

1 "OUR TIME IN HISTORY this WOOD FAMILY" by: J GLENN WOOD & ROBERT D WOOD  
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4 Below is a letter written by J. H. McCLIMMON (AAAF) of Sulphur Springs, Texas on March 30, 1923. The letter and  
5 accomping text was in reply to a request by MRS. LULA L. WOOD, his cousin, for homecoming at WOOD'S CHAPEL on  
6 Thanksgiving day 1923.  
7  
8 The writer, J. H. McCLIMMON (AAAF), was the grandson of DANIEL & MARY (DEAN) WOOD (AAAF) and great grandson of REV.  
9 HENRY & SUSAN (MAYFIELD) WOOD (AAA). MR. McCLIMONS was near 80 years old at the time, he was born 23 September 1846  
10 Greenville County, South Carolina.  
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12 Re-copied for clarity and made a part of, "OUR TIME IN HISTORY this WOOD FAMILY", by J GLENN WOOD & ROBERT D WOOD.  
13 Identification Numbers have been added to names of Wood descendants.  
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24 MRS. LULA L. WOOD  
25 Greer, S. C.  
26  
27  
28 My Dear Cousin:  
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30 Complying with your request, I herewith hand you the following pages containing some of my recollections of the organ-  
31 ization and early history of the WOOD'S CHAPEL METHODIST EPISCOPAL CHURCH SOUTH, and believing that the heroic faith  
32 displayed, and the results that were accomplished at an earlier age, in history that should be inherited by Wood's  
33 Chapel, for unless this is incorporated in the history of Wood's Chapel, the efforts that were put forth, the privations  
34 that were endured, the sacrifices that were made, and the glorious results that were obtained by the earliest settlers  
35 of this section, would be lost as an inspiration to this and future ages. Therefore, because of the sacred and hallowed  
36 memories of many incidents, trials and privations that were related to me by my ancestors, I feel unwilling at this time  
37 to ignore all that was done by those who labored so faithfully under adverse circumstances and meager opportunities to  
38 plant the Banner of Christianity in what was, at that time, a new country.  
39

Sulpher Springs, Texas  
March 30th, 1923

40 For the foregoing reasons, I will begin my sketches at an early date in the settlement of the country adjacent to Wood's  
41 Chapel, and as all know, I can only relate the facts as they were told me, and the impressions that were made on  
42 memory's pages by the conversations and declarations made by older people in my presence, in childhood's happy dawn. I  
43 am conscious of the fact that human beings often forget, but I know from experience that there are things I do not for-  
44 get, but in all that I shall try to relate, if my memory is not clear, that fact will be indicated. Please bear in mind  
45 that all things relative to the old log church were told me by my father and mother and also my grandfather, DANIEL WOOD  
46 (AAAF). The facts relative to the services of HENRY WOOD (AAA) in the Continental Army of the United States of record  
47 in the War Department at Washington, D.C., the dates of the birth and death, and the date of moving to South Carolina of  
48 HENRY WOOD (AAA) were obtained by a relative of mine from the oldest sons of DANIEL WOOD (AAAF) years ago and put on  
49 record.

50  
51 I hope and pray that you may have a great time "HOME COMING DAY", and truly wish I could be there, but the best I can do  
52 now is to send my contribution and hope that good may be accomplished.

53  
54 I am your cousin,

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56  
57 J H McCLIMON (signature)  
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63 Having been requested by MRS LULA L WOOD of Greer, to relate some of my recollections of the early history of Wood's  
64 Chapel Church, and also the names of some of the first members, the task is now undertaken. Of course, memory will be  
65 tested and doubtless some errors will occur, mistakes will possibly be made, but it must be remembered that this effort  
66 is made to recall from memory's pages the incidents and transactions of over sixty years ago and attempt to connect the  
67 people and their names with what was then done.

68  
69 It will be well for us to remember first, that this is "Home Coming Day" for the membership of Wood's Chapel Church, as  
70 well as for those who were members in the past, and also for those who are friendly to the church. Many who have been  
71 almost forgotten will be present, old friendships will be renewed, family reunions will be held, the time and scenes of  
72 childhood's happy days will be recalled, and it may be a prodigal son or daughter may return to cheer the heart of  
73 father and mother and bring rejoicing to all present. Then it is that the pulse quickens, the blood flows faster  
74 through the veins, the mind acts more clearly, and memory asserts its strength and reproduces pictures long forgotten.

