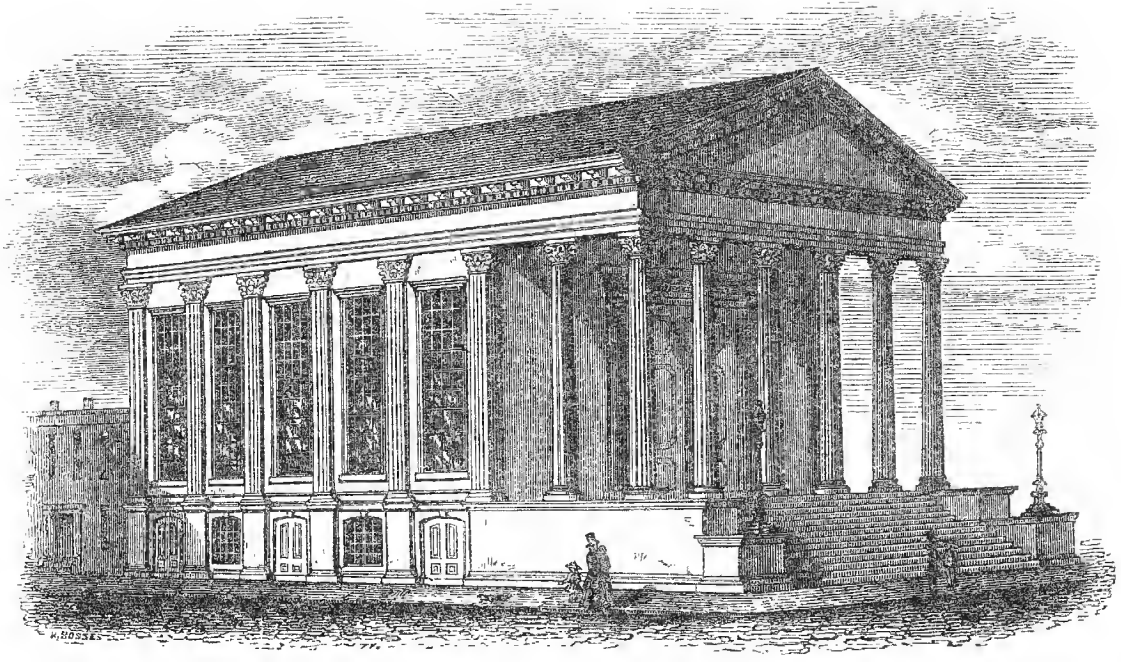

SPRING STREET M. E. CHURCH, CHARLESTON.

METHODISM IN CHARLESTON:

A Narrative

OF THE

CHIEF EVENTS RELATING TO THE RISE AND PROGRESS OF THE METHODIST EPISCOPAL CHURCH IN CHARLESTON, S. C.,

WITH

BRIEF NOTICES OF THE EARLY MINISTERS WHO LABORED IN THAT CITY.

BY THE

REV. F. A. MOOD, A.M.,

OF THE SOUTH CAROLINA CONFERENCE.

EDITED BY THOMAS O. SUMMERS, D.D.

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Dedication.

TO

MY BROTHER,

JAMES R. MOOD, M. D.,

AT WHOSE SUGGESTION IT WAS UNDERTAKEN,

This little Volume

IS AFFECTIONATELY INSCRIBED,

BY THE AUTHOR.

Introduction.

THE principal part of this work appeared in successive numbers of the Southern Christian Advocate, published in Charleston. A strong desire having been expressed for its appearance in a book, the author revised and enlarged it, and very kindly submitted it to our disposal. Being a member of the South Carolina Conference of the Methodist Episcopal Church, and a native of Charleston, the preparation of the work was a pleasing task to the author. He has not, however, unduly magnified his subject. He has paid less attention to the graces of style than to the faithful narration of facts. This is a matter of vast importance in works of this class. By referring to old records, and by consulting with old members of the Church in Charleston, he has

secured a great deal of reliable information co cerning the introduction and progress of Metho ism in that city, which will not only be interes ing to the reader in its present form, but w also be available to the future historian of tl Church.

The Editor.

NASHVILLE, TENN., July 26, 1856.

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METHODISM IN CHARLESTON.

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Mr. Wesley's visits—Mr. Whitefield's visits—Bishop Asbury's first visit—Jesse Lee—Henry Willis—Preaching in a deserted Baptist meeting-house—Conversion of Mr. Wells.

On Saturday, July 31st, 1736, John and Charles Wesley reached Charleston from Savannah, after escaping a perilous storm in St. Helena's Sound. Though neither of the Wesleys visited Charleston on this occasion as Methodist preachers, as the term is now understood, it is not uninteresting to know that Charleston was one of the few places on American soil trod by those men of God who afterwards shook the world.

John Wesley says of his visit: "We came to Charleston. The church is of brick, but plastered over like stone. I believe it would contain three

or four thousand persons. About three hundred were present at the morning service the next day; (when Mr. Garden desired me to preach;) about fifty were at the holy communion."

The church here alluded to was the building occupying the site of the Protestant Episcopal church, now known as St. Philip's. Mr. Alexander Garden, of whom Mr. Wesley makes mention, was the rector of that congregation thirty-four years. At the time of Mr. Wesley's visit, he was the Bishop of London's commissary. He was held in high esteem by the literati of Europe, and, in compliment to his valuable botanical investigations, Linnæus named after him that beautiful and popular flower of the South, the Gardenia. He was, as we will see, a great stickler for the forms of the Protestant Episcopal Church.

Mr. Wesley was much struck with the presence of several negroes at church, and sought occasion for conversation with one of them. "She told me," he says, "she was there constantly; and that her old mistress (now dead) had many times instructed her in the Christian religion. I asked

her what religion was. She said she could not tell. I asked her if she knew what a soul was. She answered, 'No.' I said, 'Do not you know there is something in you different from your body?—something you cannot see or feel?' She replied, 'I never heard so much before.' I added, 'Do you think then, a man dies altogether as a horse dies?' She answered, 'Yes, to be sure.' O God, where are thy tender mercies? Are they not over all thy works? When shall the Sun of righteousness arise on these outcasts of men with healing in his wings!"

The answers given by this poor creature do but little credit to the church or home instructions she had received; but the conversation proves Mr. Wesley to have been fully imbued with the spirit of a true missionary. How satisfactorily has this prayerful inquiry of his been answered! It may be much doubted if in all the streets of Charleston, now numbering its ten thousand negroes, one adult among them could be found so utterly ignorant of religious truth. Little did Mr. Wesley think while conversing with this be-

nighted slave, and lamenting her ignorance, that he was soon to set in motion agencies and influences which would set all England in a blaze of religious zeal, awaken the American continent from its religious torpor, and which, under the blessing of God, would penetrate the darkness of these ignorant Africans, and

"O'er the negro's night of care,
Pour the living light of heaven:
Chase away the fiend Despair,
Bid him hope to be forgiven!"

After paying a visit on Monday to the Governor, Mr. Wesley desired to return immediately to Savannah; but experiencing some difficulty in obtaining either a vehicle or vessel, with his characteristic activity, he started to make the journey on foot. Between Charleston and Beaufort, however, he was kindly provided with a horse by a Mr. Bellinger. During this trip his escape from illness and death seems miraculous. Though the heat of summer was upon him, besides travelling on foot during the day, he slept at night in the open air, and was wet by rain more than once;

yet he experienced no inconvenience from it. It was regarded then, as it is now, almost certain death to inhale at night the malaria of that low country at that season of the year, and particularly dangerous to be wet by the summer rains.

He visited Charleston again in April of the next year, "determined," as he says, "if possible, to put a stop to the proceedings of one who had married several of my parishioners without either banns or license."

During this visit he again preached in Mr. Garden's church. His text was 1 John v. 4: "Whatsoever is born of God overcometh the world." He must have spoken on that occasion as a Methodist preacher should speak, for, after service, a man of education and character seriously objected to the sermon, saying, "Why, if this be Christianity, a Christian must have more courage than Alexander the Great."

After obtaining from Mr. Garden the proper assurances in reference to the irregularities complained of, he remained until the following Saturday, and met the ministers of the neighboring

parishes in their annual convocation. He says that during their assembly "there was such a conversation for several hours on 'Christ our Righteousness' as he had not heard at any visitation in England, or hardly on any other occasion."

Mr. Wesley visited Charleston but once after this, and that was on the occasion of his reëmbarking for England, after his ill-treatment in Savannah. When determined to leave the last-mentioned place, after posting a handbill on the public square to that effect, he again started for Charleston on foot, accompanied on this occasion by three friends.

Between Purysburgh and Beaufort they were lost in a swamp; and after wandering about all day, they spent the night on the ground, worn out with hunger and fatigue, having eaten nothing all day but a small ginger-cake divided between them, which Mr. Wesley found in his pocket: their sufferings were the greater as it was the month of December, and the cold severe.

After travelling about in uncertainty nearly the whole of the next day, which was Sunday, they

reached the house of a French family before night, and as soon as he was somewhat refreshed, Mr. Wesley had the family and neighbors summoned, to whom he read prayers in their native tongue.

Tuesday of the week following he reached Charleston; but the cold and exposure brought on severe sickness; notwithstanding, on Thursday he set sail, bidding a final adieu to America.

After a tedious voyage of several weeks, his vessel cast anchor at the Downs. His friend, Mr. Whitefield, had set sail for Georgia from that very port but a few hours previous to Mr. Wesley's arrival! The vessels passed in sight of each other, but neither of them knew that the vessel at which he was gazing held so dear a friend.

About a year after Mr. Wesley's final departure, Mr. Whitefield reached Charleston. He also preached for Mr. Garden. In a mention of his sermon, it is said, "The people at first despised his youth, but his engaging address soon gained their general esteem, and Mr. Garden thanked him most cordially." Mr. Whitefield, alluding to the church building, calls it "a

grand church, resembling one of the new churches in London."

Mr. Garden, in conversation with Mr. Whitefield, made a free allusion to Mr. Wesley's troubles in Savannah, vindicating his conduct, and assuring Mr. Whitefield that if ever they attempted arbitrary proceedings against him of a similar character, he would defend him with his life and fortune.

Upon his second visit, however, he remarked an evident change, both in the appearance of the people, and in the conduct of his former friend, Mr. Garden. He says, "When I came to Charleston, Saturday, Jan. 3d, 1740, I could scarcely believe but that I was amongst Londoners, both in respect to gayety of dress and politeness of manners."

He discovered, also, that through field-preaching he had forfeited the friendship and good wishes of the commissary. Proceedings were instituted against him in the ecclesiastical court of the province, and he was cited by Mr. Garden "to answer to certain articles and interrogatories

which were to be objected and ministered to him concerning the mere health of his soul, and the reformation and correction of his manners and excesses, and chiefly for omitting to use the form of prayer prescribed in the communion book."

Mr. Whitefield appeared, but denied the authority of the court to proceed in his case, and "prayed time to exhibit his objections."

Upon the second convention of the court, Mr. Whitefield entered his caveat, and was ably defended by Andrew Rutledge. The court consisted of the Rev. A. Garden, commissary, and the Revs. Messrs. Guy, Mellichamp, Roe, and Orr. They unanimously decreed "that the exception be repelled." The final result was a sentence from the court, suspending Mr. Whitefield from his ministerial office.

