotten Outpost: Fort Moore and Savannah Town, 1685-1765*, privately published, 1986, p. 45. Maness's book is an outstanding work that provides much information about the early history of this area which no previous history had provided. It is even more remarkable in that Maness was not a professional historian, but just an amateur who happened to live in Beech Island.

2 Meriwether, Robert L., *The Expansion of South Carolina 1729-1765*, Southern Publishers, Kingsport, Tenn., 1940, p. 117. See Crane, p. 180, note 56, which states that the original source of John Stevens being found on Stevens Creek is an account of the militia expedition to the Cherokee nation in 1715 by an anonymous author, but attributed by one source to Captain George Chicken of the South Carolina militia under the command of Col. Maurice Moore. Over the years, the creek and the church which was founded near it has been spelled both "Stevens" and "Stephens." Although I have found that in the colonial and revolutionary period the spelling of "Stephens" appeared to be the preferred spelling, I have decided to use the spelling of the original cow drover and the current spelling used by Big Stevens Creek Baptist Church and to use them consistently throughout this publication. The only occasions when the other spelling will be used will be when I am directly quoting from another source.

3 Crane, pp. 180, 187-188. Maness, pp. 62-70.

4 Meriwether, pp. 66-72.

5 Meriwether, pp. 117-118.

6 Journal of the Council (hereafter cited as JC), November 11, 1747, cited in

New Windsor, had a tract of 200 acres surveyed nearby, and, for a time, the creek bore his name (“Tobler Creek”).<sup>7</sup> Both McGregor and Tobler appear to have been absentee owners who never actually settled on their property. The first settler on the creek appears to have been Joseph Noble who, in 1754, applied for a warrant for 200 acres midway up the creek, on the eastern side of present-day Sweetwater Road.<sup>8</sup> The creek thereafter bore his name – “Nobles Creek” – until the name of another settler, Benjamin Horn, who acquired his warrant for 200 acres in 1755, won out as the accepted name of the creek – “Horn’s Creek.”<sup>9</sup>

At the same time, warrants were also being granted on other nearby creeks in the County, including Stevens, Mill, Chavis, Burkhalter, Cedar, Beaverdam, Log and Turkey Creeks. Interestingly, one of the first settlers recorded in the County was John Chevis, a free Negro carpenter from Virginia with nine children and one foundling which he had found “on the path.” The major creek located just south and east of Horn’s Creek still bears his name – “Chavis” or “Chavous Creek.”<sup>10</sup> The initial movement into this area during the early 1750s was just a trickle with only a few settlers arriving each year.

**Routes of Entry:** During the two decades from the mid-1750s until the mid-1770s, this immigration wave would grow enormously from that initial trickle into a veritable flood. When the French and Indian War broke out in the New England and Middle Atlantic colonies in 1754, many settlers on the frontier of those colonies were massacred by Indians. Those who survived were terrified and anxious to find a safe haven from the Indian threat. In other times, these pioneers, in search of new lands, might have moved westward across the mountains into the Ohio River Valley. However, with the widespread terror, they chose to move south instead, going down the Shenandoah Valley of Virginia and into the Carolinas where the Indian hostilities had not yet developed. Their route, which

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Meriwether, page 129.

7 JC, April 2, 1751, cited in Meriwether, page 129.

8 JC, April 2, 1754, cited in Meriwether, page 129. Plat certified May 6, 1754, Grant issued March 8, 1755, Delivered to Thomas Williams February 4, 1756, see Holcomb, Brent H., South Carolina’s Royal Grants, Volume 1, SCMAR, 2006, p. 256.

9 JC, February 4, 1755, cited in Meriwether, p. 129. Plat certified March 5, 1755, Grant issued July 6, 1756, “Delivered to Thomas Lamar p’r Order.” See Holcomb, p. 274. Some of the original sources show Benjamin Horne’s name ending with an “e.” Later generations of his family also spelled their name “Horne.” However, the more common usage of the name has been “Horn,” and so that is what I will use throughout this publication.

10 Meriwether, p. 133.

would later become known as the “Great Wagon Road,” passed by Old Salem in North Carolina, entered South Carolina at the “Waxhaws” (near present-day Charlotte) and reached the trading post at Ninety Six, from which the settlers entered Edgefield County.<sup>11</sup>

Other settlers, whose families had originated in the tidewater area of Virginia but had drifted down into the Albemarle settlements of eastern North Carolina, headed south further into eastern North Carolina. From there they came into South Carolina’s Pee Dee section near present-day Cheraw, essentially following present-day U.S. Highway 1 to “Pine Tree” (present-day Camden) and Saxe Gotha (present-day West Columbia) and from there over the path towards New Windsor where they entered Edgefield County.<sup>12</sup>

Still other settlers, coming through Charleston or Savannah, came up towards New Windsor and Augusta and thereby entered Edgefield County. Some of these had been residents of the South Carolina or Georgia lowcountry for decades or even generations; others had recently arrived from England, Scotland, Ireland, France or Germany.<sup>13</sup> While it is hard to say definitively, it is estimated that, of the families living in this region by the time of the American Revolution, probably 70% came down from the northern colonies and 30% came up from or through the lowcountry.

**The Settlement Process:** The land they entered here in Edgefield County in the edge of the Carolina piedmont was beautiful, with massive oak, hickory and pine trees, rolling topography and high ridges cut by deep valleys where bubbling streams flowed. Great cane brakes covered many of the creek bottoms, indicating particularly fertile soils. Wildlife abounded, with deer, turkey, bear, and beaver being the most obvious. The creeks were teeming with fish with the normal species found in fresh waters, but also with great quantities of shad and herring.<sup>14</sup>

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11 Meriwether, p. 172. This was the route believed to have been followed by the Rambo, Ryan, families.

12 This was the route believed to have been followed by the Pace, Simkins, Swearingen and Bettis families. Meriwether, p. 172. Meriwether does not regard this as a major path for the settlement of Edgefield County, but the records are full of families who moved into this area from Edgecombe, Johnston, Cumberland and other eastern North Carolina families. This is clearly the most likely way those families traveled.

13 Examples of these were the French Huguenots of New Bordeaux who came in 1764, the Palatinates of Londonborough who arrived in 1765, and John Rainsford who arrived in Charles Town in 1773 and who reached Edgefield County in 1774. See Meriwether, pp. 252-256.

14 Logan, John H., A History of the Upper Country of South Carolina, from the Earliest Periods to the Close of the War of Independence, Volume 1, S. G. Courtenay &



The colonial government had provided good incentives for settlers to move into South Carolina, including providing free land under the headright system. Under this system, a settler could petition for and receive a grant of land for 100 acres for himself and 50 acres for each dependent (wife, children and slaves).

After selecting the site on which he wanted to put down his roots, a settler had to comply with the bureaucratic process to receive a grant. First, he had to petition the colonial Council for a warrant for a survey for the land which generally meant personally traveling to Charles Town, an arduous trip of a week or more. The warrant, once issued, directed the Surveyor General of the Province to send out a Deputy Surveyor to survey the property and to insure that it did not conflict with any previous surveys or grants. Once the survey was completed, it had to be sent back to Charles Town so that a grant could be issued. This process normally took several years. However, the vast majority of settlers took the trouble to secure legal right to the property on which they settled.<sup>15</sup>

Those who were not willing to wait on the process of securing a King's grant often purchased the property of those who had already received a grant. Although acquiring land this way required the additional cost of purchase, many settlers preferred this to the long wait for getting a grant. There are a number of examples of settlers purchasing property in the Horn's Creek area in the 1760s and 1770s, including Jacob Summral purchasing his first tract on Stevens Creek from John Scott in 1753,<sup>16</sup> Lawrence Rambo purchasing his first tract from Joseph Nobles in 1765<sup>17</sup> and John Rainsford purchasing his tract from Absalom Eiland in 1774.<sup>18</sup> An observer of circumstances on

Stevens Creek in 1774 noted: "a set of industrious planters [is] coming fast in from Virginia, North Carolina, Pensilvania, and New England . . . they buy the plantations of the old settlers."<sup>19</sup>



*A typical settler cabin*

Settlers normally would begin to improve their property from the time that they selected it, not waiting to receive a grant. Those who purchased their property could, of course, begin as soon as the purchase was closed. They then began the settlement process. Their first challenge was opening up a clearing of five to ten acres in the forest in which to plant their first crop. This was extremely hard work as the trees were usually massive. After being felled, the logs of the trees were used to build a crude log cabin which usually had only one room, but sometimes there were two or three rooms. The cabins often had clay floors but wooden ones were not unknown. Clap boards, which often covered the outsides of the house, and planks for the occasional wooden floor had to be sawn out of the logs with whipsaws, which was also extremely arduous work. Chimneys had to be built, in many cases of sticks and mud, but sometimes of brick.<sup>20</sup> Settlers also had to find and dig out a spring for their drinking water.<sup>21</sup> These early settlers had to be a hardy stock to endure what they did to carve their

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Co., Charleston, P. B. Glass, Columbia, 1859, pp. 1-86. Logan notes that when the earliest visitors arrived, prior to the first settlers in Edgefield County, there were abundant herds of buffalo and elk throughout the South Carolina backcountry.

15 Meriwether, pp. 163-164. That was probably true in the earliest period, but evidence suggests that, as the flow of immigrants increased in the 1760's, many squatters entered the area, not bothering to secure title to their settlers. Note that Isaac Cloud, a retired Indian trader, had settled as early as 1751 at the Ridge at the head of a creek which still bears his name, and built a home without securing title to the land on which he built. Meriwether, pp. 122-123, and note 16, p. 123. Meriwether also acknowledges (p. 260) that after 1764 "the number of idle and landless persons increases . . . perhaps rapidly."

16 Deed Book O-O, p. 254, John Scott and his wife Sarah to Jacob Summral, May 24 & 25, 1753, South Carolina Department of Archives and History, Columbia. See Langley, Vol. II, p. 318.

17 Deed Book G-3, p. 33, Joseph Noble to Laurence Rambo, November 29 & 30, 1765, South Carolina Department of Archives and History, Columbia. See Langley, Vol. III, p. 337.

18 Deed Book Q-4, pp. 349-353, Absalom Eiland to John Rainsford, dated October

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3 & 4, 1774, South Carolina Department of Archives and History, Columbia. See Holcomb, Brent H., South Carolina Deed Abstracts, 1776-1783, SCMAR, Columbia, 1994, p. 260.

19 Ruddock, Ted, editor, *Travels in the Colonies, 1773-1775, the Letters of William Mylne*, University of Georgia Press, Athens, 1993, p. 26.

20 Rainsford, Bettis C., *The Story of the Pine House*, privately published, 2013, p. 8, which cites President Washington's observations about chimneys in this part of South Carolina.

21 Meriwether provides a wonderfully detailed and well-documented account of the settlement process, See pp. 160-184.

homes out of the wilderness. Facing these challenges and overcoming them made these people very self-reliant and fiercely independent.

By 1760, the area which was to become Edgefield County was well along the way to being settled. Although the population was still sparse, the patterns of settlement had already been established. The next decade would bring great changes to the area, and life would not be easy: substantial challenges had to be faced and overcome by the settlers who were already here. Additionally many new settlers would be arriving to fill the still-vacant lands. By the end of the 1760s, the area was to be quite different from what it was at the beginning of the decade.

### Edgefield County in the 1760s

**Cherokee War:** While the life of the settlers in this beautiful, primeval region may sound idyllic, they were at all times in danger from the Indians who increasingly regarded the white settlers as intruders into their hunting grounds. The once congenial relationship between settlers and the Cherokee Indians had begun to deteriorate in the mid-1750s. Although Governor Glen in 1755 attempted to mollify the Indians when he negotiated the purchase from them of most of the land encompassing the upper Piedmont of present-day South Carolina, a period of uncertain peace followed. Continued encroachment upon the lands of the Cherokee by unscrupulous white men and continued dishonesty on the part of many of those engaged in trading with the Indians caused intense unhappiness among the younger Indian chiefs. Finally, in early 1760, a full scale attack on the settlers of the backcountry was launched by the Cherokees. In the ensuing weeks a great many settlers were killed, scalped, or taken as slaves, their homesteads burnt, and their livestock stolen.<sup>22</sup>

One of the most notorious of the Cherokee attacks took place on February 1, 1760, when a hundred mounted Cherokees burst with guns blazing upon a group of Scots-Irish settlers who were fleeing for the fort in Augusta. Forty persons – mostly women and children – were killed or captured, including the grandmother of South Carolina statesman John C. Calhoun.<sup>23</sup>

22 Meriwether, pp. 212-240. An excellent account of the Cherokee War of 1760 is also contained in Brown, Richard Maxwell, *The South Carolina Regulators*, The Belknap Press, Harvard University, 1963, pp. 1-12.

23 *South Carolina Gazette*, February 23, 1760; *Pennsylvania Gazette*, February 28, 1760.

Two days later the Indians struck again. A small party of twenty-three women and children from the Long Canes settlement was fleeing to safety when they were waylaid by Cherokees near Stevens Creek. For days afterwards, dazed and wounded children who had escaped the carnage were found walking in the woods. On one day nine of the children – terribly hacked by tomahawks and their scalps slashed off – were brought into Augusta.<sup>24</sup>

In February 1760, Ulric Tobler of New Windsor Township was killed by a Cherokee warrior whose hatchet, which was left in Tobler's neck, bore three old notches, as a count of scalps taken, and as many new ones.<sup>25</sup>

Regarding conditions very near the Horn's Creek neighborhood, Lachlan Shaw of Augusta wrote to Governor Lyttleton of South Carolina



*The greatest fear of the settlers: an attack by Indians*

of the terror which had gripped the area: "If I was to give one hundred Guineas to a person to Cross the Country to Orangeburgh, I could not get any person to Undertake it."<sup>26</sup> One can imagine what it was like being a settler, living in a frontier cabin in a clearing, miles from any neighbor, with woods all around, and with the constant terror that at any moment wild savages might storm out of the woods, shoot and kill every person there, rape the women, scalp all of the family and burn everything that a settler had worked to build.

In response to the attacks and the attendant terror which spread like wildfire over the frontier, many settlers fled to stockade forts which

24 *South Carolina Gazette*, February 16, 1760; *Pennsylvania Gazette*, March 6, 1760.

25 *South Carolina Indian Affairs, 1757-1760*, pp. 224-225; *Pennsylvania Gazette*, March 20, 1760.

26 *South Carolina Indian Affairs, 1757-1760*, pp. 229-230.

were quickly erected in Augusta, Ninety Six and other locations. Others chose to flee toward the coast or far to the east beyond the Cherokee hunting grounds. In all cases they abandoned their homes and livestock. Meanwhile, the Cherokees laid waste to the countryside, murdering settlers or taking captives for slaves, burning houses, slaughtering livestock and destroying crops. The terror lasted for several years until an expedition of over 2,000 regular and provincial troops led by Lieutenant-Colonel James Grant ravaged many of the Indian towns and crops and drove the Indians toward higher ground beyond the piedmont. The Indians, demoralized and starving, surrendered and sued for peace. Although this expedition in the summer of 1761 forced the Cherokees to sue for peace, the terror in the backcountry continued for a number of years.<sup>27</sup>

**Resumption of Immigration:** In the immediate aftermath of the Cherokee War, the immigration from the frontier areas of Pennsylvania, Virginia and North Carolina resumed, and, in fact, this immigration accelerated greatly with each year of the decades of the 1760s and 1770s. One factor which contributed to this acceleration after 1763 was the issuance of the Proclamation Line that ran down the ridge of the Appalachian mountains beyond which the settlers were not allowed to locate. The land beyond this line was reserved for the Indians. While New York, Pennsylvania, and Virginia did not have much vacant land for settlers east of this line, South Carolina did. The rich, beautiful and available lands of the South Carolina piedmont beckoned to land-hungry settlers and thus added to the enormous increase in immigration.<sup>28</sup>

These settlers who moved into this region were, for the most part, proverbial American pioneers who came to carve out a living for themselves in this vast uninhabited land. Some were crude, uneducated and poverty-stricken immigrants while others were substantial citizens, well educated and possessing some wealth, and with perhaps a century or more of heritage in Virginia or other colonies to the north.

**Lawlessness:** As the war ended, the South Carolina backcountry was in a state of great disorder. When settlers finally felt safe to venture forth to reclaim their properties, they often found nothing but ashes and ruin. In many cases, any property that had escaped the plunder of the Cherokee, had been stolen or destroyed by other settlers who had discovered the abandoned farms and decided to take what had been abandoned. David

<sup>27</sup> Meriwether, pp. 241; Brown, p. 12.

<sup>28</sup> Handlin, Oscar, *The History of the United States, Vol. One*, Holt, Rinehart and Winston, New York, 1967, p. 190.

Ramsey, the South Carolina historian at the turn of the nineteenth century, wrote an excellent description of the great social dislocation in the backcountry: “The war was ended, but the consequences of it continued. It had tainted the principles of many of the inhabitants, so as to endanger the peace and happiness of society. Industry was at an end. The prospects of reaping were so faint that few had the resolution to sow. Those who took up their residence in forts had nothing to do . . . . When they sallied out they found much property left behind by others . . . . To make use of such derelict articles did not appear to them in the odious colors of theft. Cattle were killed – horses were sold – household furniture, and plantation tools were taken into possession in violation of private rights. The wrong-doers lived easily at the expense of the absentees, and acquired such vicious habits that when the war was over they despised labor and became pests of society. To steal was easier than to work. The former was carried on extensively, and the latter rarely attempted.”<sup>29</sup>

Several episodes in this area highlighted the problem of lawlessness: On July 29, 1766, John “Ready Money” Scott, a merchant and justice of the peace who lived on Stevens Creek near the Savannah River, was attacked by four outlaws. Scott was known to keep a supply of money and was famous for his habit of paying in cash. The four outlaws, George Burns, Thomas Gray, Jeremiah Fulsom, and Nathaniel Foster, devised a plot to steal Scott’s money. Foster stood guard in the yard while Gray went in and feigned friendliness to Scott and his wife in order to scope out the situation. Then Fulsom and Burns, who had blackened their faces, rushed into the house. Burns grabbed Mrs. Scott and threw snuff in her eyes. When her husband tried to escape, Fulsom hit him with a lightwood stick and dragged him back into the room, bound and blindfolded him. In the meantime, Gray pretended fright and dashed out of the house, yelling “Murder!” Fulsom then took a red hot iron and burned Scott until he disclosed where he hid his money. The outlaws went back into Georgia but were later captured and confessed to the crime. One account put their loot as high as £1450, but the outlaws later claimed it was only £320.<sup>30</sup>

On July 26, 1767, James Miller who lived on Turkey Creek north of Edgefield, was attacked in his home by five outlaws. James Tyrrel, John Anderson, James and Silvester Stokes, and “one Cornelius” came

<sup>29</sup> Ramsey, Dr. David, *The History of South-Carolina, from its First Settlements in 1670, to the Year 1808*, Charleston, SC, 1809, Volume I, pp. 210-211, as quoted in Brown, p. 12.

<sup>30</sup> Brown, p. 34.

into Miller's house, stole all of his clothes, £45 in cash and a pack of deerskins.<sup>31</sup>

The next day these same outlaws went on to attack Michael Watson of the prominent family of the Ridge. They ransacked his house of "every Thing worth carrying off" and then set fire to it along with his crops of wheat and corn. The villains then headed for the home of Watson's father "to do his Job," but "the old Man luckily got out of their Way."<sup>32</sup>

About ten miles down the road, Tyrrel and his crew met Conrad Alder and his family driving in a wagon toward their residence in the Long Canes. The gang robbed Alder of his watch and £140 in cash and took his wife's silver buckles out of her shoes, "vowing vengeance against every Person that durst oppose them."<sup>33</sup>

William Watson, Michael Watson, their father, and two other men gave chase to the gang for a distance of thirty miles until they came within half a mile of the house of Robert Ford, a man reputed to be in league with the outlaws. At this point they caught Tyrrel and Anderson and took them up to Ford's house, from which some of the gang called out, "Peace or War?" William Watson yelled back, "Peace!" upon which the treacherous band let loose a murderous fire from the house, killing the elder Watson, one of his sons, and another man. The other Watson boy fell wounded but soon recovered himself "and after discharging his Piece, drew his Knife, and ripped two of them open." But in the confusion the outlaws escaped.<sup>34</sup>

Hearing of the outlaws' depredations, Captain Gilbert Hays ordered a party of militia under the command of Lieutenant Sinkfield to pursue the gang. Near Ford's house the militia encountered James Tyrrel, who was looking for his comrade, John Anderson. Sinkfield called out to Tyrrel to surrender; the outlaw defiantly shouted back, "Fire away and be damned!" The militia did so and "brought down one of the most barbarous Wretches among the whole Crew." A little further on, Sinkfield's party "met Ford's boy with Sugar, which he said was to dress some of the Robbers Wounds." Nightfall approached, and Sinkfield, having only eight men in his troop, decided to turn back. Pursuit or punishment of the criminals under existing Back Country conditions was impossible.<sup>35</sup>

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31 Brown, p. 36.

32 Brown, pp. 36-37.

33 Brown, p. 37.

34 Brown, p. 37.

35 Brown, p. 37.

**The Need for Law Enforcement and Courts:** Given the relatively-recent influx of settlers into the South Carolina backcountry, the colonial government of South Carolina in the 1750s and early 1760s had not had the opportunity or the impetus to establish a structure of local government, courts, jails or law enforcement for this previously unsettled region. Other than the occasional presence of militia troops, there were no sheriffs or other peace officers here to protect the law-abiding people from outlaws; no courts to try the accused outlaws; no local government to administer the law; and no representation for the residents in the colonial Assembly. The only legal recourse available to residents to redress their grievances against outlaws was to capture them themselves, carry them to Charles Town and turn them over to the Colonial government there. The trip to Charles Town was, however, an arduous journey of one to two weeks and even when the outlaws were brought there, there was no certainty that they would be convicted and punished. Witnesses to their wrongdoings were often not available to come to Charles Town, and gaining sufficient evidence of their guilt to satisfy the judges in Charles Town was often difficult, if not impossible.<sup>36</sup>

**The Regulators:** The intolerable outbreak of lawlessness in 1766 and 1767 was more than law-abiding citizens of this region could stand. Many of these residents decided to join together to form what has been called "the Regulators," the first vigilante group in America. This group, which operated throughout North and South Carolina, undertook to capture and punish the outlaws themselves, without benefit of legal sanction. Several Regulator events took place right on Horn's Creek. In one case, in early 1768, Jacob Summerral, a Justice of the Peace who had run afoul of the Regulators, was dragged by a band of Regulators out of his house on Horn's Creek, stripped, tied to a tree opposite his own door, and severely flogged. After this ordeal he began a prosecution against the Regulators. When the court term approached, the Regulators again called on him. This time they seized him and bound him to a post, where he remained for seven days. Finally, Summerral's wife went to Augusta for aid to Colonel John Stuart, provincial councilor and superintendent of Indian affairs for the southern colonies. Stuart prevailed upon a militia officer to go and release Summerral.<sup>37</sup>

The next year, 1769, a group of fifty or sixty Regulators on Horn's Creek captured one John Harvey, "in possession of a horse which did not belong to him." They stripped him down to his undershirt and bound him to

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36 Brown, p. 37 and *passim*.

37 Fleming, Berry *Autobiography of a Colony, the First Half-Century of Augusta, Georgia*, University of Georgia Press, Athens, 1957, p. 33.





