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SCRUGGS FAMILY ASSOCIATION

"Searching for Scruggs"

19 Jan., 1987

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Dear Mr. Woodard,

Thank you for the listing of available NC church records. Unfortunately, they "aren't" available! I perceive North Carolina as possibly the most progressive southern state; have many kin, and hopefully, more friends there---I find it hard to reconcile the fact that State Archives, your collection, and other data sources NEVER SHARE! (Even SC Bap't will loan to Samford Univ. Library!!)

Never-the-less. I'm enclosing the first installment of my data on my Great-great-grandfather, Rev. Drury Dobbins Scruggs. Unfortunately, there is not much in reproducible form, right now. No one has written a chronological history of his life or more than a biographical sketch. As more printed data becomes available, I'll forward to you. In the event anyone has specific questions, I would gladly share what I know.

I understand that this data will be in a file-folder type of data-base. Please include a copy of this letter therein.

I would like to make several corrections to misconception in the enclosed printed material:

- 1- The ancestry of Rev. Drury Dobbins Scruggs can only be documented two generations back--as indicated on the enclosed pedigree charts. NO FURTHER AT THIS DATE
- 2- Drury DID NOT "found" Concord Baptist Church in the Brainard area of Chattanooga. The original church was used as a hospital

during the battle of Chickamauga, and was burned as a house of pestilence. Drury "rebuilt" the church.

3- No picture of DD exists--to my knowledge. We have a picture "suspected" to be of DD, but when Rev Wm Gaston Camp saw it--he couldn't positively identify it. I had the honor to know and interview Rev. and Mrs. Camp, and BELIEVE (but not documented) that his grandfather married 2nd Maria Hessentine Scruggs, d/o Rev DD. Rev. Camp remembered leading Rev. DD; a feeble and blind old man, to the mailbox.

4- Many "tales" exist of how Rev DD split the Stateline SC Baptist Church. There is no doubt that the split occurred. The question remains--after reading of the Stateline minutes and some available minutes of The Broad River Association--who caused the split--Rev DD or the remnants of Stateline!! It would make VERY interesting reading if someone thoroughly researched the available data and reported!

I thank you for your interest. I am available for more direct questions concerning Rev DD. Please advise how I can be if I can be of further assistance.

Bd fang, 1)

A REMARKABLE MAN

Rev. Drury Scruggs was born on the margin of Morgan's Cowpens battle field, Spartanburg County, S.C., Jan. 10, 1806. Born of poor and illiterate parents, he grew up without any education. He was united in marriage in his 21st year to Miss Elizabeth Wilkins, of Cleveland County, N. C., who walked faithfully and lovingly by his side sharing and soothing his sorrows, aiding in his conflicts and triumphs, (blessed mother) for sixty years. He settled in the woods, near his birth place. He began his married life very poor in a poor country. He raised thirteen children to be grown, nine boys and four girls. All of them professed faith in Jesus and were all Baptists. Two of his sons entered the ministry and two others were deacons and Sunday School superintendents. Eight of them first and last were in the late war. One of them, Capt. C. C., commanded a company. At the beginning of the war, he owned \$20,000 worth of property. He never took a drink of intoxicants in his life, and but one chew of tobacco. He never kept strong drink nor those who followed the practice of drinking about him. His children all grew up to be sober and temperate. He invested the first money he ever owned in a copy of the New Testament. His father had but one book, an old time print Bible. When but a boy he became deeply interested in the life of Christ and his apostles which he could only find in his much loved Testament. This being his own and his only book in early life he became familiar with its blessed pages, which contributed largely to his ministerial success in after life, and led him to embrace Baptist views, for using his own language with that book in his hand, he could be nothing else.

He professed religion in 1831 and was ordained to the ministry in 1834, in which he continued until a few months before his death. In his early ministry he had but few books, and repeating his own words, he stuck close to his New Testament, fervently invoking the aid of the Holy Spirit as his guide, preceptor and strength. His success was wonderful. In 1835 a great revival followed his ministry. During that year he baptized 200 persons, several households, but no infants. In the meantime he traveled 3,500 miles and raised 800 bushels of corn on his little farm. This only stimulated his unparalleled energy. He put every spare moment at night, before his tallow candle and his pine knot fire, in his desire to add to his little stock of knowledge. He would take his grammar with him and study it going to and from his field. So that he succeeded by persistent effort in acquiring a passable and practical education. During his ministerial life he baptized more than 2000 people and married more than 200 couples. In 1837, he introduced for the first

time the subject of domestic missions into the Broad River association. At first it was vigorously opposed by some. His consecration and liberal spirit, however, made him very popular with that body, so that for a long series of years he was its successful moderator. With the aid of other good brethren, he saved the association to the mission cause. Several large Baptist churches now flourish in what was then destitution. He loved the society of such educated preachers as Dr. Thomas Curtis, formerly of Limestone Springs, and Dr. James Furman, of Greenville, S.C.

He died at the home of his eldest daughter, Mrs. John Camp, whom he was visiting, four miles from where he raised his family, in Rutherford County, N. C., Dec. 7, 1890. His brother, Robert, died six hours later, six miles away, in his 91st year. This remarkable man passed away as he had lived in the triumphs of a living faith.

These few and public lines have been hurriedly written by his sixth son,
Dallas

L. R. Scruggs

Scruggs Family Association

EDIGREE CHART

PART NO. #2
 ON THIS CHART
 THE SAME PERSON
 NO. 16
 CHART NO. #1

FATHER
 Richard Scruggs
 1 Sept 1769
 Rutherford Co NC
 CA 1792

5 MARCH 1855
 SPARTANBURG Dist. SC

CONT. FROM CHART

1 DRURY Dobbins Scruggs
 B. 10 JAN 1806
 W. SPARTANBURG Dist SC
 M. 13/19 July 1826
 W.
 D. 7 Dec 1890
 W. Rutherford Co NC
 NAME OF HUSBAND OR WIFE
 Elizabeth Price Wilkins

MOTHER

MARY (Mollie) Dobbins
 1767
 YORK Co SC?
 14 Oct 1854
 W. SPARTANBURG Dist SC

B - BORN
 M - MARRIED
 D - DIED
 W - WHERE

Date _____
 Compiled By: _____

4 Richard Scruggs

B. CA 1745

W.

M.

W.

D.

W. Rutherford Co NC

5

Prudence Hicks

B. CA 1750

W.

D. After 1820

W. Rutherford Co NC

6 William Dobbins

B. 17 Feb 1740

W. GRANVILLE Co NC

M.

W. GRANVILLE Co NC

D. 23 Sept 1814

W. Rutherford Co NC.

PARENTS of
 Rev Drury Dobbins

7 SUSANNAH Collins

B. 27 Feb 1738

W. GRANVILLE Co NC

D. 1 May 1832

W. Rutherford Co NC

8

B.

W.

M.

W.

D.

W.

9

B.

W.

D.

W.

10

B.

W.

M.

W.

D.

W.

11

B.

W.

D.

W.

12

B.

W.

M.

W.

D.

W.

13

B.

W.

D.

W.

14

B.

W.

M.

W.

D.

W.

15

B.

W.

D.

W.

16

CONT. ON CHART

17

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31

CONT. ON CHART

Concord file

REMEMBERED TREES

A mile south of our home was Scruggs Bridge post office. It was located in Tennessee, a fifth of a mile west of the Georgia state line. It was kept in the private residence of Reverend Drury Scruggs, a Baptist preacher, whose home was near the east bank of the West Chickamauga Creek, which gave the name to the Civil War Battle of Chickamauga. Reverend Scruggs had a son, D. Scruggs, who was about the age of my father.

