

HIS PEOPLE

A History of The Camden (First) Baptist Church Of South Carolina (1810-1985)

by Joan A. Inabinet

Photography by Glen Inabinet

Glen Inabinet
Joan Inabinet

803 432-6675

They wrote this book
Call for information

Copyright 1985
by the author

Published by Pine Tree Publishing Company
P. O. Box 734, Camden, S. C. 29020

Copies of this history may be ordered from the church:
First Baptist Church, 1201 Broad St., Camden, S. C. 29020

The art on the endsheets, depicting the church sanctuaries, is the work of Dick Stucker. Copies, printed on heavy white art stock ready for framing, may be ordered from the artist at 3001 Beard St., Camden, S. C. 29020.

Dedication

Our work on this history is dedicated as a testimony of personal faith, in grateful appreciation to our parents, Mr. and Mrs. Lewis F. Anderson and Mr. and Mrs. Byron S. Inabinet, who respectively led their children to worship at the First Baptist Churches of

Camden and Orangeburg, S. C., following examples of Christian devotion in their own parents. It is also dedicated as a source of inspiration to our children, Julie Elizabeth Inabinet, William Louis (Bill) Inabinet, and the child whose birth we now await.

Acknowledgements

Gratitude is due to countless persons who have encouraged the concept, research, preparation, and publication of this history during the four years of active work toward its completion. Although it is impossible to cite all personally by name, the author thanks the many church members and community friends whose expressions of enthusiasm and interest, as well as offers of information, helped to keep this project going.

For the first invaluable stage of the compilation of church records, we are indebted to those families and individuals over many years who collected scattered documents and turned them over to the keeping of the church, and to those clerks and recordkeepers who were diligent in their duties of safekeeping invaluable information. For the professional advice and services rendered at the South Carolina Archives in Columbia we are especially grateful. Through their efforts, a hodgepodge of deteriorating papers was restored, catalogued, and in some cases identified; in addition, the original minute book was stabilized and restored, and another nineteenth-century minute book was tested for stability. For the subsequent microfilming of all these records mentioned, we thank the South Caroliniana Library.

The research was aided further by assistance by the staffs at Caroliniana; at the South Carolina Baptist Historical Collection at Furman University Library in Greenville, especially Dr. Glenn Clayton; and at the Camden Archives, including Clyde Williams and Risher Fairey. Further research aid was given by staffs at the Kershaw County Courthouse during the search through records at the office of the Clerk of Court and the Judge of Probate.

Among other church members, David Cook has been most persistent in his interest in a church history, beginning with his encouragement for the formation of an Historical Committee to organize the effort, and carrying through to serve as a liaison with the Board of Deacons who also supported publication efforts. A member of this original historical committee, Mrs. Willie Cox, was also a former high school English teacher of the author and first taught her the principals and procedures of research. Mrs. Ann Hinson's contributions in collecting and organizing old photographs of the church are also to be recognized, as well

as her efforts in restoration of other artifacts. In 1984 Dick Stucker was appointed chairman of the 175th Birthday Committee and began helpful assistance to coordinate the sale of the history with other commemorative efforts. His committee was beginning its work at the time of publication.

The pastor during most of the work on this history was Dr. Herbert A. Garrett, who enjoyed the oral revelations of older members and reported these often to the author. Verbal sources also included many persons interviewed by the author, some of whom are identified in text, footnotes, or bibliographical entries; omission of a name in no way suggests lack of appreciation. The church library and office staff were extremely patient in dealing with the interruptions and inconveniences caused by our search for sources, use of materials and equipment, and many questions placed before them.

In countless ways, my husband Glen assisted the research, from helping with my other usual duties and thus providing me time to work, to helping me pore through various sources on research trips we took and assisting with layout and proofreading chores. (His photographic efforts are credited elsewhere in this book.) Advice and proofreading assistance were also provided in the manuscript stage by my parents. My children and other family members and friends are also due thanks for the patience with which they endured the degree of attention we necessarily had to divert toward this publication. Julie and Bill also undertook additional household responsibilities to help their parents devote time to this work.

Any omissions or errors in acknowledgements or text are of course deeply regretted and entirely unintentional. Countless more members than those who could be mentioned in this history have contributed to the work of the church, especially in modern times, and decisions as to which efforts to cite were often necessarily related to space and length of text.

The efforts of previous church historians—and those who will come after—are acknowledged in continuing the story of Christian witness in the First Baptist Church of Camden, S. C.

Joan Inabinet

Chapter One

The Background



Homes of early settlers were built of native materials cleared from the forests. The Drakeford House from the early 1800's, on the grounds of Historic Camden, represents such a dwelling, although in the earliest years of settlement homes were more primitive, typically lacking windows and even floors.

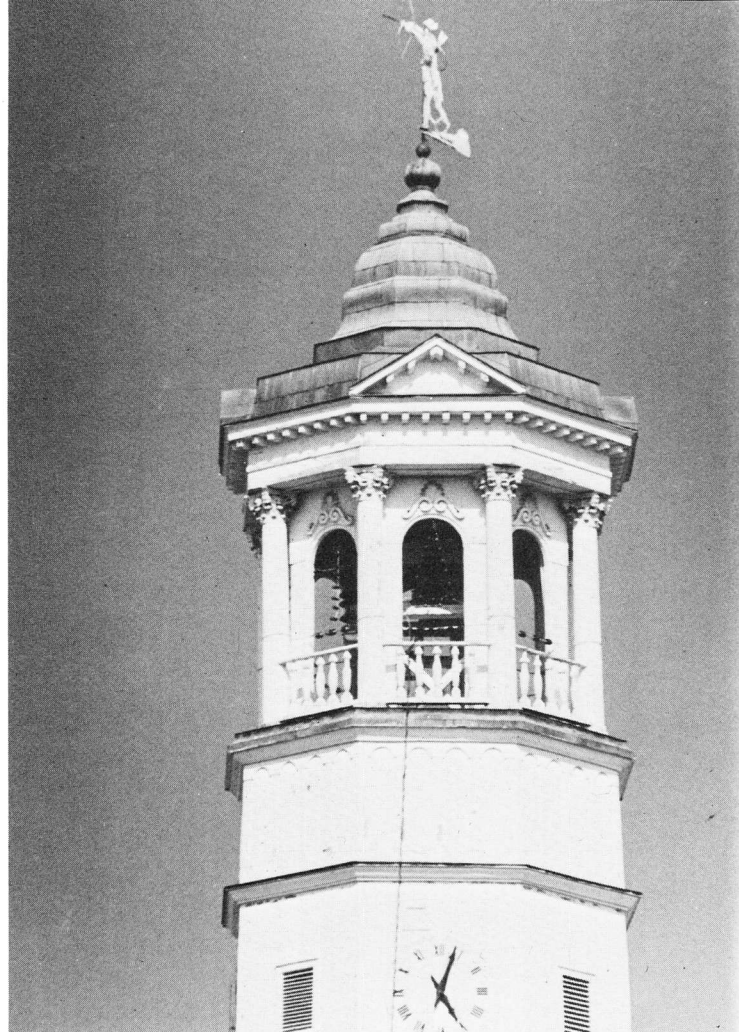
The roots of the First Baptist Church of Camden stretch not only into the pre-Revolutionary past of this historic city in central South Carolina, but also to the early beginnings of the Baptist faith in this country. Dr. King has summarized the pre-colonial history of the denomination:

For centuries Baptists and their antecedents on the European continent had kept up a persistent dissent against entrenched religious intolerance. They affirmed again and again the primitive principles of a New Testament faith. During the 1640's in England the basic characteristics of modern Baptists became evident as their numbers greatly multiplied. At the same time in America a young indigenous Baptist culture was being strengthened by a gradual but steady migration from the Old World. Rhode Island was the Baptist center in New England, while in the Middle Colonies Baptists were strongest around Philadelphia. In the South they emerged later.¹

The Southern emergence of Baptists in the Carolina low-country and the filtering of denominational influences from New England and the Middle Colonies through the backcountry mingled in the early forms and practices of the faith in central South Carolina.

