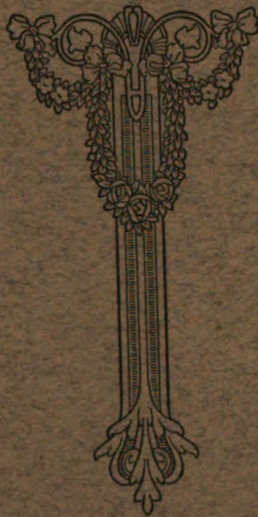


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History of
First Presbyterian Church
and its Churchyard



Columbia, S. C.

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Gift of First Presbyterian Church

HISTORY OF FIRST PRESBYTERIAN CHURCH COLUMBIA

By FITZ HUGH McMASTER

On a tombstone in the southeastern corner of the graveyard of the First Presbyterian church of Columbia, is the following inscription:

In memory of the
REV. DAVID E. DUNLAP,
Aged 33 years and five months
Also of
SUSANNAH, his wife,
Aged 30 years and eight months.
They both died on the 10th of September, 1804.
"O Death, insatiate archer,
Could not one suffice?
The REV. D. E. DUNLAP
Was Ordained and
Installed first
Pastor of this church
June 4th, 1795.

The last five lines of the inscription were added during the pastorate of the Rev. Neander M. Woods, 1886-9.

From Howe's "History of the Presbyterian Church," Volume I, Page 95, is taken:

"The public service of ordination was held in the State House. Robert McCullough, acting as moderator, and John Brown (afterwards D. D.) as clerk of presbytery.

"The Rev. Francis Cummings (afterwards D. D.) preaching the ordination sermon from 2 Corinthians, v. 20, after which Mr. Dunlap was solemnly ordained to the whole of the gospel ministry by fasting, prayer and the imposition of hands of the presbytery, and a charge, was given the young pastor and his flock by the moderator."

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Dr. Howe tells that Robert Wilson, of Long Cane, on his missionary tour preached in Columbia "to a large concourse of people on the 15th of December, 1793, and refers to the effort they were making to secure the services of Mr. Dunlap.

The call to Mr. Dunlap was first made March 30, 1794 and it reads in part:

"Revered Sir:

"A number of the inhabitants of this place being desirous to establish a church for Christian worship have joined in a subscription for the purpose of supporting a minister.

"Please to present the inclosed application to the presbytery, and give it the proper consideration." Etc., etc.,

THOMAS TAYLOR,

BEN WARING.

THE FIRST CALL

The first call seems to have been somewhat irregular and a subsequent one more formal was made September 1, 1794. It is signed by Thomas Taylor, B. Waring and G. Wade.

It seems to be safe to assume that the Rev. David E. Dunlap began his ministerial labors in the spring of 1794, and was formally installed the following year, June 4, 1795.

The original letters calling Mr. Dunlap to the pastorate of the church are still in existence, and in possession of the officers of the church. Photographic facsimilies have been made and are now hanging in the ladies' parlor of the Smith Memorial chapel.

After the death of Mr. Dunlap, 1804, there was no pastor until 1809 when the Rev. John Brown, who had been elected professor of logic and moral philosophy at the South Carolina college in April of that year, became pastor of the church and effected an organization May 15, 1810, which has been continued to this day. So far as the records show the church had no elder until this date when Thomas Taylor, Thomas Lindsay and John Murphy were so elected. But Howe (vol. 11, 355), writing of Dr. Jamison, says "he had been a member of the Presbyterian church in Columbia since 1805."

There is no record either of the celebration of the Lord's Supper previous to this date. Those who first communed under the ministration of Dr. Brown the first Sunday following the re-

organization, 14 in number, were: Mr. and Mrs. James Young, Mr. and Mrs. James Douglas, Mr. and Mrs. Zebulon Rudolph, Mrs. W. C. Preston, Mrs. William (Chancellor) Harper, Mr. David Gregg, Mrs. James Lewis, Mrs. John Brown, Miss Clementine Brown, Col. Thomas Taylor and Dr. Brown.

The history of a church is largely written by the character of its pastors. By this token few churches have a fairer record than the First Presbyterian of Columbia.

NAMES OF PASTORS

The following are the names of its pastors from the beginning to the present: (Those marked * were stated supplies):

- David E. Dunlap, September, 1794, to September, 1804.
 John Brown, D. D., May, 1910, to December, 1911.
 B. R. Montgomery, D. D., January, 1812, to July, 1818.
 T. C. Henry, D. D., November, 1818, to January, 1824.
 Robert Means, January, 1820, to March, 1827.
 John Rennie, June, 1824, to July, 1831.
 Thomas Goulding, D. D., joint supplies.
 George Howe, D. D., July, 1831, to January, 1833.
 S. C. Jackson, D. D., January, 1833, to May, 1833.
 *J. F. Lanneau, May, 1833, to September, 1833.
 A. W. Leland, D. D., January, 1834, to January, 1837.
 John Witherspoon, D. D., July, 1837, to May, 1839.
 J. H. Thornwell, D. D., May, 1839, to January, 1841.
 *B. Gildersleeve, July, 1842, to January, 1843.
 B. M. Palmer, D. D., January, 1843, to January, 1856.
 J. H. Thornwell, D. D., February, 1856, to March, 1860.
 J. H. Thornwell, D. D., } Co-pastors, March, 1860, to No-
 F. P. Mullally, D. D., } vember, 1861.
 F. P. Mullally, D. D., November, 1861, to June, 1863.
 *B. M. Palmer, D. D., August, 1863, to February, 1865.
 *George Howe, D. D., February, 1865, to May, 1866.
 W. E. Boggs, D. D., May, 1866, to January, 1871.
 *J. R. Wilson, D. D., February, 1871, to July, 1873.
 *J. F. Latimer, D. D., July, 1873, to August, 1873.
 *E. M. Green, D. D., August, 1873, to November, 1873.
 J. H. Bryson, D. D., November, 1873, to April, 1877.
 *J. F. Latimer, D. D., June, 1877, to September, 1877.
 *W. S. Plumer, D. D., September, 1877, to June, 1878.