Sometimes on Sunday afternoons father would hitch the team to the spring wagon, cross the creek at what is now the Ford of Youth, and drive through a ravine southward for a mile, where stood the Scruggs home near the bridge which bore their name. I remember distinctly my first visit to the Scruggses. I was dressed in white and wore a pretty white bonnet. At that age, Grandma Scruggs was my conception of what an angel should be. She was always kind to everybody and showed a special consideration for children. Shortly after our arrival, she would go to a certain big box near the fireplace, raise the lid, reach in, bring out a handful of stick candy flavored with peppermint and sassafras. That was the way she won our everlasting love. A child never grows too old to forget persons who have spoken kind words into their ears. Ranking with such rare friends as was Mrs. Scruggs are a few trees which I became acquainted with early in life. They could not speak the English tongue, but like all other living creations understood the language of kindness or love. To me such trees were a race of friendly people, each with a personality as marked as that found in human beings with feet that walked from place to place. Like a fine congregation of men, there are always a few trees that stand out in memory more prominently than others. A tree teaches unselfishness perfectly, illustrating just how a person should live for others.

Among the first trees that won my everlasting love and gratitude were those that composed the family orchard. In the piece of ground near the railroad crossing, designated as the *Parking Place*, grew one of the finest horse apple trees I have ever known. It was our favorite eating apple of all the many varieties we had surrounding the log cabin home. Near it stood a sweet apple whose fruit, though lacking in acids, was delicious to a boy's tongue and palate. In the surrounding rail fence corners stood a few freestone and clingstone

**HISTORY
OF
STATE
LINE
BAPTIST
CHURCH**

CONSTITUTED

IN

1794

Thomas Lafayette Scruggs

Thomas Lafayette was the second son of the Elder Drury Scruggs. He was baptized into the fellowship of the State Line Baptist Church in December 1847, and was admitted to this church by letter in 1852. He was ordained to the ministry of the gospel August 24, 1860, at this church.

The presbytery consisted of the following ministers, called Elders at that time: J. G. Landrum, D. Scruggs, J. S. Ezell, T. J. Campbell, and A. Padgett. The order of services follows:

Chairman Drury Scruggs

Secretary J. S. Ezell

Sermon J. G. Landrum

Candidate presented by Deacon Robbs

Examination by J. S. Ezell

Charge and presentation of Bible J. G. Landrum.

Laying on of hands and fellowship by the ministers and deacons present. The following deacons from other churches were present and participated in the service: James Ezell, J. H. Cooley and H. Turner from Buck Creek Church; L. Clement, J. H. Ezell, A. Lovelace from Arrowwood Church; Thomas Harris, B. B. Harris from Camp's Creek Church; A. Bonner from Providence Church; H. G. Gaffney from Limestone; Wells Smith, J. Byars, P. H. Byars, and T. Pope from Macedonia; O. E. Edwards from Spartanburg. From all reports Rev. Thomas L. Scruggs left this state soon after his ordination and went to Texas where his ministerial work was done.

Records show that he preached a few times at his home church, State Line.

William White

William White was born in 1838. He married Miss Elizabeth Wyatt, joined the State Line Baptist Church, and was baptized in 1865. He was licensed to preach about 1876.

New Pleasant Church requested State Line to ordain him May 15, 1881. The petition was granted and on July 16, 1881, the following presbytery was formed for the ordination: R. L. Watkins, Thomas McKinney from Arrowwood; William Self, John Moore, and Lewis Henderson from Cherokee Creek; J. M. Price and M. B. Scruggs from New Pleasant; Rev. A. McMahan from Mount Pleasant; Rev. J. M. Williams from

Arrowwood served as president and J. T. Wood as clerk. The ordination sermon was preached by Rev. Andy Jones from Shiloh.

The associational minutes list him as pastoring the following Churches:

New Pleasant	1881—1884
Draytonville	1886—1891 (1894—1897)
Nazareth	1891
Shiloh	1896—1900
High Point	1905—1906
Brown's Chapel	1914
Thompson's Chapel	1914

His relatives say that he helped to organize some of these churches. He probably served other years than the ones listed and possibly pastored other churches.

He died in 1923 and is buried at Thompson's Chapel near Clifton, S. C.



WILLIAM GASTON CAMP

The following song is published in the Old Christian Harmony book of hymns. According to a distant relative of Berryman Hicks, this was one of his own songs; it was sung in minor music.

How sweet the name of Jesus sounds
In a believer's ear
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

By him my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am own'd a child.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

Till then I would Thy love proclaim
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death.

My brother preachers, boldly speak,
And stand on Zion's wall,
Revive the strong, confirm the weak,
And after sinners call.

Rev. Berryman Hicks

Copied from Christian Harmony Hymns

BIOGRAPHICAL SKETCHES OF MINISTERIAL SONS (continued)

Drury Scruggs

A native of Spartanburg County, Drury Scruggs was born about the year of 1806. He was converted in early life and joined the church at State Line.

He married Elizabeth Price Wilkins and to this union were

born thirteen children, whom we name since they too, became members of State Line church.

Charles Smith Wilkins
Thomas Lafayette
Chesterfield
Judson P.
Cris Columbus
Luther Rice
Wynfield
Barron O. Rasien
Drury Dobbins
Mary
Elizabeth
Sallie
Hesentina

Drury Scruggs was licensed to preach in 1832 and ordained in 1833. Rev. D. Scruggs became an active minister in the Broad River Association, presiding as moderator for nine sessions, delivering four associational sermons, and serving as clerk of the Association one year.

He pastored the following churches:

Goucher Creek	1832 — 1842
State Line	(1834—1854) (1858—1863)
Camp's Creek	(1835—1847) (1852—1856) (1859—1864)
Bethesda	(1835—1837)
Buck Creek	(1846—1849) (1851)
Providence	(1850—1853)
Macedonia	1845
Cedar Spring	1841
Gilead	Year not known

Rev. Scruggs was pastor of State Line for twenty-five years—longer than any other preacher has served at this church.

Besides his church activities, the records in the court house at Spartanburg, S. C. show him often as administrator of estates and as dealer in real estate sales. He left South Carolina about 1864, went to Tennessee and organized Concord Baptist Church which he pastored from 1864 to 1873. There he is buried.

Concord
file

HISTORY OF WALKER COUNTY, GEORGIA

say Edwards was elected Moderator after which proceeded to business. These are the exact words of the minutes of the session for the 1856, showing that there was a harbor erected and that a Camp- ing was being held in connection with these General Meetings. It teresting to note, also, that no business meetings were held on ays. The business meetings were always dismissed on Saturdays Monday morning.

t this meeting the following brethren were appointed to discuss subjects assigned at the next regular meeting:

- H. Park—Duties of Church Member to attend Conference
- mes Mann—Duties of Members to Pastors
- der Wm. Fowler—On Ordinance of Baptism
- aniel Major—On Predestination
- ndsday Edwards—On Best Means of Promoting Revivals
- mes Pullen—On Benefit of a Religious Paper
- A. S. Barry—On Communion
- Shamblin—Duties of Brethren to Keep up Prayer Meetings in their Churches
- H. P. Gardner—Duties of Church Members to Each Other.
- H. Stout—Millinneeal Reign of Christ
- n. Henry—Duties of Deacons
- der Robert Ware—On Subject of Missions
- der Pursley—On Kingdom of Christ
- der Morgan—On Promotion of Piety
- der A. Fitzgerald—Atonement of Christ

sion of 1857:

this meeting there is this entry: "Received letter of correspond- from Waterville Church by the hands of Brother B. M. Powell, re- ing a correspondence with them who, with other visiting breth- ere invited to seats." At this meeting the following query was ed and discussed: "Has the Church the right to require her mem- o attend her regular conferences?" Which was unanimously de- n the affirmative. Also, this query: "Should any kind of gamb- of frequenting billiard rooms or other gambling establishments, or or sending to dancing schools, be tolerated in church members?" d unanimously: "It should not."

this meeting it was decided to hold the next General Meeting at ette, but there is no record of the meeting at that place. The ses- r 1859 was held at Wood Station. However, there seems to have small attendance and very little discussion. The following quer- offered: "Was Judus Iscariot at the Lord's Supper, or not?" is no record of the decision. At this meeting it was voted to e next meeting with the church at Antioch, but there is no rec- the meeting at that place.

two last meetings were held at Peavine, 1861 and 1862. The last

HISTORY OF WALKER COUNTY, GEORGIA

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page of the minute for the last session reads as follows: "By motion agreed to take up a collection on Sabbath for the Cherokee Indian Mis- sions. By motion a preacher was appointed to preach a missionary ser- mon to-morrow; appointed Brother Hill, and Brother Dyer to follow him in some appropriate remarks. By motion agreed that the next Gen- eral Meeting be held on Friday before the fourth Sabbath in Septem- ber 1863."