And so this apostolic man, whom the Christian world delighteth to honor—with a greater mind and soul than any or all of his judges—would have had his voice for God hushed by them, could they have done it, because his great

soul could not comprehend a ministerial zeal which was only limited to a certain routine of printed prayers and a few written sermons—because his godly zeal overleaped metes and bounds, set up by neither Christ nor his apostles. But such a man could not be hid, his voice could not be hushed. He preached for the Independent minister in his meeting-house, called then the "White Meeting-house," and occupying the site of the present Circular church. The Huguenot congregation also, with their characteristic catholicity, insisted upon having his services part of the time. It is said of his labors on that occasion, "At the first sermon all was gay and trifling, no impression seemingly made at all. But next morning at the Huguenot church the scene was quite altered. A visible and almost universal concern appeared. Many of the inhabitants earnestly desired him to give them one sermon more, for which purpose he was prevailed upon to put off his journey until next day; and there was reason to think his stay was not in vain."

On the next day he started for the seat of the Orphan House he was then laboring to establish, by the way of Savannah, going in an open row-boat. At a brief visit made to Charleston, the March following, he took up his first collection for his Orphan House, preaching an impressive sermon in behalf of its inmates. He obtained donations to the amount of £70.

On another visit, five or six years afterwards, when he was again collecting money for the Orphan House, which was encumbered with a heavy debt, Charleston proved herself then, as now, the queen-city of liberality. He remarks, "The generous Charleston people raised a subscription of £300, thus, for a while, stopping the gap." With this he purchased some valuable lands, including a large plantation and slaves upon it, for the assistance and support of the orphans.

Although since his second visit Mr. Whitefield had personally separated from Mr. Wesley, it was, no doubt, of advantage to the future establishment of Methodism, that "justification by

faith" was fearlessly and powerfully proclaimed in Charleston.

Twenty-three years afterwards, only a few months previous to his death, this zealous servant of God again visited Charleston. He landed there in feeble health, after a tempestuous voyage from London of sixty-five days; and yet so great was his eagerness to do something for the salvation of souls, that he consented to preach on the day of his arrival. His reception was as hearty as ever, if not indeed more hearty than formerly. He says himself, "Friends receive me cordially. Praise the Lord, O my soul, and forget not all his mercies. O, to *begin* to be a Christian and a minister of Jesus!"

Four years after this, in 1773, the Rev. Joseph Pilmoor, one of the ministers sent to America by Mr. Wesley, visited Charleston and preached. Of the particulars of his visit we have no account. He seems to have been passing through the South, discovering the places most destitute of religious teaching, and concluded Charleston toc

closely occupied to allow of his permanent labor there.

The first regular effort for the establishment of Methodism in Charleston, as a distinct part of the Christian Church, was not made until the year 1785. In that year Bishop Asbury, accompanied by the Rev. Jesse Lee, of celebrated memory, and the Rev. Henry Willis, visited the city, the latter preceding the Bishop several days, and announcing for him his appointments along the route. They spent several days in Georgetown, S. C., on their way to Charleston, stopping with a Mr. Wayne, a cousin of the celebrated General Wayne. After spending several days with him, preaching several times, and leaving Mr. Wayne under deep distress for his sins, they started for Charleston, having letters of recommendation from him to a Mr. Wells, a wealthy merchant of the city, to whose house they repaired immediately on their arrival.

Mr. Willis met them some miles out of the city. They found Mr. Wells at home, but in a condition far from anticipating the visit of two or

three Methodist preachers, the bugbears to all the worldly and irreligious people of that day. They found him and his family in the midst of a studied preparation for a visit to the theatre that evening, where a favorite play was to be acted. His plans of amusement, however, were speedily abandoned: he gave these messengers of God a warm and gentlemanly reception, and family worship was the instituted engagement of the evening.

Through the perseverance of Henry Willis, they obtained the use of a deserted Baptist meeting-house, situated on the west side of Church street, between Water and Tradd streets, and occupying the site of what is now known as the First Baptist Church. The congregation who had once worshipped in it had been almost entirely scattered during the Revolution; and while Charleston was in the hands of the British, the church building had been used by them as a deposit for army stores. It was being used by a Baptist merchant as a storehouse for salt, bacon, etc., at the time Mr. Willis endeavored to obtain its use. Through his efforts it was cleaned out

and fitted up with rough benches, ready for the Bishop's arrival.

Jesse Lee commenced operations, after having given notice through the city papers, by preaching on the morning of Sunday, Feb. 27th; and Henry Willis followed in the afternoon. Mr. Lee preached from Isaiah liii. 5, 6: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all." Speaking of the services, he says, "I preached with some faith and liberty, and the people appeared to be quite amazed."

The Bishop seems to have spent the day endeavoring to form a proper notion of the religious condition of the community. In the morning he visited St. Philip's Protestant Episcopal Church. In the afternoon, he attended the Independent (Circular) Church, where he says he heard an excellent discourse.

The congregations of these pioneers through the day was quite small, although they would have been encouragingly large had all remained who came to the church; but numbers having never seen nor heard a live Methodist preacher, came and sat long enough to satisfy their curiosity, and then left. By night the curiosity of the community was fully aroused, and the house was crowded. Jesse Lee preached, and a goodly number were moved under the faithful appeal of this giant of early Methodism.

The Bishop says of the first day's proceedings: "The Calvinists, who are the only people in Charleston who appear to have any sense of religion, seem to be alarmed." If their alarm arose from the fear of having another church established in their midst, they had cause for it, for from that first Sabbath's labors in Charleston, the existence of Methodism there was a fixed fact.

The Bishop, possibly from previous fatigue, as well as other reasons, did not preach until Wednesday of that week, when he delivered his

first message, from 2 Cor. v. 20, "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God."

Service was continued every night of the week, and on Saturday afternoon, Mr. Wells, the gentlemanly host of the strange preachers, acknowledged himself under deep conviction for sin. The Bishop remarks, "My soul praised the Lord for this first fruit of our labors, this answer to our prayers." We know not what were Mr. Wells's prejudices up to this time about the Methodists, but if he was opposed to becoming one, he placed himself in great danger of such a result when he entertained three Methodist preachers of such faith and prayer as Asbury, Willis, and Lee.

The second Sabbath morning of Charleston Methodism was characterized by much feeling in the congregation, though it was few in number. At night the Bishop says, "A large wild company were in attendance." Several of the ministers of the other churches had taken the pains to

January, 1786, for quarterage, £11 11s. 9d. He is represented as "a man of great depth and uniformity in piety, an indefatigable laborer, and a preacher of commanding talents," a man also "of great simplicity."

Henry Willis, his co-laborer, was especially adapted to the work assigned him. "He was a man of deep piety, amiable manners, general intelligence, with an entire devotion to his work, and the most inflexible perseverance in accomplishing the important work of his mission."

It is probable that Charleston, during this year, was also visited by the Rev. Workman Hickson, as the steward's book shows him to have received £10 10s. 5d., for services rendered.

Under the labors of these men, but particularly through the pious zeal and indomitable energy of Henry Willis, Methodism, this the first year of its existence there, attained respectable foothold in Charleston; for, at the end of the year, thirty-five whites and twenty-three colored were reported as members of the society. It is

not probable, however, that all these were residents in the city: the steward's book, of which mention has been made, is for "Charleston Circuit." The collections from Cainhoy and Georgetown are recorded with those from the city, and there is no separate return made in the minutes of the membership—the numbers given are from the entire circuit.

The infant society must be regarded as having done nobly in money matters. From their books it seems they paid to their preachers this first year about $425. Henry Willis received but a small portion of it. This is accounted for in the fact that, to the day of his death, he skilfully managed a business of his own while laboring for the church, and, when he died, was able to leave his family an ample fortune. His memoir says, "His argument for his intense application to temporal business was his bodily incapacity to labor constantly in word and doctrine. By his own hands he ministered to the necessity of himself and family: he would not eat the bread of the Church of God, because he could

not be wholly employed therein, though he was prevented only through weakness of body. He considered the travelling ministry the most excellent way, and nearest to the apostolic plan of spreading the glorious gospel of Christ with success."

After Bishop Asbury's departure, they continued to worship in the old meeting-house for some months, but their success would not permit them long to retain it.

When the congregation assembled one Sabbath morning, they found the benches helter-skelter in the street, and the doors and windows barred against them. This was taken as a hint that they were desired to change their quarters; and a Mrs. Stoll generously offered them the use of her residence on Stoll's Alley.

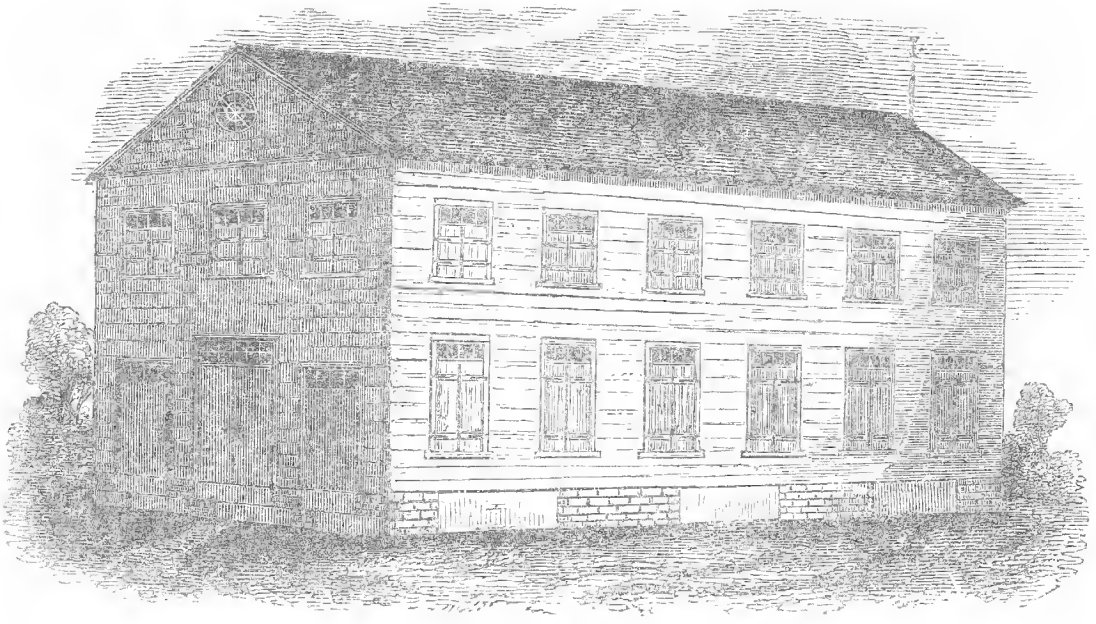
They worshipped at her house until, the congregation becoming too large to be comfortably accommodated, they obtained the use of an unfinished dwelling, situated on Wentworth street, near East Bay, which, though enclosed and covered, was not made very comfortable.

This house witnessed some scenes entirely new to Charleston. Among them we may mention the conversion of George Airs. He was a man of impulsive, ardent temperament, and had been long confirmed in sinful habits. He was seeking religion for some days under poignant grief for his sins. Light at length broke in upon his darkness, his captive soul was freed, and, as we might expect, the demonstration he made was not a little boisterous. After strongly assuring all present of the wondrous change which had passed upon him, he rushed from the building, anxious to tell the *world* what a merciful Saviour he had found. He ran towards East Bay, "Hallelujah!" bursting from his strong lungs at every step. This produced a great sensation in the neighborhood, and quite a crowd took after the supposed maniac, who had been rendered so at the Methodist meeting. After ranging around several squares, much to the horror of the people living thereabout, what was their surprise to see him quietly return to the house, the big tears streaming down his face! Instead of finding a

maniac, they had in truth fallen upon one who had been just clothed and put in his right mind, as his subsequent life of piety abundantly proved.