- J. B. Mack, D. D., June, 1878, to January, 1881.
 *J. L. Girardeau, D. D., March, 1881, to October, 1882.
 W. E. Boggs, D. D., co-supplies.
 C. R. Hemphill, D. D., November, 1882, to October, 1883.
 L. McKinnon, D. D., October, 1883, to September, 1885.
 *J. D. Tadlock, D. D., October, 1885, to June, 1886.
 Neander M. Woods, D. D., June, 1886, to April, 1889.
 S. M. Smith, D. D., September, 1889, to January, 1910.
 J. O. Reavis, D. D., April, 1911, to June, 1914.
 A. W. Blackwood, D. D., November, 1914, to March, 1921.
 R. A. Lapsley, Jr., D. D., May, 1922. Now pastor.

ASSOCIATED WITH COLLEGE

From its very beginning the church has been intimately associated both with the South Carolina college (now the University of South Carolina) and the Columbia Theological seminary. Its first and second pastors, the Rev. David E. Dunlap and the Rev. John Brown were members of the first board of trustees of the college, as were also elders of the church Col. Thomas Taylor, Henry W. deSaussure and Henry Dana Ward (?). Its second and third pastors, the Rev. John Brown and the Rev. B. R. Montgomery, held chairs in the college, and later Dr. James H. Thornwell was professor and president and chaplain of the college. Today among the elders of this church who are connected with the university are: President, W. D. Melton; dean, W. S. Currell of the graduate school; professors, A. C. Moore, J. A. Stoddard, G. A. Wauchope and B. L. Parkinson; of its deacons are Professors H. N. Edmunds, E. L. Green, George McCutchen, Reed Smith.

The connection with the Columbia Theological seminary has been much more intimate so far as pastors and supplies have been concerned. The first president and professor of the theological seminary, Drs. Goulding and Howe were supplies 1831-1833, and later either as supplies or pastors were Drs. Leland, Thornwell, Palmer, Wilson, Plumer, Mack, Girardeau, Hemphill and Tadlock.

Ramsay, in 1808, speaking of the Presbyterians, says: "They have a numerous and wealthy congregation at the capital." This is hardly borne out by the facts from a present day aspect. At

that time the congregation was disorganized and had been without a pastor for four years.

From the diary of Edward Hooker, 1806, then a member of the faculty of the South Carolina college, is taken: "The inhabitants speak highly of the Rev. Mr. Dunlap, an ordained Presbyterian minister of this place, who died summer before last. He was an able and good man and was educated at Winnsborough academy (Mount Zion) or college as it is called, a little seminary about 30 miles north. He depended upon no contract, but voluntary contributions for his support, which for the first two or three years were liberal, but gradually died away, so that at length left preaching and taught an academy."

One hundred and twelve pounds per annum were promised Mr. Dunlap when he was called. When the church was reorganized in 1810, \$500 was the salary paid Dr. Brown. The first full time pastor, Dr. T. C. Henry was paid \$2,000 in 1818. In 1824 the pastor's salary was reduced to \$1,500 and at this figure it remained until 1837 when it was raised to \$2,000. As far as can be ascertained it remained \$2,000 per annum until 1867, when it was reduced to \$1,500, to be raised in 1875 to \$2,000, reduced again in 1880 to \$1,500. Then \$2,100 in 1891; \$2,400 in 1904; \$2,700 in 1912; \$3,000 in 1919; \$3,300 in 1921 and \$5,000 in 1922.

SERVICES IN STATE HOUSE

During the pastorate of Mr. Dunlap, services were held in the State House. When Dr. Brown became pastor in 1810 services were held in the South Carolina chapel, the congregation sitting in the galleries and the students in the main floor. This continued during the first part of the pastorate of Dr. Montgomery, but in 1813 a church building was erected, on the site of the present church. This first church building was moved across the street, and is now known as the Kinard residence on the southeast corner of Marion and Lady streets. The material in this building was originally that which composed the court house of Lexington county of Orangeburg district, when Lexington was formed into a district of its own the site of the court house was changed to Lexington village, and the old court house building at Granby, three miles below Columbia,

on the opposite side of the river was sold to the Presbyterians who moved the material to Columbia and with it erected their house of worship.

As to the site of the present church building and graveyard this is to be related: A public burying ground was established by act of the legislature in 1798 in the block on which the First Presbyterian church now stands. Edward Hooper in his diary describes it as "a pleasant and retired spot, east of the town, surrounded on three sides by copses of native pine which serve to render it suitably solemn."

In 1813 the legislature incorporated "The First Presbyterian Church of the Town of Columbia," and at the same session passed an act providing for the appraisal of "one-half of the old burying ground . . . the property to be conveyed to the First Presbyterian church and the Protestant Episcopal church, and their successors in office forever," the Presbyterians and Episcopalians to pay one-half of the appraised value to the Methodists and Baptists, "to finish and complete their churches." This was done. Then it was determined that the Presbyterians should buy the interest of the Episcopalians in the lot, the latter acquiring by gift and purchase the two acres now owned and occupied by Trinity Episcopal church.

The transactions together with the building which was erected thereon cost the Presbyterians about \$8,000. The contract for the building was let in June, 1813, and the building was dedicated, though not finished in October, 1814, when Harmony Presbytery met in Columbia.

Dr. Montgomery now officiated in this church by permission of the trustees of the South Carolina college and the students of that institution attended services here.

This church building continued in use until during the pastorate of Dr. Palmer and August 18, 1851, a committee consisting of J. A. Crawford, R. Latta, Dr. Fair, J. C. Thornton, R. Sondley, Dr. Howe, John S. Scott, J. I. Gracey and Charles Beck, advertised for erecting a "church edifice" to be "completed by October 1, 1852. Plans may be seen at the hall of the Commercial bank."

FOR NEW EDIFICE

The advertisement called for a building, "dimensions 58 by 78 feet, height of tower and spire 180 feet, order Gothic, materials brick and stucco, roof tin."