"General Business: Agreed to appoint a minister and attempt to preach the introductory sermon for the next General Meeting. Brother Bell to preach, Brother Dyer alternate.

"Adjourned to time and place appointed. Prayer by Brother Park."
J. B. Bell, Modr. George Brigman, Clk.

Is it surprising that these General Meetings were not held in 1863? Less than a week before the time appointed for the session, and for several weeks previous a seething mass of soldiers in Blue and Gray had paraded the surrounding country and finally met in a death strug- gle a few miles away. If ever there was a potent reason for a failure to meet in a religious gathering surely this was one. The shock was so great and lasting that it was never possible to reorganize these General Meetings. These old records accidentally brought to light, should be an impelling incentive to all right thinking persons to "go and do likewise." "There were Giants in those days."

Records of annual meetings of Coosa Baptist Association as gathered from old Minutes. The association was organized in 1837.

Year	Place	Moderator	Clerk	Treasurer
1839	Mt. Harmony			
1854	Summerville	Edwin Dyer	C. H. Stilwell	C. W. Sparks
1855	Union Peavine	Edwin Dyer	A. B. Ross	C. W. Sparks
1856	Cave Spring			
1858	LaFayette	Edwin Dyer	A. B. Ross	C. W. Sparks
1859	Pisgah			
1869	Sardis	W. T. Russell	C. H. Stilwell	J. Y. Wood
1870	Ringgold			
1871	Shiloh	W. T. Russell	J. Y. Wood	Joel Withers
1872	New Liberty	J. J. S. Caloway	J. C. Clements	Joel Withers
→ 1873	Macedonia	D. Scruggs	J. C. Clements	Joel Withers
→ 1874	Summerville	D. Scruggs	J. Y. Wood	J. M. Shaw
1875	Chattooga	W. T. Russell	J. Y. Wood	J. C. Clements
1876	Pleasant Gr.			
1879	Mt. Harmony	W. L. Shattuck	J. Y. Wood	E. L. Culbertson
1880	Antioch	W. L. Shattuck	J. Y. Wood	E. L. Culbertson
1881	LaFayette	H. S. Moore	J. Y. Wood	E. L. Culbertson
1882	Shiloh	H. S. Moore	L. N. Brock	E. L. Culbertson
1883	Crawfish Sprg.	T. C. Tucker	L. N. Brock	E. L. Culbertson
1884	New Liberty	H. S. Moore	W. C. Luther	E. L. Culbertson
1885	New Hope	T. C. Tucker	W. C. Luther	E. L. Culbertson
1886	Trion Factory	T. C. Tucker	J. Y. Wood	E. L. Culbertson
1887	Macedonia	H. S. Moore (?)	J. Y. Wood (?)	F. W. Copeland (?)
1888	Chatta. Valley	H. S. Moore	J. Y. Wood	F. W. Copeland
1889	Chattooga	H. S. Moore	J. Y. Wood	F. W. Copeland

HUSBAND DRURY Pobbins SCRUGGS
 Born Jan 16 1806⁽²⁾ Place SPARTANBURG Co S.C. Jan 10 1806 According to L.R's eulogy
 Married July 18/13 1826⁽²⁾ Place _____
 Occupation Bap. Preacher Resided at Stateline SC, Chattanooga Tenn.
 Church Affil. Baptist War Serv. NONE
 Died 7 Dec 1890⁽³⁾ Place Rutherford Co. NC.
 Buried CONCORD Bap. Church Place CHATTANOOGA Tenn
 Other wives _____
 Father Richard SCRUGGS
 Mother (maiden name) Mollie Dobbins

WIFE Elizabeth Price Wilkins
 Born 1806 Place NC
 Church Affil. Baptist Occupation _____
 Died 25 Sept 1886 Place CHATTANOOGA Tenn
 Buried CONCORD Bap. Church Place " "
 Other husb. NONE
 Father Charles Smith Wilkins
 Mother (maiden name) Elizabeth Preyer 4/PURYEAR⁽⁶⁾

(1) Elhele Moore Martin
 (2) Tombstone Inscriptions Hamilton Co Vol III 1939
 (3) L.R's Eulogy
 4) Dr Robert W. Wilkins
 5) brother & sister
 6) MR 1765-1810 Mecklenburg Co VA
 7) Greenville Co SC census

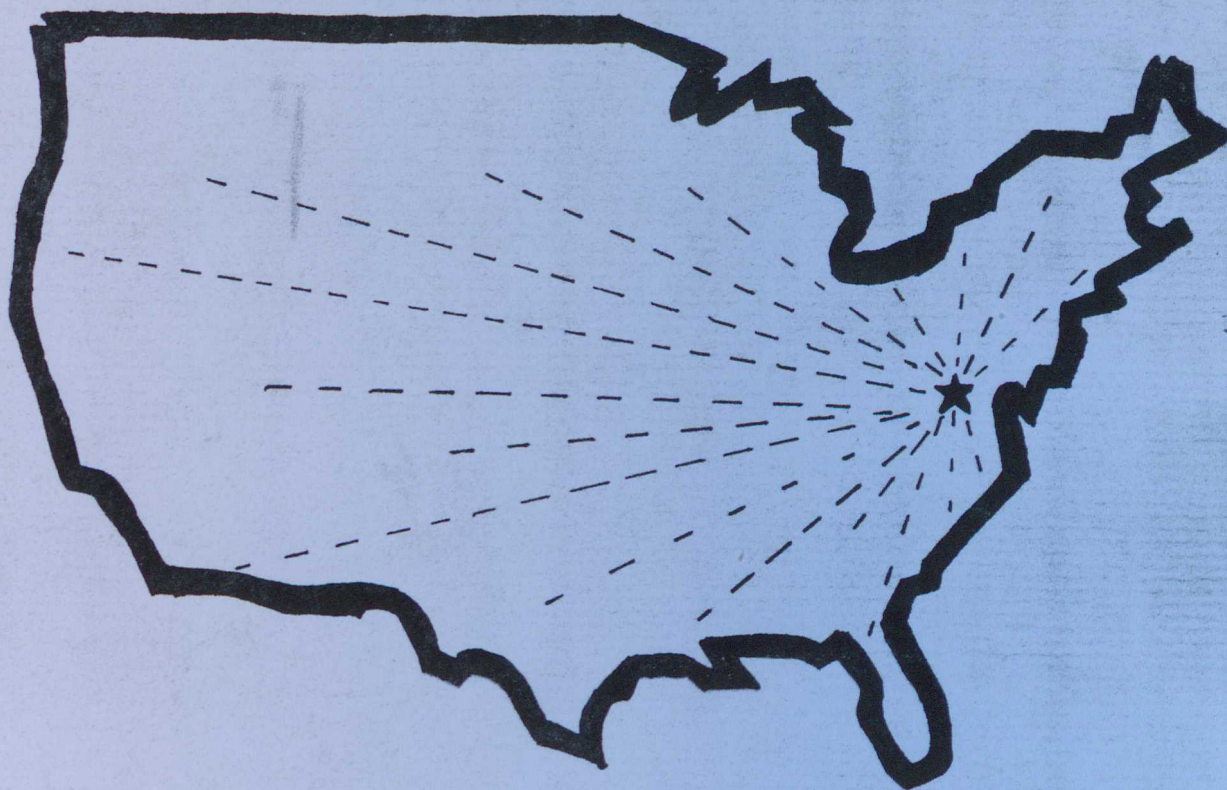
CHILDREN	BORN When Where	DIED When Where	MARRIED To whom When Where
1 Charles Smith Wilkins	1827 Stateline S.C.	25 Aug 1862 Orange Co VA h family Cem Stateline SC	M.R. F.S. -) Camp ⁵ 24 Dec 1849 Prob N.C.
2 Chesterfield	1829 Stateline S.C.		MARY Austell Mills (N)
3 Thomas LaFayette	5 August 1831 Stateline S.C.	15 Oct 1920 WAXAHATCHIE Texas	1 st Charity Antoinette Strong 29 May 1865 2 nd Addie A. Sparkman 17 July 1865 3 rd SARAH 4 th Langford
4 Judson Perier	21 MARCH 1833 Stateline S.C.	19 Feb 1906	MARGARET Kathryn Petty 9 July 1852
5 MARIA (MARY) Hesentine	1 June 1835 Stateline SC	15 JAN 1919 Stateline Bap. Ch.	John Thomas Camp ⁵ 17 Feb 1857
6 Christopher Columbus	31 July 1837 SPARTANBURG Dist SC Stateline S.C.	11 Oct 1883 Denton Texas IDOF Cem	MARTHA Sue McMath
7 HATTIE Adiline ⁽¹⁾	25 April 1839 Stateline S.C.	17 July 1864 Drury Homeplace Cem Stateline S.C.	NEVER MARRIED
8 Luther Rice	2 JUNE 1841/42 ⁽¹⁾ Stateline S.C.	16 Oct 1906 DALLAS Texas	FANNIE MAY Oct 1874 DALLAS Texas
9 Winfield Wise ⁽¹⁾	1843 Stateline S.C.	28 Feb 1865 "on the boat" to Ft Moore for release b. (B-58 LL) LONDON PARK Cem Baltimore MD	NEVER MARRIED
10 BARLOW O'RAISEN	1845 Stateline, S.C.	15 JAN 1869 ⁽²⁾ CONCORD Bap Ch CHATTANOOGA TN	NEVER MARRIED
11 PARTHENA Elizabeth	1 April 1846 SPARTANBURG Dist SC Stateline S.C.	13 MAY 1917 El PASO Texas b. IDOF Cem Denton Tx	John Seals McMath 20 JUNE 1867 Duck Hill, Miss
12 DRURY Dobbins, Jr	23 JUNE 1848 Stateline S.C.	16 April 1927 CONCORD Bap Ch. CHATTANOOGA TN	HANNIE LOVE