Henry Willis and Isaac Smith were the preachers sent to the city for the year 1786, each of them to labor six months.

Isaac Smith had been a faithful and brave patriot during the war of the Revolution. He was in the main army under Washington, and in all the principal battles in which it engaged. He underwent the sufferings of the camp during the sad winter the army spent at Valley Forge, and was in the battles of Trenton, Princeton, and Brandywine, at the defence of Fort Mifflin, the battle of Monmouth, the capture of Stony Point, and the surrender of Yorktown, and he bore in his forehead to his grave the indentation where he was struck by a musket-ball. After his conversion and assumption of ministerial vows, he was an efficient laborer in many parts of the low country in South Carolina, establishing what was for years known as the Edisto Circuit, embracing what is now included in the Cooper River, Cypress, St.



OLD CUMBERLAND M. E. CHURCH.

George's, Walterboro, Orangeburg, and Barnwell Circuits.

Early in this year measures were taken toward the erection of a church. It was located on Cumberland street; was sixty feet long by forty wide, with galleries for the accommodation of the colored people. This must have been a considerable undertaking for the society, then so weak, both as it regarded wealth and numbers. Yet so economically and prudently was the whole affair managed, that it was completed by the middle of the year following, unencumbered with debt, the ground and building costing £1300.

It is interesting to look through the Steward's book and see their method of proceeding. Some of the present day would have regarded their proceedings as decidedly "fogyish;" but it was evidently a resolution on the part of the trustees not to have their house of worship threatened by the sheriff, or their consciences annoyed by the thought of using a house unpaid for, and they therefore stepped very cautiously.

At the laying of the foundation they took up collection of £2 14s. The first Sabbath's collection, taken up at the dedicatory services of the morning, and through the day, was more favorable, amounting to £20 7s. 7d. Some of the entries are of a primitive style, hard for the Charlestonians of the present day to realize. The most costly is the amount paid for the lot, £300; then there are entries like these:—To brother Broughton, to buy stones, £1. For cartage of boards, 5s. To brother Hughes, for nails, £1. To brother Seavers, for work, £10. To brother Seavers, for corn for workmen, 10s. 6d. To brother some one whose name is illegible, for shingles, £8 4d. To brother Hughes, for sills, £6. For one dozen hooks and staples, 4s.; etc., etc. These entries show the Methodists to have been liberally patronized, and that if a Methodist was engaged in any avocation that could be of any avail in connection with their church building, his services and goods and attention received the preference. It is true, in the big schemes of the present day, these little

nicetics of Discipline and courtesy are sometimes unobserved, but not to the advantage of Methodism.

No distinct name was given to the building. It was for a long time known as the "Blue Meeting," in contradistinction from the "White Meeting," of which mention has been made. Afterward it took the name of the street, and Cumberland Church became the scene of many pleasing and painful incidents. At the time of its occupation it was without glazed sashes, but was lighted by small glazed lights from above the doors and windows: the other was a luxury of later date, and to the time of its demolition, in 1839, it had no other than plain pine benches. Though never ornamented with Brussels carpet, the floor was always covered with a layer of clean white sand.

The congregations during this year were large, especially the night meetings. It is worthy of mention also that in connection with the building of the church the trustees purchased, as the nucleus of a library for the preachers, all the works then published by Mr. Wesley's approbation, and

bestowed them in a convenient place for their use. An official record is also made of the purchase of a box with three different locks, whose keys were distributed among the stewards, so that three were required to be present at the solemnity of disbursing the funds.

Beverly Allen and Lemuel Green were the stationed preachers for 1787. The occupation of their church building was an important era for Methodism in Charleston. As Bishop Andrew in reference to it remarks: "It gave them an established and permanent character. It was a public declaration that we had *driven down our stake and intended to hold on.*" There was no actual increase in the white membership this year as reported in the minutes, but fifty-three colored were reported. It is probable that the supposition heretofore made about the connection of Charleston with the circuit, accounts for this seeming want of progress.

They were visited this year by Bishop Asbury. "Here," says he, "we already have a spacious house prepared for us, and the congregations are

crowded." Dr. Coke paid his first visit here this year; and this year the first Conference held in Charleston convened.

Reuben Ellis and Ira Ellis were appointed here at this Conference for the year following. The first was a man of commanding person, but of feeble constitution. "He was a weighty and powerful preacher," and a man of great self-denial. It is said of him in the notice of his death by the Conference: "He sought not himself, during twenty years of labor. To our knowledge he never laid up twenty pounds by preaching: his house, his clothing, and immediate necessaries were all he appeared to want in the world." Ira Ellis was in several respects his contrast. "He was a man," says Bishop Asbury, "of quick and solid parts, with undissembled sincerity, great modesty, deep fidelity, great ingenuity, and uncommon powers of reasoning, and most even temper." These preachers remained here until the Conference of 1790. The church seems to have progressed steadily under their administration.

The second Charleston Conference met in February, 1788, and is characterized by the Bishop as "a free and open time." On Sabbath morning of the Conference, while one of the preachers was delivering his message to a crowded audience, they were greeted with the first open demonstration of hostility from the inhabitants. There was a riot raised at the door. A general panic seized the audience, and, terror-stricken, the ladies leaped from the windows to make good their escape. This was only the prelude. At night, while the Bishop was preaching, the house again crowded to overflowing, it was assailed on all sides with stones and brickbats. The Bishop narrowly escaped being badly hurt, as one of the missiles struck the inside of the pulpit near him; but, undisturbed, he finished his sermon. His text was Isaiah lii. 7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth." The uproar without seems to have awakened the good old man to fresh

effort, as his sermon was one of great unction. He says: "Upon the whole, I have had more liberty to speak in Charleston than ever before, and I am of opinion that God will work here."

Dr. Coke was present at the Conference held in Charleston in 1789. It was during this session of Conference, most probably from the presence of Dr. Coke, that a fierce attack upon the Church rules on slavery was made in the city papers. Bishop Asbury, though knowing who the author was, does not in his journal disclose his name; yet he makes mention of the circumstance. Thus commenced, through the indiscreet interference of a pious minister with a civil institution, a series of assaults, public and private, upon the Methodists of Charleston, which, more than all else, prevented their success with every class.

In addition to the riotous molestations we have noticed, and have yet to record, the public newspapers were filled with the most bitter invectives and fierce denunciations of Dr. Coke, and of all connected with him; and the public, unable to distinguish between the individual and his Church,

united as heartily in denouncing the entire sect. The least patriotic of us can easily imagine how soon a prejudice could be raised, and how easily it could be sustained, against a society which had found its origin on a distant shore, and which seemed to be in the leading-strings of a foreigner who had undertaken to dictate laws to a young republic—a republic whose blood was yet hot with the excitement of a newly acquired independence, and whose homesteads were many of them yet smouldering in ruins, the work of this foreigner's own prince.

We do not pretend to attempt, in the slightest degree, to palliate or justify the illegal and cowardly assaults made by the "young chivalry" of Charleston upon unoffending women and children while worshipping their God. But we do feel astonished that any Methodist preacher would press before the public his notions of reform, at the sacrifice of the peace, comfort, and good name of others, and continue his conduct in the face of their sufferings and remonstrances. Dr. Coke did not suit the latitude of the Carolinas; and

while we revere his pious zeal and self-sacrificing devotion, we believe it had been better, far better, had he prudently remained away from the city of Charleston. From the session of the Conference, regarded by the public as a convention of wily incendiaries, much comfort to the ministers or advantage to the Church could not be expected.

The Conference was again held there the winter following. Bishop Asbury was accompanied at this visit by Richard Whatcoat, afterwards Bishop. The meetings during Conference were lively and interesting, several young persons having come under awakenings; and during the Wednesday of Conference, while the Bishop was preaching, much feeling exhibited itself in the congregation, upon which he dryly remarks, "And we had noise enough." He complains of this visit, "Friends are too mute and fearful, and many of the outdoors people are violent and wicked;" from which we judge that they were still annoyed and insulted during their public gatherings.

At this Conference an important movement

was projected, which was the establishment of "Sunday-schools for poor children, white and black." The establishment of any sort of Sabbath-school in South Carolina has been set down to a much later date—1819 or 1820—but the record of this movement shows differently. It is not probable, however, that the resolutions which passed this Conference contemplated the establishment of Sabbath-schools on the present plan. The children of slaves were allowed at that time the privilege of schools of their own, in which they received elementary instruction; and as it is particularly specified, "Sabbath-schools for *poor* children, white and black," they probably intended to afford them on the Sabbath the opportunity of learning to read, free of charge. While no Sunday-schools existed, the children were afforded catechetical instruction by the preachers every Saturday afternoon: no mean substitute, as the preachers thereby became acquainted with and interested in the children of the congregation.

James Parks labored here during the year 1791; nothing special occurring during that time

Conference convened here again the following winter; Bishop Asbury, with indefatigable punctuality, reaching the city a day or two before its opening. He seems, at this visit, to have been much depressed in spirits. The congregations to whom he first preached, from some cause, were small; and he indulges his melancholy as follows: "We grow here but slowly. I feel the want of religion here: indeed, the gross immoralities of the place are obvious to every passenger in the streets."

During the next week, hearing that Dr. Coke was on his way to the city, the Conference protracted its session one day, in order to have him with them. On that day he arrived, accompanied by the Rev. Wm. Hammet, having both narrowly escaped drowning by shipwreck off Edisto Island. The Doctor's preaching during this brief visit seems to have been received with more forbearance by the inhabitants than previously; for "the poor sinners appeared to be a little tamed." Bishop Asbury preached also, with unusual power; and he says that in his last ser-

mon he "let out freely against the races," then in full play.

Up to this time Methodism in Charleston had steadily progressed. If there had been no extraordinary enlargement of its membership, the community had gradually become better informed as to its principles and doctrines; and a goodly number of colored persons, redeemed from the thraldom of sin, and leading pious lives, were vindicating the purity of its intentions, and extending its hallowed influence. It numbered, at the close of this year, sixty-six whites, and one hundred and nineteen colored.

But at this Conference, or rather just after, evil symptoms began to appear, which broke out with alarming violence during the year. Bishop Asbury says: "I am somewhat distressed at the uneasiness of our people here, who claim the right to choose their own preachers—a thing quite new among Methodists. None but Mr. Hammet will do for them. We shall see how it will end."

The Rev. Wm. Hammet was a native of Ireland. He had been converted through the in-

strumentality of the Wesleyan preachers, and had entered the itinerant ranks of the British Conference. He was a man of attractive bearing, courteous in his manners, and one "whose pulpit performances had acquired for him almost unrivalled popularity." He sailed from England in 1785, in company with Dr. Coke, as a missionary to Nova Scotia. They had a fearful passage over. For ten weeks they were driven about over the sea, and finally were compelled to return to the point whence they started. Twice they narrowly escaped being run down by larger vessels, and several times as narrowly escaped shipwreck. During this voyage Mr. Hammet proved himself to have been prompted by the noblest impulses. Several times he had an opportunity to return; but, with a noble firmness, he remained fixed in his purpose. In one of the violent storms which assailed the vessel, and in which they expected every moment to sink, and when the missionaries were offering up prayers for its safety, "Brother Hammet," says Dr. Coke, "was superior to us all in faith for the occasion. His first prayer, if it

could be called by that name, was little less than a declaration of the full assurance he possessed that God would deliver us; and his second address was a thanksgiving for our deliverance."