It was not finished for more than a year after the date set in the advertisement and was dedicated Sunday, October 9, 1853, by the pastor, Dr. Benjamin M. Palmer, who ended his soul stirring sermon of dedication with the words: "To the service and glory of the adorable and incomprehensible Trinity, we solemnly dedicate this building with all that appertains to it."

It cost approximately \$35,000. One of the members of the building committee, R. Latta, presented to the church a handsome Italian marble pulpit, which was used until about 1888 when it was displaced by one of more modern design.

It is possible that N. G. Starkwether, an architect of Baltimore, at that time, may have been the designer of this church. He was the architect of the First Presbyterian Church of Baltimore, which is similar to the church here.

A cyclone in 1875 blew down the spire and damaged the church building. The damage to the building was repaired at once at a cost of \$5,000 but the spire was not rebuilt until 1888, then at a cost of \$15,000.

In 1910-11 what is now known as the Smith Memorial chapel was built for a Sunday school building. It was dedicated Sunday afternoon, June 25, 1911, and named in memory of Dr. Samuel Macon Smith, who had been pastor of the church from September, 1889, to January, 1910, when he died. It cost about \$20,000. In 1925 it was entirely inadequate.

Seventy-two years after the dedication of the church building, 1925, it was found necessary to increase its seating capacity from about 800 to 1,250, and materially to enlarge and improve the church plan. Therefore a system of development was planned, included in which was not only the enlargement of the church building but a remodeling of the Smith Memorial chapel, the building of a new educational building and a central steam heating plant for heating all of the buildings. A total cost of about \$210,000.

The architects in charge of the design of all work are those of the R. H. Hunt company of Chattanooga, Tenn., and Lafaye

& Lafaye, architects of Columbia, to supervise the construction, and J. C. Heslep, builder.

The style of the architecture of the original church, which was of course followed throughout the alterations, follows very closely the early English gothic. This is characterized by the pointed arches, vaulted ribbed ceilings and tracery work. The spire, which has always been considered perfectly proportioned, was retained without any changes. It is the highest object in the city. To the top of the finial is 188 feet.

The east or rear wall of the church was removed and the building lengthened approximately 40 feet, which increased the length by three bays. Included in this is a new rostrum and choir, behind which and facing the congregation is a beautiful screen of wood carved with Gothic tracery. Behind the screen is the organ, which has been rebuilt and will be one of the finest in the state. Beneath the organ chamber are the choir room and retiring and session rooms. At the balcony level, on each side of the organ loft are class rooms. The balcony has been rebuilt, the floor of the auditorium slopes up to front vestibule. The entrance in front center has been retained, but altered to fit the new height of new vestibule floor, new granite steps being installed for this purpose. The side entrances formerly on the west or front of the building have been closed and new entrances have been built into side vestibules, near the west corners of the north and south walls.

NEW LIGHTING FIXTURES

The church has been equipped with new lighting fixtures of Gothic design. All windows have new frames and art glass. The floor is covered with noiseless cork carpet. New pews and furniture have been installed throughout. The remodelling of the church cost about \$70,000.

The building committee at this time was: Elders William D. Melton, John M. Bateman, Dr. C. Fred Williams and Wyatt A. Taylor; Deacons H. N. Edmunds and W. S. Neil and J. Perrin Thompson. Finance committee: Elders Cyrus H. Baldwin, T. Hal Dick and H. T. Baylis; Deacons J. E. Belser, E. H. Leaman and F. C. Withers, and Henry C. Lorick.

Howe's History (one or two corrections made) gives the following as elders of the church from 1810 to 1853 and the dates

of their election: Col. Thomas Taylor, 1810; John Murphy, 1810; Zebulon Rudolph, 1810; Thomas Lindsay, 1810; Dr. Edward D. Smith; V. D. V. Jamison, 1820; William Law, 1820; James Young, 1824; Dr. Thomas Wells, 1824; Robert Mills, 1824; Col. John Taylor, 1831; James Ewart, 1831; G. T. Snowden, 1831; Dr. J. M. Becket, 1831; Sidney Crane, 1835; James Martin, 1835; Andrew Crawford, 1835; Prof. R. T. Brumby, 1852; John S. Scott, 1853; Levi Hawley, 1853; A. L. Kline, 1853.

From the same source is taken the following:

Presidents of corporation: H. W. deSaussure, 1823; Judge Nott, 1828; Col. John Taylor, 1829; H. W. deSaussure, 1831; Col. Abram Blanding, 1833; David Ewart, 1836; John A. Crawford, 1845.

Secretaries of corporation: David Ewart, 1821; Samuel Guirley, 1824; John Ferguson, 1825; G. T. Snowden, 1827; James Ewart, 1830; John A. Crawford, 1831; G. T. Snowden, 1834.

In 1847 there were four elders: William Law, Sidney Crane, G. T. Snowden and Andrew Crawford. Mr. Crane died in 1850 and Mr. Law in 1852. Professor Brumby was elected that year, and the next year three were added: Scott, Hawley and Kline. Elder Snowden died in 1853.

The next elders to be elected were Henry Muller, Fitz William McMaster and J. McF. Gaston in 1856. During 1862-63-64 and into 1865 only two elders were in Columbia, Elders Crawford and Muller, both too old to go to the war. All others were in some form of service. In 1869 W. J. Duffie and Eben Stenhouse were elected elders. Subsequent elections have been as follows: 1878, W. A. Clark and William Sloane; 1887, D. F. Bradley, Douglas McKay, Dr. George Howe, D. R. Flenniken, D. B. Johnson; 1898, J. S. Muller and D. Lathan Bryan; 1903, T. S. Bryan, A. C. Moore, G. A. Wauchope, R. A. Lancaster, L. T. Wilds, J. S. Verner; 1913, Dr. R. L. Moore, Judge W. H. Townsend, T. S. Kinkead, F. F. Whilden; 1915, W. S. Currell, C. J. Cate, B. M. English, J. T. Gray, Fitz Hugh McMaster, W. D. Love, 1919; David Cardwell, John W. Simpson, S. B. McMaster, J. A. Stoddard; 1922, Cyrus H. Baldwin, T. Hal Dick, A. C. Squire, H. T. Baylis, William D. Melton, Wyatt A. Taylor; 1925, S. L. Miller, Sr., John M. Bateman, L. W. Jarman, Dr. C. Fred Williams, Thornwell Muller, B. L. Parkinson.