HUSBAND DRURY Dobbins SCRUGGS
 Born _____ Place _____
 Married _____ Place _____
 Occupation _____ Resided at _____
 Church Affil. _____ War Serv. _____
 Died _____ Place _____
 Buried _____ Place _____
 Other wives _____
 Father _____
 Mother (maiden name) _____

WIFE Elizabeth Price Wilkins
 Born _____ Place _____
 Church Affil. _____ Occupation _____
 Died _____ Place _____
 Buried _____ Place _____
 Other husb. _____
 Father _____
 Mother (maiden name) _____

CHILDREN	BORN When Where	DIED When Where	MARRIED To whom When Where
Catherine	Ca 1852	12 JAN 1864 ⁽²⁾	NEVER MARRIED
13. MARY CLEMINTINE ⁽¹⁾	State Line S.C.	CONCORD BAP. Ch. CHATHAM Co GA	Age 16?
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			

Searching for Scruggs B.Q.S.



b 15 Sol. 1876
d June 10, 1925/26

He was s/o Joseph Willis Martin
#CAROLINE Ezell

- (b) Daisy Hattie Louisa b. 8 Aug 1879, d 26 Jan 1965; m. Rev. Fayette Martin, 1 Oct 1897
- (c) James Arthur b. 28 Aug 1881, d. 3 Apr 1936; m. Hattie Hamrick
- (d) Carrie Connell b. 22 Nov 1883, d. 18 Apr 1898
- (e) Lenora Susan b. 3 Mar 1886, d. 24 Dec 1886
- (f) Robert Edmond b. 8 May 1888, d 13 Feb 1960; m. Lilly May Martin, 24 Dec 1909
- (g) Jessie Emaline b. 4 Aug 1890, d. 13 Aug 1976; m. J. M. Ellison, 9 Jan 1910
- (h) Dolly b. 10 June 1893, d. 18 June 1893
- (i) Rosa Mary Ellen b. 22 Sept 1894; m. Henry Pearson Garrett, 30 Sept 1931
- (j) John Boyd b. 23 Aug 1897, d. 31 May 1930; m. Viola Williams, 10 Jan 1917
- (k) Vaud Elizabeth b. 28 Sept 1901; m. John Waters, 18 July 1917

(From the Family Bible in possession of Rosa Scruggs Garrett and Vaud Scruggs Waters.)

Lemuel

- III. Temperance b. 1 July 1802, d. 16 Nov 1887; m. 25 Nov 1821 to Lemuel Durham b. 28 June 1798, d. 23 Jan 1881. Mrs. Ollie Harrill Hildebrand (Mrs. S. Bruce) is a descendant and will have complete family charts.
- IV. Drury Dobbins (see below for complete details)
- V. Sarah b. ?, d. ?; m. Capt. Isaac Young, 18 Feb 1840, Spartenburg District, South Carolina
- VI. Mary b. ?, d. ?; m. Charles Durham

Reverend Drury Dobbins, son of Richard (II) and Mary (Mollie) Dobbins, was b. in 1806, d. 6 Jan 1891 in Rutherford County, North Carolina where he was living with a daughter, Maria Hesentine Camp. (Probably 6 Jan 1891....the old Family Bible has 6 Jan 1890, but the 1890 is a mistake.) Drury's wife had died 25 Sept 1886; she had been listed as bedridden as early as the 1880 U. S. Census. Reverend Drury's body was taken from North Carolina to Concord Baptist Church Cemetery, east of Chattanooga, Tennessee, for burial along side of his wife and some of their children. (Reverend Gaston Camp remembers that Joe Scruggs....Charles Flavius Joseph....son of C. S. W. Scruggs and wife, accompanied the body to Tennessee for burial.)

Drury Dobbins Scruggs married Elizabeth Price Wilkins (b. 1806, d. 25 Sept 1886), the daughter of Charles Smith Wilkins, and sister to Anderson Wilkins, the founder of Concord Church in Tennessee. The exact date of their marriage is not yet known, but could not have been later than early 1827.

Drury was active in Baptist church life by age 24, when he appears as a lay delegate to the sessions of the Broad River Association. He had an uncle, a brother of his mother, Mollie Dobbins Scruggs, who was a Baptist preacher in the area.... this was Reverend Drury Dobbins, for whom Drury Dobbins Scruggs was quite obviously named. For details of Reverend Drury D. Scruggs' church activities, see John R. Logan, Sketches of the Broad River and Kings Mountain Baptist Associations, 1800-1822 (pub. in 1887); The History of Stateline Baptist Church; The Broad River Baptist Association Minutes; and The Minutes of the Concord Baptist Church of Chattanooga.

A Biographical Sketch of Reverend Drury Dobbins Scruggs will appear in a subsequent issue of "Searching for Scruggs."

The children of Reverend Drury Dobbins and Elizabeth Price Wilkins Scruggs:

1. Charles Smith Wilkins (called "Wilkins") b. _____ 1827, d. sometime in 1862 in Virginia; m. 24 Dec 1849, Stokes Camp (b. 1826, d. ?). Wilkins was the first Sunday School Superintendent of Stateline Baptist Church. He died in Virginia from illness while fighting for the South in the War Between the States. After the war, his former personal slave who had been his attendant in the war returned to Virginia, exhumed his body and brought it to South Carolina for burial in the Scruggs family cemetery on property that later belonged to his granddaughter, Mrs. Ethel Moore. Children of Charles Smith Wilkins and Camp Stokes Scruggs: (From the 1870 U. S. Census for Hamilton County, Tennessee.... they were living with their Scruggs grandparents....and from a letter written to Stokes by C. S. W.)