After reëmbarking, the same ill fate of tempestuous weather attended them, and they were compelled to put into the island of Antigua, whence, after touching at other islands, they proceeded to St. Christopher's, the place to which Dr. Coke now appointed Mr. Hammet.

He immediately entered upon the discharge of the duties of his mission, preaching in the court-house to crowded audiences. A number of the first families of the place sent him pressing invitations to stay with them; and in Basse Terre, the capital of the island, some friends were found who engaged to rent a house for Mr. Hammet, to induce him to make it his place of abode. Here he labored faithfully and zealously, so that three years after, when Dr. Coke again visited the island, where at his first visit "vital religion was totally unknown, through the indefatigable exertions of this missionary, a society of seven hun-

dred members was formed, and the far greater part appeared to be devoted to God. In addition to this, and what was of considerable importance to the work, two local preachers had been raised up among them, and their labors had been rendered exceedingly beneficial." One of these last, a Mr. Brazier, we will have occasion to speak of hereafter.

After this Mr. Hammet was appointed to Kingston, in Jamaica. But here such uninterrupted success did not await him. After meeting with great success and erecting a commodious church building, attended by large congregations, finding him in connection with Dr. Coke, whose opinions are so well known upon the subject of slavery, the people began to persecute him severely; and these measures of hostility succeeded to a surprising extent. When Dr. Coke reached him on his regular tour of visitation, he found Mr. Hammet in a most deplorable condition, through excessive fatigue and violent opposition. Frequently his very life was in imminent peril. His house of worship had been repeatedly assailed by

mobs, and for weeks he had been compelled to ask the assistance of the authorities to defend it by an armed force.

The papers of the island teemed with the most virulent calumnies against the Methodists, and every species of falsehood that malice could frame or ignorance credit found a ready publication, to poison the public mind, and make the denomination an object of abhorrence. On one occasion, about eleven o'clock at night, the mob attacked the church, breaking down the gates leading into the yard, and it was only after the sternest interference of the magistrates and chief men of the place that further violence did not ensue. As an evidence of the spirit that prevailed there, when Mr. Hammet indicted some of the most riotous, the Grand Jury threw out the indictment, giving it as their opinion that both preacher and chapel ought to be pronounced public nuisances. From anxiety of mind and excessive fatigue, Mr. Hammet was quite ill, and all service was suspended in his church for several weeks. It became reported through the community that the

preacher had been killed by the mob, and secretly buried; and, so bitter was the feeling against the church, a sort of public jubilee was held over the announcement. When this was proven false, they continued to predict his death, which they seemed determined to occasion.

Mr. Hammet's indisposition increasing, his physicians directed his removal to the continent, for which he set sail, in company with Dr. Coke. Misfortune again attended them. They experienced a long and tempestuous voyage: in a storm their vessel was dismantled and driven upon Edisto Island, from which they reached Charleston, just at the close of Conference, making a large part of the journey on foot.

Allusion has been made to some excitement in connection with Mr. Hammet which was becoming visible just after the Conference of 1791. He remained in the city, preaching to the unbounded admiration of immense congregations, and during the year the discontent in the church was clearly developed. From what appeared to be only a transient feeling of discontent, it in-

creased to an open agitation and final secession, which shook the church to its centre, and well-nigh made an entire shipwreck of Charleston Methodism, as yet small and feeble.

Mr. Hammet, it must be remembered, reached Charleston, in company with Dr. Coke, the day after the business of the Conference had been dispatched by that body. It was only in compliment to Dr. Coke that they remained together one day longer; for they had heard of his shipwreck and other misfortunes, and desired to extend to him their sympathies, as well as do him honor. With the rest of the Conference business, the appointments had all been arranged by Bishop Asbury, and every preacher was ready to enter upon his work. Mr. Hammet preached immediately upon his arrival, to the great delight of all; and before the Bishop's departure the evil symptoms alluded to made their appearance. Although a man of estimable traits had been appointed to labor in the city, the disaffected ones were found clamoring for Mr. Hammet's appointment among them. This was, in every respect, a most unrea-

sonable demand. Mr. Hammet was not a member of the American Conference, but claimed his attachments with the British Connection; and when asked to connect himself with Methodism in this country, declined doing so. He therefore did not recognize any control which would have been attempted over him by Bishop Asbury. Besides, Conference was past: the Revs. Messrs. Ellis and Parks had been appointed to labor in the city; and to have removed them after the adjournment of Conference, would have been gross unkindness to them, and, also, a proceeding beyond all order. It was, moreover, in entire hostility to Methodist law and usage for the congregation, in part or whole, to decide upon their favorite, and demand his appointment among them. And with all this, no doubt Bishop Asbury found a strong reason for declining to yield to their demand in the bearing of the man himself: at whose conduct we cannot but feel astounded when we recall the scenes through which he had just passed.

The entire proceeding, in connection with him

and his followers, seems to have been about this: He was from abroad, where he had been eminently successful; and where, too, he had been almost a martyr. Here, in Charleston, he found himself to be the "star." Persons who before had despised the collection of "common people" at the Methodist "Blue Meeting," now crowded to hear the great Irish orator; and hung, in breathless attention, upon his lips. Some of the more progressive in the Church of that day, overwhelmed at this condescension of the "*élite*," began to think that they were baited, and now was the time to catch them, and their demand must be yielded to. True, it was contrary to all law and order: true, it would be an insult to the preachers already stationed there; but what of that? Was not this Charleston? Should not *they* be heard?

This feeling of the people was not near so surprising as the conduct of the preacher. He encouraged the disaffection, kept conspicuously before them his claim to preference, and finally, enraged at the calm, firm, dignified consistency

of the Bishop, he hurled his anathemas at his head. He assailed him through the prints of the city in the most bitter spirit. Marvellous to relate, he declared himself a persecuted man: thought the American preachers had insulted him; complained that his name was not printed in the minutes of the American Conference; declared that a Nota Bene cautioning the Methodists in the United States against strange preachers, and which was framed previous to his arrival from the West Indies, was directed against him. Finally, he declared the whole of American Methodism a schism, because their preachers did not wear gowns and powder, and because he judged they did not pay respect enough to Mr. Wesley. It is palpable that all these were the merest pretexts for his unjustifiable conduct. The truth is, he had become one of those splendid meteors who despise the ordinary routine of toil, cannot live subjected to common law, and think they must have an eccentric course, or rather think the law must be made

to work eccentric, so as to let them range and shine.

A number, some of them regarded as the most valuable and estimable members of the church, went with him. He set up for himself under the title of the Primitive Methodist Church. He preached for some time in the market-place to large audiences; and so great was his influence, that in a short time he succeeded in erecting a fine, commodious church at the corner of Hasel street and Maiden Lane, which he named Trinity. To this also was attached a building-lot, with a comfortable parsonage and outbuildings, all deeded to him in person, and all free of debt. Better, far better for his fame, had he remained in Kingston, Jamaica, and suffered martyrdom from the mobs, than thus have brought disaster to the church, and subsequent unhappiness to himself and others.

"While memory lasts," says the Rev. Henry Smith, "I never can forget a lecture our venerable Asbury gave us a great many years ago, in the

Baltimore Conference, on *Popularity*. He related a case of a Wesleyan preacher (Mr. Hammet) who had been sent to one of the islands, where he preached the gospel with the Holy Ghost sent down from heaven, and great was his success; but he was very unpopular, and dreadfully persecuted—perhaps cast into prison. But he bore up under all this like a Methodist preacher; and even rejoiced that he was worthy to suffer persecution for Christ's sake. The climate, his excessive labor, together with his sufferings, soon wore him down, and he came to America to recover his health. In this country he became popular, very popular indeed. When the Bishop came to this part of his history, he closed his eyes and raised his hand, and said, 'The breath of the people came down upon him, and he sank!' Yes, he sank low enough. Strange indeed that the breath of the people in this land of liberty should prove more fatal to the preacher than rough persecuting hands in another."*

* Heroes of Methodism.

The Hammet schism was a most disastrous affair for Methodism here, as yet only struggling into life. It was felt severely, not only from the withdrawal of so many members, some of them the most conspicuous and influential, but also from the feelings it engendered, and the devastating influence it had upon the piety of the membership. Mr. Hammet sent abroad letters denouncing the presiding eldership and other things connected with Methodist Church government. These were replied to by the Rev. Thomas Morrell, then stationed in New York. We judge, however, that Mr. Morrell's reply must have been rather inefficient; for Bishop Asbury, in alluding to the two papers, says, "I am not surprised that Hammet should find fault with the presiding eldership: its duties he was a man not likely to fulfil. Had brother Morrell known more, he would have replied better."

Mr. Hammet also wrote an appeal to the British Conference, but of the character of its reception we have no account. He also, through the

papers, vented his wrath against Dr. Coke, denouncing him as a sacrilegious tyrant. All of these proceedings, with their attendant excitement, were enough, it would seem, to the infant church here. Well for them had this been their only misfortune at this juncture.

We have mentioned the name of Beverly Allen as having been stationed here in 1787. From that time he had been mostly in and about Charleston; and, at the time to which we are about to allude, was preaching on Edisto Island, and was possessed of much popularity. He was a man of elegant manners and brilliant parts, and by these, and his marriage into one of the first families of the low-country, had acquired an extensive influence and wide-spread reputation as a preacher. About the commencement of the Hammet affair, suspicions of a foul nature were raised against him: he was watched, his guilt proven, and he was promptly expelled. Bishop Asbury had entertained suspicions of his real character several years previous to his detection,

and speaks of the ill-treatment he had received from him.

After his expulsion, he too spoke bitterly against Bishop Asbury, and repeatedly wrote to Dr. Coke and Mr. Wesley injuriously to the Bishop's character. Shortly after his expulsion, Major Forsyth, United States Marshal, undertook to serve a writ against him, upon which he made a precipitate flight from the city. He was overtaken by him in Augusta, and arrested. So perfectly affable and polite in his manners was he, that this officer of justice mercifully declined placing manacles upon him, and was walking alongside of him, when they came opposite to Allen's place of lodging. He asked and obtained permission to go in and select a few articles of clothing to take with him. The marshal patiently waited a proper time, and finally went to his room, where he found him seated upon his trunk, and when required to leave, obstinately refused to go. The marshal insisted, and was about to use compulsion, when Allen dared him

to attempt it, telling him it would be at the risk of his life. He advanced toward him, when Allen drew a pistol and shot him dead. He fled and buried himself in the Western forests, his devoted wife accompanying him in all of this misfortune.

It is said that while this unhappy man was flying from justice, his heart torn with fear and remorse, he chanced to stop at a church near the frontiers on the Sabbath day, where he found a Calvinistic clergyman enforcing the doctrine, "once in grace, always in grace," with the kindred doctrines of election and reprobation. He listened respectfully to the close of the discourse, when, to the astonishment of the congregation, with a haggard countenance, he arose and warned them against the teachings of the sermon. He told them he was a living proof of its falsity. He told them of his early convictions, of his happy conversion, and how for years he had walked in the light of God's countenance; and then he told them of his foul and grievous fall, and in solemn accents declared that he felt the

doors of damnation ready for his reception, that he believed there was no mercy for him, and he did not dare to hope to be saved; and then withdrew, leaving the whole audience deeply impressed by his narrative.

