

South Carolina Baptists

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1670-1805

by Leah Townsend

South Carolina Baptists

POST-REVOLUTIONARY REVIVAL

251

at Padgett's Creek meeting house.¹⁵²

Statistics of Padgett's Creek Church, 1790-1803.¹

Year	Ministers	Other Messengers to association	B A P T	L E T R	D I S M	E X C M	D E C L	D E A D	T O T A L
1790			..	..	..	..	..	..	44
1791		William Wilbanks	..	..	..	..	..	..	...
		Nathaniel Jackson	..	..	1	3	1	..	49
1792		John Putman	..	..	..	..	..	..	...
		William Wilbanks	..	..	..	..	..	..	...
		Thomas Greer	6	13	1	1	..	..	66
1793		John Putman (L)	..	..	..	..	..	..	...
		William Wilbanks	1	2	4	..	..	..	65
1794	John Putman	" "	1	4	1	..	..	..	69
1795	" "	Spencer Bobo (L)	1	1	3	..	2	..	65
1796	" " *	" " *	..	..	..	..	..	..	...
1797	" " *	" "	..	..	..	..	..	..	60
1798	" "	" "	1	2	3	1	..	..	57
1799	" " *	" "	..	..	..	..	..	..	...
		Thomas Greer (L)	1	..	1	..	1	..	56
			(1 restored)						
1800	" " *		..	..	..	..	..	..	...
	Spencer Bobo	Nathan Langston	16	14	1	..	..	..	85
			(4 restored)						
1801	" "	Mordecai Chandler	..	..	..	..	..	..	...
		William Wilbanks, Sr.	..	..	..	..	..	..	...
1802	" "		..	..	..	..	..	..	...
		Thomas Greer	..	..	..	..	..	..	...
	John Putman	David Floyd	82	1	8	2	1	..	259
1803	" "	David Floyd	..	..	..	..	..	..	...
	Thomas Greer	Jesse Howard	..	..	..	..	..	..	...
	Spencer Bobo	Mordecai Chandler	338	2	24	10	4	..	509
		William Wilbanks	(6 restored)						

¹1790 from Asplund's Register. 3. ed.; 1801 from Padgett's Creek Church Book; all other years from **BETHEL** Association Minutes.

YORK COUNTY CHURCHES

Little is known of Catawba Church. It was located between Rock Hill and Catawba, and was also called Ellison's Creek and Catawba River in its early years. Constituted in 1790, It entered the **BETHEL** Association in 1793 without a pastor, but with a licensed preacher, **REV. DAVIS COLLINS**, who became pastor in 1794 and remained in the office throughout the period under discussion. **REV. JOHN ROOKER**, of Sugar Creek Church, preached for Catawba occasionally. In May, 1796, he spoke so searchingly on the duty of a church to Its minister as to cause Brother **BROMFIELD** and other Catawba members to complain to his church, but the matter was amicably adjusted. The relations between the two churches were close.¹⁵³

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Statistics of Catawba Church, 1793-1803.¹

Year	Ministers	Other Messengers to association	B A P T I S T	L E T T E R S	D E S C E N D E R S	E X C E L S I T E S	D E A C O N S	T E A C H E R S
1793		DAVIS COLLINS (L) John Robertson	..	..	..	..	..	27
1794	DAVIS COLLINS	" "	3	3	2	..	2	29
1795		William Wright CHARLES BRUMFIELD	..	..	..	..	..	..
1796	" "	" "	..	..	..	..	..	..
1797	" "	" "	4	3	..	..	1	35
1798	" "	William Reeves	8	..	..	1	..	39
1799	" "	MATTOX DYSON	1	2	1	..	..	38
1800	" "	" "	2	2	2	..	..	40
1801			..	..	..	..	..	..
1802	" "	AARON WOOD	4?	..	..	2	..	44
1803	" "	" "	11	2	..	..	..	51
(2 restored)								

¹**BETHEL** Association Minutes.