- (a) Nancy b. 1851
- (b) Joshua b. 1853
- (c) Emmaline b. 1857 (called Emme in letter)
- (d) Josephus b. 1860 (Charles Flavious Joseph called Flavy by his father)
- (e) Ida b. 1862

2. Chesterfield b. 1829, d. ?; m. Mary Austell. The 1880 Census for Limestone Springs Twp. of Spartanburg County, South Carolina gives the following children:

- (a) James b. 1856
- (b) Elizabeth b. 1859
- (c) H. Antonette b. 1861
- (d) Charles C. (Q ?), b. 1864
- (e) Caroline M. b. 1867
- (f) Margaret A. b. early 1870
- (g) ~~George A.~~ b. 1873 *Georgia (Female)*

3. Thomas Lafayette b. 5 Aug 1831, d. 15 Oct 1920, Waxahatchie, Texas. Information on Thomas L. comes from three sources which are somewhat contradictory. The sources are: Claude Finley, Jr.; Mrs. Gettys Scruggs; and the History of Stateline Baptist Church. Thomas L. seems to have been married four times. He married 1st Charity Antonette Strong (b. 16 Oct 1834, d. 3 May 1862), in Rusk County, Texas, 29 May 1855. Children of first marriage:

- (a) Mary Elizabeth b. 25 Aug 1856, d. 15 June 1919 in Marshall, Texas; m. George E. Hamilton. A son William Parks Hamilton m. Flossie Scott; their daughter, Mary Elizabeth Hamilton m. Claude B. Finley whose son, Claude B. Finley, Jr. was b. 7 Sept 1930.
- (b) Addie Kate b. 11 Aug 1861, d. 16 July 1866
- (c) Tabitha Jones b. 29 Mar 1858, d. 4 Aug 1859

(d) Eudora Hesentine b. 14 July 1860, d. 13 Dec 1944

Thomas L.'s 2nd marriage was to Addie A. Sparkman (b. 6 June 1841, d. 24 July 1877), 17 July 1865 in Panola County, Texas. Children of second marriage:

(a) Thomas Luther b. 29 Nov 1868, d. 2 May 1925, San Antonio

(b) Hattie Lela b. 25 Oct 1871

(c) William Drury b. 20 Dec 1872, d. 20 July 1956

(Verified in the 1880 Census of Raines County, Texas)

Thomas L.'s 3rd marriage was to Sarah (last name unknown) b. 1851 in Alabama. They had one still born son, Robert, b. 16 Nov 1875.

The name of Thomas L.'s last wife is unknown but according to Claude Finley, Jr. there were no children born of this marriage.

Thomas Lafayette Scruggs was baptized in December of 1847 and became a member of Stateline Baptist Church in 1852. Shortly thereafter, he moved to Texas where he was married in 1855. However he returned to South Carolina, because in 1860 on 24 August, he was ordained a Baptist minister at Stateline Baptist Church. Late in 1860 he was given a letter of dismission from the Stateline Church. He then returned to Texas where he served a few months in the Confederate Army as a Private in the 28th Texas Cavalry (enlisted 1 May 1862 but was soon discharged due to health.) Thomas Lafayette Scruggs served numerous Baptist Churches in Texas.

4. Judson Perier (for descendants of this fourth son who homestead in Morgan County, Alabama, see next issue of "Searching for Scruggs.")

5. Maria (Mariah) Hesentine b. 1 June 1835, d. 15 Jan 1919; m. John Thomas Camp (his 2nd wife), 17 Feb 1857. Both Maria Hesentine and her husband are buried at the Stateline Baptist Church Cemetery. A grandson, Reverend W. Gaston Camp, age 95, lives in Mooresboro, North Carolina.

6. Christopher Columbus b. _____ 1837, d. after July 1880 but before December of 1890; m. Martha (her last name and date of their marriage not known). C. C. was in Mississippi in 1869. He later moved to Texas. Heirs were there when Reverend Drury wrote his Will in 1890. Children of C. C. and Martha: (U. S. Census of 1880 for Denton County, Texas)

(a) Julian age 11

(b) Zora age 9

(c) Ima age 6

(d) Clarence age 4

(e) Otis age 1

7. Harriet b. 1839, d. ?

8. Luther Rice b. 2 June 1841, d. 16 Oct 1906; m. in 1876 to Fanny Mae (last name unknown). Luther Rice was ordained a Baptist minister and moved to Texas. He was the first pastor of the First Baptist

4

Church of Sherman, Texas. There were ~~three~~ children:

*Tex Bapt & H
Nov 1906*

(a) Marietta (MRS E. A. Hopkinson)

(b) Luther L.

(c) Sam C.

(d) *LANIER died 1904 dau, epileptic*
(Information based on the 1880 U. S. Census for Earth County, Texas and a letter by nephew Clarence to D. D. Scruggs, Jr. written in 1926.)

9. Winfield Wise b. in 1843, d. 28 Feb 1865. He enlisted in Holcombe's Legion, South Carolina Volunteers of the Army of the CSA, 21 Nov 1861. Captured at Stoney Creek and sent to Elmira Prison, New York, 17 Aug 1864. He was transferred for exchange at James River, 20 Feb 1865. "Died on the boat," 28 Feb 1865 and buried 1 Mar 1865, site unknown.
10. Barlow O'Rasien b. in 1845, d. ?. He enlisted in same unit at the same time as brother Winfield. Also captured at Stoney Creek and imprisoned at Elmira. Was exchanged on 20 Feb 1865. May have died soon after of related war sickness or injury. He is buried at Concord Church Cemetery east of Chattanooga, Tennessee; however, grave marker does not give date of death.
11. Parthenia Elizabeth b. 1846, d. ?; m. Mr. McMath. This couple moved to Texas. In a letter written by Judson to D. T. (1891), he mentions having written to Parthena Elizabeth but does not speak at all of her family. The McMath children follow:
- (a) Barlow (dead in 1926) ✓
 - (b) Edwina (Denton, Texas) ✓
 - (c) Charles (Denton, Texas) ✓
 - (d) Frank (Lubbock, Texas) ✓
 - (e) Josie (Denton, Texas) ✓
 - (f) Archie (Fort Worth, Texas) ✓
 - (g) Lola (Dallas, Texas) ✓
 - (8) Myrtle d. infancy ✓
12. Drury Dobbins, Jr. b. 23 June 1848, d. 16 Apr 1927; m. (date unknown) Annie Love (b. 1852). He lived with his parents near Concord Church in Chattanooga until about the time of his marriage. He then bought and farmed some land nearby. In 1896, D. D. bought additional land adjoining his farm on the Tennessee-Georgia border. He moved to Texas and lived for some time, but later returned to the Chattanooga area and is buried in the Concord Church Cemetery. One of his grandchildren, Gerard H. Scruggs, can supply an accurate description of this family group.

(a) Hugh Anderson b. 4 Jan 1875, d. 5 June 1956; m. _____
_____. Son:

(1) Gerard H. Scruggs b. 1914; m. Vista Jerrard.

(i) Hugh Jerrard

(ii) Vista Ann m. Mr. Mahan

(iii) Martha m. Mr. Raines

- (b) William b. late 1876 or early 1877
- (c) John b. late 1878 or early 1879
- (d) Mary Elizabeth b. June (?) 1880
- (e) Cleveland
- (f) Charles
- (g) Ima Tina
- (h) George W.

13. Mary C. (Catherine?) b. after July 1850 (not in U. S. Census of that year), but born before July 1852 (since she is listed as 8 years old in the 1860 Census). She died in 1869 (at 17 years of age) and is probably buried at Concord Cemetery in one of the plots with no marker.

Continues next issue of "Searching for Scruggs" with biographical sketch of Judson Perier Scruggs and information on his descendants in South Carolina, Alabama, Texas and Oklahoma.