A climate of religious toleration that allowed for the growth of the Baptists and other sects in Carolina first developed in the 1670's when Joseph Blake, later to become governor, brought a group of dissenters to the colony. Not only were Blake's wife and mother-in-law Baptists, but Morgan Edwards called him also "a favourer" of people of that denomination.² Traditionally, Baptist work in South Carolina has been dated from 1683 when the Rev. William Screven (variously spelled) is believed to have emigrated from Kittery, Maine, eventually settling with a band of followers at Somerton, about 40 miles above Charleston. Recent research suggests that Screven, "the first pastor of the first Baptist Church in all the Southland—the First Baptist Church, Charleston, South Carolina," had originally been baptized in Somerton, England, and had preached as a "gifted brother" in his native country before removing to America to escape religious persecution.³ He left Maine for apparently the same reason, seeking religious toleration in Carolina, his band settling here around the time when Blake had again become governor. Although the Anglican Church was established as the state religion in 1704, more than two-thirds of the population of the province were held to be dissenters.⁴

At the turn of the eighteenth century, Screven was ministering to a congregation of Baptist believers in Charleston, and by January of 1701 they had erected their first meetinghouse. The importance of this "mother church of Southern Baptists" has been widely documented, as has been the influence of the Charleston



The weathervane atop the old town tower (today's B. C. Moore Department Store) honors the Catawba Indian chief, King Haiglar. It was the first public effigy to honor an American Indian in this country. The protection of King Haiglar helped to sustain early settlers of the area.

Baptist Association which was organized there in 1751, the first such association in the South.

A few decades after Screven's arrival in the sparsely populated wilderness of Carolina, the Royal Council in 1733 employed a surveyor to lay out a township with streets and lots on the Wateree River. This was one of eleven townships designed to help populate the backcountry and thus to serve as a buffer zone between the Indians and lowcountry settlers, as well as to provide a racial balance against the possibility of a revolt of the ever-increasing slave population on lowcountry plantations. Thus, a short distance from the present city of Camden, "Fredericksburg" was marked off along the banks of Pine Tree Creek at the point where it flowed into the Wateree, with the Catawba Path, the ancient and important inland trail, transversing the township. The swampy location had attracted only a few scattered settlers, however, when a band of Irish Quakers arrived in 1750 or 1751. Even they formed no town, but spread themselves on both sides of the river on plantations several miles above and below modern Camden.

The first hub of commerce that would eventually draw a community together was established in 1759. This was a trading post, operated by Joseph Kershaw of the Charleston firm of Ancrum, Loockock, Lance and Kershaw, and built in the southeastern part of the present city limits at the site today identified with the Cornwallis House. Kershaw called the store's location "Pine Tree Hill," and so was the area around it also known for a decade. In 1768 the name Camden was chosen, apparently in honor of Charles Pratt, Lord Camden, a champion of colonial rights in the British Parliament.

Trade with the Indians was the fastest and most lucrative business venture for backwoods entrepreneurs, and Kershaw eventually became the most successful of these merchants. Yet Kershaw established his store on the eve of the outbreak of the Cherokee War which terrorized and devastated the backcountry in 1760 and 1761, and was marked by brutality on both sides. Although the northwestern areas closer to Cherokee territory bore the heaviest brunt of the hostilities, the danger and fear reached Pine Tree Hill also. Local men were called into the militia, and a fort was hastily erected nearby to protect settlers in case of an attack. While a settler named McLaney was at Pine Tree Store, he received word of the murder of his wife and daughter at their home on Fishing Creek, about 30 miles distant. Near there was found another body, a man also killed by Indians. In later years a legend persisted that the Pine Tree Hill settlement was spared from a would-be attack by a secretive, night-time warning to Samuel Wyly, a Quaker settler known as a friend to the red man. No doubt the protection of the friendly Catawba Indians of this area, headed by their chief King Haiglar, served as a deterrent to violence closer to the settlement. Yet fear rose among the people again in 1763 when King Haiglar himself was ambushed and scalped by a party of Shawnees who also killed several settlers along the Broad and Catawba Rivers.⁵

The uncertainties of life on the frontier rose from fears not only of the red man but of lower elements of whites and blacks as well. Lack of churches, schools, and local government—in addition to psychological hardening due to the horrors of Indian warfare—resulted in the rise of a strong criminal element. In the Camden area, for example, brothers Govey and George Black and their half-brothers Thomas and James Moon became leaders of bandit groups which terrorized the countryside. Born into respectable and industrious families, the brothers degenerated into crime, the Blacks from a father who was one of the first settlers of Fredericksburg and the Moons from a family which was part of the early Quaker colony. When horse thief William Sikes of Camden was captured in Georgia in 1766, he had already escaped from 28 jails between Savannah and Boston. So rampant was crime in 1766 that law-abiding people of the Camden area were cowed and were fearful for their lives, even to the lamentable extent that the provincial Chief Justice that year was unable to raise a militia from

among them to go against the outlaws. Thievery, destruction of property, kidnapping, rape, murder, and mutilation were frequent occurrences during the reign of bandit terror, ended only by backcountry settlers rising to restore order in the vigilante movement known as the Regulation.⁶

During the difficult years of frontier settlement, many were the cries for religion as well as for government and education in the backcountry. Some of the settlers were surely Baptists, although little concrete information survives about them except in the words of their severest critic, the Rev. Charles Woodmason. A native of England who had become a lowcountry merchant, militia officer, government official, planter, slaveholder, and man of standing in Charleston, Woodmason had suffered economic and political reverses, and had returned to England to be ordained as an Anglican minister. With obvious religious fervor, he undertook rigorous duties in 1766 as an itinerant minister for the single enormous backcountry parish, Saint Mark's. His headquarters were in Pine Tree Hill/Camden, as revealed in his journal of 1766-1768. In addition to his journal, in letters, reports, and sermons Woodmason poured out his frustrations—both with the lifestyles of the settlers and with the inattentive lowcountry authorities whom he blamed in measure for perpetuating the conditions under which he said he found vice, corruption, and immorality flourishing. Woodmason's sincere desire to see the backcountry turned into a decent society is as clearly visible from his writing as is his staunch prejudice against dissenting religious sects.⁷

In 1767 he wrote in his journal:

Returned to Pine Tree, and gave Sermon as usual on Sunday April 5th. The Reason why my Congregation here is not larger, am told is That there are a Gang of Baptists of New Lights over the River to whom many on that Side resort—And that on Swift Creek 10 Miles below, a Methodist has set up to read and preach ev'ry Sunday—Both of them exceeding low and ignorant persons—Yet the lower Class chuse to resort to them rather than to hear a Well connected Discourse.—

In other writings, Woodmason also gave bitter criticism to Baptists, especially to the "New Lights," a group emphasizing emotional experience as essential to religion. He complained of the ignorance of their teachers (preachers) and decried their modes of worship, declaring their baptisms indecent as the participants—who normally wore scanty and thin clothing—appeared completely naked after having been immersed. Furthermore, he claimed much alcohol was consumed at their love feasts, and argued that their singing sessions, which lasted late into the night, got young people together with dangerous consequences. Rather than appeal to logic and reason, their services, he said, so excited the passions that the people became physically over-demon-

strative. His most searing charge was that despite all the energy of the services, they failed to reform the people in their daily lives.