“TEMPORAL COMMITTEE”

Previous to 1874 the temporal affairs of the church were managed by a “temporal committee” which was elected annually by the members of the corporation, but not necessarily members of the church, but upon the recommendation of the corporation in 1874 a board of deacons was elected by the congregation and regularly ordained and set apart for the work as provided in the government of the Presbyterian church. The first board of deacons were: W. A. Clark, William Sloane, Dr. George Howe, Jr., and Capt. A. G. Brenzier. Since then the following have been elected: 1875, Thomas A. McCreery, James S. Davant, William D. Love, Sr.; 1879, Douglas McKay; 1884, A. C. Jones, David Cardwell, Thomas S. Bryan, J. S. Muller; 1887, D. Lathan Bryan, James H. Woodrow, P. C. Lorick, Thomas S. Kinkead, Colin M. Smith; 1898, John M. Daniel, Thornwell Muller, Cyrus H. Baldwin, A. C. Squire; 1903, S. B. McMaster, John D. Frost, C. C. Wilson; 1909, H. T. Baylis, T. Hal Dick, H. N. Edmunds, B. M. English, E. L. Green, W. R. Henderson, F. C. Withers; 1913, A. C. Clarkson, J. H. Eleazer, J. F. Livingston, Dr. P. V. Mikell, O. Y. Owings, Reed Smith; 1915, John T. Melton, J. M. Bateman, E. L. Craig, Dr. C. Fred Williams; 1919, W. S. Neil, E. S. Cardwell, S. L. Latimer, Jr., George McCutchen, G. M. Tarrant, Wyatt A. Taylor, William Banks; 1922, J. E. Belser, Smith Harrison, Dr. T. C. Lucas, Dr. N. B. Edgerton, Lee A. Lorick, B. L. Parkinson, J. B. Scott, F. B. Shackelford, J. S. Verner; 1925, C. B. Elliott, Walter T. Love, F. G. Vance, Dr. C. C. Stanley, E. H. Leaman, P. H. Jamieson, John T. Sloane, Robert H. Hellams, E. P. Davis.

From Howe’s History of the Presbyterian church the following list of officers of the corporation of the First Presbyterian church of Columbia is taken:

Presidents of corporation: H. W. deSaussure, 1823; Judge Nott, 1828; John Taylor, 1829; H. W. deSaussure, 1831; Col. Abram Blanding, 1833; David Ewart, 1836; John A. Crawford, 1845.

Secretaries of corporation: David Ewart, 1821; Samuel Guirley, 1824; John Ferguson, 1825; G. T. Snowden, 1827; James Ewart, 1830; John A. Crawford, 1831; G. T. Snowden, 1834.

At a meeting of the corporation of the First Presbyterian church of Columbia, held May 8, 1865; "Present: Dr. Palmer, LeConte, McCarter, Nickerson, Bryan, McDonald, J. A. Crawford. The president (J. A. Crawford) informed the meeting that the books of the church, records and accounts had been burned in the great conflagration of the 17th of February, 1865.

"They then proceeded to elect officers for the ensuing year, which resulted as follows: John A. Crawford, president; Robert Anderson, treasurer; temporal committee: John McKenzie, Joseph LeConte, L. F. Hopson, Clark Waring, T. S. Nickerson."

The secretary was E. Stenhouse, who signed the minutes, but is not named as an officer in the minutes. From his letter of resignation made the next year it is seen that J. A. Crawford had been president of the corporation for 25 years.

From the above excerpt from the minutes of the corporation is seen that a temporal committee was elected. This committee seems to have functioned since the early days of the church, instead of a board of deacons. This board, in accord with the Presbyterian form of government was not provided until 1874, when the following named deacons were elected and installed: W. A. Clark, William Sloane, Dr. George Howe, Jr., and A. G. Brenizer. Treasurers; 1865 Robert Anderson; 1866 Eben Stenhouse; 1870 W. J. Duffie; 1874 A. G. Brenizer; 1875 W. A. Clark; 1879 T. A. McCreery; 1879 W. D. Love, Sr.; 1885 T. S. Bryan; 1904 J. M. Daniel; 1906 C. C. Wilson; 1924 Smith Harrison.

HAD MUCH AUTHORITY

The minutes of the meeting before 1874 of the corporation show that this body exercised greater authority in the management of the church than it does in the present day. It seems to have had entire control of the temporal affairs of the church, the fixing of salaries, of pew rents, providing church equipment and the like.

The minutes of the meeting of the corporation June 25, 1866, gives the names of the following in attendance: J. A. Crawford, R. L. Bryan, F. W. Wing, A. Crawford, F. W. McMaster, C. Waring, C. P. Pelham, E. P. Alexander, Dr. G. Howe, Dr. James Woodrow, Dr. Joseph LeConte, Col. John T. Sloan, W. F. deSaussure, D. R. deSaussure, P. T. Southern, J. A. Selby,

Dr. S. Fair, J. S. McMahan, E. Stenhouse, T. S. Nickerson, D. P. McDonald.

Since 1865, presidents of the corporation have been: 1866, H. Muller; 1886, R. L. Bryan; 1901, W. J. Duffie; 1902, W. A. Clark, and now is in 1925.

The secretaries have been: 1866, E. Stenhouse, W. A. Clark, George Howe, Jr., Douglas McKay, A. C. Jones, T. S. Bryan and Fitz Hugh McMaster.

Except in strictly corporation matters the business of the church is now and has been for a number of years conducted by the session and board of deacons, the treasurer of the church supplanting the treasurer of the corporation, which office has disappeared.