NORTH CAROLINA MARRIAGE BONDS

From:

"An Index to Marriage Bonds Filed in the North Carolina State Archives, 1741-1868"
by Carolina A. Davis

Brides

Scruggs, Rosannar	to James Blackburn	8 Aug 1802
Scruggs, Cynthia	John Copeland	21 Nov 1804
Scruggs, Rebecca	Absalum Dyer	31 Aug 1828
Scruggs, Pruddy	Levi Kennedy	4 Dec 1832
	Robert Scruggs, Bondsman	
Scruggs, Deademia	Dial Bridges	11 Apr 1834
	Jesse Scruggs, Bondsman	
Scruggs, Nancy	Jesse Tate	29 Oct 1835
	Robert Scruggs, Bondsman	
Scruggs, Elizabeth	Drury Jones	12 Nov 1835
Scruggs, Sally	Edward D. Hawkins	26 Nov 1840
Scruggs, Mary A.	John Jones	28 Dec 1848

Grooms

Scruggs, Stoball	Phereby Davis	1 Aug 1817
Scrugs, Ellia	Elizabeth Kennedy	3 Oct 1832
Scruggs, Richard	Irvizena Hawkins	7 Feb 1838
Scruggs, David	Viena Hawkins	23 Feb 1842
Scruggs, Jesse M.	Nancy Allen	6 Feb 1845
Scrugs, Thomas B.	Martha Baker	11 Mar 1847
Scruggs, C. S. W.	M. S. Camp	14 Dec 1849

South Carolina Magazine of Ancestral Research, Vol. 3, p 114

"Feb. 21, 1840 - Married on Tuesday, the 18th inst., near the Cowpens Battleground, by the Rev. Drury Scruggs, Capt. Isaac Young to Miss Sarah, daughter of Richard Scruggs, Esq., all of Spartanburgh District."

INDEX OF NORTH CAROLINA ANCESTORS, Volume II. (929.3756/In2)

ANCESTOR INDEX	BIRTH	PL	CO	DEATH	PL	CO	LIVD	MARRIED	PL	CO	SPOUSE NAME	CODE
SAUNDERS/SANDERS, WILLIAM	?1735			1790	NC	022	073 2				AGNES?	60726
SAVAGE, JAMES D	1824	NC	037	1869	NC	037	1 2	1853	NC	037	PHEREBEE LAWRENCE JANE F JOHNSON	27842
SAWYER, SIMEON	1819	NC	096				1	1839	NC	096	LUCINDA DUVAL	27445
SCARBOROUGH, JAMES	1753	VA		C1840	TN		067 1				MARY ANDREWS	28042
SCARBOROUGH/SCARBER, WILLIAM	?1764	VA		1824	NC	067	1	1794	NC	067	LUCRETIA ANDREWS	60882
SCARLETT, JOHN				C1837	NC	073	1				SCYNTHIA	60795
SCHELL, JOHANNES	1760	PA			NC	?017	?014 1		NC		CATHERINE SKEIGLE	60809
SCHELL, JOHN	1782	NC	?014		NC	?017						60809
SCHMID, ANNA BARBARA	1696	FRA		1768	NC	085	1	1716	FRA		JOHAN PETER FREY	28204
SCHULTZ/SHULTZ, BARBARA	C1776	?VA			TN		013 1	C1796	TN		RICHARD REAGAN	23010
SCHULTZ/SHULTZ, MARTIN	C1750	VA			TN		?013 1				BARBARA STANS/STANZ	23010
SCOTT, JAMES WILBOURN	1802	NC	?054				1		NC	?054	REBECCA HARPER	60888
SCOTT, JOHN SIMEON	1846	NC		1923	NC	014	1	1864	NC	?014	AMANDA REBECCA FLEMING	60888
SCOTT, JOSEPH				1685	NC	077	1				MARY	60883
SCOTT, JULIA CLAUDIE	1883	NC	014	1972	WA		?091 1	1901	NC	014	CHARLES WALKER BATTLE	60888
SCOTT, RICHARD				1756	NC	070	1				MARY	60413
SCOTT, WILLIAM	1750	VA		1801	NC		046 1	1773	NC	046	REBECCA ----	02192
SCOTT, WILLIAM	1785	NC					1	1804	?NC		SHOOKS	02192
SCRIBNER, MARY	1750	NC	005				?032 1	C1770	NC	085	HENRY WORKMAN	60505
→ SCRUGGS, DRURY DOBBINS	1806	SC		1890	NC	086	1	1826			ELIZABETH PRICE WILKINS	60877
SCRUGGS, ELIZABETH	C1766	NC	065	?1858			094 1	1789	NC	086	WILLIAMS DOBBINS	60877
SCRUGGS, RICHARD	1816	NC	?086				026 1	1838	NC		SALINA HAWKINS	60877
SCRUGGS, RICHARD	?1745			1819	NC	086	1				PRUDENCE HICKS	60877
SCRUGGS, RICHARD	1769	NC	094	1855	SC		086 1	1792			MARY/MOLLIE DOBBINS	60877
SCRUGGS, TEMPERANCE	1802	SC		1887	NC	026	1	1821			LEMNEL/LEMUEL DURHAM	60877
SEABOLT, ABRAHAM	C1797	NC		?1882	GA		060 1	C1819	NC	?090	CHRISTIANNA RING	60750
SEALS/SEALES, SINAH		NC					1	?1830	?NC		IRASON TAYLOR	28522
SEALY/SEELY, GEORGE	C1725			C1812	NC	014	086 1				ALICE	25218
SEARLES, THOMAS				1796	NC	073						15023
SEARS, CHRISTIAN				1843	KY		085					60828
SEARS, FRANCES				C1857			1	1794	NC	085	WILLIAM IMBLER	60828
SEARS, JOSEPH							1	1784	NC	073	ELIZABETH SEARLS	15023
SEARS, THOMAS				1788	NC	073	1				ELIZABETH	15023
SEARS, THOMAS	C1720	VA		1788	NC	073	1	C1740	VA		ELIZABETH	60849
SEARS, THOMAS	C1741	VA		C1825	KY		?073 5	C1800	?VA		FRANCES SEARS	60849
SEARS, WILEY	1807	NC	099	1866	MO		1	1825			ELIZABETH GROSS	28249

DRURY SCRUGGS

1864-1866

Drury Scruggs was born in 1806 in Spartanburg, SC. He was baptized at State Line Church; licensed by State Line in 1831; and then ordained in 1833. He was a popular preacher and the Clerk of the Broad River Association for several years. In 1863, his home church, State Line, called in some of the ablest preachers and asked them help deal with a charge against Scruggs for the "immorality and lewdness." The church deposed him from the ministry, but he refused to obey this decision. It is reported that he secretly "obtained from a faction in the State Line Church a letter of dismissal which declared him to be in full fellowship." The King's Mountain Association adopted a resolution in 1863 warning churches that Scruggs had been excluded from his church for immoral conduct and was preaching "throughout the country."

Logan's Sketches stated that Scruggs chose to fight and published pamphlets attacking the ministers who assisted State Line Church in excluding him. Scruggs served High Shoal Baptist Church while the controversy raged, until a proposed lawsuit was going to force him to report in court. The church then granted him a letter of dismissal declaring that he and his family were in full fellowship. He left for the Southwest.

SOURCE: TO HIGHER GROUND: A BIOGRAPHY OF HIGH SHOAL BAPTIST CHURCH by: Garland A. Hendricks (286.175691/H38)

PAGE: 109-110

NAME

Eds. Dury Scruggs

b.
d.

Ancestry

Married

b.

d.

Ancestry

Record

See

Graham's S. 7. p. 19

File No.

(Over)

SKETCHES, HISTORICAL AND BIOGRAPHICAL OF THE BROAD RIVER AND KING'S MOUNTAIN BAPTIST ASSOCIATIONS, FROM 1800 to 1882.

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BIOGRAPHICAL SKETCHES.

SCRUGGS, ELDER DRURY is a native of Spartanburg county, S. C., born about the year 1806. Converted in early life, and joined the church at State Line. He appeared as a lay delegate in the sessions of the Broad River Association at Cedar Springs church in 1830, and then again at other sessions in 1831 and '32. He was licensed the latter year to preach the Gospel, and in 1833 he was ordained by a presbytery to the full work of the ministry. He became a popular minister in the Broad River Association, and in 1842 was elected clerk, and in 1845-'46-'47-'48-'49 and '51 was chosen to preside over the deliberations of the Association as moderator, and again in 1854-'55 and '57. Besides being appointed at various times to preach the introductory sermons, and to prepare the annual circular letters addressed to the churches in union. But ah! at the session of 1863, we find the following item on the face of the minutes:

"The committee of three to nominate brethren to aid the State Line church in her difficulty, report the following named brethren: E. A. Crawley, M. C. Barnett, J. H. Ezell, W. Hill, B. B. Foster, H. G. Gaffney, J. G. Kindrick, T. B. Justice, E. Lipscomb, W. Austell, James Ezell and E. Barnett. What is the matter—requiring such an array of names of the ablest and best brethren in the Association? It is because the State Line church has charged Elder Scruggs with the 'immorality of lewdness,' and through the agency of a Council have deposed him from the ministry,—while the said Scruggs refuses to acquiesce in the decision made against him, and has surreptitiously obtained from a faction of the State Line church a paper writing, professing to be a *bona fide* letter of dismission in full fellowship, when indeed it is not such a letter, and by no means legally obtained according to the rules and usages of the Baptist denomination. (For a more full account of this difficulty, see the journalistic part of this work, Chap. 2, Session of 1864.)