A greater blow than Allen's fall, through one man, could scarcely have fallen upon the Church in South Carolina, and especially the church in Charleston. At this time the indiscreet interference of Dr. Coke with slavery had aroused hostility against the Church in all quarters. Methodists were watched, ridiculed, and openly assailed. Their churches were styled "negro-churches," their preachers "the negro preachers." Any slander, however vile or absurd, about the members or preachers, or about their church meetings, was eagerly received and as eagerly circulated. And now in the midst of all this, for these slanders through this conspicuous man to have really the appearance of truth, in his detection in the worst immorality, made it an overwhelming calamity. Such an occurrence could not be hidden: it flew upon the wings of

rumor, and the double crime of incest and murder was exaggerated with every repetition. The consequences were immediate. The flourishing society on Edisto, previously known as Cainhoy, which was made up of the first men of that region, was soon disbanded, and to this day the odium of that occurrence has prevented Methodism from ever again obtaining countenance among them.

It may not be uninteresting to mention the names of the leading men of the Church at that day, and to know also who it was among them who stood firm in their attachment to Methodism, amidst the strife and excitements of the year previous. There was one local preacher in the society, Alexander McFarlane, afterwards sire and grandsire to nine Methodist preachers, seven of them now living. The stewards and several of the leaders, as put down in the Church book for that year, are as follows:— Edgar Wells, who seems ever to have been foremost in every good word and work: A. Seaver, I. McDowell, W Adams, J. Milne, G. Milnor,

W. Smith, J. Hughes, M. Moore, W Bee, B. Lukeson, J. Cox, J. Gordon: all of them were leaders of classes, the first five being stewards. There was also a class led by the preachers, and one by the local preacher. Several of the leaders had charge also of a colored class, over which they exercised the usual oversight, besides leading one among the whites. Thus the preachers in charge, Alex. McFarlane and William Smith, had under their charge large colored classes.

It is worthy of note also that there was at that early day a class styled, "The Young Men's Class," and one also entered on the books as "The Young Women's Class." This is worthy of special notice, and worthy also of imitation by those in charge of circuits and stations, where the thing is practicable. This method of placing together, under a proper leader, all the young persons of the church, had a great tendency to bring about a unity of feeling and sentiment, not otherwise attainable, and tended to produce a laudable emulation in liberality and piety.

The facts exhibited above give decisive indi-

cations of a wide-spread piety through the entire society. To have been able to array sixteen or seventeen class-leaders in a society of two hundred and nineteen, white and colored, thus giving about a dozen members only to each class, shows that there must have been very few lukewarm or unconverted men among them, and, therefore, there was no difficulty in finding a large and efficient official board. It indicates also a very general attendance upon class-meeting. Each leader had only a dozen or less, and it appears, from the statistics given in the steward's books, the far greater majority were in regular attendance. The books show the class-meetings to have been very punctually held: their weekly class-collections are given, and every interruption from the weather, or interference of love-feasts or other meetings, is carefully entered. The size of the classes seems to have been arranged upon the supposition that all would attend: a very different one from the principle that obtains in their arrangement in some places at the present day. Some time ago,

a preacher, in the examination of a class-book of his charge, found forty-eight names put down in it as under the charge of one leader. Upon declaring his intention to divide the class into at least two, as soon as possible, he was met by this objection from the whole official board: "Why, sir, that will break up the class entirely; for, as it is, we have only five or six in attendance out of the forty-eight; now what will be done when the attendance is divided into two or three?" A puzzling problem, truly!

It must have been with great discouragement that the newly-appointed preacher, Daniel Smith, entered upon his labors for the following year, (1792,) after all the exciting events heretofore noticed. His labors, however, appear to have been owned of the Lord; and when Bishop Asbury visited the city in December, to attend the session of Conference there, he found them to some extent recovering from their previous misfortunes, and enjoying a season of revival. He says, "I am happy to find that our principal friends have increased in religion. O that God

uld bless the wild and wicked inhabitants of is city!"

Daniel Smith was returned for the year 1793, th Jonathan Jackson as a colleague; Reuben lis being Presiding Elder. This was the first ar that two preachers were stationed in the y to remain together the whole year. In the evious mention of two preachers, one only mained as preacher in charge; the other ending only a part of the year in the city.

Jonathan Jackson is represented as a real "son thunder." He dealt out the terrors of the law th overwhelming power, and it was frequently e case under his preaching in the city, that awful was the sense of danger that came er the unconverted present, they would rush m the house, fearing the immediate vengeance Heaven. Bishop Asbury paid them a visit two weeks this year, doing efficient service for e cause of Christ in preaching night and day, d visiting from house to house. He calls arleston "a growing, busy, dreadfully dissi-ted place." He met the stewards in their

weekly meetings, every other one of which was purely spiritual, consisting of their narrations of experience, "and opening their hearts to each other."

During this year the necessity for a burying-ground began to be felt by the society, the lot upon Cumberland street being too contracted for that purpose. A subscription was set on foot for a suitable purchase, and it was proposed also to erect another church building upon the newly-procured lot. The latter project, however, slumbered for several years. The subscription for the burying-ground was also suppressed, for upon the trustees making application to Mr. Bennet, (the father of ex-Governor Bennet, now living,) to sell them the lot on the corner of Pitt and Boundary (now Calhoun) streets, he generously deeded it to them without cost.

During the year 1793 the interest of the community in the church privileges seems to have been awakened to a surprising degree. The number of hearers was largely increased, and full houses were had at the week-night prayer-

meetings. Alluding to the morning service of a Sabbath which he spent in the city, Bishop Asbury says, "Brother Smith and myself let loose; and, according to custom, they [the congregation] fled: they cannot, they will not, endure sound doctrine." From which it appears that it had become quite common for the people, when they found the preacher presenting the truth clearly and forcibly, to make a general stampede. A few days after, the Bishop left the city, as he says, "The seat of Satan, dissipation, and folly," after appointing Joshua Cannon and Isaac Smith to the station.

The close of this year completed the first decade of Charleston Methodism. It has been shown what peculiar difficulties, heavy disasters, and fierce trials, the church was called to pass through, in this brief period of its early existence. The membership numbered, at the close of the period, sixty-five whites, and two hundred and eighty colored. A gratifying increase from naught—when we remember, too, that by the Hammet schism about one half of the white membership were withdrawn.

CHAPTER III.

Conference session—Visit and labors of Bishop Asbury—Death of Mr. Wells—Death of James King—Persecutions—Erection of Bethel Church—Tobias Gibson—Fresh persecutions—Pumping of Mr. Dougherty—Erection of the Parsonage—Bishop Asbury's first visit to it—Death of Nicholas Watters.

PHILIP BRUCE was appointed to Charleston for the year 1795. He was a descendant of the Huguenots, and had been a valiant soldier of the Revolution. He proved himself as efficient in battling for the Lord of hosts, as he had been in the field of blood, fighting for the liberties of his country. Mr. Bruce was assisted by Enoch George—who was afterwards made Bishop—James Rogers, and Henry Hill, each of whom spent three months in the city. Bishop Asbury also spent two months with them, preaching both at the church and in private houses, visiting from house to house, and regulating the affairs of the

society. He still complained of "the desperate wickedness of the people," "ignorance of God, the playing, dancing, swearing, and racing." He had good reason to complain of their wickedness; for about this time persecution ran high. He was repeatedly openly insulted, he says, in the streets, "with some as horrible sayings as could come out of a creature's mouth on this side of hell." One Sabbath evening, while the congregation were quietly engaged in worship, a crowd assailed the church, beating open the doors, and breaking open the windows; but were finally induced to disperse.

During this year a partial reaction seems to have taken place among the followers of Mr. Hammet. The names of several who went off with him are found again recorded on the church books. The cause is not developed. Mr. Hammet retained his popularity as a man and minister for a number of years after the schism. The labors of the preachers this year were greatly blessed of God. A season of revival was enjoyed throughout a considerable part of the year; and

a goodly number of promising young persons connected themselves with the church. Conference convened in Charleston at the close of this year; but was marked rather by a feeling of distress and discouragement than otherwise. Early in the session, Dr. Coke, who was with them, received the melancholy intelligence of the burning of Cokesbury College, with its library and apparatus, involving a loss of fifty thousand dollars.

During the session of Conference, the Rev. Henry Hill made the experiment of street-preaching, but unsuccessfully. He stood in the market-place on the corner of Broad and Meeting streets, occupying the site of the present City Hall. Just after he had succeeded in engaging the attention of a large audience, a posse of the city guard was delegated to stop him. The attempt, however, had the effect of attracting a large congregation to the Methodist church that night, which for the most part listened respectfully.

Bishop Asbury spent January and February here, occupying every moment in faithful toil, and improving every possible opportunity of doing

good. He mentions on one occasion holding prayer-meeting for the blacks in Mr. Wells's kitchen, while one of the preachers conducted the love-feast for the whites in the parlor. During his stay in the city, though weighed down by infirmities—being considerable part of the time in the doctor's hands—he preached eighteen sermons, met all the classes, black and white, fifteen in number, wrote eighty letters on church business, read several volumes of books through, and visited thirty families again and again; and yet he is found lamenting his want of zeal and diligence!

Benjamin Blanton was appointed to Charleston in 1796. He labored alone the whole year, but with gratifying success; for at the close of the year a large increase in the membership was reported.

We find Charleston for the year 1797 united with Georgetown, and Benjamin Blanton, John N. Jones, and James King, the preachers appointed to the joint station. It was a year of special affliction to the church in Charleston.

While Conference was yet in session, Mr. Edgar Wells, who had been feeble for some time, was stricken down by severe disease. About fourteen months previous to this, he seems to have had his soul blessed to an extraordinary degree, and to have been more than ever given up to the work of God. Any service that he could render to the church, he most cheerfully afforded; and, though harassed by difficulties of a mercantile character, he found much time to devote to the church, while he was a proverb of liberality. Bishop Asbury was in the city during his illness, and visited him frequently; but despite the attentions of physicians, and the prayers of the pious, he gradually sank, until death relieved him of his sufferings. He made a most peaceful end, and was followed to the grave by nearly all the members of the grieved and stricken church. Dr. Coke read the funeral service, and pronounced an oration at the grave, and Bishop Asbury, on the following Sabbath, preached his funeral discourse, from Rev. i. 10. He was buried in a small piece of ground attached to Cumber-

land Church. A plain marble slab, containing the following inscription, marks his last resting-place:

"Sacred to the memory
of
MR. EDGAR WELLS,
whose dear remains lie under this
marble, a beloved and never to be forgotten
friend.
He departed this life, Jan. 17th, 1797,
aged 44 years.
Amongst Husbands, Brothers, Fathers, and Parents,
he had few equals.
Ever ready for all the duties of piety,
his carriage toward all mankind
was eminently benevolent."

During the year 1797, they had not only to lament the loss of their most efficient member, Edgar Wells, but in the summer the yellow-fever broke out with violence, and James King, the junior preacher, was attacked by it, and after a short illness passed peacefully away. He was a young man of great zeal, excellent sense, and of attractive appearance in the pulpit. He was of the age of only twenty-four when he died: the first martyr to this fatal epidemic among the preachers sent to Charleston.