75  
76 On this glad day it will be well for us to remember that the blessings we enjoy, the liberties that are ours, the  
77 opportunities we have, and the hopes that we cherish are very largely the results of the labors, sacrifices, and suffer-  
78 ings of others who have gone this way before us. One sows, another reaps, and we of today are gathering the fruits of  
79 the lives of the former generations, as well as some of our own sowing, whether it be good or bad.

80  
81 It is the hope of this writer, if possible, to present some facts that should be apart of the history of Wood's Chapel  
82 Church, as methodism was planted in this neighborhood from seventy to eighty years before Wood's Chapel was organized,

and from that planting, and the influence then started, the organization of 1859 was the result. And as a further reason, it must be remembered that some of the members of the old organization became a nucleus around which to begin the new one.

REV HENRY WOOD (AAA), a local methodist preacher, was born in December 1756 in Virginia, and married SUSAN ELIZABETH MAYFIELD. He moved to Spartanburg County, South Carolina with his family and father before the revolutionary war, and settled about two miles nearly west from Wood's Chapel. He was a soldier of the revolutionary army seven years, was at the battle of Bunker Hill and was at the surrender of Cornwallis, was wounded in the knee at King's Mountain (I think). He probably moved from Rockingham County, N.C., to Spartanburg County, S.C. By the first marriage he raised five sons and three daughters, WILLIAM WOOD married and moved near to the Harricane Shoals in what is now Jackson County, Georgia. HENRY WOOD, JR. (AAAE) married NANCY FORD, JOHN WOOD (AAAB) married MISS JACOBS, both moved to Bumcomb County, North Carolina. DANIEL WOOD (AAAF) married MARY DEAN and lived on the old road from Greer to Pelham. ISHAM WOOD (AAAL) married THURZA JOHNSON and lived near his father's home. Of the daughters, LOTTIE (AAAJ) married HENRY SMITH, MAHALAH (AAAK) married LOUIS WARD and CHARITY (AAAG) married WILLIAM HENDRICKS, (my memory says one daughter married WILLIAM WHEELER). by his second marriage, he raised JAMES WOOD (AAA2A), "Shoe Maker", who lived and died one-fourth mile from this Church, also as I recall one daughter, NANCY (AAA2C), who never married. HENRY WOOD (AAA) died in 1845, and was buried by the graves of both his wives, in what was then known as the Wood Graveyard, and is located about one-half mile nearly west from the home of ISHAM WOOD (AAAL), and later the home of Aunt LIZZIE WOOD (AAALC) and Aunt ELIZA WESTMORELAND (AAALB).

This short family history has been related because of the probability that a goodly number of the members of Wood's Chapel Church can now trace their genealogy back to the soldier of the revolution, as well as the soldier of the cross, and possibly members of other churches can see where they have inherited revolutionary, as well as methodist, blood through their ancestors, of which they should be proud.

The world war having come to a close only a few years ago, we of today are better prepared to imagine the conditions that existed at the close of the war of our independence. This was then a new country with few and scattered settlements. There were then very few churches in Spartanburg County, and probably fewer school houses, few public roads, more often trails through the forests. There were no saw mills, no cotton mills or cotton gins. At that time, no post offices, no banks and no currency or money of any kind. The continental money issued by the government had become worthless. The people were all poor together. It has often been said that the new countries have been the hiding places of the criminals and lawbreakers of sections that were more thickly populated. If that has been true of the western countries, we would be safe in applying the same rule to Spartanburg County, South Carolina, at the dates under consideration.

It would seem that a local methodist preacher would be awkwardly situated with surroundings and conditions as above described, but also a field where an upright life and a steadfast faith in God's promises would surely produce results, from which abundant harvest would be gathered from time to time, as the years rolled by.