This illustration of a 1771 beating of a suspected horse thief on Horn's Creek by Regulators shows the turbulence of the Colonial period in the backcountry.

a sapling with a wagon chain. After about two hours, the whipping began. For an hour they took turns beating Harvey, each administering ten blows with bundles of rods and switches. Harvey received five hundred stripes before they stopped. Blood streamed down the victim's back, but to the Regulators it was a festive occasion; during the whipping a drum was kept beating and a fiddle playing. A bystander was invited to join in the sport but refused to do so and told them "it was inhumane in them to use their fellow Creatures in that manner." The man asked the Regulators why they whipped Harvey and was told, "Because he was roguish & troublesome." When the man asked them how they proved Harvey to be of such character, they replied impatiently that "they would not be at the trouble." Harvey was fortunate to survive his punishment; for days thereafter his back was "in a Shocking Condition very sore & much festered."<sup>38</sup>

38 John Harvey was a resident of Horn's Creek, having secured a grant for 200 acres on the creek in 1765. (Petition for the 200 acres filed on March 4, 1765, re-filed as a bounty petition on October 22, 1765, plat certified on June 7, 1768, and grant issued on July 15, 1768, Royal Grants, Vol. 16, page 463. See Holcomb, *South Carolina's Royal Grants*, Vol. 2, p. 302. He had been burned in the hand for horse stealing. In 1771 he brought suit against Regulator David Robinson, a resident of Cedar Creek, a tributary of Horn's Creek, for the brutal flogging he had undergone several years before. Robinson (spelled "Robertson" in the land documents) had received a grant of 100 acres on Stevens's Creek, at a place called Cedar Creek where the said Robertson now lives. Petition was filed on March 6, 1764, plat was certified on September 24, 1763 and the grant was issued on April 17, 1764. Royal Grants, Vol. 11, page 442. See Holcomb, *South Carolina's Royal Grants*, Vol.

**Circuit Court Act of 1769:** In 1767, the Regulators made a formal demand of the South Carolina Commons House that law enforcement, courts and local government be established in the backcountry so that law and order could be maintained. This quest for law and order became a central focus of the majority of the leading citizens of the South Carolina backcountry from the mid-1760s until they finally achieved their objective in 1785. In response to the demands of the Regulators, the Commons House passed the Circuit Court Act of 1769 which mandated the establishment of judicial districts and courts in the backcountry, including the Ninety Six District and its courthouse in the village of Ninety Six. However, it was not until 1774 that the courthouse at Ninety Six was actually constructed. In the meantime, most of those in the backcountry had to fend for themselves, protecting themselves and their own property or relying on their law-abiding neighbors – the Regulators – to keep the outlaws away. And the Regulators were, in fact, successful in putting an end to the most outrageous of the outlaw attacks. They captured or hung many of the outlaws and scared many others into leaving the province.

**The People of the late 1760s:** By the middle of the 1760s the population of the South Carolina backcountry<sup>39</sup> was estimated to be somewhere between 22,000 and 30,000. The smaller figure, by the author of *The Expansion of South Carolina, 1729-1765*, Robert L. Meriwether, was calculated by a meticulous process of analyzing land grants.<sup>40</sup> The larger figure, by the author of *The South Carolina Regulators*, Richard Maxwell Brown, was based upon the number of militiamen at the end of the decade and probably reflects the number of people who had not secured land grants or purchased property from others.<sup>41</sup> In any event, relative to today, the area was still very sparsely populated, with many settlers still living miles from their nearest neighbor.<sup>42</sup>

2, p. 70. In the case, the Chief Justice Thomas Knox Gordon, a "placeman" (an appointee from England), listened to Harvey's account of his vicious punishment, declared it "to be an assault of the most Extraordinary nature" that had ever fallen within his knowledge, and then vociferously denounced the Regulators and called on the jury to grant full damages. At this point, an Associate Justice, Rawlins Lowndes contemptuously stated that Gordon had probably been in the country too short a time to know the circumstances. While conceding that the Regulators were not justified in taking the law into their own hands, Lowndes referred to the great provocations – criminal activity and the like – to which the Regulators had been subjected and asked that damages be mitigated accordingly, adding that he himself could testify to Harvey's bad character. Brown, p. 218.

39 Note that "backcountry" here is used for what some, including Meriwether, meant middle country and backcountry.

40 Meriwether, pp. 160, 258-260.

41 Brown, p. 182, note 15.

42 Ruddock, p. 32.

The majority of observers of backcountry society in the 1760s and 1770s noted that there were three types of people there: small planters, leading men and “the lower sort.” These distinctions were normally very clear in their comments.

**The Small Planters:** The majority of the settlers, particularly before 1760 were respectable small planters who were, essentially, subsistence farmers: that is, they grew or gathered what they consumed. In these early years of settlement, there was no substantial cash crop which the planters could sell. Instead they planted corn, wheat, oats, barley and rye and raised livestock, including cattle and hogs. Sometimes the cattle were taken to Charleston, or even Philadelphia, and sold, but this was unusual. There is also some evidence that some settlers produced hemp and flax which was sold and exported to England, but this was not of sufficient volume to have a material impact on the frontier economy. Ambitious planters did have hopes that indigo and tobacco would be a means to riches in the backcountry, but neither proved to be economical. It was not until the very end of the century that the backcountry found a true cash crop in the form of short staple cotton.

William Mylne, a Scottish engineer who came to South Carolina in 1773 and rented a cabin on Stevens Creek during 1774, wrote a series of letters back to his family in Scotland, making the following observations about the immigrants pouring into his neighborhood on Stevens Creek: “there are a set of industrious planters coming fast in from Virginia, North Carolina, Pensilvania, and New England, these bring in with them a good number of negroes, they buy the plantations of the old settlers, yet these are in great want of money, what with the long journey, the expence of bringing large families so far, the buying land, and maintenance for some time they are generally in debt to the store keeper who gives them his own price for their produce and that in goods and not in money. There are few stores in this part, people comes twenty mile, a few of the planters who can afford it send their produce to Charlestown or Savannah by water or land carriage. Yet these new planters in a short time by their industry will be able to live easily the ground is so excellent in these back parts producing much larger crops than lower down.”<sup>43</sup>

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43 Ruddock, pp. 25-26. Mylne’s observations and descriptions of his life on Stevens Creek in 1774 are invaluable in giving us a sense of what life was like in Edgefield County in the Colonial period. A few extracts from his letters are included in Appendix C at the end of this book. His reference to the “ground in these back parts” is referring to the rich soils of the piedmont as opposed to the less rich soils of “lower down” (the sandhills and the coastal plain).

The typical planter owned one to two hundred acres which had been granted to him under the headright system. Very few of the backcountry planters owned more than three or four hundred acres. Most had neither slaves nor indentured servants. All of the hard work in getting his home and plantation started was done by himself and his family. Their social outlets were very limited; their lives were hard with few comforts or frills; they were likely to resent anyone who did not work as hard as they did.<sup>44</sup>

**The Leading Men:** Some of the settlers who poured into the backcountry were destined to become what were known as “leading men.” These were the ambitious, hard working men who were unsatisfied with the landholdings to which they were entitled under the headright system. These men wanted more – more land, more slaves, more wealth, and more position. They were to become Justices of the Peace, or Regulator leaders in the Colonial period, or officers in the militia during the Revolution. Sometimes they remained just planters; but some became Indian traders, deputy surveyors, storekeepers, gristmill or sawmill operators, contractors or all-round entrepreneurs. Among the leading men of this area were LeRoy Hammond who had settled at what is now North Augusta, Laurence Rambo and Jacob Summeral who had both settled on Horn’s Creek, Arthur Simkins who had settled on Log Creek and John Purvis who settled on Turkey Creek.

**The “Lower Sort”:** Along with the families of these diligent small planters came another sort – people who lived on the fringe of society – often referred to at the time as “the lower sort” or “crackers,” who squatted wherever they could find a spot and who only did enough to get by. A number of observers of life in this region in the 1760s and 1770s were sufficiently impressed by this element of society that they felt compelled to write of it.

William Mylne commented on this “lower sort” which inhabited his neighborhood: “the planters are mostly poor . . . the men are cursedly lazy, some of them makes their wives plant corn . . . for the men does nothing but minds their plantations and hardly that, if they get as much as puts over [for] the year they care for no more . . .”<sup>45</sup> He further described these neighbors in a subsequent letter: “These people are very ignorant of the world and know little more than raising their crops and carrying it to the store.”<sup>46</sup>

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44 Brown, p. 25.

45 Ruddock, p. 26.

46 Ruddock, p. 32.

James Habersham reports on August 20, 1772 to Governor Wright in London that he has “lately received Advice from Mr. Barnard of Augusta that several idle People from the Northward, some of whom he is told are great Villains, Horse Stealers, etc. and were among the North Carolina Regulators have settled and built Hutts on the lands proposed to be ceded to his Majesty . . . You will easily distinguish that the people I refer to are really what you and I refer to as Crackers.”<sup>47</sup>

Another observer in the South Carolina backcountry who had run into many of the same types of people (albeit not in this particular area) was Charles Woodmason, an Anglican missionary to the South Carolina backcountry who spent most of his time in the area of Pine Tree (present-day Camden) and the Waxhaws (just south of present-day Charlotte). Said Woodmason: “The People around, of abandon’d Morals, and profligate Principles – Rude – Ignorant – Void of Manners, Education or Good Breeding – No genteel or Polite Person among them – save Mr. Kershaw an English Merchant settled here. The people are of all Sects and Denominations – A mix’d Medley from all Countries and the Off Scouring of America.”<sup>48</sup>

## Bringing Religion to Edgefield County

**Anglican Beginnings:** The first organized effort to bring religion to the region took place, not surprisingly, in the new Town of Augusta. Although Augusta had been established in 1737, it was not until 1749 that St. Paul’s Church was erected by the citizens.<sup>49</sup> The next year, in 1750, the church was described as “handsome and convenient” in a petition which was presented to the Society for the Propagation of the Gospel to appoint a missionary for the new church.<sup>50</sup> On September 16, 1751, the Society agreed to appoint a Missionary and recommended Rev. Mr. Copp who was appointed to the post.<sup>51</sup> From the outset, the missionaries at St. Paul’s Church seem to have made an effort to bring the gospel to the inhabitants across the Savannah River in South Carolina.

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47 The Colonial Records of the State of Georgia, Allen D. Candler, ed., (Atlanta, 1904-1915), XXXVIII, pt. 1 (unpublished), quoted in Fleming, Berry, ed., *Autobiography of a Colony, the First Half-Century of Augusta, Georgia*, University of Georgia Press, Athens, 1957, page 107-108. Habersham, a native of Yorkshire, England, was a colonial leader of Georgia.

48 Hooker, Richard J., editor, *The Carolina Backcountry on the Eve of the Revolution*, by Charles Woodmason, University of North Carolina Press, Chapel Hill, 1953, p. 6.

49 Fleming, p. 33.

50 Fleming, p. 40.

51 Fleming, p. 41-42.

A few months after arriving in Augusta to take charge of his post, on November 24, 1751, Mr. Copp wrote a letter to the Society indicating for the first time that an effort to provide religious instruction to the people of the South Carolina backcountry was being made. Said he: “There are 80 to 100 Persons that attend Divine Worship on Sundays, among whom I have baptized 16 belonging to the Colony of Georgia and 12 more belonging to Carolina: for which purpose have rode occasionally into that Province and preached, there being no Clergyman settled within 130 miles of this Town.”<sup>52</sup>

After being in Augusta for several years, Mr. Copp wrote on March 30, 1754, to the Society, indicating that he was becoming frustrated with some of the new residents of the town, but he also noted that his missionary efforts in South Carolina were continuing, and that he had received financial support from the Carolina colony for his efforts. “[The inhabitants] have greatly increased of late, and continue to increase, by a great Concourse of absconding Debtors taking refuge there in hopes of Protection, but his Congregation is much the same in number, about 80 or 100 persons, and the regular Communicants are only 12 and he had Baptized in the Province of Georgia and South Carolina 38 Children from April preceding; and he had twice rode about 15 miles among the new Settlers, and Preached and Baptized their Children, and proposed to repeat his visits to them; he had moreover, at the request of the Governor of South Carolina and of the inhabitants of New Windsor in that Province, rode over and preached once in a Month there; for which the House of Assembly were pleased to allow him 17 pounds Sterling p. Annum, without which Gratuity he could not well have subsisted his Wife and Children.”<sup>53</sup> Unfortunately the subsidy from South Carolina to the Anglican missionary in Augusta was terminated when Fort Moore was closed in 1765.<sup>54</sup>

Mr. Copp had been replaced by a new missionary, Mr. Frick, in 1765 who wrote to the Society on June 1, 1765 that his “situation is disagreeable in the highest Degree: the lower sort have no religion at all and Publick Worship is kept up only by a few Gentlemen and their families, whose Example may in time introduce a form of Religion.”<sup>55</sup>

Frick was replaced several years later by the Rev. Mr. Ellington who continued the missionary efforts in the Carolina backcountry. He wrote to the Society on June 30, 1768: “There is not one place of worship of

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52 Fleming, p. 50.

53 Fleming, p. 54.

54 Fleming, p. 90.

55 Fleming, p. 90.

any Denomination within an Hundred Miles of Augusta either way,<sup>56</sup> and therefore he has endeavored in some degree to remedy this inconvenience. He has been thrice at St. George's Parish, generally setting out on a Monday, travelling between 30 and 40 miles that day, performing Divine Service Tuesday, Wednesday and Thursday at 3 different places in the Parish about 10 miles wide of each other, and returning home on Friday. . . . There are two other Settlements over the River Savannah in Carolina, the one about 7 miles distant, where he goes once a fortnight, ye other about 10 miles, where he does once a Month in the Week days, at whc [sic] places numbers attend. . . . The people in general, particularly at a distance [from Augusta] are very illiterate and many know little more of Christianity than the Indians."<sup>57</sup>

By 1772 a new missionary was at Augusta, the Rev. Mr. James Seymour, who was to remain in Augusta until the end of the Revolution. Rev. Seymour commented for the first time on the Baptists preachers who had come into the area. Not surprisingly, this Anglican cleric was unfavorably impressed by the evangelical Baptist preachers. On August 24, 1772 he wrote to the Society: "That Parish [St. George's] and his own [St. Paul's] are very extensive and thick settled, but the inhabitants poor. Those parts are over run with ignorant preachers who call themselves Irregular Baptists. They travel from place to place and pretend to miraculous conversion and inspiration but are men of very abandoned characters and live in open adultery."<sup>58</sup> Another letter the following year, on March 1, 1773, suggests that he feels that the threat of the Baptists preachers has subsided. He also gives his estimate of the religious affiliation of the citizens. He writes of his satisfaction "that the zeal of the Anabaptists seems to have abated. . . . The poor people on the Frontiers often ask him for Bibles and Prayer Books . . . . Two fifths of his parish are of the Church, the rest Baptists, Presbyterians and Quakers."<sup>59</sup>

Anglican missionaries came not only from Augusta, but also from Charles Town. The Rev. Samuel Frederick Lucius, representing the Society for the Propagation of the Gospel in Foreign Parts, ministered to the German Lutherans on Hard Labor and Cuffeetown Creek. In a letter

56 Rev. Ellington either did not know of, or chose to ignore, the churches at Stevens Creek and Horn's Creek, which were established in 1762 and 1768 respectively.

57 Fleming, p. 98.

58 Minutes of the Society for Propagating the Gospel in Foreign Parts, XIX, page 398, quoted in Fleming, p. 108.

59 Minutes of the Society for Propagating the Gospel in Foreign Parts, XIX, page 417, quoted in Fleming, p. 109.

to the Society in Charleston, dated October 25, 1770 from "Cuffee-Town," the Rev. Mr. Lucius said he had been in the settlement since April of 1770. He added that he had 200 families under his pastoral care "who had been so long without the ordinances of religion that their children were growing up like savages."<sup>60</sup>

**Presbyterianism:** By 1770, twenty-one Presbyterian churches had been established in the South Carolina backcountry. Just to the north of Edgefield County, in what was to become Abbeville County, 500 families worshiped at the Long Cane Presbyterian Church which was the largest church of any denomination in South Carolina.<sup>61</sup> In the eastern and northern parts of the colony, there were enough Scots-Irish Presbyterians to drive the eccentric Anglican clergyman, Charles Woodmason, to distraction: "[The Waxhaws] is occupied by a Sett of the most lowest vilest Crew breathing – Scotch Irish Presbyterians from the North of Ireland – They have built a Meeting House and have a Pastor, a Scots Man among them."<sup>62</sup> Given these facts, it is somewhat surprising that no effort was made to establish a Presbyterian Church in what became Edgefield County. We did have a large number of Scots-Irish immigrants here, but apparently none of these immigrants had been moved to form a Presbyterian church. Presbyterian congregations were started in Beech Island in 1820, Hamburg in 1831 and Graniteville in 1848, but it would not be until the late 1870s that Presbyterian churches would be established in present-day Edgefield County.

**Other Denominations:** The only churches of another denomination which were founded in this area in the colonial period were two Lutheran churches at Londonborough, the settlement of Palatinate Germans on Hard Labor Creek spanning what became both Edgefield and Abbeville Counties.<sup>63</sup> One church, St. George's, was near Powder Springs in what became Abbeville County but it later (circa 1770) moved across the line into

60 Dalco, Frederick, *An Historical Account of the Protestant Episcopal Church in South Carolina, 1670-1820*, cited in Woodson, Hortense, *The Palatines of Londonborough*, published posthumously by the Old Edgefield District Genealogical Society, 2005, p. 26.

61 Edgar, Walter, *South Carolina, A History*, University of South Carolina Press, Columbia, 1998, pp. 182-183. Brown, p. 20-22.

62 Woodson, Hortense, *The Palatines of Londonborough*, p. 26. Local historian, Jane Dendy, had inserted a note on Miss Woodson's original manuscript indicating that the new location of the church was not in Edgefield County, but across the line in Abbeville County. See handwritten note on p. 26.

63 The History of Synod Committee, *A History of the Lutheran Church in South Carolina*, The South Carolina Synod, 1971, pp. 37-38.



what became Edgefield County.<sup>64</sup> The other church, St. Charlotte's, was on Sleepy Creek in present-day Edgefield County. After it was abandoned by the Lutherans, the Methodists took over this building and it was renamed "McKendree," the name it bears today.<sup>65</sup> Methodists, who were to play an important role in Edgefield County later, did not get started here until the late 18<sup>th</sup> century.<sup>66</sup> A Roman Catholic Church was not founded here until the middle of the 19<sup>th</sup> century. Although colonies of Quakers were found throughout the South Carolina and Georgia backcountry, we have no evidence of any of them here.

Thus, in the Colonial period, other than the Baptists which are discussed below, the Anglican missionaries and the Palatinate Lutherans were the only ones who made an effort to bring religion to the area which later became Edgefield County. While the efforts of these Anglicans and Lutherans are acknowledged, their impact on the inhabitants of Edgefield County in the 1750s, 1760s and 1770s was not to have a lasting impact. It was not until the early 1760s that a major religious revival was to take place in Edgefield County, and then it was due to the efforts of a remarkable Separate Baptist Evangelist, the Reverend Daniel Marshall.

## Daniel Marshall

Daniel Marshall was born in 1706 in Windsor, Connecticut of an old and pious family that had immigrated to the Massachusetts Bay Colony from Lincolnshire, England in the 1630s.<sup>67</sup> He united with the Congregationalists at age twenty and was elected a deacon, a position in

64 Woodson, Hortense, *The Palatines of Londonborough*, published posthumously by the Old Edgefield District Genealogical Society, 2005, p. 26. Local historian, Jane Dendy, had inserted a note on Miss Woodson's original manuscript indicating that the new location of the church was not in Edgefield County, but across the line in Abbeville County. See handwritten note on p. 26.

65 Woodson, *The Palatines*, pp. 26-28.

66 Betts, Albert Deems, *History of South Carolina Methodism*, the Advocate Press, Columbia, 1952, pp. 53-57. See also Chapman, John A., *History of Edgefield County from the Earliest Settlements until 1897*, Newberry, 1897, p. 290.

67 Marshall's father, known as "Deacon Thomas," was actively involved in the Church in Windsor. His grandfather, referred to as "Captain Samuel" Marshall, was the first of the family to come to Windsor. He was killed in King Phillip's War with the Indians in 1675. His great grandfather, Thomas Marshall, a non-conformist had come to Massachusetts about 1633 to join the Bay Colony of John Winthrop and had held prominent positions in Boston in both the church and the local government. A more extensive discussion of the ancestry of Daniel Marshall is contained in Lee, Walter M., "Daniel Marshall, A Sketch of His Ancestry, Labors and Influence," privately published, pp. 1-2.

which he served for twenty years.<sup>68</sup> He became a prosperous farmer and was married twice. His first marriage to Hannah Drake on November 11, 1742, resulted in the birth of his first son, Daniel, Jr. After the death of Hannah, he married on June 23, 1747, Martha Stearns of Tolland, Connecticut who bore him ten children.<sup>69</sup> At the age of thirty-eight in late 1744 or early 1745, his life was changed dramatically when he heard a sermon by the Reverend George Whitefield (1714-1770) and was inspired to give the remainder of his life to spreading the Gospel of Jesus Christ.

**The Influence of George Whitefield:** Whitefield (also spelled Whitfield and pronounced Whitfield) was an English Anglican preacher whose remarkable speaking ability and inspiring message caused him to become the best known preacher in Britain and America during the 18<sup>th</sup> century. He was largely responsible for the religious revival known as the "Great Awakening" which swept the American colonies during the 1740s. In his years as a student at Oxford, he was a close friend of the Wesley brothers, John and Charles, with whom he began the Methodist movement within the Anglican Church.



George Whitefield

His preaching style was novel and extremely popular. His detractors said that he was more of an actor than a preacher. But his message was different too: Whereas Anglican ministers typically emphasized religious ritual or moral living, Whitefield preached "conversion" in which the individual must be inwardly changed through faith in Jesus Christ for a personal salvation from sin, to experience a new birth through the Holy Spirit. That conversion and regeneration could be experienced in an instant, if only people would repent and believe.

His evangelical contemporaries here in America, Jonathan Edwards, William Tennent and Gilbert Tennent, were espousing similar messages at the same time. In 1738 Whitefield made the first of many trips to the American colonies. In 1740 he preached a number of revivals up and down the colonies from Georgia to Massachusetts which came to be known as "the Great Awakening of 1740." Thousands upon thousands of people poured out to hear him at each stop, most of which were in the open air.

68 Mosteller, James Donovan, *A History of the Kiokee Baptist Church in Georgia*, Edwards Brothers, Inc., Ann Arbor, Michigan, 1952, pp. 48-52.

69 McKinnie, Beryl, compiler, "Big Stephens (Stevens) Creek Baptist Church," a manuscript in the Big Stevens Creek file of the author.

A man of small stature and cross-eyed (something that many took as a sign of divine favor), Whitefield had remarkable charisma and a strong and pleasing voice. It was said that his voice could be heard for over five miles. He became a close friend of Benjamin Franklin who admired his abilities. Franklin calculated that Whitefield could be heard by over 30,000 people in the open air. After one of Whitefield's sermons, Franklin noted



*Whitefield preaching to the masses.*

the “wonderful . . . change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seem'd as if all the world were growing religious, so that one could not walk thro' the town in an evening without hearing psalms sung in different families of every street.” It

is hard to overemphasize the tremendous impact that George Whitefield and the Great Awakening had on the American colonies during the 18<sup>th</sup> century.