Sugar Creek Church, constituted in 1792 of twelve members "residing in the Catawba Indians' land & the vicinity," between Fort Mill and Sugar Creek, entered the **BETHEL** Association in 1793. Its covenant was drawn and its constitution carried out by Rev. Abraham Marshall, of Georgia, on May 1, 1792. On October 29, 1793, Rev. James Fowler and Rev. Joseph Camp came by request of the church from the **BETHEL** Association and "Set apart by Solemn prayer to God & laying on of hands, John Dinkins Sr. & John Smith Deacons, & **JOHN ROOKER** minister . . ." Apparently there were still twelve members at that time, including one slave. Their monthly conferences were held on the Saturday before the second Sabbath in each month and opened with solemn prayer and preaching, or "public worship." They apparently made only occasional provision for "a communion of the Lords Supper," for which they collected money at the preceding conference. In 1797 two rules were adopted requiring strict inquiry into the reasons for abstaining from communion. On January 10, 1795, "Consult the necessity of upholding & supporting the worship of God by pecuniary aid & conclude to Subscribe thereto," but in 1798 this was changed to a general assessment to be placed by the members in the deacons' hands. In the same year the church arranged for a weekly meeting at three o'clock on Wednesday afternoon at "Bro. **ROOKER**'s." An interesting feature of the church book is the accurate record of the origin of new members, four coming from Virginia, fifteen from North Carolina, and one from Dutchess County, New York, prior to 1804. Two acres of land for the meeting house and burying ground were laid off in March, 1799, Brother **ROOKER** drawing the bond. **WILLIAM MCKINNEY** took the place of John Dinkins as deacon on August 2, 1800. The church seldom recorded the crimes for which members were disciplined, calling them all disobedience to the church except in one case of immorality and published excommunication. William Petties was active in committee work and as delegate to association; Bennett Wood was licensed to preach in February, 1804, and Robert Mursh was permitted to exercise his gift in 1806. Two churches, Catawba and Hopewell, maintained close relations with Sugar Creek, while as early as July, 1802, a branch had developed at Six Mile Creek. In July, 1803, members attended with Brother **ROOKER** for the reception of converts

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among the Catawba Indians, and the mission thus started was long conducted by Rev. **JOHN ROOKER** with the assistance of the Charleston Association.¹⁵⁴

Statistics of Sugar Creek Church, 1793-1803.¹

Year	Ministers	Other Messengers to association	B A P T	L E T R	D I S M	E X C M	D E C L	T O A T L
1793		JOHN ROOKER (L)	..	..	..	..	..	...
		William Petties	..	..	..	..	..	19
1794	JOHN ROOKER	" "	..	..	..	..	..	...
		John Smith	1	3	..	..	..	23
1795	" "	" "	..	..	..	..	..	...
		William Petties	1	1	..	..	..	25
1796	" "	" "	3	5	1	..	..	32
1797	" "	Richard Lawrence	2	2	1	1	..	34
1798	" "	William Petties	2	1	1	..	..	36
1799	" "	" "	2	1	3	..	..	36
1800	" "	Bennett Wood	1	1	2	..	1	35
1801		" "	..	..	..	..	..	...
1802	" "	Samuel Hockaday	4	6	2	44
1803	" "	Bennett Wood	3	..	2	45

¹BETHEL Association Minutes.

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FOOT NOTES

¹⁵² Frederick Crowder (Crowther) had a survey of 150 acres on the north side of Tyger River in 1784 in Union County where he was living without slaves in 1790; he was out of fellowship with Padgett's Creek Church for more than six years during which time he was in GA, but returned, made confession, and was restored to fellowship in 1796; he served Vans Creek Church, Elbert County, in 1800, and Mt. Gilead Church, Okmulgee Association, GA, in 1810 (Plats, Iq, 206; Census, p. 93; Padgett's Creek CB, 1788-1796; Sarepta Assoc. Min., 1800; Benedict, Baptist History, II, 535);

Rev. John Putman had two surveys, one of 386 acres in 1784 on Sugar Creek, the other of 84 acres in 1807 on Mitchell's Creek waters of Fairforest; he was living in Union County without slaves in 1790; a very active minister, he organized a church called Union Brick Meeting House in deed by which he conveyed it two acres on the Charleston Road and Fairforest Creek in 1819; his will date June 5, 1818, and proved December 20, 1820, mentions wife Salley and implies several children (Plats, XVIIq, 290; XLV, 72; Census, p. 91; Union County CC, Deeds P, p. 319; PC, Wills B, p. 62).