Others have disavowed the full extent of Woodmason's criticism, and even he had more charitable moments. He wrote about the New Light Baptists, "It is very plain that the Errors of some of our Neighbours do not so much proceed from a bad Heart . . . as from a wrong Head . . ." About the New Light Baptist clergy, he stated, "I have this to say of them That I verily believe some few among them mean Well—But they are [un]equal to the Task they undertake. They set about effecting in an Instant, what requires both Labour and Time—They apply to the Passions, not the Understanding of People."

One group of Baptists which received less critical comment from Woodmason lived not far from Camden, across the Wateree. He wrote in his journal that he had "Received an Invitation from the People on the other Side the River to visit them—who sent a pilot to conduct me." Many of the people, he said, were Baptists, and although "The Path [was] an entire Bogg and deep Swamp" he found "a very genteel and polite Congregation; 50 Young Ladies all drest in White of their own Spinning." Preaching there again he "Had a smart Congregation" and returned other times, without recording negative responses.

About an equal distance from Camden, but to the north, Woodmason found a group of people, belonging to no denomination, who especially dismayed him. July 2, 1767, he wrote that he had visited Granny's Quarter Creek and

found about 100 people assembled together—More rude ignorant, and void of things, than any Circle hitherto among. Not a Bible nor Prayer Book—Not the least Rudiments of Religion, Learning, Manners or Knowledge (save of Vice) among them.

Such a Pack I never met either—Neither

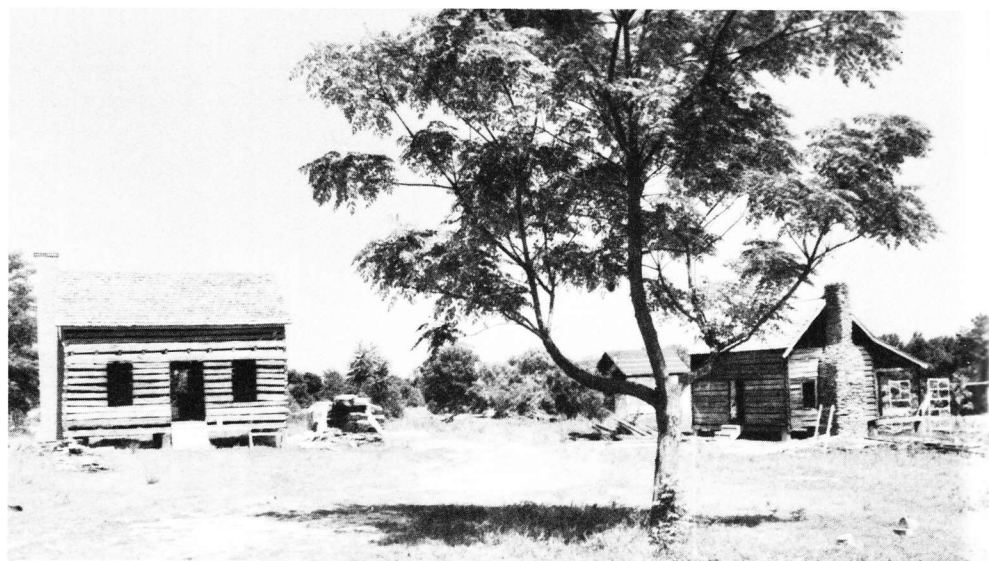
English, Scots Irish, or Carolinian by Birth—Neither of one Church or other or of any denomination by Profession, not having . . . ever seen a Minister—heard or read a Chapter in the Scriptures, or heard a Sermon in their days.—

Ministering to this group again the following year, he concluded in despair that there was

no bringing of this Tribe into any Order. They are the lowest Pack of Wretches my Eyes ever saw, or that I have met with in these Woods—As wild as the very Deer—No making of them sit still during Service—but they will be in and out—forward and backward the whole Time (Women especially) as Bees to and fro in their Hives . . . How would the Polite People of London stare, to see the Females (many very pretty) come to Service in their Shifts and a short petticoat only, barefooted and Bare legged—Without Caps or Handkerchiefs—dress'd only in their Hair, Quite in a State of Nature for Nakedness is counted as Nothing—as they sleep altogether in Common in one Room, and shift and dress openly without Ceremony—The Men appear in Frocks or Shirts and long Trousers—No Shoes or Stockings.

Some of Woodmason's harsh comments about the dress and habitations of the people obviously disregard their poverty, the climate of the region, and the hardships of frontier life which offered them no chance for schooling and no social structure by which to refine their manners. Some of his frustration no doubt rose from the task of reform which he felt was laid before him, a mission clearly impossible for any one human being, no matter how well-intentioned and devout, to accomplish. The re-shaping of society into a stable, more Christian environment was one that would take both time and the prayers and efforts of many more men and women who were yet to have their influence felt.

Old cabins being reconstructed in 1970 on the grounds of Historic Camden, S. Broad St., after having been moved from original locations in rural Kershaw County, give the rustic impression of a developing frontier settlement.



Early Baptist Sects

While early Baptist groups agreed with one another on many basic principles, adherence to certain viewpoints gave distinctive characteristics to various groups. William Screven's Charleston band, judging by the confession of faith they adopted, were largely Particular Baptists, accepting a strongly Calvinistic view about election for salvation, tending toward that espoused by John Calvin. In America, Particular Baptists gradually came to be called Regular Baptists and in the 18th Century looked toward Philadelphia as their center. These were the oldest and largest Baptist group in the Middle Colonies. Strongly evangelical, the Particular/Regular Baptists in Philadelphia sent missionaries into the Carolinas and worked closely with converts here. The Charleston Baptist Association, modeled after the Philadelphia Association, was therefore Particular/Regular in view.

After the death of Screven, a doctrinal division arose in the Charleston congregation with those who held to Arminian views, like those of the Dutch theologian Jacobus Arminius, that man was free to elect God and choose whether or not to be saved. This group became known as General Baptists and looked toward the mother country as their theological center. For a while, the two groups by court decree shared the assets of the Charleston church equally, but views moderated after the coming of Oliver Hart as pastor. A minister from the Philadelphia Association and a Particular Baptist himself, Hart urged cordial relations with all denominations and

served to help heal divisions within the church. After the Revolution, Particular Baptists were able to get the courts to recognize their sole claim to the Charleston Church property, there remaining no General Baptist Society there at that time.

Following Hart, the next pastor called to the Charleston church was Richard Furman, who had been converted by the Separate Baptists of the backcountry. This group had originated from another denomination as a result of the New England revival period of the 1730's known as "The Great Awakening." At that time the Congregational Church divided, with those known as "New Lights" claiming that the "Old Lights" had become so rigid and formal in their religion that they had lost the light of true inspiration. New Lights, because they were the ones to withdraw, also became known as Separates. When a group under Shubel Stearns came South, reaching Sandy Creek, N.C., they came to accept the Baptist position on baptism and thus became the New Light Baptists or Separate Baptists.