Those who were converted by Whitefield's preaching reacted with such religious fervor and emotional demonstrations that the old guard of the New England Congregational churches regarded them coldly, calling them “New Lights” and “Separates,” because the established churches separated themselves from such fervor and emotional behavior with deliberate hostility.

**Marshall Finds his Calling:** Whitefield returned to England after his 1740 tour, but came back to America in 1744. This was when Daniel Marshall heard him. Marshall was so inspired by Whitefield that, after several years, he left his comfortable home in 1751 in Windsor, Connecticut, sold much of his property and went out as a Christian missionary to spread the gospel among the Mohawk Indians in New York State. He remained there for about a year and a half, preaching with a flaming zeal.<sup>70</sup> With the outbreak of the Indian wars, the Marshalls removed through Pennsylvania

70 The Baptist historian of the late 18<sup>th</sup> century, Morgan Edwards, who was more traditional and who did not admire those who followed Whitefield, noted that Marshall's efforts among the Indians was “to very little purpose.” See Edwards, Morgan, *Materials Towards A History of the Baptists, 1770-1792*, edited by Eve B. Weeks and Mary B. Warren, Heritage Papers, Danielsville, GA 30622, 1984, p. 143. His comment may say more about Edwards' aversion to the New Lights than it does about Marshall's success among the Mohawks.

to Winchester, Virginia, to Millcreek Church where he became acquainted with the Baptists. Here, in 1754, at the age of forty-eight, he and his wife were baptized and he was licensed to preach.

In embarking upon his new career as a licensed preacher, Marshall was facing some real challenges: Unlike Whitefield, Marshall was not an eloquent public speaker nor was he particularly intelligent or well educated. Morgan Edwards, the noted Baptist historian of the 18<sup>th</sup> century, makes the following comment about Marshall: “His success is surprising when we consider that he is a man of no bright parts nor eloquence nor learning. Piety, earnestness and honesty are all he can boast of.” Edwards later refers to Marshall as “a weak man, a stammerer, no scholar.”<sup>71</sup> Even Marshall's own son, who followed in his father's footsteps as a minister, noted in his biographical sketch of his father: “He was now called, as a licensed preacher, to the unrestrained exercise of his gifts; and *though they were by no means above mediocrity* [emphasis added], he was instrumental in awakening attention, in many of his hearers, to the interest of their souls.”<sup>72</sup>

Despite his lack of eloquence and intelligence, Daniel Marshall proved himself to be very successful in spreading the Gospel. Piety, earnestness and honesty, to which Morgan Edwards referred, are powerful assets in winning the souls of sinners and are often far more useful than intelligence, learning and eloquence. Additionally, Marshall's wife, Martha Stearns Marshall, the sister of the Reverend Shubal Stearns, another of the zealous New Light Separate preachers, was noted for her zeal and eloquence and added greatly to the interest of the meetings conducted by her husband.<sup>73</sup>

The Marshalls's decision to become Baptists was probably a result of the fact that the Baptists seemed to be more in sync with the inspiring message of Whitefield than the Anglicans, many of whom had begun to disavow and criticize the great evangelist. The mainstream Anglicans thought that Whitefield was wrong to emphasize conversion; that he was too flamboyant; and that he should not claim to have had a personal revelation from God.

Some of the established Baptists also felt that Whitefield was too revolutionary in his beliefs and style. But those Baptists like Marshall who had been inspired by Whitefield were unmoved by the criticism. They

71 Edwards, p. 144, 165.

72 A. Marshall, in Taylor, *Virginia Baptist Ministers*, Sheldon & Co., New York, 1860, Vol. I, 19, cited in Mosteller, p. 56.

73 King, Joe M., *A History of South Carolina Baptists*, General Board of the South Carolina Baptist Convention, Columbia, 1964, p. 148.

believed that Whitefield's message was just what the individual sinner needed and that personal conversion and repentance was the only path to God's favor. Not willing to be restricted by the Baptist establishment, these preachers began to call themselves "Separate Baptists" or "Irregular Baptists," and refused to bow to the "Regular Baptists," as the established Baptists began to be known.

The Separate Baptists had some strong beliefs, the most important of which were that an individual must make a "profession of vital religion before baptism."<sup>74</sup> This meant that a person had to believe himself to



*Colonial baptizing in the creek.*

have been truly converted before he was allowed to be baptized. Most Separate Baptists also believed that there was going to be an immediate Second Coming of Christ. They had some "peculiar" practices which they "zealously carried out." These were baptism by immersion, love feasts (communal meals), laying on of hands, washing feet, anointing the sick, right hand of

fellowship, kiss of charity, and devotion to children. The Separate Baptists sincerely believed in the priesthood of all believers, so if members felt called by the Holy Spirit to preach, regardless whether they were illiterate, the local church encouraged them to enter the ministry and establish churches wherever they went. Women played a prominent role in church governance, some serving as ruling elders and deaconesses, giving women a role in the church which few other denominations in the 18<sup>th</sup> century would permit.<sup>75</sup> The Separate Baptists were firm in their beliefs and were generally unwilling to compromise on their principles.

**The Marshalls Travel South:** The environment in Virginia was not favorable to the Separate Baptists as both the Anglicans and the Regular Baptists were uncooperative and hostile to them. Thus, in 1755, with his brother-in-law, Shubal Stearns and his wife, Daniel and Martha Marshall moved from Virginia to North Carolina, going first to Sandy Creek in present-day Liberty Township, Randolph County, southeast of present-day

<sup>74</sup> King, Joe M., p. 70.

<sup>75</sup> Owens, Loulie Latimer, *Saints of Clay, The Shaping of South Carolina Baptist*, South Carolina Baptist Convention, R. L. Bryan Company, Columbia, 1971, pp. 43-44.

Greensboro where they established a church with 14 initial members.<sup>76</sup> During the next two years the Sandy Creek Church grew dramatically, reaching a membership of 606.<sup>77</sup> During this same time, both Marshall and Stearns were traveling extensively through Eastern North Carolina, preaching and spreading the Gospel.<sup>78</sup>

In 1756, Daniel Marshall left Sandy Creek to establish another church at Abbots Creek in Davidson County, just east of present-day Winston-Salem.<sup>79</sup> While Marshall was at Abbots Creek, Stearns decided to ordain Marshall so that he could do his own baptizing. When he attempted to secure the assistance of the minister of the Welsh Neck Church, the



*Sandy Creek Church building constructed in 1802*

<sup>76</sup> The subsequent history of Sandy Creek is also interesting as it became the center of much of the Regulator movement of North Carolina. See Bassett, Prof. John S., *The Regulators of North Carolina (1765-1771)*, American Historical Association, Washington, 1896; Kars, Marjoleine, *Breaking Loose Together, The Regulator Rebellion in Pre-Revolutionary North Carolina*, University of North Carolina Press, Chapel Hill, 2002. Troxler, Carole Watterson, *Farming Dissenters, The Regulator Movement in Piedmont North Carolina*, Office of Archives and History, North Carolina Department of Cultural Resources, Raleigh, 2011.

<sup>77</sup> Edwards, p. 91.

<sup>78</sup> Mosteller, p. 58.

<sup>79</sup> On the morning of March 30, 2014, the author visited both Sandy Creek Primitive Baptist Church and Abbot's Creek Missionary Baptist Church. The topography in this region at the edge of the rural piedmont of North Carolina is remarkably hilly – almost mountainous – with narrow roads winding across one-lane bridges and small farms everywhere. The old Sandy Creek Church (which actually dates only from 1802) is a wonderful early structure which has been beautifully restored and is maintained as somewhat of a museum. Doubtless, the original building looked very similar. The Abbot's Creek Church is a large 20<sup>th</sup> century structure which is no longer on the original site, but the historical plaque proclaims its founding by Marshall in 1756.



minister, obviously a Regular Baptist who did not approve of Separate Baptists, “sternly refused, declaring that he held no fellowship with Stearns’ party, that he believed them to be a disorderly set, suffering women to pray in public, and permitting every ignorant man to preach that chose, and that they encouraged noise & confusion in their meetings.”<sup>80</sup> Stearns then secured the aid of his and Marshall’s other brother-in-law, Elder Henry Ledbetter, pastor of Lynch’s Creek Church in Craven County, South Carolina, in ordaining Marshall into the ministry.<sup>81</sup>

In 1760, just as the Cherokee War was breaking out, Marshall removed with much of his congregation from Abbots Creek to Beaver Creek in South Carolina, a tributary of the Broad River in present-day Fairfield County. After several years there, and as the Cherokee War was winding down, he came to Horse Creek, about fifteen miles north of Augusta, where he settled in 1762.<sup>82</sup> While here, he continued to preach wherever he could find a crowd to listen. He founded two churches in what became Edgefield County: Big

80 Benedict, David, *A General History of the Baptist Denomination in America and Other Parts of the World*, New York, Lewis Colby & Co., 1848, p. 684. Mosteller, p. 59. King, Joe M., p. 71.

81 Purefoy, Elder Geo. W., *A History of the Sandy Creek Baptist Association*, Sheldon & Co., New York, 1859, p. 295.

82 Taylor, James B., *Virginia Baptist Ministers*, New York, Sheldon & Co., 1860, p. 20. Abraham Marshall, the second son of Daniel Marshall and the one who followed in his footsteps, prepared a biographical sketch of his father which was originally published in the “Georgia Analytical Repository” of 1802. It is here that the information about Marshall going to Horse Creek is found. “At the direction of divine Providence, as he conceived, and as subsequent events have proved, his next removal was to Horse Creek, about fifteen miles north of Augusta. The fruits of his labors in this place remain in a respectable church, some of whose sons, raised up under his care, have successfully diffused the light of divine truth through various benighted regions. From Horse Creek my aged father made his first visits to this State [Georgia].” Abraham Marshall would have been about 14 years old when the family came from Beaver Creek to Horse Creek and the family remained there until Abraham was twenty two. Surely he would have known the difference between Horse Creek and Stevens Creek given the fact that he lived here during his formative years. However, it is interesting that he states that “The fruits of his labors in this place remain in a respectable church. . . .” Certainly he is referring to Big Stevens Creek Church, but he only refers to one church and there is no mention of Horn’s Creek Church. My conclusion is that the family did, in fact, live on Horse Creek and that Daniel Marshall traveled throughout the region preaching wherever he went, including Stevens Creek and Horn’s Creek. Later, as will be discussed below, Daniel Marshall did receive a grant of 500 acres on a tributary of Horn’s Creek. For other references to Marshall settling on Horse Creek see Purefoy, *A History of the Sandy Creek Baptist Association*, New York, Sheldon & Co., 1859, p. 295 and Walter M. Lee, “Daniel Marshall, A Sketch of his Ancestry, Labors and Influence,” p. 4. However, some astute local historians still believed that in the 18<sup>th</sup> century there was some confusion between Horse and Horn’s Creek, meaning that some people who believed that they were on Horse Creek were actually on Horn’s Creek. I think that there may be some merit to this argument.

Stevens Creek Church in 1762 and Horn’s Creek Church in 1768.<sup>83</sup> He also preached at Mine Creek Church in present-day Saluda County<sup>84</sup> and founded Bush River Church in present-day Newberry County.<sup>85</sup>

During his sojourn in South Carolina, he also traveled over to St. Paul’s Parish in Georgia (Augusta), preaching in private homes, in woods or under trees in public gathering places. The Anglican minister at St. Paul’s, the Rev. Mr. Ellington, vehemently objected to Marshall’s unauthorized preaching in his parish. Rev. Ellington prevailed upon a constable, Samuel Cartledge,<sup>86</sup> to arrest Marshall. Cartledge arrived just as Marshall was praying and arrested him while he was still on his knees. Hugh Middleton,<sup>87</sup> a witness to the event, as Marshall was in the process of baptizing two of the members of Middleton’s family, gave security for Marshall and went with him the following Monday for trial before

83 Edwards described the location of Stevens Creek as “so called from a small river running into the Savannah; near to which the meeting house stands, in the parish of (blank) and county of Berkleye, 160 miles W of Charlestown, 10 from Augusta, and 885 SSW from Philadelphia.” Edwards, p. 143

84 The New Light preacher Joseph Reese is credited with founding Mine Creek Church. See King, p. 79; Townsend, p. 162.

85 King, p. 85; Townsend, Leah, Ph.D., *South Carolina Baptist, 1670-1802*, Florence, South Carolina, 1935, p. 162.

86 Samuel Cartledge (1750-1843) would have been only twenty or twenty one years of age when he arrested the elderly Marshall. When he died in 1843, *The Edgefield Advertiser* editorialized: “Reverend Samuel Cartledge breathed his last at the house of a friend, Dr. Crawford, in Columbia County, Georgia, on July 13, 1843. He was buried in the family burying ground of Mr. James Cartledge, of Columbia County, Georgia, aged 93 years, lacking two days. Though not so fearless and adventurous as his brother James, he was in the same campaign at the siege of Savannah during the Revolution. He was for nearly 70 years a pious and devoted Minister of the Gospel.” *Edgefield Advertiser*, December 23, 1843, cited in McClendon, Carlee T., compiler, *Edgefield Death Notices and Cemetery Records*, The Hive Press, Columbia, 1977, p. 42. Over the years Cartledge preached at many churches in Edgefield County, including Calliham’s Mill (later Parksville) (1790-1838), Plum Branch (1824-1838), Antioch (1829-1830) and Rehoboth (1833). Woodson, Hortense and Church Historians, *History of the Edgefield Baptist Association, 1807-1957*, Edgefield Advertiser Press, Edgefield, 1957, p. 77.

87 Hugh Middleton (1713-1802) had emigrated from Maryland just about the time Marshall was arrested and settled on the Savannah River near present-day Clarks Hill. In the ensuing decades he acquired a great deal of property, including some in Georgia. He also operated a Ferry on the Savannah River. During the American Revolution he was a major in the Whig militia and ultimately attained the rank of Lieutenant Colonel. After the war, he served as one of the Judges of the Edgefield County Court. By the time of his death, he had become one of the wealthiest men in the region. An excellent monograph on Middleton has recently been written. See Floyd, Timothy, *Naturally Brave, The Life of Hugh Teare Middleton*, Green and Morgan Publishers, LLC, Eagle, Idaho, 2013.



the magistrate, Colonel Barnard,<sup>88</sup> and the Rev. Mr. Ellington.<sup>89</sup> At the trial Mrs. Marshall came to the defense of her husband and spoke out against the constable and the judges, quoting much scripture and giving them a tongue-lashing which confounded some and converted others. Marshall was required to read a chapter of the Bible, presumably to test his literacy. After reading the selection, he was abused by the Court and ordered to preach no more in the parish. Marshall then replied in apostolic terms: “Whether it be right to obey God rather than men, judge ye.” This response stunned those attending. Constable Cartledge was later baptized by Marshall and ordained into the ministry. The magistrate, Colonel Barnard, was also deeply affected by Marshall and, although he remained an Anglican, he became a friend of Marshall and the Baptists.<sup>90</sup>

After spending more than a decade in South Carolina, Marshall decided to move across the Savannah River where he began preaching on Kiokee Creek near Appling in what is now Columbia County, Georgia. Abraham Marshall tells us that he left his home in South Carolina on January 1, 1771. There, in 1772, he founded the Kiokee Baptist Church which grew under his leadership to be a large church and which became the “mother church” for many more Baptist churches in Georgia.

During the Revolution, despite the enormous disruption and violence which consumed the entire area, Marshall continued his efforts to spread the Gospel and to support the churches he had founded in Georgia. He was, however, a consistent friend of the American cause. He was even imprisoned on one occasion and put under strong guard. However, he asked the officers who imprisoned him to allow him to preach, which they did. They were so moved, amazed and confounded that they released him from prison and allowed him to go home. On another occasion when a party of Tories demanded where he had concealed his horses, he sullenly refused to utter a word, although he was repeatedly threatened with death. This scene continued until his wife could bear the suspense no longer and gave the information.<sup>91</sup>

88 Colonel Barnard had been a captain in the Georgia militia. He had been a principal leader in Augusta since the end of the French and Indian War. He died of natural causes in 1773. See Cashin, Edward, *The King's Ranger, Thomas Brown and the American Revolution on the Southern Frontier*, Fordham University Press, New York, 1999, pp. 10-24.

89 Campbell, J. H., *Georgia Baptists, Historical and Biographical*, J. W. Burke & Company, Macon, GA, 1874, p. 175. This is the only source which mentions Hugh Middleton as a witness to this event, but Campbell does not give us his source.

90 *Viewpoints in Georgia Baptist History*, Vol. 5, 1976, p. 52. Mosteller, pp. 49-51.

91 Mosteller, pp. 115-116.

Shortly after the War, at the ripe old age of 78, on November 2, 1784, Marshall died. His son Abraham recorded his last words which give us a good sense of his personality and faith. That statement is as follows:

“Dear brethren and sisters, I am just gone. This night I shall probably expire; but I have nothing to fear. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness. God has shewn me that He is my God, that I am his son, and that an eternal weight of glory is mine!” Turning to his venerable partner, his wife, on his death bed, he said: “Go on, my dear wife, to serve the Lord. Hold out to the end. Eternal glory is before us.” His wife was sitting beside him, but after a silence, he called his son and said: “My breath is almost gone. I have been praying that I may go home tonight. I had great happiness in our worship this morning, particularly in the singing, which will make a part of my exercise in a blessed eternity.”<sup>92</sup>



*The Daniel Marshall monument in the middle of the street in Appling, Georgia.*

Abraham went on to say of his father: “Now gently closing his eyes, he cheerfully gave up his soul to God, with whom, I doubt not, he walks, “high in salvation, and the climes of bliss.”<sup>93</sup> The Reverend Charles Bussey, one of Marshall “licentiates” and a future pastor of Horn’s Creek, preached the funeral sermon. Marshall is believed to have been buried in Appling not far from Kiokee Church.<sup>94</sup>

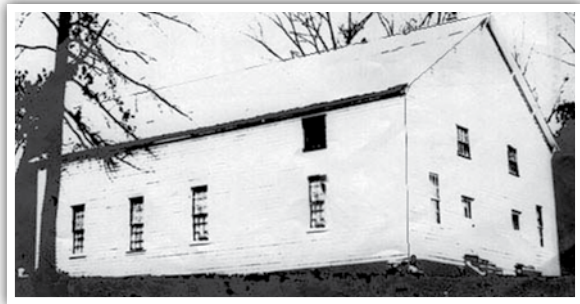
## The Founding of Horn’s Creek Church

**Stevens Creek Church:** When Marshall arrived here in what was to become Edgefield County in 1762, he began preaching throughout the area wherever he could find a crowd to listen. One of the first sites where he

92 Benedict, *A General History of the Baptist Denomination in America and Other Parts of the World* (Boston: Manning and Loring, 1813), II, p. 354 cited in *Viewpoints of Georgia Baptist History*, Vol. 5, 1976, p.60.

93 Mosteller, p. 117.

94 See Mosteller, 120-122 for a discussion of the location of Marshall’s grave.



*Big Stevens Creek Baptist Church*

preached was on Stevens Creek, some ten miles north of Augusta. He probably began preaching there in 1762 in the open air in a clearing in the woods just like Whitefield who had inspired him. Later, given the need to be sheltered from the hot summer sun, he probably had a “brush arbor” constructed. Then, some four years later, in 1766, a Meeting House at Stevens Creek 30 feet in length by 26 feet in width was completed.<sup>95</sup> This is, in all probability, where William Mylne went with his neighbors to their meetings in 1774 as he described in one of his letters: “My neighbours are mostly all Babtists, I some times go to their meetings, the young women are generally pretty owing to the goodness of the climate, the men are stout and well made but are mere Indians to their women making them do all the work. On Sundays the lasses are clean and neat, on working days you would hardly know them to be the same.”<sup>96</sup>

**Horn’s Creek Church Site:** In 1768, still on his mission to spread the gospel, Marshall traveled some ten miles north of the Stevens Creek Meeting House and began preaching in the neighborhood of Horn’s Creek. The site on which he chose to preach was on a ridge between the main stream of Horn’s Creek and one of its principal tributaries on a tract of 100 acres of land that had been granted four years earlier to Samuel Roberson.<sup>97</sup> One might speculate that Marshall met Roberson and asked his permission to preach there on his land. Roberson may have been one of Marshall’s first converts and enthusiastically supported Marshall’s ministry, or he may have just given Marshall permission to preach.

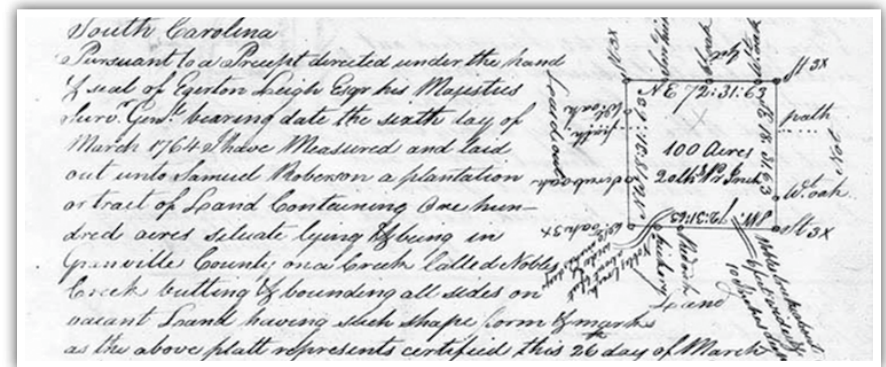
<sup>95</sup> Edwards, p. 143.

<sup>96</sup> See Ruddock, p. 29.

<sup>97</sup> Samuel Roberson’s petition for 100 acres on Nobles Creek was filed on March 6, 1764. His plat was certified on March 26, 1764 and his grant issued on August 27, 1764. See Royal Grants, Vol. 11, page 556 in the South Carolina Department of Archives and History. See also Holcomb, *South Carolina’s Royal Grants, Vol. 2*, p. 78.

**Roberson’s Tract:** Roberson’s tract was defined by the 1764 a survey which was done by Deputy Surveyor John Fairchild. The inscription accompanying the plat reads as follows:

South Carolina: Pursuant to a Precept directed under the hand & seal of Egerton Leigh Esqr. His Majesties Surv’r Gen’l bearing date the sixth day of March 1764 I have measured and laid out unto Samuel Roberson a plantation or tract of Land Containing one hundred acres situate lying & being in Granville County on a creek Called Nobles [Horn’s] Creek butting & bounding all sides on vacant Land having such shape form & marks as the above platt represents. Certified this 26<sup>th</sup> day of March 1764 By one John Fairchild D.S.