The church this year was still called to suffer much annoyance from rioters and mobs. On one occasion, a young Scotchman deliberately commenced an uproar in the church during service, by shouting out in a loud voice, and struck three or four men while being taken out of doors. This outrage was too flagrant to be passed over in silence, and he was indicted by the official board; but the Grand Jury refused to find a bill against him. For a long time after this, every night the services were interrupted by riotous proceedings outside; and the congregation, while in-doors, and especially when dispersing, were grossly insulted, because their cowardly assailants felt they could do it with impunity.

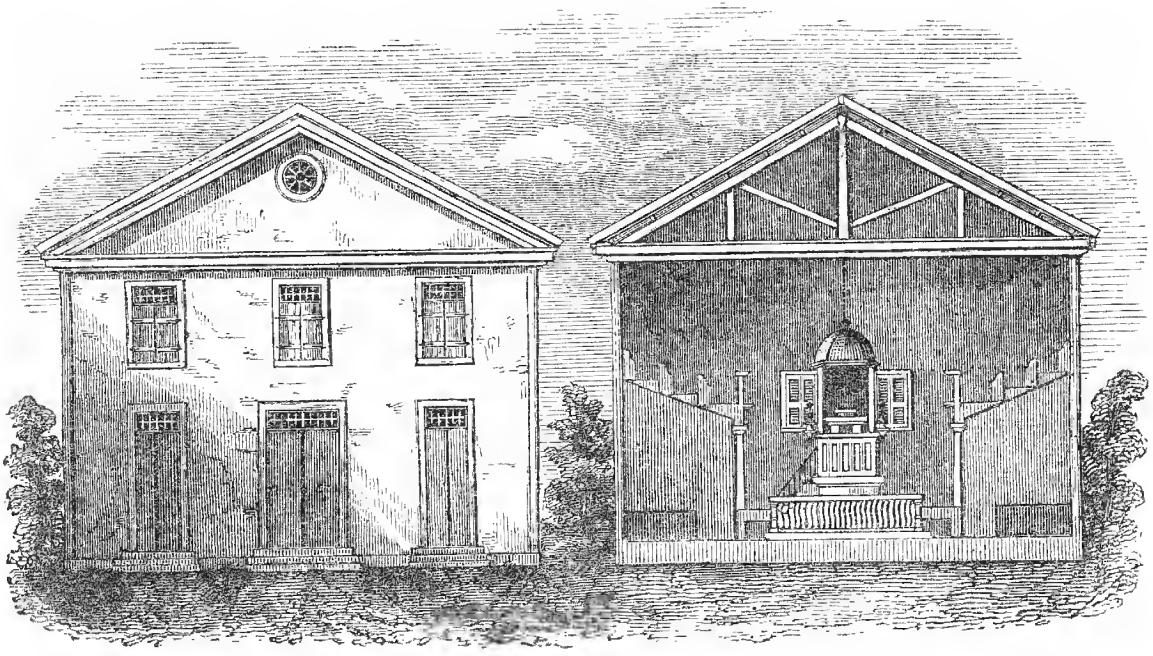
The writer, as a native of Charleston, is sorry to be compelled to record these disgraceful proceedings; and he must confess that it excites in his mind no small feeling of contempt for the leading men of the community of that day, who, ignorant of any thing to be alleged against an unoffending people, except that they were called Methodists, would suffer them thus to be hope-

lessly trampled upon and injured. The sum and substance of their crimes was, that they preached without gowns, sang without organs, and worship ped without a steeple to their church building; and that, though wanting these, people were converted and made better. But, thank God! amidst it all, they were undaunted; for, be it known, difficulties must be nothing short of insurmountable that will stop the progress of the Methodists. They have everywhere sustained the character given them in the Charleston Court, by one of the State Judges, several years after. A similar occurrence to the one just mentioned had called for the interference of the law, and during the proceedings the counsel of the defendants commenced a bitter onslaught upon the Methodists. "Stop," said the venerable Judge, raising his hand, "I have watched these Methodists for many years, and I have ever found them like the calves mentioned in Ezekiel's vision—they never go backwards."

Notwithstanding the discouragements they were called to meet with this year, with a true progres-

sive spirit, they determined upon the erection of another church upon their recently acquired lot in Pitt street. I have before me the "Minutes of a meeting, and resolutions entered into by the Ministers and Stewards of the Society of a People called Methodists, in Cumberland street, Charleston, S. C., which aforesaid Society is in connection with the general body of the Methodist Episcopal Church in the United States of America, Feb. 14th, 1797."

At this meeting, Francis Sutherland, G. H. Myers, Wm. Smith, and Alex. McFarlane, were appointed a committee to act with the preachers in collecting money and soliciting subscriptions, and to act as a building committee in the erection of the house. Bishop Asbury presided at this meeting. At a subsequent meeting, it was "Resolved, first, That when we can get a carpenter we will undertake to build a house, forty by sixty feet. Second, That the name of the house shall be Bethel, the Hebrew word for the house of God." The first resolution was afterwards qualified to read, "As soon as three hundred pounds



FRONT OF OLD BETHEL.

PULPIT AND GALLERY OF OLD BETHEL.

can be raised, supposing the building to cost six hundred pounds."

The building was occupied during the next year. Only the outside of the building was up at the time of its dedication: it was not lathed nor plastered until eleven years afterward. Benjamin Blanton, the presiding elder, preached the dedicatory sermon, to a crowded congregation. He preached his discourse from a platform of rough plank—the pulpit as yet not being erected. The formidable sounding-board which hung over the pulpit, a terror to very tall men, and to the children in windy weather, lest, as it swayed to and fro, it might crush the unlucky one underneath, was a modern innovation—a real foreign importation. It was not swung into its position until the erection of the new Scotch Presbyterian Church, and was purchased from the old building.

A large increase of colored members was reported at the end of the year. At its close Conference assembled in Charleston; but Bishop Asbury was unable to attend, and Jonathan Jackson presided, assisted by Jesse Lee. John N. Jones

and Tobias Gibson were sent to the city. The latter was a native of South Carolina, and a man of superior parts, and the one just then needed in their effort of Church extension. Though possessing a property sufficient to give him an ample support, he left the ease and comforts of home, to brave the dangers, and submit to the odium, and undergo the toils, of an itinerant preacher's life. He was handsome in person, in manners soft and affectionate and agreeable.

Some idea may be formed of his perseverance in duty from the following: Shortly after his appointment in Charleston, he was sent to labor as a missionary to Natchez and the adjoining country. After travelling six hundred miles to the Cumberland river, finding his progress impeded by the lameness or death of his horse, he took a canoe and put his saddle and equipage on board, and, all alone, paddled himself out of the Cumberland into the Ohio river, and made a passage of eight hundred miles through the meanderings of that great stream. It is no wonder that a man possessed of such an earnest spirit should have been

successful in Charleston, though daily discouragement awaited him.

Mr. Jones was a man of feeble constitution, and was sent to labor in Charleston, when unable to undergo the fatigues of circuit work. He was a man of great zeal, a fervent preacher, primitive in his manners and appearance. Soon after entering upon his work here he was seized with severe illness, and entered joyfully into his reward. Thus, for two years successively, the church in Charleston was called to mourn the death of its junior preachers.

Nothing worthy of special note occurred during the year 1799. John Harper, the father of Chancellor Harper, so widely known through the State, and Nicholas Snethen, afterwards the renowned preacher of the Methodist Protestant Church, were the stationed preachers. The church seems to have had some rest this year from mobs and violence, under their administration. John Harper's name is upon the minutes for three years successively. He was among the few upon whom this honor was conferred—for

we suppose it should be regarded as such—previous to the establishment of the Disciplinary limitation, restricting the length of any pastorate to two years.

Mr. Harper was returned the following year, with George Dougherty as preacher in charge. Mr. Dougherty was a man of much affliction. He was tall and slender, disfigured in the face by small-pox, by an attack of which he lost one of his eyes: he was also of a consumptive habit. He possessed uncommon fortitude, and "his mind and memory were exceeding capacious. He was possessed of a fund of knowledge. It seemed as if he retained the substance of all he heard or read. He was plain, sentimental, and pointed in all of his pulpit discourses." These men labored faithfully and acceptably during the year, and at its end were both returned to the same field of labor.

During the year 1800 the hostility to the Methodists assumed a graver and more violent aspect than at any time previous, and the rest and quiet they had enjoyed was only the prelude

to more flagrant insults and more open outrages. During the Conference of 1800, the church services were repeatedly interrupted by rioters, and Bishop Asbury was frequently insulted by these outlaws. On one occasion, knowing that he was to preach at Cumberland, they gathered in large numbers at the door and awaited his coming, and when he appeared, and while entering the building, they greeted him with sneers, hurrahs, and shouts.

Not long after Conference, and shortly after the Bishop left the city, John Harper, one of the stationed preachers, received a package from one of the Northern societies or Conferences, containing resolutions from that body to memorialize the Legislatures of the Southern States to abolish slavery in the commonwealths represented by them. Upon Mr. Harper's finding them filled with undisguised abolitionism, he declined letting any one see them, and carefully stowed them away. It appears, however, that a local preacher of Mr. Hammet's church, on terms of intimacy with Mr. Harper, hearing of the reception of

these pamphlets, begged, as a special favor, that he might be permitted to see one of them. Mr. Harper gave him one, but not without suitable precautions, and with the promise that no one else should see it. This gentleman, astonished at the boldness of the measures proposed in the papers, thought it no harm to confide his pamphlet to a friend of his, who felt under no obligation to keep it secret. Soon the wildest reports about the abolitionists and the Methodist preachers spread over the city. The Intendant soon heard of it, and promptly called upon Mr. Harper, who stated the case as it really was, and, to convince the Intendant that no harm should follow their introduction, threw them into the fire while he was present. He left apparently quite satisfied of the preacher's loyalty.

But they were *Methodist* preachers, and were not therefore to be allowed thus to escape. Here was a fine pretext for the young bloods of Charleston to display their chivalry, and a large mob collected around Cumberland Church the following Sunday night, prepared to undertake sum-

mary measures. Being very brave young gentlemen, they selected the night-time for their deeds of daring. They seized Mr. Harper coming out of church, and were carrying him in triumph down Meeting street, when they were confronted by the city guard, and, in the confusion of the moment, his friends dexterously extricated him, and led him to a neighboring house. The rage of the mob, upon discovering the escape of their victim, was, of course, intense. Fists were clenched, lips bit, and the Methodist Church in general, and the preachers in particular, were, in their imprecations, consigned to a very dreadful place.

Their blood was up, and, upon holding a council of war, it was determined to catch the so-called villain, or some of his crowd, the night following. Mr. Dougherty led the prayer-meeting, and, as one Methodist preacher in their eyes was as good or rather as bad as another, he was seized by the mob, and, though winter-time, and he a man of feeble health, they thrust him under a spout near the church, and pumped him almost to drowning.

In the midst of their work of cruelty, while some of the members in affright had fled, and others stood by, unable to give assistance, a Mrs. Kugley rushed into their midst, and, tearing off her apron, pushed it into the pump-spout, and commanded them to desist. At the same time, a gentleman, forcing his way into the midst, sword in hand, threatened death to any one who should touch Mr. Dougherty's person. The crowd of patriotic bullies, as might be anticipated, instantly made a precipitate retreat.