With an abiding faith in God, and a burning desire to be instrumental in bringing lost men and women back to their father's house, and to the way of eternal life, the local preacher began the campaign by holding services in his own rude log-house home, consisting of prayer meetings, class meetings, and preaching services, all of which were held

126 regularly for some years. When the congregation became too large to be accommodate in the home, a hewed log house was  
127 built, it was about 24 X 30 feet and covered with boards. The boards were held in place by pole weights instead of by  
128 nails as was the custom in later years. In this house regular services were held and was open for any methodist minister  
129 who might come to occupy the pulpit or was passing through the country and would stop long enough to let the neighbors  
130 know, so as to collect a congregation. Some of the names of the preachers who occasionally held services, the following  
131 are recalled: REV. LORENZO DOW, REV. PHILLIP NUNNALLY, REV. IRA HILLHOUSE and REV. WATTS, and later probably REV. THOMAS  
132 HUTCHINGS.

133  
134 It cannot be positively stated whether "Wood's Meeting House", as it was called, was ever a part of any circuit of  
135 mission or not, more likely it was part of a mission. This writer learned from his father, mother and maternal  
136 grand father, that services were held regularly as long as REV. HENRY WOOD (AAA) was able to conduct the services, and  
137 the house was suitable and safe to meet in. And further, that the services were strictly Methodist and the home life  
138 of the members was upright, as was evidenced by the family alters in the homes, which were anchors in the lives of many  
139 of the young people of that age, the tie that bound them to the faith of father and mother. In the old log church  
140 prayer meetings were held, when they would ask for the blessings of GOD upon themselves, their families, and their  
141 neighbors and their families. Class meetings were held and the leader would ask each person relative to his spiritual  
142 progress, and protracted meetings would be held in which sinners were convicted, penitents were converted and received  
143 into the church. Surely it was a "Bethel" dedicated to the worship of GOD.

144  
145 Not more than four or five years after the death of REV HENRY WOOD, this writer when passing by the old church place,  
146 noticed the old logs and asked "mother" why they were there and received this answer, "my son, they were part of grand-  
147 father WOOD'S meeting house and in that house your mother joined the Methodist Church". Since that day it has been a  
148 holy place.

149  
150 After the old meeting house was abandoned as a place of worship, the members moved their memberships, some to Ebenezer,  
151 Sharon, Mt Pleasant which was near the town of Duncan, and to Zoar. My grandparents and parents placed their member-  
152 ships at Ebenezer, which church I joined in Oct., 1857. These were then the nearest Methodist Churches to the neighbor-  
153 hood where Wood's Chapel is located.

154  
155 About 1858, I think it was, REV. E. A. LEMON was assigned to a circuit composed of the following churches; Ebenezer,  
156 Sharon, Crasfordville, Mount Pleasant and Zoar, and was returned to the same circuit for 1859. He was an earnest,  
157 zealous and forceful preacher and a good pastor and had fine success as a genuine revivalist of the olden type. I mean  
158 by that, he believed if people earnestly desired to be saved from their sins, and praying that they might be forgiven  
159 and be delivered from the bondage of sin. That was the gospel then and people were saved. I believe it would be a good  
160 good gospel for this day and time. It would be the "old time religion".

161  
162 Brother LEMON held great meetings at each of his appointments in 1859, three of which I attended and witnessed a number  
163 of people who were prostrated under the power of conviction and when regeneration came, all the power of speech and  
164 action were restored and used.

165  
166 About July or August of that year, he held a meeting under a brush arbor about one mile down the Bumcomb road and one-  
167 fourth of a mile to the left which, I think, continued some eight or ten days, resulting in about forty conversions,  
168 and before the meeting closed Wood's Chapel Church was organized, a goodly number of the new converts were in the