Rev. Spencer Bobo was living in Spartanburg County without slaves in 1790 but he owned several at the time of his death; his will dated and probated in 1816, names wife Jane as chief legatee, but the remainder of a considerable estate he left to

"the Baptist Churches of Jesus Christ known by the name of **NEW HOPE** Church and head of **CEDAR SHOAL** Church of said district, and there Successors for ever which I wish them to apply with discretion to the following use; to feed the hungry; to supply the wants of poor Ministers of Jesus Christ; to teach poor children; or any other use that they deem charitable or for the furtherance of the Gospel; excepting teaching men to preach, which I think God knows best who to call and will provide for their instruction - I also include the Baptist Church near me by the name of **BETHEL CHURCH**".

He had been active in the service of all the churches named, and organized the first two (Census, p. 86; Spartanburg County PC, Wills A, p 89).

Rev. Thomas Greer or his father had a grant of 250 on the north side of Tyger River confirmed to him in 1772: he was living in Union County with 5 slaves in 1790 (Memorials, X, 375; Census, p. 93).

Nathan Langston was living in Union County without slaves in 1790; his will dated 1832 and proved 1834 mentions a number of religious books, land and slaves (Ibid.; Spartanburg County PC, Box 17, pkg. 18);

Lewis Hunt was living in Union County without slaves in 1790 (Census, p. 91).

Thomas Ray was in Abbeville County with one slave in 1700 - there was a Baptist preacher of the same name at Cumberland Church, Stockton's Valley Association, KY, in 1811, but it is claimed that the Thomas Ray of Padgett's Creek Church died in Union County where his will was proved in 1852. (ibid., p. 59; Union County PC, Wills C, p. 281).

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Jeremiah Burns in 1819 had a survey of 22 acres on South Fork waters of Duncans Creek and Enoree River (Plats, X, 431; XLVI, 17)

Hosea Holcombe remained with Padgett's Creek until his removal to NC in 1812 (Sprague (ed.), American Pulpit, VI, 442).

¹⁵³ Asplund's Reg., 5 and 6 ed.; **BETHEL** Assoc. Min., 1793-1803; Sugar Creek (Flint Hill) CB, 1792-1836, May, 1796, June, 1799.

Davis (Davies) Collins, an active minister, was ordained in 1793 and was for a time a beneficiary of the General Committee of Charleston Association, from which he retired in 1803 to study in private owing to domestic concerns; he probably lived in NC (Charleston Assoc. Min., 1794, 1803).

¹⁵⁴ Sugar Creek (Flint Hill) CD, 1792-1804; Asplund's Reg., 5 and 6 ed.; **BETHEL** Assoc. Min., 1793-1803; Charleston Assoc. Min., 1803-4; the modern name of Sugar Creek is Flint Hill Church; the names of the members with constituents italicized as found in the church book 1792-1804 were:

Mary Ann Knox
Charity Barnes
Nancy Cheek
Edith Coltharp
Mary Cooper (wife of John)
Mary Cooper (wife of William)
Samuel Councill
Sarah Dean
Charity Dickers
Theophilus Dickers
John Dinkins Sr.
Margaret Dinkins
Joshua Edwards
Celia Fincher
James Fincher
Mildred Fincher
Mary Forbus
Polly Glover
Nathan Green
John Harris
May Harris
Obedience Harris
Mary Hockaday
Samuel Hockaday
John Jackson
James Knox
Richard Lawrence

Sarah Lewis
William Lewis
Jan McCorkle
William McGregor
WILLIAM MCKINNEY
Banks Meacham
Charles Morton
Elizabeth Mursh (wife of Robert Sr.)
Robert Mursh Sr.
Robert Mursh Jr.
Timothy Orr
Cambridge Osborne
Mary Petties
William Petties (Pettus)
Dempsey Reed
Chaplis Riggan
JOHN ROOKER V. D. M.
James Sensing
John Smith
Mary Smith
Thomas B. Smith
Alley Spears
James Spears
Alice Weathers
Celia Weathers
Edith Weathers
Polly Williamson

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