Suffice it to say for the present that Elder Scruggs, having lost the confidence of his former friends and brethren, was looked upon as an evil doer, and advertized as such in the Minutes of the associate bodies, whereupon he emigrated without the limits of the Association with a spurious letter of dismission in his pocket, and, as we are informed, is engaged in his ministerial calling in the West. If he has been unjustly treated, then he is not so much to blame, but if otherwise, he is certainly guilty of a great impropriety. "To his own Master he standeth or falleth."

Drury Scruggs for many years was a highly esteemed citizen as well as minister of the Gospel, and had at different times been favored at the ballot-box with the suffrages of the people, and we are not aware of his ever abusing the confidence of those who thus favored him. He was respectably

BIO

connected, and has aspersions. We are to see them relieved; but 'it must be that man by whom upon its own bottom the misdeeds of

"H. Act w

SHADWICK, E. the Broad River the Head of Ty2 delegate to the A sion at Sandy Ru dismissed from tion of the Tyge was thereby isol ble to obtain inf his history we kn

STOUGH, E. King's Mountain and appeared fir 1877 to the sess Hill church. H church, he has b and at the sessio Elder Stough, b agriculturist, an is to promote ge

He "was bo Catholic priesth read theology t and began to p time in charge King's Mounta

Elder Ston the Gospel, set quaffing the c drawing and le said by a disti sumption of th value to forty to over thirty over ten millio

65

SKETCHES.

native of Spartanburg county. Converted in early life. He appeared as a layman at the Broad River Association at Cethen again at other sessions in the latter year to preach the Gospel by a presbytery to the full and a popular minister in the year 1842 was elected clerk, and was chosen to preside over the association as moderator, and again being appointed at various sessions to prepare the sermons, and to prepare the resolutions to the churches in union. He died the following item

ministrate brethren to aid the State Association the following named brethren: H. Ezell, W. Hill, B. B. Foster, T. B. Justice, E. Lipscomb, W. St. At. What is the matter—requiring the ablest and best brethren in the State Line church has charged Elder Stough with 'cowardness,' and through the agency of the ministry,—while the said decision made against him, and a faction of the State Line church has a *bona fide* letter of dismission in his hands, and not such a letter, and by no means the rules and usages of the Baptist denomination of this difficulty, see the journal of the Session of 1864.)

represent that Elder Scruggs, having been a former friend and brethren, and advertized as such in the papers, whereupon he emigrated to the West, with a spurious letter of dismission, as we are informed, is engaged in the West. If he has been so much to blame, but if otherwise of a great impropriety. "To be faithful."

years was a highly esteemed minister of the Gospel, and had at different times a box with the suffrages of the people of his ever abusing the confidence of him. He was respectably

BIOGRAPHICAL SKETCHES.

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connected, and has an interesting family to suffer from these aspersions. We are sorry for it, and would certainly rejoice to see them relieved of the consequences of such improprieties; but "it must needs be that offences come, but woe unto that man by whom they come!" "Every tub must stand upon its own bottom." No one is to be held responsible for the misdeeds of another.

"Honor and shame from no condition rise.
Act well your part—there the honor lies."

SHADWICK, ELDER LAZARUS was for a time a minister of the Broad River Association. His membership being with the Head of Tyger River church in 1832, he was chosen a delegate to the Association that year, and attended the session at Sandy Run. In the session of 1833 that church was dismissed from the Broad River body, to aid in the formation of the Tyger River Association, when Elder Shadwick was thereby isolated from the Broad River, and we are unable to obtain information as to his whereabouts since. Of his history we know nothing previous to 1832.

STOUGH, ELDER A. L. moved into the bounds of the King's Mountain Association from the York Association, and appeared first as a delegate from the Shelby church in 1877 to the session of the King's Mountain body at Pleasant Hill church. Having been chosen pastor of the Shelby church, he has become identified with the King's Mountain, and at the session of 1879 was chosen Moderator of the body. Elder Stough, besides being an able minister, is a scientific agriculturist, and Master of a Grange, the object of which is to promote good farming.

He "was born in Germany in 1827; was educated for the Catholic priesthood, was baptized in Norfolk, Va., in 1847, read theology for two years with Dr. George W. Purefoy, and began to preach; is a successful pastor, has been for a time in charge of the Shelby church, and Moderator of the King's Mountain Association."—Baptist Encyclopedia.

Elder Stough, like quite a number of other ministers of the Gospel, sets a bad example before mankind—not in quaffing the contents of the wine cup, of course, but in drawing and letting off the fumes of tobacco smoke. It is said by a distinguished and accurate writer that the consumption of the weed in Great Britain annually amounts in value to forty millions of dollars, and in the United States to over thirty-five millions. In the city of New York alone over ten millions of dollars are puffed away in smoke, daily,

Sabbath School report by Elder T. R. Gaines, in which it is stated that several of the churches keep up flourishing schools, notwithstanding the vexatious troubles of the war, yet as a general thing there is a great lack of system in everything, and demoralization appears to be engraved on all the efforts of these professed disciples of Christ.

DEMISE OF DEACONS.—Pacolet church reports the demise of two of her deacons, James Spears and M. S. Kendrick, and Providence reports the loss of Deacon A. Bonner, while some forty other brethren are reported as having fallen in battle or sickened and died in hospitals or prisons. Oh! the horrors of a cruel, fratricidal war!

The Circular Letter to the churches was prepared by Elder M. C. Barnett, on the subject of *National calamities*, and is like every thing else coming from the pen of Bro. Barnett—always timely and appropriate.

The 64th session met at Antioch church, York county, S. C. The introductory sermon was preached by Elder Wade Hill. Psalms l. 15. New Prospect and Buffalo churches, dismissed from King's Mountain Association, were admitted into this body, making a union of 32 churches and a membership of 3340.

The body organized by electing Elder M. C. Barnett, Moderator, and Elder Wm. Curtis, Clerk.

Salem church was dismissed to join the Catawba River Association.

The usual committees on the different objects of associational work were appointed.

REPORT OF COMMITTEE SENT TO STATE LINE.

The committee appointed last year to aid the State Line church, was called on for their report, when Elder E. A. Crawley as Chairman reported as follows:

The committee appointed by the Broad River Association, at their meeting in 1863, to aid the State Line church in the investigation of certain matters relating to their discipline, met according to appointment at State Line on the 15th of September, 1863, when the following ministering brethren answered to their names: E. A. Crawley and M. C. Barnett; also brethren Edward Lipscomb, Wm. Austell and Elijah Barnett.

On inquiry made of the church then sitting as to what matters they wished this committee to investigate, the com-

mittee recorded a resolution stating that they received it from the statements now made to them, to be the wish of the church that they should examine into the validity or non-validity of a certain letter of dismission obtained by D. Scruggs while there were grave charges of immorality pending against him, and twenty-six members objected against such letter being granted. Also that they should instruct the church as to what course to pursue with regard to thirty-six members who, at that time, also took letters of dismission and voted for the same themselves, notwithstanding existing objections.

These matters having been then by this committee fully examined into, they further

Resolved, That the said letter obtained by Bro. Scruggs is irregular and invalid, and ought not to be received by any church as a recommendation of the christian character of Bro. Scruggs, and that this committee recommend the State Line church to recall the said letter until action be finally taken on the charges against Bro. Scruggs, heretofore preferred; and further, that in the judgment of this committee, Bro. Scruggs is accountable to the discipline of this church so soon as they shall have given notice that the said letter is irregularly obtained. And with regard to the letters of dismission granted at the same time to other members, the committee gave such verbal advice to the church as they judged most desirable under the circumstances.