The New Light/Separate group insisted that converts provide evidence of spiritual conversion prior to baptism. Their preachers used dramatic gestures and persuasive tones of exhortation that were so powerful that many times converts would fall down or cry out in the services. In addition to baptism and the Lord's Supper, Separates carried out the following ordinances for which they believed they had scriptural directives: love feasts, the laying on of hands, the washing of feet,

the anointing of the sick, the right hand of fellowship, the kiss of charity, and the devoting of children. They allowed not only ruling elders, but elderesses and deaconesses as well, and ordained ministers based on evidence of spirit rather than education or training.

The excesses and enthusiasm of the Separates brought them distrust not only from authorities and such critics as the Rev. Charles Woodmason (discussed elsewhere), but from Regular Baptists as well. However, growing contact between the groups helped them resolve their differences as did the influence of the Charleston Baptist Association. The Revolutionary War also united Separate and Regular Baptists in their opposition to the British. Furthermore, the exceptional talents of Richard Furman, self-educated but highly learned and a man of wisdom and moderation, symbolically linked the best of both groups.

The Camden Baptist Church, as will be seen, from the beginning allied itself with the practices of the Regular Baptists but maintained contacts with churches influenced by the Separate tradition as well, accepting members from such churches and sometimes having the pulpit supplied with their ministers. Close contact with the Charleston Association and nearby educational institutions, the Roberts Academy and the later Furman Institution, no doubt served to influence the Camden Baptist Church in its more formal and conservative practices, and in its calling of ministers with theological education and degrees.

Chapter Three

The First Decade



The artist's drawing of the first sanctuary of the Camden Baptist Church, erected in 1809, is based upon verbal descriptions and architecture elsewhere. The brick and frame two-story structure, seeming simple today, was advanced for its time when most backcountry Baptist churches were log meetinghouses.

CHAPTER 4

The next two decades were affected by the migratory character of society in the 1820's and 1830's. Not only did new people move into the area, but a large number of residents were emigrating. Extensive growth of cotton was exhausting croplands of the old South by the 1820's, about the same time that the government made easier the acquisition of lands further west. Political controversies connected with Nullification and slavery issues urged others to move on. Although the church lamented the "loss of valuable members" during the years, many who left took the gospel with them and created new ministries in new territories.

By 1820, of the 14 white members who constituted the church a decade earlier, only two remained as members, three losses having occurred by death, one by expulsion, and eight by removal to other areas. Of the nine original black members, six remained, only two having been regularly dismissed by letter. In the only reference in church records to darker aspects of slavery, a note is attached to Sally's name that she had been "Sold and moved away" in 1813.

In the early 1820's membership rapidly increased. From 32 members in 1820, the next year the number rose to 46, and in 1822 jumped to 73. During these years, the church was without a pastor but nevertheless recorded 39 baptisms and 19 transfers by letter. In 1824, dismissals to a newly formed branch church accounted for a record number of 27 losses by letter that year. Through the middle of the decade, membership held fairly steady, then began a slow increase to 68 by 1828. Racial statistics show these included 19 whites and 49 blacks. Dismissal of 13 members in 1829 was the highest loss by removal since 1824.

Lay leadership and support of neighboring ministers appears to have helped sustain the church in the early 1820's as Association minutes show a vacancy in the pulpit here until 1827. Through 1820 and at least part of

1821, when records are skimpy, the Rev. J.M. Roberts officiated at quarterly meetings and probably more often. Oct. 5, 1822, the congregation licensed a member, John Smith, to preach. The second of three men of that name to belong to the Camden church in the first 30 years, Smith and his wife were dismissed to the Flat Rock church in 1824 but returned from 1825 until 1827 when they moved away again. He apparently supplied the Camden church at times and may have preached elsewhere as well.

In November 1822 the church requested the Rev. Charles Ingram, who had supplied them faithfully in previous years, to come as their pastor. He must have declined for in January of the next year they invited him "to spend $\frac{1}{4}$ his time in ministerial labours with us & attend Church meetings previous." The following month, they requested aid from neighboring Sumter District, inviting former Camden pastor Rev. J.B. Cook, "To preach with us $\frac{1}{2}$ the time." Apparently these two ministers agreed to part-time service, for in April the church accepted into membership Horace Stratton, "who has been preaching in Kentucky and Alabama," and who presented his letter from Enon, Ala. The church invited Stratton "to preach when Cook & Ingram not present." His residence was a brief one, however, for May 31 the minutes state that Brother Stratton "being about to leave Camden requested a letter of recommendation & dismission & a license to preach the Gospel."

A difficulty arose in December with another itinerant preacher, "a man by the name of Paine." The man "had preached here by consent of an individual brother & against the wish of others." He "had left an appointment to preach in this Church on his return" but because Paine "calls himself a *Pilgrim* & belongs to no established church & has no regular credentials" the church unanimously agreed they "could not recognise him as a regular preacher of the Gospel & consequently could not

admit him in to our church to hold forth his doctrines."

By Oct. 5, 1822, some of the rural members had apparently been holding meetings in the country east of Camden and had converts who desired baptism, for on that date the church agreed the following Tuesday "to Receive Express[ion] at Brother Marsh[s]." Who Brother Marsh was is not known, but he was not a member of the Camden Baptist Church. Perhaps he belonged to another area church and was related to some of the Marshes who became members here from that area. Some evidence suggests that he may have been John Marsh, husband of Frances (Franky) Marsh. The following year, April 5, 1823, Deacon John Barnet, who had been appointed the previous October, "asked the privilege of meeting the country members [to] exhort & pray with them when they could not attend meeting in Camden."

The little group continued to thrive, and meetings of some of the Camden members "at the Marshes" (probably in their home) are mentioned through October of 1823. Rev. Ingram also preached and baptized there. He was officiating in December of 1823 at baptisms "at a monthly Meeting held at the new meeting house near Poplar Branch." Those he baptized were admitted as members of the Camden Baptist Church. Apparently members who had met at the Marshes had erected a separate meetinghouse between October and December, and the Rev. Ingram preached to them as a "branch" of the Camden church.

The following month, Jan. 31, 1824, the church licensed Deacon Barnet to preach and accepted the application, signed by 24 members, to be dismissed to form a separate church at Poplar Branch.¹ The petitioners explained that, because of the distance of their homes some five to fifteen miles away, as well as the "low circumstance" of some members, they found it impossible to attend services in Camden. They requested the church be present the first Saturday and Sabbath in March to help them organize.

Consequently, the "Antioch Baptist Church" on Poplar Branch was constituted March 6, 1824, with Barnet moderating and Rev. Ingram officiating beside the Rev. Hilmon (Hielsman) Hill. Royal Brewer, another former Camden member, was elected clerk. No doubt a number of Camden church members witnessed the constitution. Soon after constitution, the Antioch church adopted the ordinance of "footwashing," a practice of the Separate Baptist tradition.

Rev. Ingram, while he continued at the Camden church, also supplied the new church through the rest of the year, after which John Barnet was ordained and called to the pastorate, serving until 1830. This agricultural area and its residents were greatly affected by the western migration, and many of them moved in search of new land in the 1830's, some of them led by their pastor, the Rev. Bryant Gause, a former Camden member.²

In November of 1826 the Camden church called the Rev. Robert Missildine to preach "half of the time during

the coming year." Feb. 11, 1827, he assumed the pastorate, according to church records, being dismissed with a letter of recommendation from the Colonel's Creek Church. A schoolteacher from England, Missildine had arrived in Charleston with his wife and five to seven children in 1820 or 1821. Called to the ministry in 1821, he was ordained two years later and became pastor of Bethel Church in Sumter County.