organization. The name of the church was adopted as a memorial or in memory of the Godly life and faithful efforts of the REV. HENRY WOOD (AAA) to establish Christianity and its civilizing influence in the hearts of the people in this part of Spartanburg County, and as far as his influence could reach, as I now call to mind, the following named persons who were members at "Wood's Meeting House" came into the new organization, my grandfather, DANIEL WOOD (AAAF), being the oldest, Aunt CHARITY HENDRICKS (AAAG), next oldest. I do not know whether Uncle ISHAM WOOD (AAAL) belonged to the old church or not, but I think he did. He was a model man and was the next oldest. Of the younger ones who were in the new church, I name Uncle JAMES WOOD (AAAH)? and family, HUGH P McCLIMONS and family, I think D. M. WOOD (AAALE)? and wife, MARY R WOOD, who was later the mother of JOHN D WOOD (AAALB2A)? of Greer, JOHN POWERS and family, ALLEN POWERS, probably JEFF LIASTER, MATTIE WOOD GREER (AABJ)? and ELIZER WOOD MORGAN (AABCG), sister of Rev JOHN A. WOOD (AABCC) of the South Carolina Conference, I think HEZEKIAH HUGHES and wife, Uncle BILLY HENDRICKS, an old man who had never been a member of any church also his two daughters, MARTHA and MARY, and probably GEORGE W. KING and family.

I am not sure that all the above named were in the new organization, but that most of them were. It has been nearly sixty-four years ago, and I could be mistaken as to part of them and probably fail to recall others who at that time I knew well.

After the organization, funds were provided and a new building was erected in a short while and from that time "Wood's Chapel" has been a regular part of a circuit to which a pastor has been assigned by the South Carolina Conference. Now if you will pardon me, I will give you some of my conclusions and reasons for the same.

First, I believe that "Wood's Meeting House" was a place of worship before the organization of the following churches, viz: Ebenezer, Zoar, and very likely Mount Pleasant. Rev. THOMAS HUTCHINS, a local Methodist Preacher, who was the father of Rev. SAM HUTCHINS, also a local preacher, came to this section of the country probably twenty-five or thirty years before the death of Rev. HENRY WOOD (AAA). THOMAS HUTCHINS was born in England and at one time his home was near the place where the Mt. Pleasant Church stood sixty-five years ago. He was married three or four times and all of his wives were brought back there to be buried. I think it very probably was instrumental in the organization of Mt Pleasant Church. It is a fact that he built the first cotton mill in this section which was on South Tiger River North of Greer and while running that mill probably organized Zoar. He sold the mill on Tiger River and built another one on Enoree River, now known as Pelham, afterwards selling that one to Lester and Kilgore, when he built one at what was afterwards known as Batesville. He sold the last mill to WILLIAM BATES. While he was engaged in the two last enterprises, He probably organized Ebenezer. Without knowing positively as to those churches, these are my first conclusions from the circumstances and facts stated, but this in fact, has no relation to what has been accomplished in the neighborhood in which Wood's Chapel is located. Probably if a history of each church was written, and all of the happy occasions recalled since there organization, there would be glory enough for all.

Now listen, to my conclusions. It may be there is not a member of Wood's Chapel Church now who was a member at the organization. If so, I would be pleased to hear the name. After you have heard the contents of the foregoing pages read, I want to ask all the audience who can trace their genealogy back to DANIEL WOOD (AAAF), ISHAM WOOD (AAAL), JAMES WOOD (AAAH)? or Aunt CHARITY HENDRICKS (AAAG), to stand until counted.

Then I want to know how many of the present membership of Wood's Chapel Church are descendants of our honored ancestor