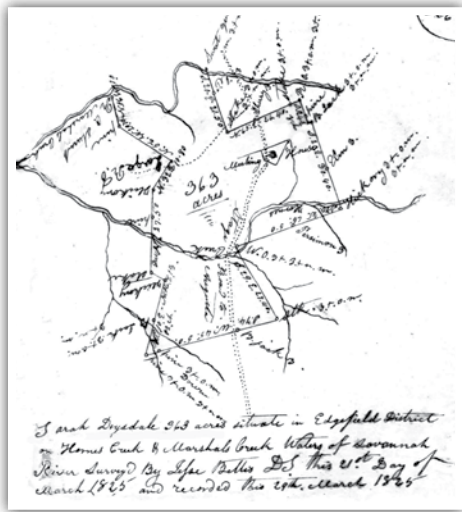


*1764 Plat for Samuel Robeson on Horn’s Creek*

The tract was a perfect square, being 31.63 chains,<sup>98</sup> or 2,087.58 feet, or just less than 40 percent of a mile, on a side. Most of the tract lay between Nobles [Horn’s] Creek and the creek which would later be known as “Marshall’s Creek” or “Tobler Creek.” However, the tract spanned Horn’s Creek on its southern boundary, with the creek entering the property near the southwest corner and exiting near the southeastern corner. The plat describes the creek as being about 6 feet wide and 10 inches deep. Noted trees around the perimeter are oaks and hickory. The fact that the grant was for only 100 acres would indicate that Roberson was settling on the land by himself. If he had brought with him a wife, children or slaves, he would have received 50 acres for each of those persons he had brought with him.

<sup>98</sup> A chain is a unit of measurement used by surveyors which is equal to 66 feet in length.

We are able to verify the precise location of Roberson's tract by referring to an 1825 plat of 363 acres of property owned by a Mrs. Sarah Drysdale which included Roberson's 100 acre tract less a three acre tract on which the "Meeting House" was later built.<sup>99</sup> This plat not only shows the Meeting House and the Old Stage Road, but it also shows Horn's Creek and its several tributaries. The southern and eastern property lines of Roberson's tract are clearly visible on the plat.



1825 Plat for Sarah Drysdale shows  
Horn's Creek Meeting House

**The Old Stage Road:** A path is indicated on the plat crossing the 100 acres from west to east in the vicinity of where the church now stands.<sup>100</sup> It is noteworthy that this path was running perpendicular to the principal road from Augusta to Edgefield which began to be called "the Stage Road" in the antebellum period. Thus, in 1764 the road running north and south was probably located some distance either west or east of where the Old Stage Road now runs. We do have information from 1751 which makes clear that an Indian path

did run from Fort Moore to Ninety Six along in the general vicinity of the Old Stage Road. The prominent Indian trader, James Adair, in his book, *The History of the American Indians*, tells of an episode in 1751 in which a raiding party of Monongahela Indians attacked a Euchee Indian village near Silver Bluff on the Savannah River and the Euchee chased the Monongahela warriors back toward the mountains. The passage describes with remarkable detail the path which they took which appears to be approximately along where the Old Stage Road later developed.<sup>101</sup>

99 Plat Book II, page 326, plat of 363 acres on Horn's Creek and Marshall's Creek by Jesse Bettis, D.S., March 29, 1825, Edgefield County Archives.

100 Colonial Plat Books, plat number S213184, South Carolina Department of Archives & History, Columbia, S.C.

101 Adair, James, *The History of the American Indians*, London, 1775, p. 345-346. Edited version by Samuel Cole Williams, LLD, Argonaut Press, New York, 1966, pp. 371-372.

**The Beginnings of the Church:** As he had done at Stevens Creek and many other locations from New York to Virginia and then to North Carolina, Marshall probably began preaching on the Roberson tract in a clearing in the woods and then later under a brush arbor. The initial church building, or "Meeting House" as it was called, was probably built some years later. We have no information as to exactly when the first church building was constructed, except that we know that there was a building there in 1784, as will be discussed later. The people who gathered to hear Marshall were probably a mixed group, including respectable small planters, leading men, some of the "lower sort" and maybe even a few outlaws. From the 1824 history of the church which appears in the church minutes, we learn the names of some of Marshall's initial converts at Horn's Creek. They were Benjamin Ryan and wife, Laurence Rambo, Nathan White, John Cogburn and wife, Joseph Walker and wife, and Peter Youngblood and wife and son, Jacob.<sup>102</sup> We have been able to piece together some information about these first members of Horn's Creek Church which gives us some idea of the kinds of people who joined with Marshall to found this church.

**Benjamin and Mary Ryan:** Of Scots-Irish ancestry, Benjamin Ryan (1718-1793) had come down from Virginia<sup>103</sup> to South Carolina probably as early as 1762. We have been unable to determine from where in Virginia he came, but one source suggests "probably Augusta County."<sup>104</sup> He was accompanied by his wife, Mary (1708-1799), and his three sons: John (1743-1827), Benjamin, Jr. (1745-1813) and Lacon (1748-1785). A plat for 250 acres on Horn's Creek was certified for him on March 28, 1764 and his grant was issued on October 24, 1764.<sup>105</sup> His land was located upstream from Horn's Creek Church. In succeeding years, additional grants were issued to his sons and daughter-in-law. He and all of his sons are listed on the Jury List for the Ninety Six District in the year 1779. Benjamin Ryan must have been a committed Whig from the beginning of the American Revolution because all three of his sons fought in the war, and his eldest son, John, became a Captain who was one of the true heroes of the Revolution from Edgefield County. All of the sons and their families were members of

102 See Appendix A.

103 The information that the family came down from Virginia is contained in the obituary of Capt. John Ryan in the *Columbia Telescope*, November 2, 1827.

104 The suggestion of Augusta County, Virginia as the origin of the Ryan family is found in an article titled "John Ryan's Book" contained on page 114 of an unknown publication, but of which copies are in the Ryan file at the Tompkins Memorial Library and in the John Ryan file of the author.

105 Royal Grants, Vol. 11, page 648. See Holcomb, *South Carolina's Royal Grants*, Vol. 2, p. 85.

Horn's Creek Church, as were succeeding generations of the family. Two of Ryan's sons, John and Ben, Jr., will be discussed in further detail below.

**Laurence Rambo:** A native of Chester County, Pennsylvania, Laurence (or Lars) Rambo (1713-1782) was a tough frontiersman of the type which made America great. Of Swedish ancestry, he was descended from Peter Gunnarsson Rambo (1609-16??) who immigrated into New Sweden, Delaware in 1638. Laurence Rambo came down to Granville County, North Carolina circa 1751. In 1765 he sold his land there and moved to Horn's Creek where he purchased a 200 acre tract from Joseph Noble.<sup>106</sup> He subsequently received three Royal grants for additional land: a 150 acre tract on Horn's Creek adjoining his Noble tract, a 200 acre tract on Burkhalter Creek (which became the house site of Mount Vintage) and a 750 acre tract which adjoined his 200 and 150 acre tracts.<sup>107</sup> In recent decades local historians have speculated about where Rambo's land and home were located. Some have suggested that he built the wonderful old house on the east side of the Old Stage Road just a half mile below Belleview where the paved road ends. However, a careful analysis of the plats and deed records demonstrates conclusively that Rambo's land was on the east side of the Sweetwater Road and on both sides of Horn's Creek as the as the map in Appendix E shows. Owning well over 1,000 acres and five slaves by the time of the Revolution, Rambo was clearly one of the leading men in this region.

In addition to becoming one of Daniel Marshall's flock in 1768, Laurence Rambo also became one of the principal Regulators during the late 1760s and early 1770s. He was tough and strong-willed. A November 10, 1768 letter, written by Jacob Sumner, the Justice of the Peace who had been chained by the Regulators to the post in front of his house as described above, and addressed to John Stuart, Superintendent of Indian

106 Deed Book G-3, p. 33, Joseph Noble to Laurence Rambo, November 29 & 30, 1765, South Carolina Department of Archives and History, Columbia. See Langley, Vol. III, p. 337.

107 Rambo's three grants were as follows: (1) 150 acres on Nobles Creek, waters of Savannah River adjoining Laurence Rambo, John Plowman White, Petition filed on August 2, 1768, Plat certified on April 2, 1771, Grant issued on May 4, 1771, Royal Grants, Vol. 23, page 443. See Holcomb, *South Carolina's Royal Grants*, Vol. 3, p. 262. (2) 200 acres on Burkhalter Creek and Stevens Creek, Petition filed on October 2, 1770, Plat certified on November 5, 1771, Grant issued on January 16, 1772, Royal Grants, Vol. 25, page 56. See Holcomb, *Vol. 4*, p. 5. (3) 750 acres on Nobles Creek, waters of Savannah River adjoining Laurence Rambo, William Moseley, Patrick Cunningham, John Cockburn, Richard Jones, Walter Jackson, George Tilmon, Plat certified on March 13, 1772, Grant issued on August 14, 1772, Royal Grants, Vol. 26, page 410. See Holcomb, *Vol. 4*, pp. 87-88.

Affairs for the Southern colonies, gives a very interesting insight into Rambo's personality: Sumner wrote that Rambo, a Regulator, had "boldly said and published that he should think no more of you than myself for he would have you [Stuart] taken and whipped as soon as any other man," if Stuart as Councillor and justice of the peace used his power to help imprison the Regulators who whipped Sumner. According to Sumner, Rambo blustered that Stuart was "nothing but an old Cherokee Agent" and declared that Stuart "ought to be taken and whipped and your (Stuart's) goods taken from you [for] giving to the damn'd Indians to kill the Back Woods People."<sup>108</sup> Of course, the Cherokee danger had been laid to rest by 1768 and there had not been an Indian outbreak in several years, but the Horn's Creek neighborhood where Sumner and Rambo lived had suffered much in loss of life and property during the Cherokee War. Laurence Rambo reflected the feeling of frontiersmen, common in many colonies, that the coastal authorities and Indian traders were too complacent about the Indian problem.<sup>109</sup>

Rambo is listed on the Jury List of 1779 as living between Turkey Creek and the Savannah River. He appears to have been a vocal Loyalist during the Revolution,<sup>110</sup> but two of his sons became active in the Whig cause in 1781 and 1782.<sup>111</sup> Laurence Rambo died in 1782, leaving substantial property to his widow and children.<sup>112</sup>

**Nathan White:** The first mention which we find of Nathan White is as a witness on a deed from Allen Addison to Daniel Rogers dated April 28 & 29, 1767.<sup>113</sup> We also find him on the Jury list of 1779 where he is shown as residing between Turkey Creek and the Savannah River.<sup>114</sup> We find no record of him asking for or receiving any grant of land, or of purchasing any land in the colonial period. However, he must have acquired some property, perhaps just failing to record the deed. We do know that he purchased a tract of 150 acres from Benjamin Ryan in 1786. According to his estate file, White's wife was Rebecca, and his children were Mary White, Nathan

108 Saunders, *Colonial Records of N.C.*, VII, 866, cited in Brown, p. 202, n. 21.

109 Brown, p. 202.

110 See biography of John Ryan, in Johnson, Joseph, *Traditions and Reminiscences Chiefly of the American Revolution in the South*, Walker & James, Charleston, 1851, pp. 494-498, and Chapman, pp. 127-133.

111 Pension Accounts.

112 Estate file of Laurence Rambo, Abbeville County Probate Court.

113 Deed Book I-3, page 154, South Carolina Department of Archives and History, See Langley, Clara A., *South Carolina Deed Abstracts*, Vol. IV, Southern Historical Press, Greenville, 1983, p. 5.

114 Pope, Thomas H., *The History of Newberry County, Volume One*, University of South Carolina Press, Columbia, 1973, p. 299.



White, Jr. and Jacob Miller White.<sup>115</sup> He died January 5, 1816.<sup>116</sup> In the church history he was described as “a faithful and zealous member in the cause of God and religion by prayer and Godly conversation.”<sup>117</sup>

**John Cogburn:** John Cogburn’s name was spelled “Cockburn” in his 1772 petition for 250 acres on Nobles Creek adjoining Benjamin Tutt, filed on July 2, 1771. His plat was certified on June 2, 1772 and his grant was issued July 3, 1772.<sup>118</sup> We also find him on the Jury list of 1779 where he is shown as residing between Turkey Creek and the Savannah River.<sup>119</sup> He was very likely buried in the family cemetery just off present-day Hunter’s Run although his tombstone does not survive.<sup>120</sup> His son Aaron (1776-1816) married Sara Huff (1788-1859) and they lived on Mays Way at the site of the present-day home of Charles and Michelle Kemp. The church history says of John Cogburn: “[He] was one among the foremost of the members for his faith and zeal in prayer and exhortation, [and] was the first Deacon ordained in said church.”<sup>121</sup>

**Joseph Walker:** Joseph Walker filed a petition for 250 acres on Nobles Creek on February 7, 1764. His plat was certified on February 22, 1764 and his grant was issued on August 27, 1764.<sup>122</sup> He is also believed to have been the Joseph Walker who owned property at Boonesborough. In 1770, Walker sold his 250 acre Horn’s Creek tract to Samuel Walker who is believed to have been his nephew or cousin.<sup>123</sup> He was the father of Hezekiah Walker who later became the pastor at Horn’s Creek Church.<sup>124</sup> Strangely, although the Jury List of 1779 includes almost everyone who was living in this area, including Hezekiah and Samuel Walker, Joseph

115 Estate file of Nathan White, Box 30, Package No. 1079, Edgefield County Archives.

116 John Ryan’s book.

117 See Appendix A.

118 Royal Grants, Vol. 26, page 200. See Holcomb, *South Carolina’s Royal Grants, Vol. 4*, p. 71.

119 Pope, Thomas H., *The History of Newberry County, Volume One*, University of South Carolina Press, Columbia, 1973, p. 299.

120 Old Edgefield District Genealogical Society, *The ABCD’s of Edgefield Genealogy*, privately printed, Edgefield, SC, 1995, pp. 73-74,100.

121 See Appendix A.

122 Royal Grants, Vol. 11, page 584. See Holcomb, *South Carolina’s Royal Grants, Vol. 2*, p. 80.

123 Deed Book 7, pp. 129-133, Deed of Joseph Walker to Samuel Walker, dated September 9, 1770, Edgefield County Archives. The relationship of Joseph Walker to Samuel Walker is addressed in Russell, Judith F., *The Descendants of Martha-Jefferson Bell & Samuel Walker*, Julian Rose Publishing, Bogart, Georgia, 2007, pp. 15-32.

124 See Deed Book 8, page 283, October 25, 1789, Edgefield County Archives. “Joseph Walker, planter, to my beloved son, Hezekiah Walker, for love and affection, one Negro man named Bob.”

Walker does not appear on the list. Perhaps he had moved elsewhere when this list was made. However, we do know that he served under Captain Benjamin Tutt during the Revolution.<sup>125</sup> In 1789 he deeded a slave named Bob to his son Hezekiah.<sup>126</sup> Joseph Walker died in 1794, leaving a modest estate.<sup>127</sup>

**Peter Youngblood:** Peter Youngblood settled in 1762 on Beaverdam Creek on 300 acres which he purchased from John Lemar.<sup>128</sup> Lemar had petitioned for the 300 acres on Beaverdam Creek on February 2, 1756. His plat was certified on May 3, 1758, and his grant was issued on August 1, 1758.<sup>129</sup> Youngblood’s house was located on the exact site of Magnolia Dale, the headquarters of the Edgefield County Historical Society on Norris Street in Edgefield. We know this from the plat for the grant for the adjoining property shows “the path to Youngblood’s.”<sup>130</sup> Youngblood sold his tract of land, beginning in the early 1770s when he sold 200 acres to Arthur Simkins<sup>131</sup> and then on January 26, 1774 when he sold the balance of the property to John Frasier.<sup>132</sup> He must have moved away from here at that time, because his name does not appear on the Jury List of 1779. Peter Youngblood served as a captain in the militia during 1780, 1781 and 1782.<sup>133</sup> Jacob first served in a Georgia unit. While residing in the Edgefield District, he enlisted and served under Captain John Ryan and Col. LeRoy Hammond. He was an outpost guard under Captain Hatcher during the battle at Stono. After taking part in the siege of Augusta, he carried an express from Gen.

125 Moss, Bobby Gilmer, *Roster of South Carolina Patriots in the American Revolution*, Genealogical Publishing Co., Inc., Baltimore, 1983, p. 960. Salley, A. S., *Stub Entries to Indents issued in Payment of Claims Against South Carolina Growing Out of the Revolution*, The Historical Commission of South Carolina, The State Company, Columbia, SC, 1917, p. 249.

126 Deed Book 8, page 283, deed of Joseph Walker to Hezekiah Walker, dated October 25, 1789, Edgefield County Archives.

127 Miscellaneous Records, Filed under Joseph Walker, Edgefield County Archives.

128 Deed Book N, page 332, deed of John Lemar to Peter Youngblood and wife Mary, dated August 1 & 2, 1764, South Carolina Department of Archives and History.

129 Royal Grants, Vol. 8, page 416. See Holcomb, *South Carolina’s Royal Grants, Vol. 3*, p. 262.

130 Plat for James Roberson, 1768.

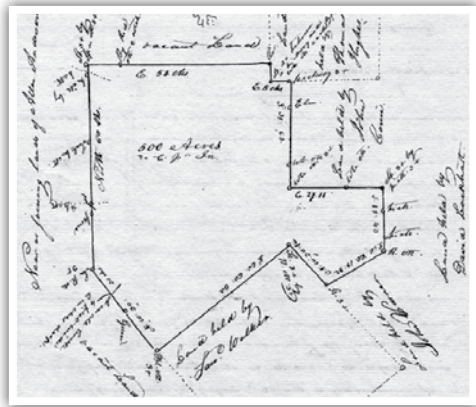
131 Deed Book 2, p. 171, Deed of Peter Youngblood and wife Mary to Arthur Simkins, dated November 29 & 30, 1773, Edgefield County Archives.

132 Deed Book 6, pp. 130-133, Deed of Peter Youngblood and wife Mary to John Frasier, dated January 26 & 27, 1774, Edgefield County Archives. The original deed to Frasier was apparently not recorded and was lost, so that in 1774, Youngblood and his wife executed this replacement deed. In the deed to Simkins in 1773, Youngblood noted that he had sold the 100 acres to Frasier “some time past,” indicating that the original conveyance to Frasier may have occurred several years before, say circa 1770.

133 Moss, p. 1022. N441; Y304.

Pickens to Gen. Greene. Part of his service was rendered as a private and part as a sergeant. He was in an engagement against the Indians.<sup>134</sup>

**Daniel Marshall and Horn's Creek Church:** As we have searched the various original sources for information on Horn's Creek Church and Daniel Marshall, it is interesting that several of the important early sources are strangely silent on Horn's Creek Church. For example, Morgan Edwards, the Baptist historian who visited this area in 1772, never mentions Horn's Creek Church. He goes into some detail about Stevens Creek Church and Bush River Church, but never alludes to Horn's Creek. Likewise, Daniel Marshall's own son, Abraham Marshall who grew up here and who followed his father into the ministry, fails to mention Horn's Creek in his biographical sketch of his father. This could cause one to question whether Daniel Marshall founded Horn's Creek Church in 1768 as is stated in the 1824 historical account in the church minutes.



1771 Plat for Daniel Marshall  
on Horn's Creek

However, there is one important bit of information which provides substantial support for the proposition that Daniel Marshall did indeed found Horn's Creek Church in 1768. This information is that, in that very year, on July 8, 1768, he petitioned for a grant of 500 acres of land near the Church on a branch which was, for decades afterwards, known as "Marshall's Branch." This is the tributary of Horn's Creek which we now know as

"Tobler Creek." The grant was issued on July 12, 1771, to "the Reverend Daniel Marshall." The plat, which was certified on June 7, 1771, described the 500 acres as being "in St. Paul's Parish on the Waters of Stevens Creek in Colleton County adjoining Thomas Hughes, John Cann, Thomas Hughes, David Locker, John Varnor, Samuel Walker."<sup>135</sup> On October 12, 1790, some years after the death of their father, Abraham Marshall and Daniel Marshall,

Jr. sold this property.<sup>136</sup> While Marshall's ownership of this property does not provide specific evidence that he founded Horn's Creek Church, it certainly lends substantial credence to the historical account in the church minutes which describes Marshall as "the founder and first Pastor" of the church. It is hard to believe that a man so committed to spreading the Gospel would overlook his own neighborhood.

According to the account of his son Abraham, Daniel Marshall left South Carolina at the beginning of 1771 and moved over into Georgia where he settled on Kiokce Creek, near Appling in present-day Columbia County. After Marshall left, Hezekiah Walker, son of one of the original members, Joseph Walker, was chosen the pastor of Horn's Creek Church, and continued to be the pastor through the American Revolution and until his death in 1794.

## The American Revolution

It was not long after Daniel Marshall moved over into Georgia that the smoldering political differences between the America colonies and Great Britain began to heat up. The Stamp Act of 1765 had created an enormous uproar in the colonies – so much so that British Parliament repealed the offending Act within a year. Yet, Parliament continued to feel that the American colonies should pay their fair share of the substantial cost of the French and Indian War. A series of escalating events occurred until, in 1775, war broke out in Lexington and Concord in Massachusetts.

Many of the leading men of the Ninety Six District from what became Edgefield County, including LeRoy Hammond, Arthur Simkins (a member of Horn's Creek Church) and John Purvis, were supportive of the Revolutionary cause. In the ensuing year, tensions between the colonies and Great Britain continued to escalate, with South Carolina taking a leading role. When the Declaration of Independence was adopted in July of 1776, the citizens of the Horn's Creek neighborhood would have undoubtedly taken note. From the very outset of the struggle, residents of this neighborhood were split in their sympathies, with some ardently supporting the fight for American independence (known as "Whigs"), others equally supporting their king (known as "Tories") and still others simply wanting to be left alone. However, before the American Revolution was over, almost all residents of this neighborhood became involved, on one side or the other, in the hostilities.

<sup>134</sup> Moss, p. 1022. A.A.8871; U128.

<sup>135</sup> Royal Grants, Vol. 24, page 45, see Holcomb, *South Carolina's Royal Grants, Vol. 3*, p. 285. See Holcomb, Brent H., *Petitions for Land from the South Carolina Council Journals, Vol. VII*, SCMAR, Columbia, SC, 1999, p. 25.

<sup>136</sup> Deed Book 4, page 214, deed of Daniel Marshall, Jr. and Abraham Marshall to John Grey, dated May 1, 1790, Edgefield County Archives.

Horn's Creek Church has long been remembered as a Revolutionary War site. Numerous histories of the church by various authors have related the story that "British soldiers camped upon the grounds in 1776 and worshipped with the congregation. Due to the turn of war, American troops camped upon the grounds several weeks later."<sup>137</sup> Other accounts note that both the British and the American troops "behaved with decorum."<sup>138</sup> There is no evidence to support the claim that British troops ever worshipped here. If they came at all, it was not in 1776, but sometime during the period between the Fall of Charleston in May of 1780 and the retreat of the British from Ninety Six in June of 1781.