During these discussions, very clear and satisfactory statements were publicly made with respect to the necessity of unanimity in a church in granting letters of dismission; and the committee, though greatly grieved at the necessity of their meeting, could not but trust that, under Divine Providence, the State Line church and the cause of God would receive aid and benefit from their deliberations and action on this occasion.

By order of the committee the above is respectfully submitted to the Broad River Association as their report.

E. A. CRAWLEY, Chairman.

COMMITTEE OF SEVEN.

On receiving the foregoing report, the body adopted the following:

Resolved, That a committee of seven brethren be appointed to report on the painful case of Elder D. Scruggs, as referred to in the letter of the State Line church and the report of the above committee, and that they be requested to call upon the councils who have investigated the case, and for such papers as may put them in full possession of the merits thereof.

BROAD RIVER

Under the resolution were appointed: A. M. Sour, Jno. R. Jefferies, and A. Lancaster, which report that, having by the Association, as the ACTION OF THE BODY IN

Resolved, That having State Line church as to their words of the three committees the evidence brought before the Moderators of the conference, we cannot but conclude that the churches are bound to respect him from the ministry, upon a case substantiated against him in excommunicating him in a lawfulness substantiated in a listen to his brethren. And to refuse to submit to his ministry in the country and from the pulpit, attacked or warn our brethren in sister hold all fellowship and communion may see and be led from the clear that we are in no way continues an excommunication.

REMARKS.—It is proceedings overhauled and River Association, but is instantly connected with this unfortunate affair to come an important fact had for many years the man, had served the a citizen very creditably man. Eight different of his brethren to preside of the Association, and preacher, and to all respect walk and convey

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Bro. Scruggs is irreg-
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Bro. Scruggs, and that
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respectfully submitted

AWLEY, Chairman.

he body adopted the

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may put them in full

BROAD RIVER BAPTIST ASSOCIATION.

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Under the resolution as adopted the following brethren were appointed: A. M. Smith, D. McCulloch, F. S. Ram-
sour, Jno. R. Jefferies, J. W. Montgomery, E. McBrayer
and A. Lancaster, which committee on Monday of the ses-
sion reported that, having attended to the business assigned
them, they recommend the following resolution for adoption
by the Association, as the best way of disposing of the case:

ACTION OF THE BODY IN REFERENCE TO D. SCRUGGS AND THE STATE

LINE CHURCH.

Resolved, That having carefully examined the records of the
State Line church as to their dealings with Drury Scruggs, the re-
cords of the three councils that have been held at her request, and
the evidence brought before them, as on record and obtained from
the Moderators of the councils all the information in their power to
give, we cannot but conclude that our sister church has acted pru-
dentially and according to Scripture rules, and that we and sister
churches are bound to respect the decision of the council in deposing
him from the ministry, upon the charge of "the immorality of lewd-
ness substantiated against him," and that of the State Line church
in excommunicating him upon the said charge of the immorality of
lewdness substantiated in many cases, and of refusing in any way to
listen to his brethren. And inasmuch as he continues obstinately
to refuse to submit to his brethren, and exercises in the offices of the
ministry in the country around, and has in a printed circular, and
from the pulpit, attacked our beloved brethren in the ministry, we
warn our brethren in sister churches of their bounden duty to with-
hold all fellowship and countenance from him, and to pray that he
may see and be led from the error of his way. And we hereby de-
clare that we are in no way responsible for any of his acts while he
continues an excommunicated member of the State Line church.

REMARKS.—It is painful to the writer to have these pro-
ceedings overhauled and embodied in a history of the Broad
River Association, but Elder Drury Scruggs had been prom-
inently connected with the body about thirty-two years when
this unfortunate affair took place, and had consequently be-
come an important factor in the associational history. He
had for many years the reputation of being a christian gen-
tleman, had served the church and the county where he was
a citizen very creditably, and had become a very popular
man. Eight different times he was chosen by the suffrages
of his brethren to preside as Moderator over the deliberations
of the Association, and once as its Clerk. He was a good
preacher, and to all visible appearance had a good circum-
spect walk and conversation. An able and judicious com-

mittee of brethren, however, after a full and fair investigation of the several allegations and charges against him, say he was guilty of improprieties of which no christian should be, much less one who has so long wore the livery of a minister of Christ. Alas! poor human nature, how feeble and frail it is, while under the bewitching and seducing influence of the world, the flesh and the devil!

While under this baneful influence Elder Scruggs, instead of humbling himself at the feet of his brethren and imploring their clemency and forbearance, and attempting to show that he was innocent and unjustly persecuted and maligned, he chose rather to show that he was a *game man*, and published to the world a scurrilous pamphlet, attacking the private character of those brethren who figured in the investigation of his case—accusing them of shortcomings and even crimes he was unable to sustain by testimony—and thus adding to the catalogue of crimes alleged against him (that of libeler and slanderer,) for which he would have been forced by the civil law of the country to atone, had he not ignominiously fled without its jurisdiction. Elder Scruggs finding that the charges preferred against him would in all probability be sustained by proper evidence, he, while in the State Line church, managed dexterously through the agency of a party (on friendly terms with him) to obtain, in a surreptitious manner, a letter of dismission, which he used in joining another church which had formerly belonged to the King's Mountain Association, but had with several other churches seceded from that body by reason of a difference of views on the subject of Temperance. He remained and preached for that church (High Shoals) until he found it would be most advisable for him, under all the circumstances, to vacate; he then applied for a letter of dismission, and obtained it as "being in full fellowship." With that letter in his pocket, surreptitiously obtained, he now palms himself off on other churches and communities around as a minister of Christ—in full fellowship, and in order. As to his exact whereabouts at the time of this writing we are unable to tell, but when last heard of (in a Southwestern State) he was proclaiming that Gospel he used to profess to love so well.

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see Elder Scruggs, in the opinion of his brethren and friends, and attempting to be unjustly persecuted and that he was a *game man*, his pamphlet, attacking those who figured in the list of shortcomings—gain by testimony—and is alleged against him which he would have been glad to atone, had he not been so. Elder Scruggs' action against him would in all conscience, he, while in the service through the agency of the agency to obtain, in a surmounting, which he used in the service formerly belonged to the service with several other reasons of a difference of opinion. He remained and (pals) until he found it in all the circumstances, after of dismissal, and ship." With that letter, he now palms himself around as a minister in order. As to his exacting we are unable to (the western State) he was profess to love so well,

just the same as though he had not been deposed by a regular Baptist Council, in the church and Association where his labors were first desired. If he was unjustly dealt with we cannot blame him so much; still we think that everything should be "done decently and in order." "To his own Master *now* he standeth or falleth." He has been disciplined by his brethren according to the requirements of Scripture. If it should please God, through the "foolishness" of Elder Scruggs' preaching (although in disorder) to save souls, then we ought all to be satisfied,—yea! and we will be satisfied. He may be as loyal to the Master—yea, more so than many who as yet have never been exposed, and who stand very fair to all human discernment—but inwardly are ravening wolves in sheep's clothing. Of this we are unable to say yea or nay, but "in the mouth of two or three witnesses shall every word be established."

The following lines suggest themselves as being appropriate in this case:

JUDGE NOT.

"Judge ye not," Oh, Christian brother,
'Tis the rock o'er which we fall;
Rather "Love ye one another,"
Give a helping hand to all.

If you knew the cares and losses
Lying in your brother's path,
Would you add unto his crosses
One sharp word or scornful laugh?

Who shall know the weight of sorrow
Pressing on his aching brow;
Who shall say that you to-morrow
May not be as he is now?

Who shall know what stress of tempting
Brought your erring brother low;
Owe you not your own exempting,
That you were not tempted so?

Could you know how sore and weary
Are his footsteps and his heart,
You would make them sure less dreary,
You would nobly take his part.

Else you'd fail, oh, Christian brother,
In the golden rule of all—
Saith our Savior, "Love each other,
Seek and comfort those who fall."

Judge not, therefore, lest your censure,
Should return upon your head;
Man in judgment shall not venture—
Thus the Lord our God hath said.