212 HENRY WOOD, (AAA) the local methodist preacher.  
213  
214 As Americans today, we would be considered ingrates and "slackers", devoid of patroitism, love of country, love of home  
215 and love of liberty, should we fail, neglect, or refuse to honor and revere the heroes who stood in the front ranks for  
216 us at "Valley Forge", "Trenton", "Bunker Hill", "Kings Mountain", "Cowpens", and also for us at the noted "Boston Tea  
217 Party", and declared by their sacred honor and blood that America in the future should be the land of freedom, the land  
218 of religious and civil liberty. I hope there is no descendant of HENRY WOOD (AAA) in this community, ever was, or ever  
219 will be, in this or any other community, who cannot truthfully, fully, freely and cheerfully indorse the sentiment of  
220 this paragraph. If we were assembled to hear a political or patriotic address and should hear such sentiments spoken,  
221 we would doubtless clap our hands and shout ourselves horse in approval of his loyalty and devotion in protecting the  
222 homes and firesides of the people of the United States of America.  
223  
224 But there is another side of the picture, that I want you to indorse, a side of the picture that I hope you will join me  
225 in trying to imitate, the side of the picture that shines with more luster and brilliance than can be portrayed by the  
226 delicate touch of the most accomplished artist, a picture whose beauty has attracted the attention of the good and great  
227 in the ages past. It is a picture of one of GOD'S noblemen, who, having faithfully performed his duty to his country,  
228 had received an honorable discharge, had returned to his home and loved ones, had laid aside the weapons of offence and  
229 defence, had become a private citizen again, but he comes forth armed and equipped for another warfare. As we see him,  
230 he has on the breastplate of righteousness. In his left hand he holds the shield of faith, in his right hand he has the  
231 sword of the spirit, his head is covered with the helmet of salvation, he is shod with the gospel of peace, with this  
232 armour he goes forth to the conflect, he has been called by GOD to proclaim the glad tidings of salvation to a lost  
233 world, and with faith in GOD'S promises he undertakes the performance of the duty imposed upon him. I fancy I can see  
234 him as age creeps on, as he slowley makes his way down the decline towards the valley and along that straight and narrow  
235 way, his eyes fixed upon the goal at the end of the journey. As he stops to rest, he turns and with his hand he beckens  
236 to you and me, and exclaims with exultant joy, "it is better further on". Down in the valley we can see a deer, but  
237 dimly, at the end of the way. On the door we can see the words, "the gate of death". As he lays his armour down, the  
238 door opens so wide that we can catch a glimpse of the words on the other side, "the door of eternal life".  
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244 Let us stand and with our right hands upon our hearts and our eyes looking to GOD for help, let us all say, "faith to  
245 our fathers, holy faith, we will be true to the till death".  
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247  
248 the end:  
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255		NOTE: Identification numbers have been placed after the name of known
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257		descendants to identify them in this writing with same so named in the main
258		
259		text of "Our Time In History This Wood Family". [example; HENRY WOOD (AAA)]
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266		** Some changes to some of Mr McClimons memories **
267		
268	Line 88.....	Rev HENRY WOOD, SR was born in Grandville Co, NC.
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270	Line 89.....	Rev HENRY WOOD, SR moved first to Georgia then to South Carolina
271		about 1786, which was after the revolutionary war.
272		
273	Line 92.....	Rev HENRY WOOD, SR probably moved from Warren Co, NC.
274		
275	Lines 92-93.....	Rev HENRY WOOD, SR had 5 sons and 6 daughters by 1st marriage.
276		
277	Line 93.....	Rev HENRY WOOD, SR had no son named WILLIAM, this is believed
278		to be his grandson, son of JOHN.
279		
280	Lines 94-95.....	JOHN WOOD is believed to have lived his adult life in or around
281		Spartanburg Co, SC .
282		
283	Lines 94-95.....	HENRY WOOD, JR and family moved to Cherokee Co, Ga about 1834.
284		
285	Line 96.....	Rev HENRY WOOD, SR's son DANIEL had a daughter named LOTTY M
286		WOOD that married a HENRY DIXON SMITH, JR., both are buried at
287		Wood's Chapel. Did HENRY'S daughter LOTTY marry a HENRY SMITH?
288		
289	Line 99.....	Rev HENRY WOOD, SR had 1 son & two daughters by 2nd marriage.
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291	Line 99.....	Rev HENRY WOOD, SR died 12 Jun 1843, see obituary page 106C-1.
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\_R D WOOD

END

PAGE: 105D-5

NOTES: By Robert Darious Wood, Jr. 21-Dec-2005. The page numbers referenced in this document, e.g. 106C-1 refer to pages in the legacy data which I will post soon and you will be able to go to the references via hyperlinks. Also the Identification numbers such as ISHAM WOOD (AAAL) refer to a numbering scheme devised long before computers and software were available to perform this task automatically. Please disregard these identification numbers as they only pertain to the legacy data being converted. If you have any questions please don't hesitate to contace me via [info@otihistory.com](mailto:info@otihistory.com).