A test of church doctrine arose in Rev. Missildine's first year in Camden. Because of elderly Deacon William Cook's "low state of health," all duties were falling solely on Deacon L.F. Breaker. The congregation on April 7 therefore elected an additional man to the office, church clerk Shubel Blanding, a local medical practitioner who later devoted himself exclusively to dentistry and traveled throughout the midlands in his practice. Blanding served several times in the 1820's as a Charleston Association delegate to the State Baptist Convention. However, by December of 1827 Blanding had not yet been ordained for he "had not become reconciled to his appointment . . . , feeling that he could not defend the doctrine of Close Communion," that is, the practice of allowing only those persons baptised by immersion as believers to partake of communion. In a special meeting to examine the issue prayerfully, all but three members agreed that "excluding paedobaptists from the table of the Lord was consistent." The three were Blanding, his wife, and Catharine Eccles, whose husband was a Methodist.

In that same month the church agreed to look into the report that one of their faithful and devoted members, Deacon L.F. Breaker, had a while back been excluded from the communion table at Wateree Creek church. The response received from that church was such that the Camden congregation declared the reports "slandorous" and disavowed them. They instead recorded in the church book a copy of the warm and loving letter of dismissal they gave the Breakers who were preparing to leave and who later moved to Key West, Florida. Through the next two years the church tried to reconcile the rift created by their disavowal. In June 1829 the minutes reported receiving a letter from Wateree Creek retracting some of "their offensive language" and "appear[ing] to wish a reconciliation & offer[ing] a delegation."

The previous month, in May of 1829, the church had received a letter from Breaker stating he was then living in "a large village dstitut of religion" and had started a prayer meeting and Sabbath School. The people there were calling upon him to attend funerals and assist them in other religious needs; therefore, he requested that the Camden church grant him a special license to preach so that his labors could be orderly. The church agreed to do so. Thus, some of the earliest ministry in the Key West area must have come from a Camden Baptist Church member. A young son, J.M.C. Breaker, who was sent back home some years later, was called to the ministry,



The Bonds Conway House, maintained by the Kershaw County Historical Society, was built by the free black carpenter whose wife Dorcas was an early member of the Camden church.

became a licentiate of the Camden church, and later a productive Baptist preacher in several states across the nation.

Through the 1820's a majority black membership (38 blacks to 21 whites by 1829) comprised the Camden church, which within the confines of slave laws, appears to have encouraged Negro members to participate in their own religious self-government. Feb. 26, 1820, the church appointed slave-members Frank (Benjamin Perkins') and in his absence Monday (William Cook's) to "meet & Pray with & try to reconcile little disputes between the black member of our church." In effect, they were to carry out duties similar to those of deacon, although there are no records of blacks being similarly ordained. It must be remembered, however, that records are not available for all years. Also in 1820, Deacon Cook and John Smith were appointed a committee to examine blacks who were candidates for baptism; apparently, as in most churches, blacks and whites were at times examined separately. Discipline cases were also sometimes heard separately.

In June of 1828, the church agreed to consider giving a slave member, Gilbert (William Daniel's Estate) a license to preach. Apparently he had been exhorting to black members for at least a year since on April 22, 1827, a free black member, Patricia Scott, had complained about the amount of time he took in preaching and said he thus kept her two daughters from attending. The question of licensing Gilbert was postponed until he could be investigated, and in August the committee "reported favourably & ful satisfied" that reports of marital discord were his wife's fault. Records do not state whether or not he was subsequently licensed, so it must be assumed that he was not. In September of the following year, Gilbert was again investigated and this time

blamed for troubles with his wife; consequently he was expelled "as the only means to reclaim him from his sins & bring him to repentance."

In another disciplinary case, the congregation received "an account of distressing intelligence" in January of 1829 that Joe, a Camden church member, among "several professors of Religion," was one of several slaves from the Estate of Boykin involved in a hog stealing episode. Although Joe admitted helping to kill four or five Kentucky hogs about midnight, he said "his friend told him that he had bought them with his own money." The church "under existing circumstances . . . felt it a duty to make a proper example" and excommunicated Joe. In antebellum times, churches often in effect served as a means of helping to keep blacks under discipline on the plantation.

During the 1820's, the church had five free black members, more than at any other time. The role of free blacks in society was tenuous due to changing laws and sometimes stressful relations with whites and slaves alike. Disputes rose several times between other blacks and Dorcas Conway, a free woman who joined the church shortly after constitution. She was married to Bonds Conway, a free black carpenter of financial means and standing in the community. In 1822 and again in 1824 complaints were brought about her "conduct . . . toward some of the black members," but in both cases investigation determined the charges groundless.

The church labored several years with a free black couple, Jesse and Patience Scott, who joined in 1821. Twice between 1824 and 1827 they were expelled for marital difficulties and neglect of the church, but were both restored when they expressed repentance. Jesse was expelled a third time in 1829, a few months before his death, but Patience continued a member apparently

the House of Brother Roberts." Thus they continued for several months without a regular meetinghouse.

Early in 1836 the church began meeting in the new sanctuary, although a lapse of minutes from October of the previous year until May makes pinpointing the date impossible. A description of the church has stated:

This old church building was entered from the front by two doors near the sides. These doors led into a vestibule which was cut off by a solid wall about 10 feet from the front of the building. In this wall there was a large door in the center which led to the main church building, in which two rows of seats were so arranged as to provide a large centre aisle and one on either side. The pulpit was at the western end of the church, and the usual long seats were on either side. Over the wall which cut off the vestibule there was a gallery, which extended over the centre of the same in a circular form some little distance, which was used by the choir. The remaining space in the gallery, which was reached by a stairway on either side, was provided with seats which were used by the colored people."¹⁴

Despite the new sanctuary, the church reported in November 1836 they were "Still without a pastor, and in a cold luke-warm state." The following month church minutes note that "Seeing the Coldness which prevails in our church . . . December 11 was to be set aside as a "day of fasting and humiliation of prayer" for a revival and a pastor.

For most of the following year, the church remained pastorless, but in September the Rev. Charles Middleton Breaker, a former student at Furman Institution, was unanimously called and accepted. Among the church papers is the Oct. 8, 1836, letter from the Baptist Church at St. James Goose Creek dismissing him to become pastor at Georgetown; the Georgetown clerk Oct. 29, 1837, then dismissed him to Camden. In the Association minutes that fall, the church "Express[ed] gratitude to God for supplying them with a pastor." Rev. Breaker delivered the missionary sermon at the meeting of the Association, and the Camden church's invitation for the group to meet with them the next year was accepted.

Encouraged by once again having a pastor, the church in December was still struggling to complete payments on the new sanctuary. Out of a total cost of \$3,935.00, the Building Committee reported they still owed \$892.61 and had only \$106.52. When the Charleston Association met in Camden in November of 1838, the church by that time was reported "in good order and in a prospering condition." Camden members served on a number of committees for the functioning of the Association business. Rev. Breaker was appointed to attend the State Convention and named to the Board of Domestic Missions. He was also assisting another area church

by this time, for in September the "Bethsada [Bethesda] Baptist Church of Christ" in the Flint Hill area north of Camden had written to request his services at quarterly meetings since they were pastorless; the Camden church so permitted him to serve.