Of course, the Horn's Creek neighborhood was full of both Tories and Whigs, many of whom had worshipped in the Horn's Creek Church on a regular basis. However, by the summer of 1780, feelings between these two opposing groups had become so bitter that community relationships had evolved into an openly hostile and bloody civil war, where neighbor fought against neighbor, cousin against cousin and sometimes even brother against brother. Lighthorse Harry Lee, who came here during the Siege of Augusta, had this to say about the war in this region: "In no part of the South was the war conducted with such asperity as in this quarter. It often sank into barbarity."<sup>139</sup> Several events in the Horn's Creek neighborhood bear out his assessment:



Whig militiaman

Governor and United States Senator Benjamin Ryan Tillman, whose Tillman ancestors lived on Horn's Creek near the Church and whose Miller

- 137 Timmerman, Mrs. W. R., "Horn's Creek Baptist Church," published in Woodson, Hortense, *The Edgefield Baptist Association*, Edgefield Advertiser Press, Edgefield, 1957, p. 244.
- 138 Wise, Mrs. D. L., "History of Horn's Creek Baptist Church," published in the 1951 program for the re-opening of Horn's Creek Church; Wise, Miss Clarice, "History of Horn's Creek Baptist Church," published in the program for the Bi-Centennial Restoration Project; Posey, Jon M. and Vivien L. Thurmond, "Horn's Creek Baptist Church & Cemetery," published in *Ancestoring, Vol. II*, the journal of the Augusta Genealogical Society, 1980. One article in the *Edgefield Chronicle* even had the British soldiers stabling their horses in the church: "Where the British Stabled Their Horses. Never since the British troops stabled their horses there during the Revolutionary War, has there been a fairer, happier, more God-Loving, God-serving Sunday at old Horn's Creek church than was last Sunday." *Edgefield Chronicle* August 16, 1906. Certainly we have found no evidence to support this assertion!
- 139 Lee, Richard Henry, *Memoirs of the War in the Southern Department, Volume II*, Philadelphia, 1812, p. 94.

ancestors lived just a few miles to the south on Burkhalter and Chavous Creeks, related several stories that he had been told as a child. One story, which involved John Ryan, son of Benjamin Ryan, one of the founding members of the Church, is particularly revealing: "Captain John Ryan, who was captured or taken prisoner by the Tories on Edgefield Road near Hornes Creek Church, and his captors, needing a rope, ordered a Tory who was plowing nearby to give them his plow line so as to tie him. He replied, 'I would lose a year's plowing to see John Ryan tied.' They journeyed on to a spring below shelving rock, known for more than a hundred years as Sarah Jane Spring, and there they halted – a celebrated place or rendezvous for the soldiers. Captain Ryan never forgot the remark of the man named Booth, and after his escape from the Tories he rode through the country and watched for him. His sister (Booth's) had just delivered his dinner to him at Sarah Jane Spring when he heard a noise, looking around to see Captain Ryan with his gun leveled on him. He begged for his life but to no avail. Ryan shot him dead."<sup>140</sup>

Tillman also related that near his childhood home, Chester, just a few miles down the Old Stage Road from the Church, was "an old mulberry tree, which was dead at the top and almost dead everywhere else, by the side of the big road on the plantation where I was born, in a red field, called 'murder field,' where they told me they had hung a Tory."<sup>141</sup>

He then recited a story about his grandmother, Ansibelle Miller, and her brother George Miller who was a Whig. He described "a shelving rock on that same plantation – away remote and in a dense forest then – where my grandmother's brother, George Miller, had the smallpox when he was in hiding. The country was in the possession of the British, and his sister would take the little medicine and food she could get and put it in a pail, with which she went to the spring, down a steep hill, where the spring was in the woods, and taking precautions not to be followed, would deposit the pail in hiding and take the food and physic and then go down through the forest to this rock and attend to her sick brother."<sup>142</sup>

Tillman told of the outrages committed by the Tories: "I have heard of outrages perpetrated by the Tories and their British leaders of officers

- 140 *Spartanburg Herald*, November 22, 1906, cited in Simkins, Francis Butler, *Pitchfork Ben Tillman*, LSU Press, Baton Rouge, 1950, p. 40.
- 141 *Congressional Record: Containing The Proceedings and Debates of the Fifty-Seventh Congress, First Session, Volume XXXV*, Washington, 1902, January 30, 1902, pp. 1118-1119.
- 142 *Ibid.*

or allies in robbing the women, cutting open the beds and throwing the feathers in the yard, just out of pure wantonness, shooting the chickens and hogs in order to produce starvation, if possible, and things of that kind.”<sup>143</sup>

Another story about the war on Horn’s Creek was related by a Patriot soldier by the name of John Smith: “after I recovered my health I went immediately on duty again – the first duty I did was to guard five Tories that was taken in Wilkes County by one of our scouting parties – we took them to Augusta – I think there was three out of the five men hung in South Carolina on horns Creek as they belonged to that quarter – they were given up to their own quarter where they belonged to be dealt with as the law directed.”<sup>144</sup>

Perhaps the most significant Revolutionary event which occurred on Horn’s Creek was a little-remembered skirmish in April of 1781, about a month before the Siege of Augusta. At that time, following the Battle at Guilford Court House, Andrew Pickens, Samuel Hammond and many of the men in their companies, had been sent back to the Savannah River area to help expel the British from the South Carolina and Georgia backcountry. While there they heard of a British post on Horn’s Creek under the command of a Captain Clark. Samuel Hammond detached Captain Key and his company to attack the British post. They did so successfully, killing Captain Clark and capturing three of his men who were afterwards paroled.<sup>145</sup> This event is described in McCrady’s *History of South Carolina in the Revolution* and is named by McCrady “Horner’s Corner.”<sup>146</sup>

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143 *Ibid.*

144 Pension Account of John Smith, R9767.

145 Pension Account of Samuel Hammond, S21807. Hammond’s actual account of this incident is as follows: “[After the battle of Guilford Court House I] was immediately ordered to prepare for the command of a detachment intended to pass into the District of 96 to cause the people friendly to the cause to join & give aid to expel the Enemy from Carolina and Georgia . . . I passed through District 96 with one hundred Citizen Soldiers & arrived safe on the margin of the Savannah river near Paces Ferry. Joined there by Capt. Thomas Kee of Col. L. Hammonds’ Regiment & Capt. Henry Graybill of the same with a considerable number of Volunteers, detached Capt. Kee to attack a British post on Horn’s Creek commanded by a Capt. Clark. The British party were defeated, the Captain killed & 3 were taken & paroled.” See also Johnson, p. 514.

146 McCrady, Edward, *The History of South Carolina in the Revolution, 1780-1783*, The Macmillan Company, New York, 1902, pp. 262, 538. McCrady apparently got the name of the Creek confused as he referred to it as “Horner’s Creek” and the skirmish at “Horner’s Corner.” We have been unable to find any original source to support the names “Horner” or “Horner’s Corner.”

This “Captain Clark” was probably John Clark who had been granted a tract of 300 acres on the south side of Stevens Creek in 1772.<sup>147</sup> He is listed on the Jury List of 1779 as living between Turkey Creek and the Savannah River.<sup>148</sup> There is also a John Clark on the Muster Roll of the loyalist Georgia Light Dragoons under the Command of Captain Archibald Campbell in Savannah in November of 1779.<sup>149</sup>

The location of the “British post” on Horn’s Creek is not specified.<sup>150</sup> This “post” may have been the blockhouse of Laurence Rambo, located near the confluence of Horn’s and Tobler Creeks. Laurence Rambo was a Tory and might well have provided his blockhouse for the use of the Tories following the fall of Charleston.<sup>151</sup> If Captain Clark were here when his forces were attacked and defeated, then it is reasonable to assume that the Whigs might have taken over this fortification for their own use. We know that in the summer and early fall of 1781 “Rambo Station” was used by the Whig forces as a headquarters. Then in the late fall, it was burned by the Tories.<sup>152</sup> Although their father had been a Tory, Rambo’s sons, Jacob and Joseph, had become Whigs in 1781 and served under Colonel LeRoy Hammond.<sup>153</sup> They might have allowed the Whigs to use the blockhouse without their elderly father’s permission. This theory of this location of the skirmish at Horn’s Creek gives some credence to the tradition that the skirmish had occurred near the confluence of Horn’s and Tobler Creeks.<sup>154</sup>

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147 See Royal Grants, Vol. 28, page 147, South Carolina Department of Archives and History. See also Holcomb, *South Carolina’s Royal Grants, Vol. 4*, p. 176.

148 Pope, Thomas H., *The History of Newberry County, South Carolina, Vol. One*, University of South Carolina Press, Columbia, 1973, pp. 299-300.

149 The On-Line Institute for Advanced Loyalist Studies, [www.royalprovisional.com/military/musters/1779](http://www.royalprovisional.com/military/musters/1779).

150 The history and location has been somewhat confused because historians (Johnson & McCrady) have stated that Key’s force attacked the Tories at “Captain Clark’s residence,” which is not what Hammond said in his pension account. He said definitively that they attacked “a British post on Horn’s Creek commanded by a Captain Clark.” The mistake appears to go back to Dr. A. S. Hammond, son of Samuel Hammond, who provided a memoir of his father to Johnson. See Johnson, p. 506.

151 Johnson, p. 496. Chapman, p. 128.

152 Pension Account of Robert Schrimsher, S4666, March 1, 1834. Schrimsher’s affidavit reads as follows: “In the month of August (he thinks) and in the year 1781, he volunteered in the company of Capt. John Ryan and remained with said Capt. in a block-house called Rambo Station on Horn’s Creek in Edgefield District (for the purpose of guarding against the Tories) for the term of three months. The station was then burnt by the Tories.” During and after the Cherokee War, “blockhouses” were often built by settlers as a fortification against Indian attacks. They were often log structures, designed with palisade fences, gun ports and other protective measures, in which settlers could protect themselves and their families.

153 Moss, 799. A.A.6225, S635, A.A.6226, S636.

154 This “tradition” comes from an interview by the author on August 7, 1999 with



This may be the closest we can come to identifying the exact location of the skirmish at Horn's Creek. See the map in Appendix E.

About five miles downstream from Horn's Creek Church, on a tributary known as Lick Fork, lived a family of Martins. Abram and Elizabeth Marshall Martin had come down from Virginia about 1769 with their eight sons and one daughter. Abram Martin was killed in 1774 by Creek Indians while surveying in what is now Columbia County, Georgia. When the conflict with the British developed, all eight sons joined in the fight for independence. On one occasion during the first Siege of Augusta in May and June of 1781, when the eldest son, William Martin, was heading up the Whig artillery, a British officer, who was traveling from Augusta to Ninety Six, stopped at the Martin residence and inquired whether Mrs. Martin had a son in the army in Augusta. When she responded in the affirmative, the British officer said gloatingly, "Then I saw his brains blown out today." Without flinching, and overcoming the terrible shock of the news, Mrs. Martin responded stoically, "He could not have died in a nobler cause!"<sup>155</sup>

On another occasion, during the Siege of Ninety Six in May of 1781, while the Martin men were off fighting, Mrs. Martin and her daughters-in-law had learned that a British courier, accompanied by two British soldiers, was coming up from Augusta to deliver an important dispatch to the Tory Colonel John Harris Cruger who was under siege by General Greene at Ninety Six. Determined to get this important message and turn it over to General Greene, Grace Waring Martin and Rachel Clay Martin donned their husbands' clothes and arms and intercepted the British envoy. Springing from a hiding place at dusk, they presented their pistols and demanded the dispatch. The soldiers were so surprised and overcome that they quickly yielded to the demand. Having secured the dispatch, the two "rebel boys" stole away into the woods and returned by a shortcut to the Martin house. There another daughter-in-law, Sally Clay Martin, mounted an old blind pony and rode all night to deliver the dispatch to General Greene at Ninety Six. The dispatch contained the important news that 2,000 fresh Irish troops were in route from Charles Town to relieve the beleaguered fort. Realizing that his position would soon be untenable, Greene wisely made the decision to raise the siege and retreat before the

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Elizabeth Rainsford Reel (1927- ), whose father, the late F. F. ("Tod") Rainsford (1894-1954), told her this story from her earliest childhood. Tod Rainsford lived his entire life in the house on Rainsford Road which burned in the 1990's. He and his father and his grandfather before him all owned the land directly across Horn's Creek from the confluence of the two creeks.

155 Program of the Edgefield County Historical Society Honoring the Martins of Martintown, Friday, September 18, 1953.

fresh troops could overcome his forces. Thus, the Martin women, by their determined and courageous acts, saved General Greene's army.<sup>156</sup>

In another incident which occurred just down the Old Stage Road at Cherokee Pond, near the present-day intersection of I-20 and U.S. Highway 25, Colonel LeRoy Hammond, his son, Captain LeRoy Hammond, Jr., his nephew, Colonel Samuel Hammond and other Whigs had captured some Tories whom they were taking down to Hammond's Fort on the Savannah River. One of the Tories had secreted a pistol in his coat and, as they were marching, the Tory pulled out the pistol and was about to assassinate Colonel Samuel Hammond. Seeing this, Captain LeRoy Hammond spurred his horse forward and, with his sword, struck the Tory on top of his head with such a blow that one half of his head fell on one shoulder and the other half fell on the other shoulder.<sup>157</sup>

In addition to these events which took place in the immediate neighborhood of Horn's Creek, another significant Revolutionary event occurred a little further away which impacted several of the families of Horn's Creek: ie. the Cloud's Creek Massacre. In that event of November 17, 1781, Benjamin Bell, Jr. and Captain Burdett Eskridge were killed. These two men were the brother and the brother-in-law of Martha-Jefferson Bell Walker, wife of Samuel Walker, a resident of Horn's Creek and a member of the Church.<sup>158</sup>

One other event which occurred during the closing years of the war was the death and burial of a member of Horn's Creek Church, John Bettis (1738-1781). Bettis had emigrated from Edgecombe County, North Carolina in 1778 and had fought in the Revolution. He died in 1781 and was buried in the churchyard, perhaps becoming the first person buried there. The author of the Bettis family history tells us that his grave was marked only "by a picket fence of beechwood and after all these years the pickets are perfectly preserved and wear a beautiful weather stain of yellow. They look painted. The grave adjoins the beautiful plat of his youngest son Francis Bettis."<sup>159</sup> This beechwood fence remained surrounding the

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156 Johnson, 311-312; Mills, Robert, *Statistics of South Carolina*, Hurlbut and Loyd, Charleston, 1826, pp. 534-535; Chapman, p. 151, 393.

157 Chapman, p. 140.

158 Russell, Judith, *The Descendants of Martha-Jefferson Bell & Samuel Walker, Edgefield, South Carolina*, Julian Rice Publishing, Bogart, Georgia, 2007, pp. 23-24.

159 Kerrigan, Adele Cobb, *The Bettis: From England to America*, privately printed, Houston, c. 1950, p. 69. Her information was based, in all likelihood, upon a family tradition as handed down in the family of John Bettis' grandson, Benjamin Bettis (1812-1893).

grave until 1988 when vandals completely destroyed it. It was rebuilt of treated pine, but was destroyed again by vandals. Several years ago, a Bettis descendant from Colorado marked the grave with a tombstone.

## Return to Peacetime

From the series of incidents related above, one can appreciate the tremendous turmoil and social dislocation which had taken place in the Horn's Creek neighborhood during the Revolutionary War. When the war was over, however, the people of Horn's Creek began to try to put their lives back together and to establish law, order and institutions of peace in this community. As the principal institution in the immediate vicinity, Horn's Creek Church became the focus of attention in the aftermath of the war. The church building was there and the people were anxious to resume their religious activities, but one problem remained. The church was built upon the property of a man who had now moved to Wilkes County, Georgia.

**Acquiring Title to the Church Property:** Three prominent members of the church, Arthur Simkins, John Ryan and John Gray, stepped forward to negotiate with the owner of the property, Samuel Roberson, to get legal title to the church property. Before the end of December, 1784, the three negotiators had gotten Roberson to agree to deed three acres of land in trust to the three of them as "Commissioners."<sup>160</sup> The consideration for the land was "the sum of five shillings Sterling money," approximately equal to \$20.00 today, and was deeded "in Trust for the use of a meeting house for public worship for the Baptist Society." The property was described as "all that tract of land containing three acres. . . Lying and Being in Ninety Six District & State of South Carolina aforesaid on a Branch of Stevens Creek called Nobles Creek, Bounded when originally surveyed on all sides by vacant Land and has such shapes form and marks as appears by a plat thereof." The plat further describes the property as "three acres of land on the North side of horns Creek Including the Spring and ground whereon the meeting house now stands, inclosed on every side by Land originally granted to Samuel Roberson and hath such form shape and marks as is Represented in the above platt." The plat is signed by John Perry and is dated July 29, 1784. That deed is included as Appendix B to this publication.

The notation on the plat that this is the "ground whereon the meeting house now stands" confirms that a church building was indeed there in 1784. It is also interesting that it was deemed essential that the spring be included so as to provide a water supply for the people who would gather there. Finally, the time lag between the completion of the survey (July 29<sup>th</sup>) and the execution of the deed (December 30<sup>th</sup>) suggests that perhaps the Commissioners had to do some convincing to get Roberson to deed the property to them for essentially a token consideration.



1784 Plat for Horn's Creek Baptist Church

**Arthur Simkins:** It is somewhat surprising that Arthur Simkins was a member of the Horn's Creek Church since he lived at least eight miles north of the church on Log Creek. We know that Simkins was a devout Baptist as he also participated in the founding of both Little Steven's Creek Baptist Church (1789) and the Edgefield Village Baptist Church (1823). Clearly a "leading man" of the region, Simkins was a justice of the peace before the war, a Captain in the militia during the war, a Commissioner to divide the Ninety Six District into Counties in 1783, a Judge of the Edgefield County Court in 1785, an Elector in the first Presidential Election (1789), a member of the South Carolina House of Representatives and a member of the South Carolina State Senate. Moreover, he was a very successful planter and wealthy landowner. Unfortunately, since the original church minutes were stolen or lost and the later minutes contain no notation of him, we cannot know for sure what roll he actually played in the church.

<sup>160</sup> Deed Book 41, pp. 222-223, deed of Samuel Roberson to Arthur Simkins, John Ryan and John Gray, Commissioners, dated December 30, 1784, recorded August 10, 1825, Edgefield County Archives.

**John Ryan:** John Ryan, as noted above, was the son of Benjamin Ryan, one of the original members of the church. He had been a Captain in the Whig militia during the Revolution and had been actively involved from the outset of hostilities in 1775 right up until the end of the war.<sup>161</sup> He was a successful planter and had accumulated a great deal of property by the time of his death in 1827. It was natural then that he should have been a member and a leader of the church in the period immediately after the war.

**John Gray:** John Gray is one about whom we know little. He was living on the property of Daniel Marshall when Marshall's two sons sold the property to him in 1790.

**Hezekiah Walker:** As noted above, after Daniel Marshall moved over to Georgia in 1771, Hezekiah Walker became the pastor of Horn's Creek Church. We know relatively little about him except that he was the son of Joseph Walker, another of the original members of the church, who had acquired his first property on Horn's Creek in 1764. In 1789 his father gave him a slave, Bob. He had a brother named James and a probable cousin (not a brother, it is believed) named Samuel. He served as pastor of Horn's Creek until his death in 1794.

**Associational Membership:** When Stevens Creek Church was founded, it became a member of the Sandy Creek Baptist Association, thus maintaining ties to the Separate Baptist movement that Shubal Stearns and Daniel Marshall had begun in North Carolina. It apparently remained in that association until 1771 when the Congaree Baptist Association, a South Carolina Separate Baptist organization, was founded.<sup>162</sup> This information comes from the Baptist historian, Morgan Edwards, but since Edwards was not aware of Horn's Creek Church, he did not mention Horn's Creek as a member of either of those associations. In all likelihood, however, Horn's Creek Church was probably a member of both the Sandy Creek and Congaree Associations. The Georgia Baptist Association was founded in 1784 with Daniel Marshall as chairman, just months before his death.<sup>163</sup> Sometime later, before 1788, it appears that Stevens Creek Church and Horn's Creek Church apparently joined the Georgia Association as both were members there in 1788. However, soon afterwards Horn's Creek

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161 Johnson, pp. 494-498. Chapman, pp. 127-133. Mills, p. 534.

162 Edwards, p. 56. Unfortunately all of the records of the Sandy Creek Baptist Association before 1805 were lost and therefore this information cannot be checked against those records. See Purefoy, Elder George W., *A History of the Sandy Creek Baptist Association*, Sheldon & Co., New York, 1859, p. 74.

163 Mosteller, pp. 116-117.

must have joined the Bethel Association. Then, just a short time later, it once again became a member of the Georgia Association where it remained until 1801 when it asked for dismissal in order to rejoin the Bethel Association. What could have caused this rapid changing of associational membership?

**Charges Against Hezekiah Walker:** The answer to this question probably lies in a controversy about which we know very little. During the pastorate of Hezekiah Walker in 1790, when Horn's Creek Church was briefly a member of the Bethel Association, charges were brought against him. The Bethel Association was ready to proceed against Walker when a report was made in 1791 "that Horn's Creek Church had already acted in such a way as to produce 'satisfaction respecting the charges.'"<sup>164</sup> There is no information available as to what the charges were or how "satisfaction respecting the charges" was achieved, leaving us with a real mystery.

One can speculate that there may have been a theological split in the church as the older Separate Baptists were struggling to prevent being taken over by the Regular Baptists. However, by the last decade of the eighteenth century, the differences between these two factions had begun to subside. By 1800 the terms "Separate" and "Regular" were rarely used. Perhaps Walker, as a protégé of Marshall, was anxious to maintain the doctrinal distinctiveness of his church while other leaders of the church were more inclined to merge into the mainstream of Baptist thought. Or perhaps there were personal differences between Walker and these leaders of the church.

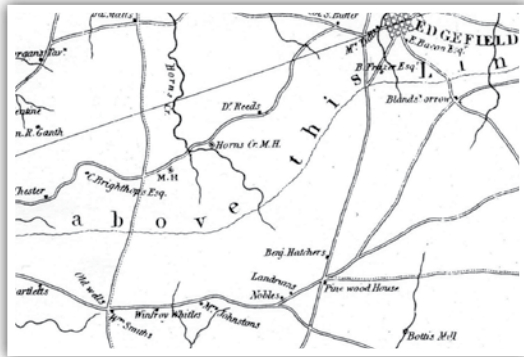
**Incorporation:** At the same time that this controversy was brewing, several other important events occurred which may provide clues to help unravel this mystery. First, the church was incorporated by an Act of the Legislature of South Carolina in 1790. A copy of the Act incorporating the Church is included as Appendix C to this publication. At the beginning of this Act, it is noted that "Hezekiah Walker, John Frasier, and Samuel Walker, with several other members of the Baptist Church on Hornes Creek . . . did, by their petition set forth . . . praying to be established and incorporated in a religious society, under the name of 'The Baptist Church on Hornes Creek.'" What is remarkable is that the names of Arthur Simkins, John Ryan and John Gray, who had played such key roles in securing the land for the church just six years earlier, are not mentioned. Could it be that there was a split in the church which was only resolved when these three members left the church? Is it possible that the impetus

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164 King, p. 84, 132.

for incorporating the church was just a part of a plan to wrest control of the church away from the “Commissioners” named in the deed?

It is possible that Simkins had simply discontinued his membership in Horn’s Creek when he participated in 1789 in founding Little Stevens Creek Baptist Church which was nearer his home on Log Creek. Or perhaps he had decided to start a new church on Little Stevens Creek because he had become unhappy and dissatisfied with the pastor or the teachings of Horn’s Creek Church.