In the records preceding 1830, the minutes are not signed by the clerk of session. The first signature is that of Thomas Wells, clerk *pro tem.*, 1830. The next year, 1831, Elder G. T. Snowden was elected clerk and so he remains until 1853. Following him were: John S. Scott, 1853; Fitz William McMaster, 1856; Eben Stenhouse, 1871; W. J. Duffie, 1886; D. L. Bryan, 1902; Thomas S. Bryan, 1914; Fitz Hugh McMaster, 1923.

While there were Sunday schools from the early days of the church, there is no record of the name of the superintendent given in the minutes of the session preceding 1853, when it is mentioned that John S. Scott was this officer. He was succeeded by Elder Henry Muller in 1856, and Mr. Muller continued until about 1870, when Col. Fitz William McMaster was elected. He continued until 1894, when he resigned on account of ill health. Succeeding him have been the following, who from time to time have alternated one with the other for different terms: Andrew C. Moore, John Sam Verner, Fitz Hugh McMaster, Hugh Wilds, Dr. Robert L. Moore, F. F. Whilden, John W. Simpson, J. A. Stoddard, Fitz Hugh McMaster, and Wyatt A. Taylor, elected in 1923 and serving at this writing.

On the Sunday school rolls in 1869 there were 101 white and 325 Negro scholars. Previous to this time there had been a Sunday school for Negroes which met in a building on the 1700 block of Sumter street, next to Ladson (Northern) Presbyterian church. A notation is to be found in the minutes of April 16th, 1860, that "Mr. Ladson be paid \$200 a year for catechising the

Negroes and preaching to them." Col. Abram Blanding gave the church this lot in 1828.

In former days what was known as the "lecture room" was used as the Sunday School room and for prayer meetings. The first lecture room was on the east side of the 1700 block of Sumter street, just south of the present Ladson (Colored) Presbyterian Church. This was a lot given the church in 1828 by Col. Abram Blanding. On this lot was a two story brick building. The upper story was used by the whites for Sunday School purposes, the Sunday School meeting at 9 a. m. and on Thursday evening for prayer meetings. Prayer meetings were not held on Wednesday evenings until about 1880.

The second lecture room was a frame building facing Lady street, on a part of the present church yard, a short distance from the corner of Bull street. The funds for the erection of this building were secured mainly through the efforts of Mrs. Douglas Plumer who gave a Martha Washington's Tea Party, probably the most elaborate social affair of its sort for the raising of money ever given in Columbia to that time. This building was dedicated about 1877. It has since been moved and is now used as the Eau Claire Presbyterian church.

The third building was the Smith Memorial Chapel, now in use, and the fourth will be the new buildings to be erected on the corner of Marion and Washington streets.

IN SUNDAY SCHOOL

In 1879 there were the names of 120 children (all white) on the rolls of the Sunday school, and the following is the enrollment of the school for the years given: 1895, 189; 1902, 244; 1910, 206; 1920, 718; 1924, 834. The figures for the last years include cradle rolls and home study classes.

The membership of the church for the years given was as follows: 1810, 13; 1812, 36; 1843, 116 white, 12 colored; 1852, 170 white, 33 colored; 1869, 140 white, 50 colored; 1879, 265, (all white); 1900, 451; 1910, 503; 1920, 828; 1924, 1,135.

By resolution passed in 1820 "Every colored person, not previously a member of any sister church, who may apply for admission for membership in this, be under probation for three months; and that such person be propounded to the congrega-

tion at large in order that any defects in the character or deportment may be made known to the session."

From the minutes it may be seen that there was a frequent application for membership by persons of color, the large majority being slaves, but a number being also "free persons of color."

Especially in the year 1860 were there a large number of such applications and as many as 10 to 15 "persons of color" were admitted at a single meeting of session.

Sad to relate, there are frequent occasions when the colored members were summoned before session to answer charges of conduct unbecoming a church member.

But such trials were not confined to the colored members, for throughout the years a number of the white members were summoned before session and tried for excessive use of intoxicating liquors, assault and battery, quarreling and fighting, and gross deviation from the truth. Usually sentences were imposed, which consisted of suspension from all privileges of church membership for months or until the member should seek reinstatement and declare reformation.

There is at least one case of "excommunication" where reformation did not occur in the specified time.

Reasons for remaining away from communion seem always to have been sought from the absentee by session.

From the minutes of session December 22, 1847: "It was brought to the notice of the session that at a public ball given recently in compliment to General Shields four of the members were in attendance, besides the children of several other members; that at a fair recently held by the order of Odd Fellows raffling was countenanced and participated in by several members of the church. The object of this meeting of session was to confer as to the best method of arresting this comparatively new tide of evil influence setting in upon the church."

The minutes related that the pastor submitted a paper which he wished to have indorsed by session and to read from the pulpit. "The document being a stringent one binding the session hereafter to a definite procedure, after a long conversation, it was thought best to postpone a decision."

At the next meeting "while the members of the session agreed upon the principles of the document and upon the necessity of taking some action . . . yet the majority could not agree upon the expediency of reading it in public."

At a subsequent meeting "the paper was modified and adopted as a public testimony to be read from the pulpit."

The paper adopted is interesting and explicit in detailing the powers of the session and dealing directly with the matters in mind it says: "Raffling we are constrained unequivocally to condemn. The lot is a divine institution, appointed for the purpose of rendering a divine decision in those cases in which men are unable by ordinary methods to resolve. On the part of the creature it is a solemn act of worship, as much so as prayer and praise. To use the lot with irreverence and levity is to profane the name and perfections of God."

DANCING AND RACING

"Session wishes it to be understood that the giving of balls and dancing parties and attendance upon these, together with the theatre, the opera and the race course will be regarded as serious offenses against the order and purity of the church."

It would appear from the best information obtainable that instrumental music was not used in the church until after the Confederate war. A notation is found in the minutes, October 24, 1836, during Dr. Leland's pastorage: "The subject of employing instrumental music in public worship being introduced by a letter from several members of the church it was unanimously resolved that it is inexpedient to permit the bass violin to be used in this church."