In 1839 Camden reported to the Association: "Have enjoyed a blessed revival. Express their gratitude to God for his signal visitations. *Twenty-nine persons baptised.*" Regrettably the church minute book begun in 1810 ceases in 1837 and no more regular minutes are extant until 1886. Therefore, details about church activities during this intervening half century are often obscure and must be pieced together from random miscellaneous sources and a few surviving letters and documents.

When the Charleston Association met at Calvary in Sumter District Nov. 2-5, 1839, Camden members produced two resolutions that represented departures from traditional policy trends in the denomination. In 1838, still struggling with problems of uneducated men being licensed by various churches with results of doctrinal confusion arising among the congregations, the Association had recommended to their churches "not to license any of their members to preach the gospel, until a trial of his preaching talents and qualifications for ministry, of at least twelve months, and then to call in the aid of three churches to hold constitution relative to his qualifications; and that no one be ordained, but by a Presbytery of at least three ministers of good standing and they fully agreeing." In 1839 Rev. Breaker, seconded by another Camden member, C.J. Shiver, made a motion that the licensing article "involves a subject of such grave import to the welfare of the churches, and the progress of the Redeemer's kingdom, that we consider a departure from it, a disregard of the admonition and advice of this body, such as is sufficient to render our future connexion undesirable, and therefore to be dissolved."

The exercise of authority over individual churches by an association or larger organizational body of Baptists has been stringently resisted, though not undisputedly so, through modern times, and it is a denominational hallmark that the local church remains autonomous. At the same Associational meeting, A.D. Jones, a Camden member who was serving with Rev. Breaker on the Board of Domestic Missions, made the resolution "that this association respectfully recommend to the churches within its limits, the use of the Bible, as a reading book in common schools, at least a part of each day." This is an early comment on public school Bible-reading, what in modern times has been a hotly debated issue between constitutional rights of religion and separation of church and state.

Thus, by the end of 1839 the Camden church, meeting in its new sanctuary, was cheered and revived by the presence of a pastor and making its influence felt in the association. The addition of new members was being counted on to bolster the strength of the body in the community.

The church, under regular pastorship, began the 1840's with a slow but steady growth, despite a number of dismissals, and reached a peak of 160 members in 1846. However, within four years, the lack of a pastor or regular supply had become so critical that the November 1850 letter to the Charleston Association gave the disturbing report that the doors of the church had been closed since March of that year. The difficulties in procuring supplies close at hand were increased at this time by the fact that the Furman Institution, which had moved to the Winnsboro area of Fairfield in 1836, was now moving to Greenville. As there was no report or delegate sent from Camden in 1851, it is uncertain how long the church remained closed. However, assisted by funding from the Domestic Mission Board of the Charleston Association, an outstanding missionary period began in 1852 and extended until 1860. Alternating periods of energy and discouragement marked the work of the church in the years leading to the national calamity of the War Between the States.

Rev. Breaker's leadership continued to be felt not only in the church but also in the Charleston Association. In 1840 he and two members, A.D. Jones and W.E. Hughson, served on the Domestic Mission Board, and Rev. Breaker wrote the important circular letter describing the qualifications of persons to be licensed to preach. At this year's meeting, a resolution supporting the Temperance reformation was passed, and a call was heard for a Southern Baptist Board of Foreign Missions separate from the Northern one.¹ The Camden church reported a "flourishing Sabbath School. Also an interesting Bible Class." The church listed among its membership another ordained minister, the Rev. Thomas Mason, a missionary of the Charleston Association's Domestic Mission Board who lived in Camden and preached to destitute areas.

In 1841 the Board, chaired by A.D. Jones of Camden,

reported that "our faithful missionary" Rev. Mason, after a year in the field, had "inviting prospects" and had collected \$379 for missions while receiving a salary of \$600. That year the Camden church stated that while it had had "no . . . special outpouring of the spirit" there had still been a few baptisms and "Love and union prevail." The following year the church expresses regret over "the resignation of their beloved Pastor brother Breaker" but described themselves "in much the same state as last year" and reported "a large Sabbath School."

During the year, some research was done by a special committee "to examine the Minutes and ascertain what Resolutions had been adopted." The working document, dated March 5, 1842, survives in church records and reveals the following rules in existence, with pencilled corrections possibly being amendments:

1. Any member being absent three Regular Meetings Shall be Cited to Attend and Shew Cause why Such has been the Case [In pencil this was adjusted to read "Any male member."]
2. Collection [shall] be taken up on the first Sabbath of each Month to defray the incidental expenses of the Church
3. It Shall be the duty of each Member to Report all unchristian Conduct of any member to One of the deacons in order that the Same may be brought before the Church
4. [Written in pencil] for the crime of drunkenness the offender Shall be Reproved for the 1st Offense, Censured for the 2nd & Excluded for the 3rd
5. It is the encumbent duty of the male member expecially to Vote audibly on all questions brought before the Church
6. The Church Covenant [shall] be Read at every Communion Season
7. [Written in pencil] The above Resolutions with

28th Nov 1843

Dear brethren -

I have learned -
through brother W. E. Hughson, that
you have seen fit to call me to the
pastoral charge of your church -
Trusting that the Lord has directed
you in your choice, it shall be
a pleasure to me to serve you -
With the hope that God will bless
us in our new relation, to each
other - I remain - dear brethren
Yours in Christian love
B. W. Whilden

Among church papers survives the letter of Rev. B. W. Whilden, accepting the call as pastor. He later became one of the first Baptist missionaries to China, and a daughter born in Camden, Lula Whilden, gave long-time service in that country.

others that may hereafter be adopted pertaining to the Government of this church [shall] be entered in a distinct place & Read to the Church quarterly

8. [Added at the bottom in pencil] It shall be the duty of the Clerk to record the names of male members present.
9. [Added at the end of number 8 in pencil] No member to leave till adjournment except in a Case of an urgency.

The report, signed by W. E. Hughson, suggests the workings of an orderly church in its day.

The following year, although Rev. Breaker had resigned, he was still listed as a Camden member and active in the Charleston Association and the State Convention. An optimistic report was presented from the Camden church in 1843:

Have had truly an interesting season. Without a minister to break to them the bread of eternal life, they commenced their Prayer Meetings, which resulted in much good. God heard their prayers and poured out his blessing upon them. Ministers were called in, and the good work continued; Christians were strengthened, sinners made to mourn, and mourners were comforted, by the gentle influences of divine grace; twenty eight were added, eight of whom were members of the Sabbath School, which is now in a flourishing

condition; others are waiting and will be received soon. Brother Mason was invited in June to supply their pulpit during the present year.

Lay leadership and pulpit supply from Rev. Mason maintained efforts of the church, and on Nov. 28, 1843, the Rev. B. W. Whilden accepted the pastorate, coming here from the Sandy Level church. Active in the Association that following year were a number of Camden members—the Reverends Mason, Breaker, and Whilden—as well as W. E. Hughson, who served on the Board of Domestic Missions and as clerk of the Association. The 1844 minutes reported that, "Providence, Edisto, Calvary and Camden speak of being somewhat encouraged and revived; they have held protracted meetings and received a small number by baptism." Also, "By exertion to sustain the Sabbath School among them the Sumterville, Piedmont, Camden and Columbia Churches have been blessed."