Mr. Dougherty never recovered from the ill-treatment of that terrible night. It precipitated the disease to which his lungs were predisposed, and shortly afterward he made a triumphant end. The whole affair was as unreasonable as it was cruel and disgraceful. It was preposterous to suppose that Messrs. Harper and Dougherty, born and brought up and spending their whole lives on the soil of Carolina, in the very heart of the institution—the jealousy about which gave them so much trouble—would have meditated mischief to their own homes. "There is one fact more,"

says Bishop Andrew in his mention of this occurrence, "connected with the history of this business which deserves to be noticed. Of all the principal leaders in this outrageous proceeding, not one prospered afterwards. Most of them died miserable deaths in a short time. One of them lived some time, only to feel and acknowledge that the curse of God was upon him for his conduct to that *good man.*"

The next year Charleston missed its annual festival, as the Conference was held in Camden. Bishop Asbury, however, visited the city just after the close of the Conference, and, reaching it on Saturday night, preached once on the Sabbath, and administered Baptism and the Lord's Supper. John Garvin and Benjamin Jones were the preachers sent to labor that year in the city. Of Mr. Garvin's character and labors we have but little account, and he located at the following Conference.

Benjamin Jones was a native Carolinian, "of signal solemnity of countenance and manner, deeply serious, of gentle mind and Christian

spirit, having always walked as the Christian and minister." Shortly after his appointment to Charleston, he was drowned in an inlet of Waccamaw Lake, having fallen into it, as supposed, in convulsions, as he had been several times attacked with them.

During this year the trustees determined to build a parsonage upon the vacant part of the lot occupied by Bethel Church. This appears to have been quietly accomplished from funds in hand, without specially soliciting aid from without, showing their affairs to have been managed with praiseworthy discretion. It is not the least remarkable thing connected with the early history of Methodism in Charleston, that they moved along with so much ease in money matters, yet exercising great liberality.

Bishop Asbury, upon paying a brief visit to the city towards the end of the year, was permitted, among the first, to occupy the new parsonage. He seems to have enjoyed the ease and quiet of his new home very much. He says, "I continued a week in Charleston, lodging in our

own house near Bethel, receiving my visitors, ministers and people, white, and black, and yellow. It was a paradise to me and some others;" and afterwards adds, "Who knows what God may yet do for wicked Charleston?" As few of the preachers of that day had families, the stewards provided a housekeeper.

The account given of Bishop Asbury's first visit to the parsonage is characteristic of the man. The building had been completed for some time, but no step had been taken toward supplying it with furniture. The old gentleman had heard of its erection and completion, and when he reached the city, passing by his old stopping-places, he went directly to the parsonage, where he hitched his horse, took his saddle-bags and put them in one of the rooms, and gravely sat down upon the door-step, no one knowing of his arrival. A negro man passing observed him sitting there, and recognizing him to be the Bishop, stopped, and told him no one lived there. "I know that," said the Bishop. "Where do you want to go, sir? I will show you

the way." "I want to go nowhere," said the Bishop: "I will spend the night here." The negro started off and informed several of the members of the church of the Bishop's arrival, and of his intention to stay at the parsonage. Soon a number of his friends waited on him, and found him still sitting there, reading his Bible, and quite at home. "Come, Bishop," said one and another, "come, go home with us." "I cannot," said he: "this is the parsonage, and I desire to stay here." "But there is nothing in the house: you cannot stay here," they said. "I do not need much," he replied. "Well," said they, "if you *will* stay, we must try and make you comfortable." So away they went, one soon bringing a bed, another a bedstead, chairs and tables and kitchen utensils, until they had two rooms—one in which to sleep, and the other in which to receive visitors—with the kitchen, comfortably furnished. This was the object of this observant man, and soon the preachers were able to move in and take possession.

The good old man called his new home a para-

dise; for he was able there, untrammelled by forms or customs, to manage things his own way, and, as far as possible, make a paradise below, by constant communion with his God. Rising at four in the morning, the call was sounded for family worship. This was attended regularly for years by a number of persons, who were themselves among irreligious families, or who were otherwise cut off from this privilege; also, by a number of colored persons; so that often at family prayer at the parsonage, there would be an assembly of forty or fifty persons, and that between the hours of four and five in the morning, showing a love for this precious privilege quite in contrast with some more modern Methodists.

When persons called through the day, the Bishop generally conversed upon religious subjects, frequently holding miniature class-meetings. Before they left he generally prayed with them, so that twelve or fourteen times a day the voice of prayer went up from this house, rendered memorable by his frequent residence within it.

Bennet Kendrick and Thomas Darley labored

here during 1803. Bennet Kendrick was regarded as one of the choice preachers of the Connection. He was quite young, yet he filled in succession the important stations of Wilmington, Columbia, and Charleston. He was remarkably plain in his manners and dress—entirely free from any thing like the affected gentleman—yet bland, courteous and dignified, as equally free from the levity of youth. He was a close student, and a skilful, eloquent preacher; and, with it all, perhaps his highest eulogy is, "The poor Africans repeated his name and death with tears. He was a willing servant to slaves for the sake of Christ." His qualifications, spiritual and mental, for the duties of a Methodist preacher, can well be estimated from the circumstance that, though so young, he was appointed to fill the place of George Dougherty as Presiding Elder on the Camden District, whose loss was regarded as irreparable.

His colleague, Thomas Darley, was a rough-hewn son of nature. He had been, for several years before his conversion and entrance into the ministry, a seaman; and, as a preacher, he was

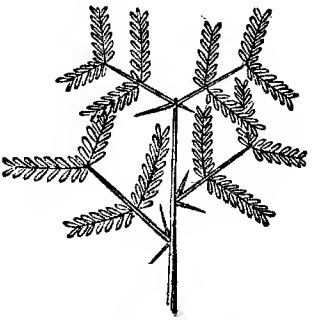
characterized by all the frankness, candor, and generosity of the sailor.

The Conference of 1804, held in the city of Augusta, appointed Nicholas Watters to labor with Bennet Kendrick, who was returned. The first, though a sensible, well-informed man, was not a ready speaker; but this deficiency in the pulpit was more than supplied by his untiring labors as a pastor. His memory was embalmed in the hearts of many, around whose bedside he waited, ministering to them the word of life, and affording comfort in the hour of affliction and bereavement. Early in the summer the yellow-fever broke out, and from frequent contact with it he soon contracted it, which, with a constitution then feeble, soon bore him from his scene of labor.

Thus fell the second martyr to this direful plague among the Methodist preachers in Charleston.

During the ten years just noticed, there was a decrease of three white members; and, as it includes the period of most violent open hostility to the church, this should go far toward convincing

those who think that persecution is the time most favorable for the growth of the Church, that they may be mistaken. The colored membership, however, continued to increase with a steady growth. They averaged, during this decade, a yearly increase of sixty-two; so that at the close of the year 1804, they numbered nine hundred and three.



CHAPTER IV.

J. H. Mellard — Measures to repress disturbances — Cranmer and Brady—Mr. Owens and the mob—Arrest of the congregation by the military—Richmond Nolley—Dr. Capers—Singular incident —Illness of F. Ward — Measures for building a brick church— S. Dunwody and J. B. Glenn.

CONFERENCE again assembled in Charleston at the close of 1804. A good state of feeling was developed during the session, the preachers left with a general feeling of satisfaction, and the church seemed much encouraged. Buddy W. Wheeler and James H. Mellard were appointed to labor in the city. Their labors were crowned with considerable success.

James H. Mellard is widely known through the South by the older members of the church. He survived most of his compeers, and died while the author was yet employed on this little work. He was in person small, thin, and pale, with an

open countenance, cheerful and pleasant to all, and possessed of great tenderness of soul. He was an energetic, and often an eloquent and powerful preacher; and one that knew not the fear of man in the proclamation of truth. It is related of him, when stationed at Georgetown, and while yet young in the ministry, upon finding the congregation small, he determined to go into the highways and seek for hearers. Accordingly, without previous notice, one Sabbath morning he was found near the river, standing on a platform, at the hour of worship, ready to conduct *public* service. A large crowd were immediately attracted by this novel proceeding. Some wicked men of the place determined, if possible, to make him desist, and, dressed in old uniforms, they appeared on the street, shouting, hallooing, beating a drum, and blowing a bugle. Finding that he noticed this no more than the music of the waves at his feet, they threatened to throw him into the river; but, with a wonderful indifference, he proceeded in his preaching, and deliberately closed the service and went home. He never

wanted for a congregation after that; and during the year, a powerful revival of religion took place under his ministry, by which the church there was established on a firm and respectable footing. He died 18th November, 1855, in great peace.

Lewis Myers and Levi Garretson were appointed to labor in Charleston for the year 1806. The latter left at the commencement of the sickly season.

Mr. Myers was a man of sound judgment, deep piety, and warmly attached to all the peculiarities, or rather excellences, of Methodism. He was a very laborious man and successful preacher.

During this year Cumberland Church was lengthened twenty feet, and Bethel received its first coat of paint. It was also determined to enlarge the parsonage, and purchase another burial lot, the one on Pitt street having this year, by a resolution of the trustees, been divided, and the southern half devoted to burial purposes for the blacks.

The official board seem not until this year to have become fully awake to the importance of

suppressing the riots around Cumberland Church, and the maintenance of their civil privileges. We find upon their books the following record:

"Whereas, there have been lately very great disorders by many troublesome persons, who have frequently attended, on preaching and prayer-meeting nights, at Cumberland Church for the purpose of disturbing the congregation; therefore, Resolved, That any persons, members or otherwise, who attend the congregations, and are suitable persons, who will volunteer in the business, shall be united into a body or society for the purpose of watching and suppressing, by all possible lawful measures, all such riots or disorders. Also, Resolved, That said society shall be appointed by the corporation, and act under the authority of the same.

(Signed,) "AMOS PILLSBURY."

It was not an unwise proceeding to solicit the aid of persons out of the church; for the first effectual step towards bringing about good order was, we believe, the work of one of this class. His name was Cranmer. He regularly attended

the church for some time, and, though wicked and thoughtless about religion, he seemed always to find a pleasure in the services. He was a man of powerful frame, and withal no coward; and was fully prepared to defend any one or any thing to which he took a fancy.

On a certain Sabbath, a man by the name of Brady came into the church. He was probably one of the leaders in the church riots, and one who professed sovereign contempt for the Methodists. He commenced a series of antics, by which the congregation was greatly annoyed. Cranmer, who happened to be in attendance that day, left his seat, and placed himself alongside the disturber, and in a whisper directed him to behave himself. Brady paid no attention to his requirement, and began to make himself more conspicuous: when, to his amazement, Cranmer deliberately laid hold of him, and, despite his efforts to the contrary, coolly took him out of doors; and upon Brady's continuing obstreperous, he gave him the necessary dressing, and left him amazingly cool. Of course, Brady, having before

him the example of his illustrious predecessors, gave vent to the usual amount of boasting and terrible threatening; but it got out that the Methodists had begun to fight for their rights, which, for a time, seemed to check the valor of the persecuting knights. Cranmer, as long as he continued punctual at church, was really a terror to evil-doers.

Jonathan Jackson and William Owens were the preachers for 1807. Of the first we have already made mention. William Owens appears to have been a man of general amiability, firmness, and good sense.