The minutes of the corporation for June, 1866, show that \$1,400 was paid Grace Episcopal church of Charleston for its organ. The tradition is that this organ was stored here for safe keeping during the war and that the members who wished instrumental music urged that it be bought rather than let it be returned to Charleston. This organ was used in the church until during the pastorate of Dr. N. M. Woods in 1887-88, when it was sold to the Bethel A. M. E. church of Columbia. A new organ costing about \$3,000 was then installed and it was used until 1923, when a very elaborate organ, which with the enlargements of 1925, cost approximately \$15,000.

The church has had many notable members, only a few of whom may be mentioned here.

Colonel Thomas Taylor, on whose plantation "The Plains," hence Plain street, now Hampton, part of Columbia is built, was the first man to sign the call to the first pastor, Mr. Dunlap. He was made an elder in 1810, and so served until his death in 1833. He had been a colonel in the Revolution, was a member of the convention which drafted the first constitution of the state and was known as "the patriarch" of Columbia. He lived to be 90 years and two months old and is described as "noble in person and majestic in figure."

Colonel John Taylor was a son of the first named. He died in 1832, before his father. He was a governor of the state, senator in congress, a trustee of the South Carolina college, director of the Theological seminary and elder of the church for a little more than a year.

Robert Mills, who became an elder in 1824, was one of the greatest architects ever known in America. At the time he became an elder he was state engineer and had under construction a system of canals in South Carolina that meant much for the development of the state. He has erected notable buildings from New Orleans to New York. Among which are the city hall in Charleston, the old asylum building here, the first fire-proof building in America, the Washington monument in Washington and the Washington monument in Baltimore, the treasury building in Washington, the Preston mansion of Chicora college, which he built for another member of the church, Ainslie hall, who was once nominated for eldership but not elected.

Gilbert Tennet Snowden who was elder and clerk of session for 22 years came from New Jersey. He is not related to the Charleston family of that name.

GREAT MATHEMATICIAN

Prof. R. T. Brumby was a great mathematician, and is of the same family and possibly a progenitor of the Brumby with Dewey at the battle of Manila.

Andrew Crawford was elder from 1835 to 1880, 45 years, possibly longer than any one else except Washington A. Clark, who at this writing has been elder for 47 years.

Col. Fitz William McMaster who died in 1898 had been a member of the church for 47 years, and elder 43 years and had been teacher and superintendent of the Sunday school for more than 40 years. He was superintendent of the Sunday school for about a quarter of a century. William J. Duffie was an elder 32 years, and clerk of sessions for 15 years.

A. C. Squire has the longest service in the Sunday school. He became a teacher in 1870, and has continued since as teacher or librarian, 55 years to the present. He was made a deacon in 1903 and an elder in 1922.

Next in length of service as superintendent of the Sunday school was Henry Muller who served for about 14 years. He became an elder the same year with Colonel McMaster, 1856.

Elder Thomas S. Bryan, made such in 1903, and dying in 1923, saw longer service as teacher, treasurer and assistant superintendent of the Sunday school than any one else so far. His connection with the Sunday school in several capacities was for about 53 years.

While never an elder though nominated as such in 1824 but not elected. Chancellor H. W. deSaussure was president of the corporation several times in the early days of the church. No man has written his name larger in the legal history of the state.

Mrs. Elizabeth F. Ellet was a member of this church while her husband was at the South Carolina college.

Woodrow Wilson was a member of of this church when he was a youth.

Dr. Joseph LeConte while a professor at the South Carolina college was a member.

The foregoing is a brief history of the oldest congregation in Columbia. It was formed in 1794, Washington Street Methodist in 1803, the First Baptist in 1809 and Trinity Episcopal in 1812.

FIRST PRESBYTERIAN CHURCHYARD

By JOHN M. BATEMAN

To the student of local history or the seeker for local color the churchyard of the First Presbyterian church is a spot that cannot be neglected. Scarcely a day passes that some visitor cannot be seen wandering through its aisles and scanning the inscriptions on the stones.

Much historical data is to be gleaned from the stones in old churchyards. The modern custom of making inscriptions as brief as possible may smack less of ostentation but it will be a considerable disappointment to the historical student of the future.

This churchyard is part of a "public burial ground" set apart by an act of the legislature in 1798. The act recites that "the inhabitants of the town of Columbia have experienced great inconveniences from the want of a public burial ground."

Again, in 1805, when the town of Columbia was incorporated, the town officials were authorized to "sell and convey so much of the square of land reserved for a burying ground as has not been made use of for that purpose . . . and that the residue of said square of land remain for the site of a church to be built under the directions of the said intendents and wardens when their funds may be sufficient to meet the expense." Wise provision!

After a lapse of eight years, apparently not yet being in funds, and the Presbyterian church having been organized in 1795, the Methodist in 1803, the Baptist in 1809 and the Episcopal in 1812, the town officials sidestepped the building problem, and the legislature, in 1813, gave them permission equally to divide the two acres that had been reserved for a church site between the Presbyterians and the Episcopalians; these two denominations to pay half of the appraised value of the property to the Baptists and Methodists to assist them in building their places of worship.

PRESBYTERIANS GET SITE

Now notice. The Presbyterians and the Episcopalians decided that they would get along better if they were not so close

together, so they agreed to determine by lot which denomination should buy out the rights of the other. Let your imagination visualize a possible scene; that of Bishop Dehon, for the Episcopalians and Chancellor DeSaussure for the Presbyterians, drawing straws or flipping a coin, or perhaps even "rolling the bones" to see which side would win a church site! Well, it was done, no matter by whom or how, and the Presbyterians won.

Furthermore, at a little later period, the Presbyterians and the Episcopalians were authorized by the legislature to conduct a lottery, forsooth, to aid them in building their churches. "Tell it not in Gath, publish it not in the streets of Askelon." The lottery, however, appears to have been a success, as the first little wooden church of the Presbyterians was dedicated in 1814.

It is only fair to say that, at that time, the "lot" was considered a perfectly moral institution, almost a sacred one.

In planning the churchyard a driveway was wisely provided which runs entirely through the block from Marion street to Bull street. Entering at the Marion street gate, the first plot on the left contains the grave of Jonathan Maxcy, first president of the South Carolina college. He presided over the college during the first 16 years of its existence. A monument to his memory stands on the campus of the university.