Unfortunately, an unpleasant situation had affected the Camden church in 1844, however, for they had disciplined Rev. Breaker by censure. His "letter of application for restoration into the Church," dated Aug. 28, 1844, from his Flat Rock home, still exists in church papers along with other supporting testimony. According to the *Camden Journal*, Rev. Breaker's wife, 24-year-old Sarah Watkins Breaker, died at Flat Rock Sept. 1, 1843, after suffering five months from a protracted illness. After several months, Rev. Breaker was on April 4

to be wed again, but at the last minute the marriage was postponed by the bride's father, Campbell Stubbs of Bennettsville. Perhaps rumors arose, for the church wrote him to learn the cause of his complaint. Stubbs' reply July 5, 1844, written after he had belatedly consented to the wedding, explains that he had believed that Rev. Breaker in his courtship had over-represented himself as a man of means but had now forgiven his son-in-law what he believed to have been "a vain spirit, and a thought[less] head" rather than "a corrupted motive of the heart."

In part, Stubbs said his daughter explained that she had made assumptions on her own and reported them innocently as fact to her father, who had discovered discrepancies and thought Rev. Breaker had intentionally misled her. The main issue was over Rev. Breaker's cousin, J.M.C. (Manly) Breaker, the son of former Deacon L.F. Breaker who had moved to Florida. The young man had returned to this area, had been converted, and was licensed to preach by the Camden church by 1843. Stubbs' daughter said she had assumed Rev. Breaker was paying for the ministerial education of his young cousin at Furman Institution and told her father that information as fact. However, when Stubbs saw a copy of the State Convention minutes Rev. Breaker had sent his daughter and noticed that a name was scissored from a list of beneficiaries, he suspected and then confirmed that Manly Breaker was indeed studying with the support of the State Convention.

Action taken by the Camden church on Rev. Breaker's eloquent apology and appeal obviously involved his reinstatement although the date is unknown. "The dealings of the Church with me," he wrote, in reference to his punishment, "will be of incalculable benefit to me as long as life endures. They have driven me nearer to the Lord—caused me to discover more sensibly my dependence on him & made me more urgent & importunate in my supplications for the Divine favor & forgiveness, and they will make me more watchful & circumspect in the future." This was the purpose of discipline, early members believed—to make the sinner aware of his transgressions and, through suffering, bring him to repentance and reclamation. "You have said to the World," their former pastor continued, "we will not wink at the misconduct of our members, though they may occupy high stations in this Church."

Sadness struck Rev. Breaker again, however, for his young wife died Sept. 19, only three weeks after his appeal was written, and barely more than a year after his earlier bereavement. The *Camden Journal* lists her name as "Mrs. A.F.C." Breaker, aged 23, and states that she died at Flat Rock, having been a member of the Bennettsville Baptist Church for the past four years. Survivors are listed as her husband, Rev. Breaker, and her mother. Perhaps to put his grief behind him and begin anew, Rev. Breaker subsequently moved to Selma, Ala. He had written the church in his appeal that, "My soul is

burdened with desire to preach the gospel once more." In the new territory, he became owner and editor of the *Alabama Baptist*. About 1851 he returned to Charleston where Oct. 27 he married Julia Ann Rebecca Screven of Waccamaw. Despite failed health and advice of his physician that he give up work of the active ministry, he continued to preach occasionally. On a trip for his health to Philadelphia in 1859, he took ill at a prayer meeting and died suddenly.

Because the Charleston Association ceased routine reports of individual churches in 1845, we know little about the Camden congregation that year. However, Rev. Whilden and W.E. Hughson were among the 337 messengers who met in Augusta, Ga., May 8 to adopt a constitution and organize the Southern Baptist Convention, thus separating from the national Triennial Convention organized in 1814. The tension that had been growing over organizational and political issues had reached a point that Northern and Southern leaders feared missions work would be interrupted. Separate Southern and Northern conventions were seen as a way to carry on the work without the alienation of either side.

Rev. Whilden wrote his letter of resignation to the Camden church Oct. 12, 1845:

I have for some time past thought that it would be far the better course, for you to obtain the services, of an unmarried minister who free from pecuniary cases, might devote himself entirely to the ministry. I can say with Paul; "I have worked with mine own hands that I might not be burdensome to you." When I have been in want, I have applied to the right source, but have been told, that it was not known where aid was to be obtained. This convinces me that whatever may be the *disposition*, the *ability* is wanting. I do not now refer to particulars, I only say if you knew *all* you would see that it is not "the love of money" that causes me to write thus. Another thing: I love you too much to be only *nominal*ly a pastor, & when engaged as I have been during the greater part of the year, I cannot discharge the duties of a pastor & I see no other prospect before me, while endeavoring to serve you than to be so engaged.

Although no longer the pastor, Rev. Whilden continued to supply the pulpit in 1846 and 1847. In the latter year, a departure from the previous methods of reporting membership divides members into male and female rather than black and white. The Camden church reported 60 males and 95 females for a total of 155. That year on October 30 a special meeting was held to settle a dispute arising from some matter of church discipline. Rev. Whilden and A.D. Jones had disagreed over what the former had said could be done about it. Though it appears nothing conclusive was decided, apparently at the end of the meeting Rev. Whilden and Jones shook hands

his trade there soon opened before him a promising field and a lucrative business. In the midst of this business the Holy Spirit convinced him of his lost condition; he was brought to a saving knowledge of the truth and was baptized into the fellowship of the Camden Baptist Church. He soon felt that the Lord had called him to preach the gospel, and, in obedience to the divine call, gave up his carpenter's trade and entered heartily into the work of the ministry."

CBC records show that on April 24, 1830, Figues Brasington and W.W. Childers offered their experiences of salvation and were baptized the following day. Both later became preachers, Figues serving first in October as an association delegate and in November preaching a trial sermon, after which he was licensed Nov. 27, 1830. He enrolled at Furman Institution in 1830 and later went to work in the mission field with the Rev. J.T. Copeland. He was ordained in CBC by the Rev. Jesse Hartwell.

Although the membership roll marks him as dismissed in 1832, William F. served as an association delegate in 1832, was present at a service in 1834, and served as a delegate from CBC again in 1835. Local newspapers mention his conducting weddings in the area from 1835-1849. The *Baptist Memorial and Monthly Record* of November 1844 lists him as having received educational aid from the State Baptist Convention sometime between 1829 and 1832. For 40 years he was pastor of Union BC in Lancaster County. He died August 23, 1883.

A brother of William F., JAMES L. Brasington was baptized in 1830, having offered his experience Nov. 20. He was first mentioned as being named to a committee in 1832, and in November 1835 he was appointed moderator. Beginning March 4, 1837, until the last entry in the minute book ending March 3, 1838, he signed as clerk. Mrs. Goodale recalled that "Mr. and MRS. JAMES Brasington were prominent members in the 1850's. *Historic Camden* identifies him as a tailor.

BREAKER

Also Braker. LEWIS F. Breaker and wife MARTHA were received by letter July 6, 1822, and he was elected deacon April 3, 1824. Newspaper ads identify him as a merchant, perhaps a cobbler, selling "Boots & Shoes, Wholesale & Retail."