1825 Map showing second Horn’s Creek M.H. (Meeting House) on the other side of Horn’s Creek from the Church

**A Second Horn’s Creek Church:** The second event which occurred at the same time that charges were brought against Walker which may provide a clue to the mystery was the founding of a second Horn’s Creek Church. This church appears to have existed between 1790 and 1794 with another Marshall

protégé, Benjamin Harry, serving as pastor. The membership of this second Horn’s Creek Church varied from twenty to twenty-five between 1790 and 1794.<sup>165</sup> This church belonged to the Bethel Association. It is significant that this church was built on land belonging to John Ryan. Perhaps the church was started by John Ryan as a result of a disagreement with Walker and others. There is no record of the church after 1794. Perhaps when Hezekiah Walker died in that year, the members who had started this second Horn’s Creek Church resumed their membership in the first church. Many years later, in 1824, John Ryan deeded the meeting house and three acres of land to trustees for a Methodist church to be known as “Bethel Chapel.”<sup>166</sup> Could it be that the name “Bethel” was used because

165 Asplund, John, *The Annual Register of the Baptist Denomination in North America, Reg., 5 and 6*, Crozer Theological Seminary, cited in Townsend, p. 162.  
 166 Deed Book 40, pp. 347-348, dated March 24, 1824, Edgefield County Archives. Deed reads as follows: “. . . I John Ryan for and in consideration of the regard and reverence which I entertain for the holy religion of our Lord and Saviour, and my constant desire to promote and did [sic] in promoting the same, have granted, bargained, sold and released and by these presents do grant, bargain, sell and release unto the said Dan’l Bird, Harmon Gallman, Robert Kenney, Benjamin Tutt and Lemuel Cantelou, their heirs and assigns, a Tract of land containing Three acres

of the support of the Bethel Association back in 1790? This “Meeting House” is shown on Thomas Anderson’s map of 1816 and Robert Mills’ map of 1825.

The two new church leaders who were named as petitioners in the Act of Incorporation along with Hezekiah Walker, John Frasier and Samuel Walker, were early and significant settlers in this region. A bit of information about each of these men follows:

**John Frasier (c. 1730-c.1800):** A native of Scotland, John Frasier came to America following the Battle of Culloden and settled in Virginia or North Carolina. There he married Lydia Riddle.<sup>167</sup> He and Lydia migrated to South Carolina in the late 1760s or early 1770s, becoming one of the earliest settlers in the Town of Edgefield. He purchased from Peter Youngblood circa 1770 one hundred acres of land on the south side of Beaverdam Creek in the southeast quadrant of Edgefield, spanning the present-day Augusta Road at the railroad overpass.<sup>168</sup> He served as a Lieutenant in Phileman Waters’s regiment of militia during the Revolution.<sup>169</sup> He was the father of Benjamin Frasier (1779-1844) who became a prominent member of the Edgefield community, serving as postmaster in Edgefield, operating a hotel on the town square and owning several large plantations in the county. Benjamin’s son was Marshall Frasier (1806-1870), who continued his father’s planting interest, owned the corner store catty-cornered to the court house and lived at Oakley Park from 1846 until his death in 1870. Benjamin Frasier, his five wives and Marshall Frasier are buried in a family cemetery on the hillside on the south side of Augusta Road just beyond the trestle. Presumably John Frasier is buried there too, but no tombstone has survived. Many present-day Edgefieldians are descended from John Frasier.

**Samuel Walker (c. 1750-1813):** The first record that we have of Samuel Walker in Edgefield County is that he purchased from Joseph Walker 250 acres of land on Horn’s Creek in 1770. He is believed to

whereon Bethel meeting house stands. . .”

167 Application of June Rainsford Henderson to the Daughters of the American Revolution.  
 168 Deed Book 6, pp. 130-133, Deed of Peter Youngblood and wife Mary to John Frasier, dated January 26 & 27, 1774, Edgefield County Archives. The original deed to Frasier was apparently not recorded and was lost, so that in 1774, Youngblood and his wife executed this replacement deed. In the deed to Simkins in 1773, Youngblood noted that he had sold the 100 acres to Frasier “some time past,” indicating that the original conveyance to Frasier may have occurred several years before, say circa 1770.  
 169 South Carolina Historical Commission, Vol. 5, Pt. II, p. 30 (No. 2520).



have been a nephew of Joseph Walker – not a son. About the time that he acquired his property, he married Martha-Jefferson Bell (1751-1831) and they subsequently had at least ten children. He is listed on the 1779 Jury List as living between Turkey Creek and the Savannah River. He fought in the militia under Captain John Ryan during the Revolution. After the War, he received state grants of land for 170 acres on Shaws Creek and 437 acres on Beaverdam Creek. He served in the South Carolina House of Representatives from 1796 to 1797 and also held other public posts, including commissioner of tobacco inspections, justice of the peace, and commissioner to examine and recommend repairs to the Edgefield jail. When he died in 1813, he owned eighteen slaves.<sup>170</sup>

Hezekiah Walker continued to serve as pastor of Horn’s Creek Church until 1794 when he died. Rev. Charles Bussey was then chosen as its supply in which role he continued until his death.

**Charles Bussey (c. 1715-1798):** Charles Bussey was the son of George Bussey of Maryland who moved to South Carolina in 1755, settling on Stevens Creek. Charles Bussey received a grant of 100 acres on the Savannah River in 1773 and is listed in the 1790 census as having eleven slaves. “He was the owner of a large farm of first rate bottom land, made large crops of corn . . . He had a large fishery, caught thousands of white shad . . . .”<sup>171</sup> He was one of the early converts of Daniel Marshall, following him into the ministry. He is listed in the minutes of Kiokee Church in Georgia as one of its “ministerial sons” in 1773. When Marshall died in 1784, he was selected to preach the funeral sermon. He served as pastor of Big Stevens Creek Church from at least as early as 1788 until 1794. He was then supply pastor at Horn’s Creek Church until his death in 1798. A letter, or family memoir, written by a grandson, Barnabas Pace in the 1840’s, gives us an interesting description of Bussey:

Charles Bussey was one among the first Baptist preachers of Southern Carolina, assisted in and planted many churches, baptized hundreds, assisted in ordaining many preachers, labored much in the ministry, was a man of plain, unassuming manners, had a good English education, but was by no means a man of great talent,

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170 Russell, pp. 15-33. See also Bailey, N. Louise, Mary L. Morgan, and Carolyn R. Taylor, editors, *Biographical Directory of the South Carolina House of Representatives, Vol. IV*, University of South Carolina Press, Columbia, 1981.

171 Guittard, Lynn Bussey, *The Bussey Family Genealogy, Vol. 1*, Miran Publishers, Forth Worth, Texas, 1971, pp. 94-96.

speaking after the manner of men, but was great in being good. Often, my son, have I seen him when he came to the house of God the crowd would gather around him, anxious to get hold of his hand, both old and young, and what was remarkable, instead of his countenance becoming animated, or the pleasing smile playing on or in his countenance, often the tears would run down his aged cheeks, and his thanks be lifted to God for his goodness and kindness in sparing them to meet once more at the house of prayer. What was the noblest trait in his character was that in all he did the honor and glory of God was kept constantly in view – his preaching was warm from the heart – in praying he prayed assisted by the spirit.<sup>172</sup>

After the death of Charles Bussey in 1798, the Horn’s Creek Church history in the minutes of 1824 says “it pleased the Lord to raise up and qualify the Rev. John Landrum and Samuel Marsh for the ministry, which said Landrum and Marsh continued as Joint Pastors of the said Church – in which time a glorious revival of religion took place in said Church. It was the greatest revival we have known. There were about 300 added to said Church in this revival. At a Monthly Meeting in September, 1808, there were 44 members received by experience and a backslider restored.”<sup>173</sup>

It was during the pastorate of John Landrum and Samuel Marsh that Horn’s Creek Church, along with almost all of the Baptist churches south of the Saluda River, requested dismissal from the Bethel Baptist Association and joined the newly-formed Edgefield Baptist Association.<sup>174</sup> The Church was to continue as a member of the Association for as long as it operated.

**John Landrum (1765-1846):** Born in 1765 in Chatham County, North Carolina to Samuel and Nancy Sellers Landrum, John Landrum was the eldest of five sons. His brothers were George, Amos, Reuben and Dr. Abner Landrum of Edgefield pottery fame. He came to the Ninety Six District, South Carolina with his family in 1773, settling just north of Edgefield Courthouse. He did not have a formal education, but

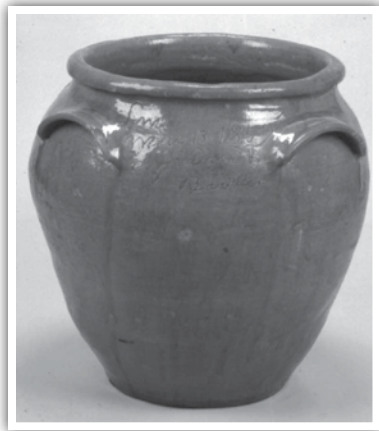
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172 The family memoir of Barnabas Pace (1789-18??), which was written between 1844 and 1850, is printed in its entirety in Turner, *History of the Pace Family*, pp. 162-204. See also Guittard, Lynn Bussey, *The Bussey Family Genealogy*,

173 See Appendix A.

174 Woodson, Hortense and Church Historians, pp. 10-29.

over the term of his life he read widely and acquired a good knowledge of “most of the sciences and learning of the day.”<sup>175</sup> On one occasion, as a child during the Revolution, he was leading a horse loaded with corn to a gristmill, when a Tory, seeing a chance for fun, shoved the sack of corn off the horse’s back, spilling it all on the ground. The young Landrum was left in tears. After the war was over, he again met the Tory who had returned to the area. This time Landrum was fully grown and much stronger than the Tory, and would have fought him and punished him had his friends not prevented it.<sup>176</sup>



Rev. John Landrum was also an Edgefield potter.

In 1795 at the age of thirty, Landrum purchased the first tract of land for his plantation on Horse Creek which he would expand over the remainder of his life. The purchase was for “988 acres situate on Big Horse Creek, waters of the Savannah River, and bounded . . . by lands said to belong to John Herndon, Esq. and . . . by Van Swearingen and on all other sides by vacant land . . .”<sup>177</sup> Some time before 1816, Rev. Landrum began operating a pottery on his plantation, apparently taking up the business that his younger brother, Abner, had started a few years earlier. Over time, his pottery, together with those of his son and son-

in-law, would become a major producer of Edgefield stoneware. In the mid 1830s he acquired Dave, the renowned slave potter, from his nephew and brought him to Horse Creek.<sup>178</sup>

In 1798, upon the death of Elder Charles Bussey, Landrum became co-pastor of Horn’s Creek Church with Samuel Marsh. He continued as pastor of Horn’s Creek until at least 1834. He was also pastor of Red Bank Church in present-day Saluda, South Carolina from 1812 until 1826. In 1825, Rev. Landrum was appointed to several committees to develop, build and operate

175 *Edgefield Advertiser*, December 23, 1846, Rev. John Landrum obituary. See also Griffith, H. P., *The Life and Times of Rev. John G. Landrum*, H. B. Garner, Publisher, Philadelphia, 1885, pp. 5-7.

176 Chapman, p. 306.

177 Deed Book 12, p. 452-454, deed of Abdel Stot & wife to John Landrum, dated Mary 6, 1795, Edgefield County Archives.

178 Todd, Leonard, *Carolina Clay: The Life and Legend of the slave Potter Dave*, W.W. Norton & Company, New York, 2008, pp. 78-79, 268.

the new Baptist school which was named Furman Academy (later Furman University). Upon his death in 1846, *The Edgefield Advertiser* editorialized:

At an early age he became a convert to the Church, and through the whole course of a long and well spent life, was never arraigned at the tribunal of the Church for any misdemeanor or impurity of conduct. He entered upon his ministerial functions about the year 1790; and was a zealous and untiring preacher of the Gospel, for more than fifty years. His devotion to religion would contrast well with many of the primitive fathers of the Church. His persevering aim in the daily intercourse of life was to “Correct the morals and mend the heart” of his fellow men; and there are many yet living, who attribute their conviction of sins not forgiven, to the warm appeals of his plain and earnest eloquence.<sup>179</sup>

Rev. Landrum was buried on his plantation, but his tombstone was later moved to Willowbrook Cemetery in Edgefield where it rests today.<sup>180</sup>

**Samuel Marsh (1763-1839):** Born in North Carolina in 1763 to Samuel and Sarah Marsh, Samuel Marsh, Jr. moved the next year with his family to South Carolina where they settled on Horn’s Creek. Marsh joined Horn’s Creek Church at the age of twenty and was licensed to preach at the age of twenty-one. He acquired several tracts of land on Horn’s Creek, became a substantial planter and owned 11 slaves, according to the 1810 census. He was a friend of Parson Mason Locke Weems, the acclaimed itinerate Anglican minister and author, who mentioned Rev. Marsh, his “honored friend,” in several of his pamphlets.<sup>181</sup> Upon the death of Rev. Charles Bussey in 1798, he was named co-pastor of Horn’s Creek Church with Rev. John Landrum. In 1809 he accepted the pastorate of Antioch Church and began his service there.<sup>182</sup>

179 *Edgefield Advertiser*, December 23, 1846, Rev. John Landrum obituary.

180 Tillman, Mamie Norris and Hortense Woodson, *Inscriptions from the Edgefield Village Cemetery and Willowbrook Cemetery*, Edgefield Advertiser Press, Edgefield, 1955, p. 99.

181 Weems, Rev. M. L., “The Devil in Petticoats or God’s Revenge Against Husband Killing,” Advertiser Print – Bacon & Adams, Edgefield, 1878, p. 7; Weems, M. L., “God’s Revenge Against Murder or The Drown’d Wife,” Printed for the Author, Philadelphia, 1816, p. 35.

182 Historical Account in the Minutes of Horn’s Creek Church, see Appendix A. “Samuel Marsh took a letter of Dismission from said Church and became Pastor at the church at Antioch.”

In 1814 Marsh married Millie Odom, the widow of Benjamin Ryan, Jr. After she was shot through a window and killed while sitting in her own kitchen in 1816, he became involved in an extensive litigation with Captain John Ryan over her estate, almost all of which had come from her first husband, John Ryan's brother Benjamin. Marsh subsequently married the widow of General Jesse Blocker.<sup>183</sup> Probably as a result of the distasteful and expensive litigation, Marsh decided to move west to the State of Mississippi in 1819 where he died in 1839 following a fall from a horse. The by-line of his obituary was "A great man has fallen in Israel," and it goes on to read "Under the sound of his voice hundreds of persons were converted and his name will be handed down as one of the distinguished patriarchs of the Baptist Church. . . . No one detested sin in all its hideous shapes and forms more than he did. Naturally mild and simple in his manners and of accommodating personality he yet possessed a moral and religious firmness."<sup>184</sup>

**Separate Baptists and Slavery:** It has long been suggested that Separate Baptists were opposed to slavery and thought that the institution should be abolished.<sup>185</sup> In 1740 George Whitefield had written a letter "To the Inhabitants of Maryland, Virginia, and North and South Carolina Concerning their Negroes," in which he condemned the treatment of slaves which he had witnessed on his tour of the colonies. Yet, Whitfield did not completely condemn slavery, and did, in fact, later use slaves to support his orphanage in Georgia.<sup>186</sup> There is no evidence that either Shubal Stearns or Daniel Marshall ever owned slaves. However, the record ends there, as subsequent Separate Baptist pastors (Hezekiah Walker, Charles Bussey, John Landrum and Samuel Marsh) and founding members of Horn's Creek Church (Benjamin Ryan, Laurence Rambo and Joseph Walker) all owned slaves.

There are, however, two very intriguing instances on Horn's Creek in which efforts were made to free slaves: both involving the sons of one of the Horn's Creek founding members, Benjamin Ryan, Sr. In the Last Will and Testament of Benjamin Ryan, Jr., written in his own handwriting in 1808, he asks his executors to free certain of his slaves:

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183 A very comprehensive summary of this litigation has been done by Tricia Price Glenn, Edgefield County Archivist. A copy is in the Rev. Samuel Marsh file of the author.

184 *Edgefield Advertiser*, August 22, 1839, obituary of Rev. Samuel Marsh.

185 Todd, p. 81; Edgar, pp. 259, 294;

186 Dallimore, Arnold, *George Whitefield*, The Banner of Truth Trust, Carlisle, PA., 1970, Vol. 1, pp. 495-509, Vol. 2, pp. 219, 368, 520.

"my old an faithful negro man named Ned, a fellow called Yellow Will, a wench called Rachel and three children and all the children she may here after happen to have, Colucy and Polaskie, Hanah & Milley to be set free at [my wife's] death . . . except [that if] my beloved wife should choose to come to a division before her death, in that case, it is my will that my Executors come to a division with her, after first freeing my above named negroes, and as there is an act of Assembly Requiring that security be given to keep said negroes from becoming chargeable to the state, I hope my Executors will either comply with the law or by petition to the Legislature get a law past [*sic*]so as to free them, and should any of the negroes belonging to my estate become unfaithful or sassy to my beloved wife she is at liberty to sell them with the consent of my Executors to be applied to the use of my said estate, but let it be understood that the above named ten negroes are not to be sold . . ."<sup>187</sup>

After his brother's death in 1813, Captain John Ryan, as executor of Benjamin's will, petitioned the legislature unsuccessfully in 1815, 1820, and 1824 to free his brother's slaves.

John Ryan himself also was interested in freeing several of his own slaves: On September 15, 1813, he executed a Deed of Manumission, wherein he freed two slaves: "Sam, a young negro fellow son of Phebe, born on the tenth day of August seventeen hundred and eighty-five, and Gilderoy, son of Sophy, born on the nineteenth day of August seventeen hundred and ninety-nine of and from all manner of Bondage and slavery whatsoever." The deed was witnessed by Eldred Simkins, the prominent lawyer and political leader in Edgefield, and by Samuel Marsh, Sr., father of the Horn's Creek Church pastor. Additionally, it was deemed necessary to append to the deed the following certification: "We the underwritten Justices of the Quorum and Freeholders of the District and State aforesaid, the latter having been duly summoned by Eldred Simkins, do hereby respectively certify upon the examination on oath of John Ryan, the owner of two certain slaves, Sam and Gilderoy, the said slaves being of the age and descriptions contained in the annexed deed, satisfactory proof had been given to us, that the said slaves, are not of bad character and are capable of gaining a livelihood by honest means. Given under our hands this fifteenth day of September 1813. LS Eldred

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187 Estate Box 25, Package 905, Edgefield County Archives.

Simkins J.Q.E.D., Sam'l Marsh. Sr., Wm. Brazier, Christian Breithaupt, Benj. Ryan, Sr., A. B. Addison.<sup>188</sup>

In 1820 Ryan also attempted to free Gilderoy's mother, Sophia. In this effort he petitioned the State Senate: The petition, dated November 20, 1820, is as follows:

To the Honorable President and Members  
of the Senate of South Carolina.

Whereas your petitioner, a resident of Edgefield District is possessed of an aged and faithful female Slave of good character, by the name of Sophia, the mother of Eleven children, nine of whom are at this time field Hands, for her faithful service and many good offices performed:-

Your petitioner being far advance in life is desirous before his Death to provide a Comfortable maintenance for her during the Remainder of her life. Humbly prayeth your Honorable body to Grant her freedom with only the same privileges that free persons of Colour are now entitled to. Your petitioner will act as Guardian during his life and will at His Death leave in the hands of his Executors or some other Trustee, a Sufficiency for her Support During her life so that she shall not become in any manner chargeable to the State.

I am with Reverence,

John Ryan  
Nov. 25, 1820<sup>189</sup>

Unfortunately, Ryan's petition was not acted on until 1823, the year following the Denmark Vesey Plot, a planned slave revolt instigated by Denmark Vesey, a free black. Given this environment, it is not surprising that Ryan's petition was unsuccessful. The committee reported as follows:

The Committee to whom was referred the petitions  
of William M. Mitchell, William B. Farr and John Ryan

<sup>188</sup> Deed Book 31, page 433, Edgefield County Archives.

<sup>189</sup> Legislative Report, 1823, Series S1650015m Item 00139, South Carolina Department of Archives and History.

praying for the Emancipation of certain negro slaves and persons of color herein petitioned, having had the same under consideration, beg leave to report:

That whilst from principles of humanity your Committee cannot [but] sympathize with the said petitioners in the appeals they make in behalf of the people for whom they petition, yet from the peculiar situation of the Country, and of the description of people, your committee feels itself constrained upon principle to report unfavorably to the prayer of the said petitioners.

They feel some consolation in being thus reluctantly compelled to act from their circumstances – that shackled and degraded as this [illegible] be when freed, their situation is really worse and more to be deplored than those slaves who enjoy the protection of good quarters. Besides your Committee cannot refrain from bringing to the voice of the Senate, the catalogue of crime, idleness, and suffering with which experience has proven a state of freedom is attended, and the dangerous example it sets, invading alike, as it eventually may, the safety of our families and common country.

Your committee therefore beg leave to recommend the adoption of the following resolution - viz. Resolved that the prayers of said petitioners be rejected.

E. Simkins  
Chairman<sup>190</sup>

Some years later, in 1824, Ryan deeded two hundred acres to his two friends, John Jeter and Christian Breithaupt, in trust for the benefit of Gilderoy:

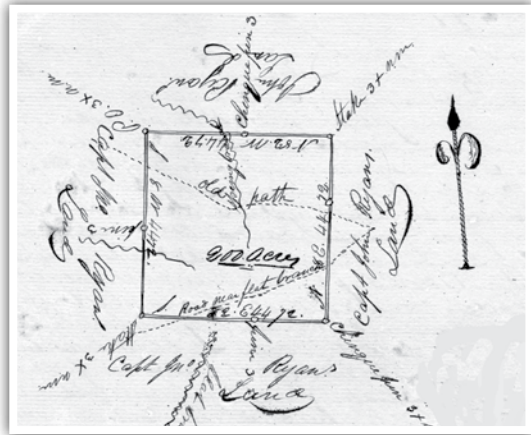
. . . for and in consideration of the friendship and goodwill which I bear towards my former slave Gilderoy and in consideration for his fidelity and services to me during the time he was my slave and since he became a

<sup>190</sup> Legislative Report, 1823, Series S1650015m Item 00228, South Carolina Department of Archives and History.



free man, have given, granted, bargained and sold, and by these presents, do give, grant, bargain and sell unto John S. Jeter and Christian Breithaupt and their heirs forever, all that tract or parcel of land situate, lying and being in the District and State aforesaid containing two hundred acres . . .<sup>191</sup>

In his will, dated two years before the above-mentioned deed, Ryan made the following bequest to Gilderoy:



1824 Plat of 200 acres for Gilderoy.

9<sup>th</sup>) I give, devise and bequeath to Gilderoy, a free man of color legally manumitted by me, two hundred acres of land including Odom’s old place, situate in the district and state aforesaid and hath such marks buttings and boundings as a plat of said land represents drawn by Jesse Bettis on the sixteenth day of February eighteen hundred and twenty-four to him and his heirs forever. I also give and bequeath to the said Gilderoy the sum of two hundred dollars, one young horse to be worth seventy-five dollars, two cows and calves, twenty [illegible] of hogs, two hundred bushels of corn, three thousand weight of fodder, all the blacksmith tools belonging to the plantation whereon I now live, and a large chest marked with the letter R.<sup>192</sup>

<sup>191</sup> Deed Book 41, page 144, Edgefield County Archives.

<sup>192</sup> Estate Box 24, Package 859, Edgefield County Archives. In light of Ryan’s continued oversight of, and generosity to, Gilderoy, it has been speculated that Gilderoy was, in fact, Ryan’s son by Sophia.