A few steps away is the grave of Ainsley Hall, captain of industry a century ago. He imported from England, his native country, what was said to be the most superb carriage in the state. He built for his own use the residence on Blanding street now owned and occupied by Chicora college for women. It was afterward sold to Gen. Wade Hampton (1791-1851).

Across the drive, on the south side, is the plot of Gen. A. H. Gladden. Members of his family are buried there, but General Gladden was killed at the battle of Shiloh, in 1862, while commanding a brigade of Bragg's army, and is buried elsewhere. In the war with Mexico he entered the service of the United States with the Palmetto regiment as its major. Colonel Butler and Lieutenant Colonel Dickinson, his superior officers, were both killed and Major Gladden commanded the regiment until the end of the war. Every school boy in South Carolina should know that it was the flag of the Palmetto regiment which was the first American color to be raised on the wall of the city of

Mexico. Colonel Gladden was intendent of Columbia in 1851 and 1852.

MEXICAN WAR HEROES

Several of General Gladden's comrades of the Mexican war are sleeping in the churchyard. Close to the back wall of the church lies Dr. James Davis (1821-1848), surgeon of the regiment. "Believing the duties of life to be greater than life itself he sacrificed his health in their arduous performance and died soon after he returned to his home."

Within a few yards is the grave of Col. William D. DeSaussure. In the Palmetto regiment he commanded H company, organized in Columbia for the war. After the Mexican war, Captain DeSaussure was appointed captain in the First United States cavalry and served until 1861. In the Confederate war he was colonel of the 15th South Carolina infantry, and was killed at Gettysburg.

In the Mexican war, Captain DeSaussure's first lieutenant was William B. Stanley, who lies in his family plot at the northeast corner of the churchyard. In later years Captain Stanley was an ardent volunteer fireman. By the Palmetto Fire company he was made their captain for life. He was intendent of the town in 1845 and 1846 and mayor of the city in 1878 and 1879.

Near the Bull street gate is the grave of William T. White, another member of the Palmetto regiment, and, in another part of the churchyard, that of William S. Morrison, who will be remembered by many former students of the South Carolina college as having been marshal for many years. Still another veteran of the famous regiment is Shields E. Hussey.

GRADUATE OF YALE

Passing on down the driveway, on the north side, is the resting place of Judge Abram Nott. A modest slab marks the grave, overshadowed by a luxuriant wisteria whose blooms are a delight to the eye in the spring. Judge Nott was a graduate of Yale. He came to South Carolina in 1789 and was elected to Congress in 1800. He became a resident of Columbia in 1804, was intendent of the town in 1807, elected law judge in 1810 and became president of the court of appeals in 1824. He was a

member of Congress from South Carolina during the memorable balloting of that body in the contest between Jefferson and Burr for president of the United States. Here is also the grave of a little grandson of Judge Nott, who died an infant in Paris. His is a pathetic inscription: "It is some consolation to those who loved him most to know that he sleeps in his native land amidst the tombs of his ancestors."

Across the drive from the Nott plot is an imposing monument marking the grave of Robert Latta. When the present church was in building, 1852-3, Mr. Latta presented to the church a very beautiful pulpit of carved Italian marble which was in use during the days when the minister was posted in a high pulpit above the heads of the congregation. Though not now in use, the pulpit is still preserved. Mr. Latta died before the church was dedicated.

DESAUSSURE FAMILY

Next to the Latta plot is one surrounded by a low brick wall, which contains the remains of Chancellor Henry William DeSaussure and members of his family. Chancellor DeSaussure's name appears frequently in the records of the Presbyterian church. He was at one time president of the corporation. He was one of the moving spirits in the establishment of the South Carolina college, and was a member of the first board of trustees at the time when Dr. Maxcy, its first president, was elected. Chancellor DeSaussure, at 17 years of age, was a volunteer at the siege of Charleston. Upon the surrender of that city he was sent by the British to the prison ships. In 1789 he was a member of the state constitutional convention; in 1791 president of the senate of the first legislature to meet in Columbia; in 1794 appointed by General Washington to be superintendent of the mint of the United States; in 1795 intendent of Charleston; in 1800 again member of the state legislature; in 1808 judge of the court of equity; in 1824 chancellor; in 1836 president of the court of appeals. He moved his residence of Columbia in 1812, and lived in a house still standing at the northwest corner of Gervais and Bull streets.

Close to the church and back of it, is the grave of the elder Dr. James Davis (1775-1838). Mr. Davis was named among the

first commissioners of the "lunatic asylum." Later, he became its first physician, and upon him fell the chief burden of guiding the young institution through a most hazardous and discouraging experimental stage.

GRAVE OF FRANKLIN ELMORE

The grave of Franklin Harper Elmore is under the recent extension of the church. His monument is close to the church wall. Colonel Elmore was elected to congress in 1834. Five years later he was made president of the Bank of South Carolina. On the death of John C. Calhoun, he was appointed to fill the vacancy in the United States senate. He died after serving only a few months. In the senate, eulogies were delivered by Senator Jefferson Davis of Mississippi, and Senator Daniel Webster of Massachusetts.

One of the oldest marked graves in the churchyard is near this spot. It is that of Major Joshua Benson, a soldier of the Revolution, died in 1805. Major Benson and also Captain Lunsford, who is buried on the State House grounds, was one of the commissioners of streets and markets for the town of Columbia, appointed by the legislature in 1797. He died in the year that the town was incorporated.

Very recently there has been discovered under the church, near the southwest corner, another old grave. The stone is inscribed to a young matron who died in 1803, only 23 years old. Near the same spot, but outside the church has been found a loose stone from the grave of another young woman who died in 1801, at 22 years of age.

There is a curious little carving in relief on a marble in the churchyard. It represents a man, his left arm resting on an ornamental pedestal, posed after the manner of ancient photographs. On the pedestal lies his top hat. His hair needs cutting. He wears a ruffled shirt, his legs are crossed and his long frock coat is held open by the right hand thrust in the pocket of his trousers. Why this tiny figure should have been carved in a woman's tomb is an unsolved riddle.