A copy of their letter of dismissal, March 8, 1827, states in part that "our beloved brother L.F. Breaker & Sister Martha Breaker his wife are called to take up their connection with this church & remove to a distant part of the country—With many tears . . . we are required to give them our parting blessing—Our beloved brother & Sister Breaker have for several years been members of our church and in full fellowship & good standing—We have rejoiced & taken sweet counsel together and in Sympathy have shared each others burdens & sorrows"

The family must not have finally moved until 1828, for that year "MARTHA Breaker 2ND," apparently a

daughter, was both baptized and dismissed. In May 1829 the church received a letter from L.F. Breaker requesting that they grant him a license to preach. The minutes report from his letter that "he is placed in a large village destitute of religion or any means of grace and that Brother B. has begun a prayer meeting & Sabbath School & is called on to attend funerals on which the people appear to give attendance—Being satisfied that he has gifts to be improved & which should be improved in his present Situation the church feel it their duty to extend to him a special license that his labours may be regular & in gospel order"

That the Breakers had moved to Florida is learned from the *Camden Journal* of 1842. On May 18 the newspaper announced the March 23 death of Mrs. Martha Breaker, "consort of Mr. Lewis F. Breaker formerly of this town . . . within one day of being 53 years . . . 30 years consistently Baptist." A son was stated to be studying theology at Furman. Only three months later, the *Journal* of August 24 announced that "Mr. Lewis F. Breaker, formerly a citizen of this place . . . a member of the Baptist Church and a Deacon" had died Aug. 17 "after several weeks illness" at 63 years of age at his Key West, Fla., residence.

The Breakers' son, J.M.C. (elsewhere John Manly Cantey), has interesting connections with CBC. They are revealed in his obituary, an undated and unidentified old newspaper clipping found in the Furman University Baptist Historical Collection: "After nearly two years of suffering my dear and honored father entered into rest at Houston, Texas, on April 14th, 1894. He was born near Camden, S.C., July 25, 1821. While yet a boy he removed with his parents to Key West, Florida, and remained there some years. Fearing lest his great fondness for the water should lead him to become a sailor, his father sent him back to South Carolina. Soon after he was converted and called to the ministry. The better to prepare himself, he attended Furman Literary and Theological Institution, Fairfield, S.C. . . ."

Although the CBC church minutes and roll are not extant for the years involved, the 1843 minutes of the Charleston Association list J.M.C. Breaker as a licentiate of Camden BC. It is possible that it was here that he was converted and called. The obituary dates his graduation from Furman in June of 1846, soon after which he became pastor of the Greenville BC. He was married by the Rev. J.M. Roberts at Greenville Court House to Miss Emma J. Juhau, states the Oct. 25, 1848, *Southern Baptist*. With his bride, Rev. Breaker moved that year to New Bern, N.C., to conduct a high school for girls and to pastor a church. He next went as pastor to Grahamville, S.C., and then to Beaufort where "On one occasion he baptized there 240 persons."

Work in Columbia began in 1857. The Breakers' eldest daughter, 4, and their youngest, 1, died within four days of each other in March, 1859. His pastorate was interrupted when Sherman burned the city during the Civil

War, and "During the terrible months which followed he preached in Laurens, and chiefly to friends in the country was he indebted for food for his family. In 1866 he became pastor at Spartanburg." The political uncertainty of Reconstruction made him consider South Carolina "an unfit place to leave his children in, [and] caused him to turn his mind to the West." In 1868 he began a mission in "a neglected part" of St. Louis, Mo., going then to Liberty and next to First Church of St. Joseph. "Finding that the rigor of its climate was too great for himself and his family," he moved to First Church, Houston, Texas, for nine years. He went to California a year and a half, to Oakland and Ulrick, and then to his last pastorate in Marshall, Texas.

The Breakers were also relatives of CBC pastor, the Rev. C.M. Breaker.

BREWER

ROYAL Brewer and his wife JANE were received by letter June 4, 1814, and were dismissed to Piedmont BC Dec. 4. Either they did not leave or returned later, for Royal is mentioned as present Oct. 4, 1823. ELIZA (also Elizabeth) Brewer was baptized by Charles Ingram at a meeting at Brother Marsh's house. She was likely related to the other Brewers for all three of them withdrew Jan. 31, 1824, to constitute Antioch. MARY Brewer also signed the petition as a CBC member, although her name does not appear on the membership roll, indicating that she had probably just recently been baptized.

BROWN

James Brown, not listed as a member, was named on Oct. 21, 1820, to a committee to make arrangements for the Association meeting here. He may have belonged to another church.

MRS. BROWN (only name used) was received by experience Oct. 19, 1821, and baptized the following day. She is mentioned again in 1836.

BURR

AARON Burr was a Camden merchant, perhaps a cobbler, selling boots and shoes in the 1820's. In 1829 he advertised under "The Sign of The Golden Shoe." According to the *Camden Journal* of Oct. 27, 1832, he was formerly of Providence, R.I. Although his name does not appear on the membership list, activities in the minutes indicate that he was a member. July 30, 1833, he was appointed to the Building Committee for the new church, and when he made the report on Aug. 4 he received a vote of thanks for the money he had raised by calling on citizens of Camden. Another report in December 1837 revealed that he and the other committee members had advanced the church money for building and had signed a note at the bank. March 3, 1838, the church still owed him money.

His wife ELIZABETH was a member of CBC at the time of their marriage in October 1832. Daughter of the late John Hughson (see HUGHSON), she had offered

her profession of faith May 10, 1832, and was baptized three days later. Elizabeth died March 24, 1845. She and Aaron are buried in Quaker Cemetery.

Their daughter ANNA (elsewhere Anna Elizabeth) was named by Mrs. Goodale as a prominent member in the 1850's. *The Camden Weekly Journal* May 30, 1854, reports her wedding on May 10 to William E.B. Fraser of Sumter, S.C., in Selma, Alabama.

CALHOUN

ALEXANDER Calhoun professed faith May 12, 1832, and was baptized the next day. May 3, 1834, he applied for and received a letter of dismission.

CAMPBELL

JOHN Campbell was a constituting member of CBC, being the sixth listed on the membership roll. His wife MARY was also an early member. The Campbells were granted letters to join the Flat Rock Church July 5, 1823. Their names are found on the roll of Bethesda BC, formed out of the Flat Rock Church, in the Flint Hill area. Bethesda minutes report Mary's death in 1832 and John's on Oct. 31, 1842.

CHATTEN

R.B. Chatten became a member in 1856, according to the 1880's minute book of CBC, and was presumably still living at the time that book was in use. This was apparently Rebecca B. Chatten, wife of Charles L. Chatten, a local merchant who died intestate in 1868. When the estate, administered by his wife, was appraised, records listed several pages of names of Camdenites indebted to him, totalling \$15,345.54. Yet in those years following the Civil War, only \$3,186.70 was estimated likely to be collected and each individual account was categorized as either "Good," "Doubtfull," or "Worthless."

CHILDERS

SARAH Childers ("alias Love") joined by letter in 1821. (See LOVE)

Mrs. SARAH Childers was baptized Dec. 24, 1826, after a profession the previous day. On Dec. 7, 1833, she was granted a letter of dismission when it was applied for in her behalf by her son WILLIS. Willis (W.W.) Childers related his experience, along with another future preacher, William F. Brasington, April 24, 1830, and was baptized the following day. In the fall of 1831 he entered Furman Institution. Oct. 6, 1832, he was granted a license to preach and appointed an association delegate. He went to Wake Forest Institution from where July 6, 1836, the request was made for his letter. Oct. 4, 1839, his letter was transferred back to CBC and he afterwards was a minister in South Carolina.

MARTHA Childers professed faith and was baptized Sept. 22, 1827. She was dismissed by letter in May 1832.

ABRAM (also Abraham) gave his experience May 12,