In both of these instances – in Benjamin Ryan, Jr.’s will, and in John Ryan’s deeds and will – there was no language which would suggest that their actions were the result of any moral or religious conviction of the Separate Baptist tradition: they were just freeing their slaves to whom they were devoted. It is interesting to note that Sophia, the mother of Gilderoy whom John Ryan was attempting to free in 1820, was a member of Horn’s Creek Church.<sup>193</sup>

In 1823, in the aftermath of the church records having been stolen, the Church in conference at the February meeting, 1823, had the clerk to “record all the names of the members of this Church as recollected,” and they were as follows:

John Landrum, Pastor; Elias Blackburne, Deacon; Wm. Robertson, Deacon; Jesse Bettis, Clerk; Thomas Adam, dead; John Swearingen; Eleanor Dinkins, Rosannah Jester, Rebecca Frazier, Margaret Parkman; Vann Swearingen, John Styron, Ransom Hamilton; John Frazier, dead; Benjamin Frazier, William Blackburne, Moses Swearingen, John Blocker; William Lindsey, dead; Drury Mims, Matthew Mims, Henry W. Lowe, Abner Whatley, Jesse R. Horn.

Females: Francis Landrum; Margaret Blackburne, Sr., dead; Margaret Blackburne, Jr., Behethland Mims, Rebecca White, dead; Polly White, dismissed; Sarah Presley, Catherine Riddle, Mary Styron, Mary Youngblood, Sinia Lofton, Mary Nixon, Elizabeth Carlisle, Nancy Nobles, Margaret Cloud, Frances Day, Rebecca Adams, dead; Sarah Presley, Mary McDaniel, Mary T. Blocker, Anne Mayes, Charlsey Mims, Elizabeth Mims, Nancy Lowe, Elizabeth Youngblood, Redley Gray, Phillis Whatley, Margaret Pextley, Betty Tutt, Polly Tutt, Serena Blackburne, Mary Burton, Mary Eddins, Mary Perdue, Sarah Gray, dead; Jamima Gallman, Sr.; Anne S. Tillman, dead; Rebecca Lowe, Mary Lucus, Sr., dead; Elizabeth Lucus, Sarah White, Sarah Nobles, dead; Zelpha Nobles, Elizabeth Rennolds, Martha Drake, Frances Johnson, Sarah Morris.

Blacks: Pegg belonging to W.M. Rob’t; Jo belonging to B. Tutt; Jenny belonging to H.W. Lowe; Holley

<sup>193</sup> See the list of members of the church below.

belonging to H. W. Lowe; George belonging to A. S. ; Jesse belonging to J. S. Glascock; Elsea belonging to H. W. Lowe; Tom belonging to E. B. ; Fanney belonging to J. Gray; Phillis belonging to Watts; Isaac belonging to J. Gray; Jenney belonging to J. Gray; Belinda belonging to J. Gray; Sophia belonging to J. Ryan; Daniel; Caty; Sarah; Judy; Abraham; Peter; Hilliard; Phebe; Letty; Juda; Agga.<sup>194</sup>

The other event which was to have a significant impact on Horn's Creek Church was the establishment of the Edgefield Village Baptist Church in 1823. At that time, eleven members of Horn's Creek Church petitioned for Dismission in order to join the church in the Village of Edgefield. Those members were William M. Mims, Eliza Mims, Abner Whatley, H. W. Lowe, Nancy Lowe, Betsy Youngblood, Margaret Pixley, Phillis Whatley, Ridley Gray, Betty Tutt, and Polly Tutt. These eleven members of Horn's Creek Church constituted 42% of the twenty-six charter members of Edgefield Village Baptist Church (present-day Edgefield First Baptist Church), and therefore, Horn's Creek can truly be said to be the Mother Church of Edgefield.<sup>195</sup>

Thus, by 1824, when the sketch of the early history of the church had been written, Horn's Creek Baptist Church was well along the way to becoming one of the largest and most important churches in Edgefield County. For the next century and a quarter it was going to be a vital part of the religious life of the County. The rich history of Horn's Creek Church during the antebellum period, the Civil War, Reconstruction, the late 19<sup>th</sup> Century and the early 20<sup>th</sup> century will have to be told in a later volume. However, we are providing some interesting glimpses of that later history in the appendices to this volume.

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194 Horn's Creek Baptist Church Minutes, February, 1823, South Caroliniana Library, University of South Carolina, Columbia. See Appendix A.

195 *Ibid.*

## APPENDIX A

### The Baptist Church of Christ at Horn's Creek – 1824 Historical Account

Sometime in the month of November, 1822, the doors and windows in the Baptist Meeting House at Horn's Creek were open. Some ill disposed person or persons took out the table belonging in said Church, together with the record at the said Church with sundry other articles, and conveyed them away so that they are lost from the church. Which said church was constituted in the Year of Our Lord, 1768, under the ministry of the Rev. Daniel Marshall, who emigrated from some of the New England Colonies as they were then called as a faithful and zealous Minister of the Gospel of the Baptist denomination. He was one of the first ministers of that denomination that ever preached the Gospel in this part of the State, whose faith and zeal in the ministry was very early the means of conviction and the conversion for precious souls to God. The first fruits of this labour were Benjamin Ryan and wife; Laurence Rambo; Nathan White, a faithful and zealous member in the cause of God and religion by prayer and Godly conversation; John Cogburn and wife – said Cogburn was one among the foremost of the members for his faith and zeal in prayer and exhortation, he was the first Deacon ordained in said church; Joseph Walker and wife; Peter Youngblood and wife and his son, Jacob. This church has since experienced many cold and trying seasons, but at other times has had great reasons to thank God and rejoice in God her Redeemer for these revivals in religion, and that she has raised up a number of faithful sons who became faithful and pious ministers of the Redeemer's Kingdom, among whom was Benjamin Harry, Abraham Marshall, and Hezekiah Walker, able and faithful ministers of the Gospel; and after Daniel Marshall, the founder and first Pastor of said Church, removed to Kioka in Georgia, Hezekiah Walker was chosen its pastor, and continued to be the pastor until it pleased the Lord to call him from time to Eternity; and after his death, the Rev. Charles Bussey was chosen its supply who continued as a supply until his death; at which time it pleased the Lord to raise up and qualify the Rev. John Landrum and Samuel Marsh for the ministry, which said Landrum and Marsh continued as Joint Pastors of the said Church – in which time a glorious revival of religion took place in said Church. It was the greatest revival we have known. There were about 300 added to said Church in this revival. At a Monthly Meeting in September, 1808, there were 44 members received by experience and a backslider restored. The said Church at Horns Creek may with propriety be called the Mother Church

of the greater part of the churches that compose the Edgefield Association. Some time after the revival Samuel Marsh took a letter of Dismission from said Church and became Pastor at the church at Antioch, and the Church then called the said John Landrum for its Pastor who continues to be its Pastor to this present time.

Wm. Robertson.

11<sup>th</sup> May, 1824

Read and sanctioned by Church in Conference June meeting and signed by Order of the Church.

John Landrum, Pastor

Elias Blackburn, Deacon

William Robertson, Deacon

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The church in conference at the February meeting, 1823, had the clerk to "record all the names of the members of this Church as recollected," and they were as follows:

John Landrum, Pastor; Elias Blackburne, Deacon; Wm. Robertson, Deacon; Jesse Bettis, Clerk; Thomas Adam, dead; John Swearingen; Vann Swearingen; John Styron; Ransom Hamilton; John Frazier, dead; Benjamin Frazier; William Blackburne; Moses Swearingen; John Blocker; William Lindsey, dead; Drury Mims; Matthew Mims; Henry W. Lowe; Abner Whatley; Jesse R. Horn; Joseph Morris.

Females: Francis Landrum; Margaret Blackburne, Sr.; dead; Margaret Blackburne, Jr.; Behethland Mims; Rebecca White, dead; Polly White, dismissed; Sarah Presley; Catherine Riddle; Mary Styron; Mary Youngblood; Sinia Lofton; Mary Nixon; Eleanor Dinkins; Rosannah Jester; Rebecca Frazier; Margaret Parkman; Mary McDaniel; Mary T. Blocker; Anne Mayes; Charley Mims; Elizabeth Mims; Nancy Lowe; Elizabeth Youngblood; Ridley Gray; Phillis Whatley; Margaret Pixtley; Betty Tutt; Polly Tutt; Serena Blackburne; Mary Burton; Mary Eddins; Mary Perdue; Sarah Gray, dead; Jamima Gallman, Sr.; Anne S. Tillman, dead; Rebecca Lowe; Mary Lucus, Sr., dead; Elizabeth Lucus; Sarah White; Sarah Nobles, dead; Zelpha Nobles; Elizabeth Rennolds; Martha Drake; Frances Johnson; Sarah Morris; Elizabeth Carlisle; Nancy Nobles; Margaret Cloud; Frances Day; Rebecca Adams, dead; Sarah Presley,

Blacks: Pegg belonging to Wm. Rob'tson; Jo belonging to B. Tutt; Jenny belonging to R.W.; Molly belonging to H.W. Lowe; George belonging to A. S.; Jesse belonging to J. S. Glascock; Elsea belonging to H. W. Lowe; Tom belonging to E. B.; Fanney belonging to J. Gray; Phillis belonging to Watts; Isaac belonging to J. Gray; Jenney belonging to J. Gray; Belinda belonging to J. Gray; Sophia belonging to J. Ryan; Daniel; Caty, belonging to J. Ryan; Sarah belonging to J. Ryan; Judy belonging to J. Ryan; Abraham belonging to J. Ryan; Peter belonging to J. Ryan; Hilliard belonging to J. Ryan; Phebe belonging to J. Ryan; Letty belonging to J. Ryan; Juda belonging to J. Ryan; Agga belonging to J. Ryan.

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#### ***Edgefield Advertiser, July, 1947:***

The following from Senator Calhoun A. Mays of Greenwood will be interesting to many readers:

The records which I found in my father's home several years after his death are the original minutes of Horn's Creek Church from 1824 to 1859. The first two pages of these minutes contain a statement by William Robertson reciting that the church records had been stolen in November, 1822. His statement is a condensed history of the church apparently made from memory, from the time of its organization in 1768 to 1824. I am sending you a copy of the statement with capitals just as used by the author.

The name and the handwriting suggest that this William Robertson is the same whose name is signed to a number of important plats of that period which I have seen. He was evidently a surveyor.

Realizing the importance of these original records, I deposited them with the University of South Carolina on an agreement in writing "that the University will

deliver up these records on call by the congregation of Horn's Creek Baptist Church, if and when it may issue such call in official and legal capacity." I delivered the records to the University of South Carolina rather than to Furman University because of its better facilities for the preservation and handling of such records.

*(Editor's note: The only known records of this church are the original minutes which were found by Senator Mays some years ago at his ancestral home, south of Edgefield, where his father, Capt. S. B. Mays, who was a leader in the church throughout his lifetime, had fortunately preserved them.)*

Senator Calhoun Allen Mays (1884-1967), the son of Sampson Butler Mays (1853-1928) and Permelia Ella Calhoun (1856-1906), was born in his parent's house on Mays Way three miles south of Edgefield and was educated at the South Carolina Co-Educational Institute, the College of Charleston, the University of Michigan and Columbia University. After passing the South Carolina bar, he went to Greenwood where he practiced law with Henry C. Tillman. He served in the State Senate representing Greenwood County from 1943 through 1948. He was appointed to the State Historical Commission (now the State Archives Commission) and served there from 1949 through 1965, the last twelve years of which he was Chairman. He was married to Mae Marshall Trammel of Greenwood and had three children, Nancy Trammell, Marshall Trammell and Calhoun Allen, Jr. He died in 1967 in Greenwood.

Senator Mays's father, Sampson Butler Mays was a deacon of Horn's Creek Baptist Church for forty-five years and served for much of that time as Clerk of the Church. Senator Mays continued to be passionately supportive of the church and the Horn's Creek community throughout his lifetime.

## APPENDIX B

### 1784 Deed from Samuel Roberson to Arthur Simkins, John Ryan & John Gray

#### Samuel Roberson to Arthur Simkins, John Ryan & John Gray, Esqrs.

##### Deed of Trust:

This Indenture made the thirtieth day of December in the year of our Lord one thousand seven hundred and eighty four, and in the ninth year of American Independence Between Samuel Roberson in the State of Georgia & County of Wilkes of the one part and Arthur Simkins, John Ryan and John Gray, Esqrs, Commissioners in the State of South Carolina and District of Ninety Six of the other part. Witnesseth that the said Samuel Roberson for and in consideration of the sum of five shillings Sterling money to him in hand well and truly paid, by the said Arthur Simkins, John Ryan & John Gray, Commissioners at or before the sealing and delivery of these presents the Receipt whereof I do hereby acknowledge hath Bargained and Sold and by these presents do Bargain and Sell unto the said Arthur Simkins, John Ryan and John Gray, Commissioners, all that tract of land containing three acres. To them in Trust for the use of a meeting house for public worship for the Baptist Society which said Three acres of land Lying and Being in Ninety Six District & State of South Carolina aforesaid on a Branch of Stephens Creek called Nobles Creek, Bounded when originally surveyed on all sides by vacant Land and has such shapes form and marks as appears by a plat thereof. The said Arthur Simkins, John Ryan & John Gray Commissioners. Together with all and singular the Buildings, yards, woods, underwoods, Timber and Timber Trees, Waters, ways, paths, Passages, privileges profits, hereditaments, members, rights and appurtenances whatsoever thereunto belonging or in any wise appertaining and the Reversion or Reversions, Remainder or Remainders, Rents, Issues and profits thereof and of every part and parcel thereof. To Have and To Hold the said Tract of land containing three acres as aforesaid with Every the premises and appurtenances thereunto Belonging or in any wise appertaining unto the said Arthur Simkins, John Ryan and John Gray Commissioners as aforesaid from the day Next Before the day of the Date of these Presents for & During and unto the full End of our whole year from thence Next Ensuing and fully to be Completed and ended yielding and paying therefore unto the said Samuel Robeson the Rent of one pepper corn at the Last day of said Term if the same shall be Lawfully demanded to the Intent and purpose that by virtue of these presents and by force of



the Statute for Transferring of uses into Possession they the said Arthur Simkins, John Ryan and John Gray Commissioners may be in actual possession of and singular these premises above mentioned with every the appurtenances there unto Belonging and thereby be the better Enabled to have take and receive the Reversions and Inheritances thereof which is intended to be on another Indenture intended to be made and date the next after the day of the date thereof.

In Witness Whereof the said Samuel Roberson hath hereunto set his hand and seal the day and year first above written.

Signed, sealed and delivered  
in the presence of:

Samuel Roberson (seal)

Harmon Gallman  
James X Harris



Samuel Roberson  
Arthur Simkins  
John Ryan  
John Gray Esq<sup>r</sup>

Deed of Trust. This Indenture made  
the thirty th day of  
December in the year of our Lord  
one thousand seven hundred and eight  
four, and in the month year  
American Independence, between  
Samuel Roberson in the State of Georgia, of the County of  
Wilkes of the one part, and Arthur Simkins, John Ryan  
and John Gray Esq<sup>r</sup> Commissioners in the State of South  
Carolina of the other part, do hereby certify that the said  
Samuel Roberson for and in consideration of the sum of four shillings he hath money to give  
in hand and hath paid by the said Arthur Simkins  
John Ryan & John Gray Commissioners, at or before the  
writing hereof of the present, the receipt whereof doth  
stand acknowledged that the said Samuel Roberson doth hereby  
grant, sell, bargain and sell unto the said Arthur Simkins, John  
Ryan and John Gray Commissioners all that tract of land  
containing three acres or thereabouts for the use of a  
house for public worship for the Baptist Society which said  
three acres of land lying and being in Ninety Six District &  
State of South Carolina of a certain of Stephen Cook  
Gatherer, Roberson, and Myr, originally surveyed on all  
sides, by Robert Gray and his legal assigns, & hath been as  
appertained unto the said Arthur Simkins, John Ryan &  
John Gray Commissioners, together with all and singular  
the Buildings, outhouses, outhouses, Tenements, and  
Garden, outhouses, Privileges, profits, Hereditaments,  
Members, Rights, and Appurtenances, whatsoever, then unto belong-  
ing or to any wise appertaining and the Reversion of the  
said Roberson, or Remainder, Rent, Spere, and profits there-  
of, and every part and parcel thereof, it have and to hold to the  
said Arthur Simkins, as aforesaid with  
every the premises, and appurtenances, then unto Belonging or  
any wise appertaining, unto the said Arthur Simkins, John  
Ryan and John Gray Commissioners, as aforesaid from the  
day next before the day of the State of the said State for  
the term and unto the full End of our whole year from thence  
next ensuing, yet fully to be complete and ended yielding  
and paying they for unto the said Samuel Roberson the Rent  
of one penny per acre at the last day of said term of the year  
shall be lawfully demanded to the intent and purpose  
that by virtue of these presents, and by force of the Statute  
for transferring of uses into possession they the said Arthur  
Simkins, John Ryan and John Gray Commissioners, may be  
in actual possession of and singular the premises above

## APPENDIX C

### 1790 Incorporation

No. 1477 AN ORDINANCE for incorporating the Baptist Church on Hornes Creek in Edgefield County, in the State of South Carolina

WHEREAS, Hezekiah Walker, John Frasier, and Samuel Walker, with several other members of the Baptist Church on Hornes Creek, in Edgefield County, in the State of South Carolina, did, by their petition set forth, that they had subscribed in a book for that purpose, the articles directed in the constitution of this State, thereby praying to be established and incorporated in a religious society, under the name of "The Baptist Church on Hornes Creek, in Edgefield County, in the State of South Carolina.

*I. Be it therefore ordained*, by the Honorable the Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same, That the said society, and the several persons who now are, or shall hereafter be members of the same, their successors, officers and members thereof, shall be, and they are hereby, declared to be one body corporate, in deed and in name, by the name of "The Baptist Church on Hornes Creek, in Edgefield County," and by the said name, shall have perpetual succession of officers and members, and a common seal with power to change, alter, break and make new the same, as often as shall be judged expedient, and the said corporation shall be able and capable in law, to purchase, have, hold, receive, enjoy, possess and retain, to it and its successors in perpetuity, or for any term of years, any estate or estates, land, tenements or hereditaments of what nature or kind soever, and to sell, alien, exchange, demise or lease the same, or any part thereof, as shall be thought fit and proper by a majority of the members of the said corporation; and by the said name, to sue and be sued, implead and be impleaded, answer and be answered onto, in any court of law or equity in this State; and to make such rules and by-laws, (not repugnant and contrary to the laws of the land,) for the benefit and advantage of the said corporation, and for the order, rule, good government and management of the same; and for the election of Ministers and their maintenance out of any of funds belonging to the said society, and for the rebuilding or repairing their church out of any such funds, and ascertaining the rents which shall be paid by the pew holders therein, in such way and manner, as shall be agreed upon from time to time, by a majority of the members of the said society.

*II. And be it further ordained* by the authority aforesaid, That it shall and may be lawful for the said corporation hereby created, to take and hold, to it and its successors for ever, any charitable donations or devices of lands and personal estates, and to appropriate the same for the benefit of the said corporation, in such manner as may be determined on, by a majority of the members thereof; and to appoint and choose, and to displace, remove and supply such ministers, officers, servants and other persons to be employed in the affairs of the said corporation; and to appoint such salary, perquisites or other rewards, for their labors and services therein, as a majority of the members thereof, shall, from time to time think fit.

*III. And be it further ordained* by the authority aforesaid, That the said corporation shall be, and the same is hereby, declared able and capable in law, to have, hold, receive, enjoy, possess and retain, all such other estates, real and personal, monies, goods, chattels and effects, which the said corporation is now possessed of, or entitled to, or which hath been already given, devised or bequeathed to the same, by whatever name, such devise and bequest may have been made.

*IV. And be it further ordained* by the authority aforesaid, That this Ordinance shall be deemed and taken as a public law, and notice shall be taken thereof, in all courts of justice and elsewhere in this Sate, and shall be given in evidence on the trial of any issue or cause, without special pleading.

In the Senate House, the twentieth day of January, in the year of our Lord one thousand seven hundred and ninety, and in the fourteenth year of the Independence of the United States of America.

D. DESAUSSURE, President of the Senate.  
JACOB READ, Speaker of the House of  
Representatives.

## APPENDIX D

### Extracts from the Letters of William Mylne, Scottish Engineer who lived on Steven's Creek in 1774

In one of my rambles in the month of February last I learnt I might rent the place I now live at. It is situate on Stephen's Creek, the house or cabin is built of pine trees laid a top of one the other, it is covered with what they call clap boards, these are split pines & hung by pins on the lath, the contents in the inside sixteen feet by twelve. In the corner stands my bed which is on boards, upon these is a mattress, although it is hard yet I sleep sound. Opposite to this is my chest with a few shirts in it, behind which one of my hens has brought me nine chickens. I have a small gallin pot, a frying pan for cooking, I go to the miln [*sic.* grist mill] for meal made of Indian corn, it is three miles distance, it would make you laugh to see me sitting a horse back on the top of the meal bags. I have a peach orchard in which there was an incredible number of peaches before a frost we had in the month of May, but still there are many more left than I shall use. I have a small garden cultivate with my own hands, in which are greens of different kinds, cucumbers, musk and water melons. I have cured bacon within the house, butter I have a six pence a pound, cheese at five pence, six hens I have layes me more eggs that I can eat and I am rearing chickens, when I want broth I go to the woods and shoot a squirrel or two, this makes excellent [broth], fish I have in the creek.

I have a good horse (for there is no doing without one), he runs in the woods and obeys my call when I want him, he will come running at a mile's distance when he hears my voice. There is a little bird that has built her nest opposite to my bed that wakens me in the morning by its sprightly notes, its nest I am obliged to guard for fear of a cat that has come to me from the woods. This creature has become very tame, she furs about my legs when I get out of bed, I suppose she belonged to the people who had left the house.

My neighbor thinks me a strange man, to live as I do by myself, I have none nigher than two miles except one, and him I must cross the Creek to, which may [be] about 4 time as broad as Poudershall water, this I seldom do unless it be for to carry over some shirts for his daughters to wash, for which I pay them. I have some times half dozen of these people in my cabin at a time, they come in when they are hunting their cattle, they will

sit 3 or 4 hours, some on a form I have for a seat, others in the bed, listening with open ears, their visits of late have been more frequent, driven by their curiosity. I am always well armed having two guns and two brace of pistols within my reach in the night time. . . .

There was a strange accident happened the other night. I have not given over my custom of reading in bed yet before I go to sleep. In place of candles I make use of light wood split in long pieces, this is the heart of the pine. I heard the hen that has the chickens dabbling with her beak and making a great noise, I got out of bed and by help of the light wood found it was a snake endeavouring to get at the chickens, which she defended. He retired at my coming up, I put a piece of wood into the hole where he got in, and went to bed where I fell fast asleep. Some time after I was waked by a noise from that corner and concluded it must be the snake again, I went to the chimney to find if there was any remains of fire where after much blowing I made a shift to make a light. The noise by this time was ceased. I went towards the hen who I found to all appearances dead, the snake was twisted round her body below the wings and round her neck; with a stick I struck part of him that was disengaged from the hen, whom he directly quit[t]ed, I got another strock which smashed his head, I then threw him out of doors. In the morning I measured him, he was five feet eight inches long. Some of my neighbours who happened to call in told me he was what they call a chicken snake, that his bite was not poisonous but troublesome, however, I should not like to have been bite by him, as I would not have known whither it was so or not. You must know my humble cot has but a clay floor and this creature had found its way in at the joints of the logs.