PLOT OF GEORGE HOWE

Returning now to the central driveway. Near the DeSaussure plot is that of the Rev. George Howe, D. D., LL. D. Dr. Howe

was one of the two professors who constituted the faculty of the Columbia Theological seminary upon its establishment here, in 1830. He continued to serve that institution until his death. He also supplied the pulpit of the church from time to time. He was the author of a history of the Presbyterian church in South Carolina. This work was not entirely ecclesiastical. McCrady says: "It is a mine of information in regard to the settlement of the upper part of the state. . . . It is not without significance that the two church histories, Episcopal and Presbyterian, should embody so much that is of interest and value to the state at large." Perhaps the visitor may be interested in reading the Greek, Latin and Hebrew inscriptions on Dr. Howe's monument. Near the other end of the drive is the grave of a student of the South Carolina college with a long inscription entirely in Latin.

Near the Howe plot, on the north side of the drive, there are the graves of the parents of a young man, a member of this church, who removed from Columbia about 1875. The records show that, January 1, 1875, "Thomas W. Wilson" was transferred to the First Presbyterian church in Wilmington, N. C., to which church his father had accepted a call. This young man, 37 years later, as Woodrow Wilson, was elected president of the United States, and, during the World war, became, probably the most prominent figure in the world. His sister, Mrs. George Howe, Jr., lies in the same plot.

Hereabout is the grave of John Hooker, a Connecticut man, who became an eminent lawyer in South Carolina. He was intendent of Columbia in 1808. His wife was the daughter of Chapman, town postmaster, another of whose daughters married Dr. John Logan, author of the charming History of the Upper Country of South Carolina.

Davis Ewart, lot No. 34, was one of the commissioners to open books of subscription to stock in a railroad between Charleston, Augusta and Columbia, in January, 1828. At that time there was not a steam railway in operation in the United States, although the Baltimore & Ohio, and the Delaware & Hudson Canal company, each began construction during the year. It was 14 years later before the trains actually reached Columbia from Charleston by way of Branchville.

Mrs. Campbell Bryce, lot No. 46, was one of the founders of the Wayside hospital conducted here, by heroic ladies, for Confederate soldiers in 1862.

In lot No. 71, lies a wife who was "amiable, obedient and confiding." Hear ye, feminists!

GRAVE OF MISS CUNNINGHAM

Near the S. M. Smith Memorial chapel is the grave of Miss Ann Pamela Cunningham, who was the founder and first regent of the Mount Vernon Ladies' association of the union, organized by her for the purpose of purchasing and preserving unchanged the home of Washington. Surmounting great difficulties she accomplished this purpose, and it is due mainly to her that Mount Vernon is preserved as a national shrine. Miss Cunningham lived at Mount Vernon for four years, personally directing the restoration of the place. Her health, always frail, broke down, and she returned to her home in Laurens county. As a student at the famous Barhamville academy for girls, near Columbia, she had attended the Presbyterian church, and had come under the influence of Dr. Ben M. Palmer, who was the pastor at that time. At her own request she was buried in the churchyard. The ivy which grows on her grave was brought from the tomb of Washington.

Near the Marion street wall is a broken column dedicated to the members of the congregation who served in the Confederate armies, most of whom now rest in the churchyard. A bronze tablet bears their names. This column was to have been one of the monoliths supporting the north portico of the State House. With other columns it lay in the capitol grounds during the whole of the war and the destruction of the city in 1865. When work on the building was resumed the column was found to be broken. It was then presented by the legislature to the state D. A. R., who sold it to the women of the church.

Of the Confederate soldiers who rest in the churchyard, those who attained the rank of colonel are William D. DeSaussure, 15 S. C.; F. W. McMaster, 17 S. C.; William Wallace, 2 S. C. There is a cenotaph to Gov. J. H. Means, 17 S. C.

Of soldiers of the Revolution there are Henry W. DeSaussure, Josiah Benson and Joseph Black.

Of intendents and mayors, Abram Nott, 1807; John Hooker, 1808; William F. DeSaussure, 1826; John Bryce, 1837; William B. Stanley, 1845; John Agnew, 1876; and F. W. McMaster, 1890.

The latter was an elder of this church for 43 years. He was closely identified with the establishment of the city public schools, and for him, McMaster school is named. Incidentally, another school is named for a Presbyterian elder, Taylor school, for Gov. John Taylor.

In the southwest corner of the churchyard is a monument erected by the congregation to the beloved Dr. Samuel M. Smith, who was pastor for more than 20 years previous to his death in 1910.

PASTOR AND WIFE

Another pastor lies in the southeast angle of the churchyard. Surrounded by a brick wall are the graves of the Rev. David E. Dunlap and his wife, both of whom died on the same day in 1804. Mr. Dunlap was the first pastor of the First Presbyterian church, installed June 4, 1795. He was a son of Samuel Dunlap, an elder of the Waxhaws church, Lancaster county. McCrady says of the Waxhaws church: "If the old St. Philips church was a part of the constitution of South Carolina as Westminster abbey was of the British constitution, so, around the old Waxhaws church, in Lancaster, . . . was formed the settlement which gave tone and thought to the whole upper country of the state."

Mr. Dunlap, for a time, supplied a church at Granby, as well as the First church. Granby was then a place of more commercial importance than Columbia. He was a member of the first board of trustees of the South Carolina college, as, also, were Chancellor DeSaussure and Col. Thomas Taylor, both of them members of his church. He was an active and efficient member of the board, and is spoken of as "an able and good man." No tradition has survived which would indicate the circumstances of the death of Mr. Dunlap and his wife on the same day.

There is no doubt that there are graves in the church whose location has been lost, especially in that part where interments were first made. Some of them have been discovered and marked. Here "each in his narrow cell forever laid the rude forefathers of the hamlet sleep," "looking for the general resurrection in

the last day, and the life of the world to come, through our Lord Jesus Christ; at Whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