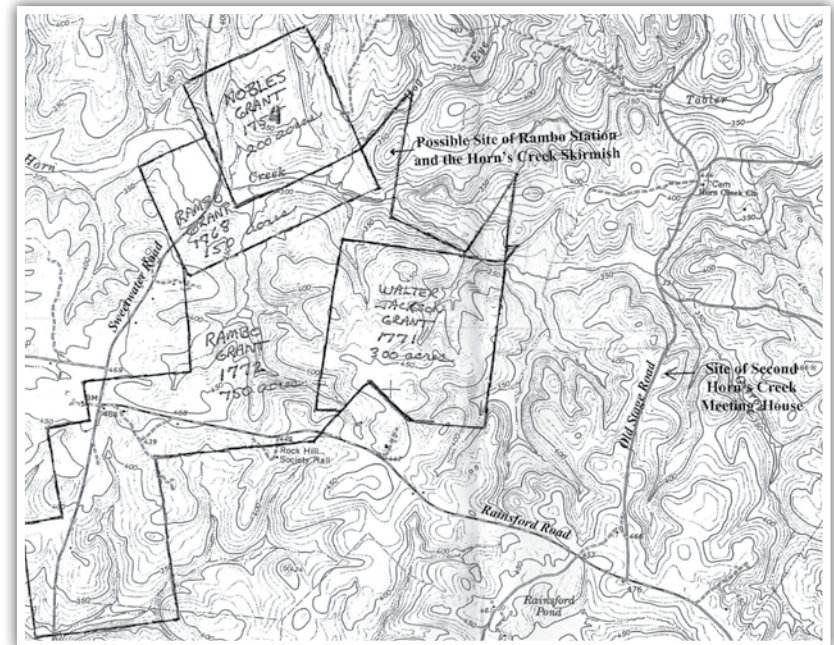
I forgot to tell you I have an excellent spring of clear water which is all my drink, unless when I go to Augusta where I am treated with wine and punch, this is but seldom for in four months now I have been only three times there although often pressed to come. . . .

My neighbours are mostly all Babtists, I some times go to their meetings, the young women are generally pretty oweing to the goodness of the climate, the men are stout and well made but are mere Indians to their women making them do all the work. On Sundays the lasses are clean and neat, on working days you would hardly know them to be the same. Towards Charlestown and the sea coast the people look all as if risen out of a fit of sickness, here is health and strength, but the men are cursedly lazy, some of them makes their wives plant corn.

The Water here is excellent. When I don't eat fish I live on butter, cheese, and eggs, I pay six pence the pound for butter, five pence for cheese, eggs I have of my own, I have two hens sitting, one might raise hundreds of chickens for little, corn is so cheap. I don't eat much flesh. As this is the first year I intend to season myself so that I shall be able to endure the weather without fear afterwards.<sup>1</sup>

## APPENDIX E

### Map showing Possible Locations of Revolutionary Skirmish and 2<sup>nd</sup> Horn's Meeting House



*This geological survey map shows the location of the tracts on Horn's Creek owned by Laurence Rambo, as well as the possible site of the Revolution Skirmish and the site of the Second Horn's Creek Meeting House. Note that we have speculated that "Rambo Station" or "blockhouse" was built on the crest of the hill overlooking the confluence of Horn's and Tobler creeks. However, it is admitted that this is highly speculative.*

<sup>1</sup> Ruddock, Ted, editor, *Travels in the Colonies, 1773-1775, the Letters of William Mylne*, University of Georgia Press, Athens, 1993, p. 29, pp. 29-34. Mylne's letters were sent back to his family in Scotland and were found, transcribed and published by the University of Georgia Press in 1993. His observations and descriptions of his life on Stevens Creek in 1774 are invaluable in giving us a sense of what life was like in Edgefield County in the Colonial period.



## APPENDIX F

### Horn's Creek Church School

Sometime in the early 19<sup>th</sup> century a school was established at Horn's Creek Church. The school continued there for more than a century. The following references give us some glimpses at this institution:

*Edgefield Advertiser*, May 4, 1839:

#### Teacher Wanted

A teacher wanted, well recommended, will receive employment at Horns Creek Meeting House. He will be required to teach Geography and English and Arithmetic. Applications can be made to Captain William B. Mays or Mr. Washington Wise on the Old Stage Road leading to Augusta.

*Edgefield Advertiser*, January 3, 1855:

#### Teacher Wanted

A Teacher is wanted to take charge of the School at Horn's Creek Church. No one need apply unless he can come well recommended.

Wash. Wise,  
JohnFair, Trustees"

*Edgefield Advertiser*, November 25, 1936, **Along Memory's Trail:**

Erasmus H. Youngblood, son of Erasmus J. Youngblood and Eliza Wigfall Youngblood, taught at Horn's Creek school for a short while after graduating from Princeton, probably in the 1850's.

**Extract from the Memoir of Miss Sue Lee Roper (1873-1971):** Miss Roper, the daughter of Sam L. Roper who lived west of Horn's Creek Church, had moved to Aiken and worked for Dr. Teague, a dentist. During the 1950's, Elizabeth Teague, daughter of Dr. Teague, took down Miss Roper's childhood memories. A copy of this memoir was sent to the author on behalf of her niece, Elizabeth Roper Hill, granddaughter of Sam L. Roper, by her daughter, Betty Hill Rankin of Catawba, S.C. and is in the Sam Roper file of the author. It provides some very interesting glimpses of the Horn's Creek school and of Jack Bettis, a member of Horn's Creek Church and the father of the Reverend Alexander Bettis.

The schools of those days were primitive and inadequate compared to the school of today. A little one-room house, built near the church with home-made straight back benches and desks, competed the structure and the equipment. In the center of the room was a large wood stove which the boys had to be responsible for running. There were no maps or black boards. The children leaned their arithmetic with a slate and pencil, their spelling from the blue-back speller, and their reading from McGuffie's and Appleton's readers. The older children of the well-to-do were sent to private schools in the village of Edgefield where they were boarded in the families of friends. Commuting to schools over the muddy clay roads in the winter was impossible. A teacher was supplied by the county for the rural schools for four or five months during the year. There was no teacher training in those days. Anyone passing the examinations out the Court House in Edgefield could get a 1, 2, or 3<sup>rd</sup> teacher's certificate.

Near the Horns Creek school was a little negro cabin where Aunt Millie, who was reputed to be 102 years old, lived. She had been a slave in the family and had lived in her little cabin most of her life. She lived alone now because she had refused to live with any of her children. She was very much interested in the little school nearby and in the winter she kept a supply of sweet potatoes from her potato bank in the yard and roasted a certain number each day in the ashes of her fire place. When the children would come out of the school house for recess she would go to her front door and cry, "Come on, my chillun, come on my chillun," and all of the descendants of the Roper family would flock to Aunt Millie's cabin and enjoy hot sweet potatoes with their lunch. Those who were not members of the clan knew better than to go for they knew they would not be welcomed.

The negroes also had their little red school houses (minus the red paint). Their school houses were not only primitive but at first after the War their curriculum was extremely simple. To tell you how they improved as time went on, I must digress a little.



During the slavery period the negroes were members of the local white churches. A space was always reserved for them either in the gallery or in a section of the church. Jack Bettis, a slave, was always a faithful member of the Horn's Creek church. After the War when the negroes organized their own churches, Uncle Jack, as he was fondly called was the only negro who retained his membership in the Horn's Creek church. His chair was placed to the right of the front door and he always occupied it, and his "Amen's" could be heard above all others in the church. When there were "Evangelical meetings, a picnic dinner was served on tables in the grove in front of the church between the services. On these occasions Uncle Jack was always on hand to help with the serving and his plate was bountifully helped before anyone else was invited to participate.

Uncle Jack was a very high-toned negro and reared his children well. One of his sons, Alec Bettis, had a vision of starting an industrial school for his race. He worked and preached toward this end and in time with the help of his own race and the surrounding white people, he started Bettis Academy in a modest way. The school grew and was a tremendous spiritual, as well as a material, benefit to the negroes of Edgefield county. Alec cooperated with the white people of his neighborhood in every way. His annual summer "protracted meetings" were never begun until the crops were layed by, for had he started them before this, there would not have been a hand in the fields, for every negro in the community went to these meetings. His Fourth of July celebrations drew thousands of negroes from all over the county and state. This school was in existence for at least 70 years and was discontinued only a few years ago when consolidated high schools ere built for the negroes and school buses were used. In was this school that furnished the negro teachers for the little one-room school of the county in the early days and its influence has been felt during the years, for the students from Bettis Academy made good citizens and produced a higher type of negroes in Edgefield than was found in the surrounding counties.

## APPENDIX G

### Horn's Creek Church Building

*Edgefield Advertiser, August 15, 1855:*

#### Notice

The Undersigned will receive proposals for the following work to be done upon the Meeting House at Horn's Creek, viz: Ceiling the House over-head and on the sides, putting up a Gallery at one end of the House, 12 feet wide, making, glazing and putting sash in 14 windows. The windows are 18 lights 10 X 12. The House is 54 feet long by 36 feet wide, and 15 feet from floor to joists. The materials used to be of first quality, and the work finished in a workmanlike manner,

Any one of the Committee will take pleasure in showing the House, or giving any further information concerning the work to be done, to those who may wish to undertake the job.

Wm. H. Mathis,  
Benj. F. Mays,  
W. Wise,  
B.P. Tillman,  
W.W. Miller,  
S.B.Griffin, Committee

Aug 15

*Edgefield Chronicle April 18, 1883:*

### Horn's Creek Church Frescoed.

Mr. E. V. Richards who has been engaged for the last few weeks in painting the interior of Horn's Creek Baptist Church some 7 or 8 miles below our village, completed his work last week very satisfactorily to the members of the church. The frescoing overhead is something similar to that of our Baptist and Methodist churches, though the

design is a little different. The central ornament of the ceiling, worked in shades of brown and gilt bordered with gray, and the painting of the corners representing cherubs approaching from the clouds presents a very beautiful and appropriate picture. The skill and ability of Mr. Richards as a painter is very clearly manifested in his workmanship in this church, and we are glad to know the members are highly pleased with the painting.

E. V. Richards (18??-1915), an English-born architect, glazier, fresco painter, portraitist, and “scene artist,” learned the art of stained glass creations, wood engravings and comedy illustrations in his native land. He lived in Washington, D. C. during the 1870s and was said to have assisted Constantino Brumidi with his artwork inside the dome of the U. S. Capitol building. He came to South Carolina in the 1880’s and was, for a time, located in Edgefield where he advertised for work in March of 1883. He got a job at the old Methodist Church and then Horn’s Creek.

## **APPENDIX H**

### **Religious Activities**

***Edgefield Advertiser* March 11, 1868:**

#### **Religious Notice**

The next meeting of the Ex. Board of the Edgefield Association will be held at Horn’s Creek Church on Saturday before the 5<sup>th</sup> Sabbath in March. The Union Meeting of the 4<sup>th</sup> Division will be held at the same time and place. All Sunday School Teachers and Pupils of this Division are earnestly invited to attend.

L. R. Gwaltney,  
Chair

Mar 10

***Edgefield Advertiser* January 12, 1893:**

#### **A Mother in Israel**

Mrs. Martha Swearingen, aged about 90 years, died at the home of Capt. S. B. Ryan, near Horn’s Creek, on last Wednesday. The funeral and burial services were held at Horn’s Creek church on the following day, Rev. J. N. Booth officiating. Of this church deceased had been a member for nearly forty years of her long and well-spent life and died in the faith. Deceased left the following children: Mrs. B. L. Jones, and Mrs. S. B. Ryan, and A. S. Swearingen, J. C. Swearingen, and J. T. Swearingen.

***Edgefield Chronicle* August 2, 1893:**

#### **At Horn’s Creek**

On Sunday last, we went to the Union Meeting at Horn’s Creek Church, the oldest church in our county, and if we mistake not, the oldest church in our State north of Charleston. British officers were seen at divine service at Horn’s Creek church during the Revolutionary war. It was founded about the year 1758. Rev. J. P. Mealing is now its pastor, as he has been for many years. The large congregation on Sunday last, was made up of people from Republican, Mt. Zion, Sweetwater and Edgefield. The morning service was opened with a prayer meeting, led by the Rev.

John Lake. Mr. Mealing preached the morning sermon. Mrs. Newton Fair presided at the organ. Thee dinner was royal, absolutely royal; and the hospitality was as boundless as the deep sea. A Sunday School Mass meeting was held in afternoon, presided over by Mr. Preston Lanham, at which addresses were delivered by the Rev. John Lake, Mr. P. B. Mayson, Mr. Tom Lanham, Mr. James Moody and the Rev. J. P. Mealing. The whole day was one of pious usefulness and genial social pleasure.

***Edgefield Advertiser, September 22, 1897:***

### **Associational Notes**

Rev. J. P. Mealing is the pastor of probably the oldest Baptist church in upper South Carolina. This is Horn's Creek church of Edgefield Association. Horn's Creek church was organized in 1768 by a presbytery sent out from the old First church of Charleston. The records of the church show that the British and American troops worshipped with the congregation during the Revolutionary war. The troops were going from Cambridge to Augusta. The opposing troops did not meet with the old church on the same Sunday, however. There is also an interesting tradition that a lady rode horseback from Charleston, 125 miles, to be present at the constitution of the church.

***Edgefield Chronicle August 16, 1906:***

### **Where the British Stabled Their Horses**

Never since the British troops stabled their horses there during the Revolutionary War, has there been a fairer, happier, more God-Loving, God-serving Sunday at old Horn's Creek church than was last Sunday. The chain of happy Sundays at old Horn's Creek church is a long one; and last Sunday slipped easily on the string. The descendants of the old ante-Revolutionary founders were there, living in love and union with each other, and in the love and peace of God. And the spirits of old Gasper Gallman, and the old Horns, and the old Swearingens, and the old Mayses, and old Mrs. Susan Roper, and old John Fair and his wife were all there. We thought of them all, and other the long, long years since the early settlers worshipped there. The Rev. C. E. Burts – although worn out from the vicissitudes of a railroad disaster the day before – preached two beautiful sermons. Especially beautiful and warning and helpful was his sermon of the forenoon – James, 4<sup>th</sup> chapter, 2<sup>nd</sup> and 3<sup>rd</sup> verses – “Ye have

not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.” Many men and women, who have perhaps never prayed aright, will go to praying aright after that sermon. Of the material hospitality of Horn's Creek church, we need say nothing. It is whole and perfect now, as it always was. The meeting at Horn's Creek is still going on.

***Edgefield Chronicle February 21, 1907:***

On Monday last Mr. Sam Taylor went out to Horn's Creek Church to assist in erecting a monument to the memory of Mrs. Ella Calhoun Mays. This handsome monument of blue granite was made by Mr. C. F. Kohlruss of Augusta, and was sold by Mr. A. A. Edmunds, the local agent. Mr. Mays is highly pleased with this monument, and will gladly recommend Mr. Kohlruss.

***Edgefield Chronicle May 16, 1907:***

The Horn's Creek Baptist church Sunday School will give their annual picnic on Saturday next. Good fun and much fine food is in store for the fortunate ones invited. We return thanks for an invitation.

**Article from the *Advertiser* or *Chronicle* undated, but probably 1918:**

### **Service Flag Exercise at Horn's Creek**

Nearly every Sunday there is a patriotic service held in one of our communities in honor of our boys in the service. Horn's Creek, one of the most historic of all our churches, celebrated such an event on Sunday morning last beginning at 11:30 o'clock.

As the congregation arrived and entered the church their eyes caught the vision of the flag of our country, Old Glory, suspended over the pulpit, on a frame work of white and blue and with a beautiful green palm in the foreground and miniature as well as larger flags everywhere adding to the feeling of patriotism which our “stars and stripes” are hourly producing in the hearts of the American people.

The meeting was called to order by Col. S. B. Mays, Miss Sallie May Miller presiding at the organ.

After devotions, little Miss Susan Mathis with the congregation standing played “The Star Spangled Banner,” while Uncle Sam and Miss Columbia, impersonated by Mr. Bryan and Miss Una Ryan, who has

three brothers in the army, walked up opposite aisles and from behind the platform gradually drew our country's flag from over the beautiful service flag containing fourteen stars, as Miss Smith recited that beautiful selection, "The Service Flag."

The roll of men was called by Morris Ryan and responded to by S.D. Mays, a soldier and sailor present.

Mrs. J. D. Mathis and Mrs. Wallace Wise sang a duet, "Where Is My Wandering Boy Tonight?" and Susan Mathis, whom everyone loves to hear, sang an appropriate war song.

Hon. B. E. Nicholson made the patriotic address, which was full of practical advice and interspersed with interesting incidents of the heroism of our boys at the front and the women of the allied countries.

The last song was, "God Bless Our Splendid Men."

The following are the fourteen soldiers and sailors from Horn's Creek community: Carroll Mays, Douglas Wise, Sam B. Mays, Ben Talbert, Will Bryan, Sam D. Mays, Henry Harris, Walter Ryan, Morris Ryan, B. L. Horne, Ben Rainsford, John Rainsford, Ben Ryan, Calhoun Mays.

#### ***Edgefield Advertiser* October 30, 1918:**

#### **Benjamin F. Mays Died in Washington**

All of Edgefield was saddened when the news came to Edgefield last week of the death of Ben Mays, one of our own Edgefield boys who has been residing in our capital city of Washington where he held a responsible government position.

Mr. Mays was about 37 years of age, and was married to a beautiful young woman of Washington, Miss Audrey Palmer. They had a little girl about 4 years of age.

A telegram came a short while before his death, to his father, Col. S. B. Mays, and as Col. Mays was about to leave for Washington, a telegram was handed him announcing his sad death, a splendid young man, just in the prime of life.

The cause of his death as reported was pneumonia following influenza. On Saturday the remains reached Edgefield, and the funeral services were conducted by Rev. A. L. Gunter, and the body laid beside his mother in the burial ground of historic old Horn's Creek church.

He leaves besides his wife, his father, Col. S. B. Mays, brothers, Arthur, Calhoun and Sam Mays, and sisters, Miss Madge, Miss Ella, and Mrs. Gambrell, the latter of Greenwood, at the occasion of whose marriage

Mr. and Mrs. Ben Mays and their beautiful little daughter paid their last visit together to Edgefield only a few months ago, the marriage taking place under the old home roof tree where this large and affectionate family had played and loved together as little children.

(Since writing the above a telegram has been received by Col. Mays announcing he death of Mrs. Ben Mays.)

#### ***Edgefield Advertiser*, February 21, 1951:**

#### **Bring a Candle**

All who love the history of old Horn's Creek Church are invited to be present next Wednesday evening, February 28<sup>th</sup>, at 6:30 in the evening when the church will be formally reactivated. This will be a candlelight service and everyone is asked to bring a candle that will be lighted during a special ceremony to re-light the fires of evangelism for which this church as noted in years gone by. Dr. Robert G. Lee, who served as pastor 30 years ago will bring the rededication message. All ministers of Edgefield Association and others, as well as representatives of the churches in the association are cordially invited.

#### **Newspaper Advertisement:**

#### **Ole Time Revival**

Horn's Creek Baptist Church, Old Stage Road, Edgefield, S.C. 29824, Saturday, May 14, 1994, 11:00 A.M. Morning Service, Rev. Dan White, Red Oak Grove Baptist Church, 12:00 Noon Dinner on Grounds (Covered Dish), 1:15 P.M. Afternoon Service, Rev. Richard Glass, Antioch Baptist Church, Special Music by the Choirs of Little Stevens Creek Baptist and Antioch Baptist.

## APPENDIX I

### Social Activities

*Edgefield Chronicle* May 27, 1896:

Mr. Editor:

I noticed in your paper last week what you said about the Horn's Creek picnic, and that you would try to be there, and as I saw you were not there (and you don't know what you did miss), I thought I must write to tell you about it.

How pleasant it is to visit the scenes of our childhood, and never was it more pleasantly illustrated than on last Saturday, when I attended the picnic at the old home of uncle John and aunt Polly Fair, dear old souls that now rest 'neath the shade of the trees on the other shore. But the same noble old oaks still surround their old home, and many rested 'neath their shade on Saturday last.

A large crowd was in attendance. I noticed visitors from Trenton, Edgefield, Aiken, and from all around the country. A few of the old landmarks were there, many having gone to the better land. It was such a pleasure to see and talk with Mrs. Mary Ann Mays, Mrs. Jack Tompkins, Mrs. Stan Ryan. Mrs. Julia Moss was there too, with always a pleasant smile and a good word for everybody. And when I would ask who she is or who he is they would be the grown up children of old friends and associates. It made me feel sad, sad, for I could not help but think oh, if my own precious little darlings could have lived they would have been grown too. And while it is hard to do, I try to think God knew best, and try to say: "his will be done."

Said Mrs. Mays to me: I have 20 grand children, and all so sweet and pretty. And said Mrs. Tompkins: I have 38, and mine are all sweet and pretty, too. Happy grand mothers. A rather strange coincidence it is that all these Allen sisters are widows – Mrs. Stevens, Mrs. Tompkins, Mrs. Mays, Mrs. Collett, Mrs. Payne.

I was sorry not to see Mrs. Mary Miller, Mrs. Adaline Wise, Mrs. Collett.

A band of music played and the young folks enjoyed dancing. And as we old folks looked on, I thought how many pleasant dances I used to have in that same old dining room. And I said to Newt. Fair this carries us back 40 years. Oh, no, said he, for he declared he wasn't near 40 years old yet.

Now said some one: all get ready for dinner, and I wish you could have seen the barrels, boxes and baskets that were brought to the table, for you know the Horn's Creek people (and I still feel one of them) were always noted for their hospitality, good cheer and good eating, and I'm glad to see that all this is still kept up. For it can be said on this occasion truly, the table groaned 'neath its weight of goodies, and it could not near hold all, such an abundance of everything. I'm sure I never ate such delicious hash and barbecued meats. Carroll Rainsford's tender lamb, Sam Mays' fat pig, Pierce Ryan's kid, and many more, all prepared by old George, the servant of my dear aunt. And the many sweet, whole-boiled home-made hams and Mrs. Mose Harris' good old fashioned fried chicken, and Emma Atkins' nice broiled chicken, and Mrs. Doc Swearingen's splendid salads, and Carrie May's delightful lemon pies and good home-made lightbread, and Susie Miller's delicious chocolate cake. But dear me, I can't begin to enumerate all. And just as my plate was piled high with some of all, here came Miss Unity Ryan, (as I used to call her) with a pot of hot fragrant coffee for "the old ladies." Of course I was included and got a cup which I so much enjoyed. Truly there was love and feasting and good cheer around that festal board, and when all had finished, the servants were all bountifully fed, and as I looked at the abundance that was left I could not help but wish that all the little orphans could have all this. As I had talked with friends all the morning, after dinner I walked around everywhere, went down to the spring where Genie and I used to play together, and I so much regretted her absence on this occasion, and am still wondering why she was not there, and why too were the Edgefield Fairs and Brunsons not there?

A few candidates were there. Guess they thought 'twas no use to go, as Sam Mays will get a solid vote, and I feel safe in saying that when he leaves the treasurer's office no expert will be needed to examine the books.

And all missed Wash Allen, all sympathize with him in his affliction and trust that the skilled physicians will heal his wound, and restore him to family and friends.

The setting sun warned all that it was time to go, and I thought if Miss Mary and Genie were here I would feel like staying all night as I used to do, but I left hoping that I would soon have the pleasure of spending just another pleasant day with all the Good Horn's Creek people.

Etta Rainsford Norris



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