During this year, with all their previous efforts to maintain tranquillity in their congregations, they were once threatened with the repetition of the Dougherty tragedy in the person of Mr. Owens, which, however, ended in quite a farce, at least in the estimation of the beholders. It was at a Monday night prayer-meeting in Cumberland: the church, as was usual on such occasions, being quite crowded, a couple of young men began some very improper conduct. Mr. Owens mildly

reproved them, but they took it in high dudgeon. We judge that Cranmer must have been absent; for after meeting, assisted by a crowd, they seized Mr. Owens in the aisle, and theery was, "Pump him." Some, probably from fear of consequences, said an apology would be sufficient, and finally the crowd separated into two parties, the one crying, "Pump him," the other, "Let him apologize." In the midst of the uproar, both parties trying to make themselves heard, and each trying to prove itself the strongest, Mr. Owens made his escape, and safely reached home. Meanwhile, the two parties of the mob proceeded from words to blows; and, scattered in pairs down the street, there were probably fifteen or twenty couple of zealous young men beating each other about they hardly knew what. In the intervening time, some one ran to the guard-house and informed the Intendant of the uproar down the street. He sent down a posse of the city guard, who came upon them in the midst of their bloody engagement, and landed them safely in the calaboose. We are not informed which side proved itself in the

ascendent; certain it is that Mr. Owens was never *pumped*, neither did he apologize.

We must not judge, however, from the circumstance of the interference of the city guard on this occasion, that the authorities were any more favorably disposed towards the church than previously. Indeed, from appearances, it would seem as if they were then more determined than ever to subject their congregations to annoyance and alarm. On a Sabbath afternoon of this year, while Jonathan Jackson was preaching at Bethel, to the amazement of the assembly, a large body of the city guard, in full uniform, and armed with muskets, surrounded the building. The blacks had become so subject to annoyance at Cumberland, that they preferred to attend Bethel, which thus so far had not seemed to attract much attention from the rioters. The church, as was always the case on Sabbath afternoon, was crowded with blacks. Having thus formally laid siege to the house, the captain of the detachment, blazing in a full uniform, walked in, sword in hand, and demanded the dispersion of the congregation.

But it was not necessary to make this formal demand. The clatter of arms had already aroused the fears of the blacks, who, with indiscreet haste, rushed down the stairs, and tumbled themselves from the gallery windows; but emerged into the street and graveyard only to find themselves captured. Then, in a hollow square, as felons or incendiaries, they were deposited *en masse* in what was then popularly known as the "Sugar House." Singular to state, no reason was ever assigned for this outrage, nor any explanation given for this extraordinary procedure.

We have again to add, that it seemed enough for the public to know it was a *Methodist* church to render any thing of the kind altogether reasonable. We may judge what an impression was made on the public mind by the presentation of such a scene during the quiet of a Sabbath day, and that, too, under sanction of the authorities. As no explanation was ever given to the public, of course they were left to conjecture any frightful cause that their imaginations would suggest.

Bishop Asbury, about this time, seems to have become quite discouraged as to the prospects of Methodism in Charleston. He says: "I doubt if in Charleston we have joined more than one hundred and seventy-eight members of the fair skin in twenty years, and seldom are there more than fifty or sixty returned: death, desertion, and backsliding: poor fickle souls, unstable as water, light as air, bodies and minds."

It is worthy of remark, however, that with this discouraging aspect of things, a year seldom passed without a season of revival being enjoyed by the church. The Bishop does not make mention of the numbers who, converted and brought under religious convictions in the Methodist church, connected themselves with other communions. It would be an interesting table of statistics, could we by any means reach the figures in the case. The crowded audiences who so constantly attended the Methodist meetings were frequently moved under their earnest appeals, but, unwilling to identify themselves with those who were the instruments of their salvation, they

joined other churches. Methodism in Charleston may have lived to see herself outstripped by other churches in the number of church organizations, but not in the number of converts. In the rapid extension of other denominations here, no one will deny that Methodism has been an efficient agent.

William Phœbus and John McVean were stationed in the city in 1808. The former was a man of fine pulpit talents, as he was of handsome personal appearance, and afterwards filled various important stations in the New York Conference. Mr. McVean was regarded as an eccentric character: he subsequently gave decided evidences of mental derangement.

This was a year of great prosperity to the church: a powerful revival took place early in the year, extending through several months. A large increase in the membership was reported at its close, and the church in all its departments was in a flourishing state. A number who joined about this time, became afterwards the most faithful and influential of the church mem-

bers: a few, but very few, survive, venerable in years, the remnant of early days.

At the close of the year, Conference again convened in the city, and was attended by Bishops Asbury and McKendree. A gracious influence attended its session, much of the preaching being of a powerful and impressive character.

We begin now to reach names familiar to us all. Samuel Mills and William M. Kennedy succeeded to the station, presenting quite a contrast in manners and appearance. The one was a thin, spare man, of consumptive appearance: the other stout-built, erect in his carriage, and fresh and healthy in his appearance. The one was of a stern and solemn countenance, serious always in his bearing and intercourse: the other of a lively, cheerful aspect, pleasing and affable to all, ever ready with his lively anecdotes and dry wit to provoke a smile from the gravest. The one was emphatically a rigid disciplinarian, bordering upon extreme severity in his administration of church law: the other mild, tender, and forbearing. Both were faithful pastors, both

highly esteemed, and to this day their praise is in all the churches.

The year following, William M. Kennedy was returned as preacher in charge, with Thomas Mason and Richmond Nolley as junior preachers.

Thomas Mason was in his preaching always lively, often powerful: he was much beloved, and his active, zealous pulpit ministrations commanded large audiences.

Richmond Nolley was a young man, tall, thin, and delicate in appearance. He was extremely diffident, but beloved as a man of great holiness and faithfulness. He was exceedingly timid in the pulpit, and frequently after reading his text would close his eyes and preach his entire sermon without once opening them. He was possessed, however, of remarkable energy, as was displayed in his subsequent career. Not long after the close of his labors in Charleston, he volunteered as a missionary to the frontiers, where, after several years of faithful and successful labor, he fell a martyr to his work. He had attempted in the depth of winter to ford one of the tributaries of

the Mississippi, then swollen in a freshet, when his horse was swept from under him and carried down the stream. He swam to the shore, and after walking a long distance, feeling overcome by fatigue and cold, he knelt down and commended his soul to God, and in that attitude was found a corpse. Wherever he labored he was much beloved, and his death has long been a watchword to the missionaries of the Western wilds in their attempts to push forward the victories of the cross.

The Charleston churches, during the administration of Messrs. Kennedy, Mason, and Nolley, were again visited by a powerful revival, and peace and prosperity reigned throughout their borders.

They were succeeded by William Capers and William S. Talley, with Francis Ward as preacher in charge. The last was a man of pleasing manners, excellent preaching talents, and he was also a faithful pastor. William S. Talley was of easy, gentlemanly bearing, an excellent preacher, and diligent in visiting from house

to house. It was only the third year of William Capers's ministry when sent to the city, yet his preaching, from its eloquence and earnestness, with his youthful appearance and pious zeal, produced a profound sensation. Large audiences crowded to hear him, and many and lasting impressions for good were made.

During this year a novel incident occurred with William Capers, and one that for a time was painful and alarming to him; for we must remember that at the time of its occurrence, in addition to his youth, it was his first appointment in the city. One day, while busy in his study, a handsome equipage made its appearance at the parsonage gate, and a finely-attired female was handed out by a liveried footman. She was shown to the parlor, and upon her inquiring for Mr. Capers, he was called. In a bland, ladylike manner, she stated that she had called upon him to request his attendance at her house to conduct the funeral services of a young lady, an orphan whom she had befriended, but who had died prematurely of consumption. He signified his will-

ingness to attend, and she left, telling him the carriage should be in waiting at the hour specified. He arrived at the house, which even to his unsuspecting mind seemed to have a singular if not questionable appearance. He was conducted up stairs, where in truth he found the corpse of a young woman; but judge of his horror when he discovered that he at the same time had been betrayed into a house of ill-fame; for around the room, in disgusting array, were seated the unfortunate inmates of this vestibule to hell.

His first instinct was to make an unceremonious retreat; but, upon reflection, he concluded that all the proper dictates of humanity were to extend to the unfortunate creature before him the rites of burial. After taking his position near the corpse, he stated to those present that he had been unknowingly brought within a building which, if its character had been known, he could never have entered, at least thus unattended; but he may have been allowed to enter there through the merciful providence of God,

to offer them salvation through Christ, and to stop their certain passage to darkness and damnation. With streaming eyes, an overflowing heart, and an eloquent tongue, he preached to them Jesus and the resurrection, warned them of their impending danger, pointed to the horror of their course, and besought them to abandon their life of wretchedness and crime, and to flee from the wrath to come. And, amid the bitter tears of his audience, previously lost to shame or remorse, he read the funeral service, and retired.

In January, 1812, Bishop Asbury made a brief visit to Charleston, preaching twice. Francis Ward was returned, and Jacob Rumph as his colleague.

Francis Ward, about the middle of the year, was seized with severe fever, which terminated in dropsy, from which he never recovered. He remained, however, on his work until the close of the year.

Jacob Rumph, his co-laborer, is represented as "abstemious, steady, studious, and uniform, much in prayer and meditation, in discipline

strict and persevering." In September he was taken ill of bilious fever, at that time common to the climate of Charleston, and, despite the attentions of physicians and friends, it terminated fatally in a few days. He was much lamented, especially by the children; for he was remarkable for his attentions to the young of all his charges.

Notwithstanding the sickness of the senior and death of the junior preacher, this year was only second to the previous year in prosperity to the church. The year 1811 was a more prosperous year among the whites than any previous one. A powerful religious influence rested upon the congregations during the year, and at its close an increase was reported of eighty-one whites and four hundred and fifteen colored members.

During this year, also, an important step was taken toward church-extension. At a meeting of the male members, at which Bishop Asbury presided, it was resolved to open subscriptions toward the erection of a commodious brick church in a central part of the city, so that a

more permanent building might be secured to their growing congregations than they then possessed.

Among their proceedings in connection with this movement, we find the following record:

"Upon a retrospect of our temporal affairs, we think, first, that there has been great attention paid our temporal concerns; that they who have served us deserve great credit for their frugality and economy; that we have done the best we could, as circumstances have been; but we think that houses made of wood are only temporary buildings, subject to waste and decay, and that in a very short time. A brick house properly built may last one or two hundred years, besides its security against fire. We think the society in Charleston should not stand back more than in other cities—that they ought to have at least one permanent house. Bethel was designed for a relief, and so it is, but it is in too remote a situation to be any thing more. Cumberland, though it be very accessible to the centre of the city, is dangerously situated. We marked with

serious concern the near approach of the late fire.

"When we consider the increase of our congregations and our societies, and the good effects resulting from the night lectures, (a practice peculiarly ours,) in drawing hundreds to our ministry when other churches are shut up, we think we should enlarge our borders, we should make them room, we should build another house. And that we may not be continually taxed in repairs, in enlargement, etc., we will build a house of brick, eighty-four by sixty-two, two stories high.

"Finally, as this is a business of magnitude and importance, we cannot expect it very soon completed; but it must have a beginning. We lay it before the society: we will enter into it with zeal and faith, and, under the present and promised favorable circumstances, a short term of years will complete it.

"FRANCIS ASBURY, *Chairman.*

"WM. CAPERS, *Secretary.*"

We have been thus careful to give a copious

extract of this part of the proceedings, to show the policy of the early trustees and preachers, directed by the venerable Bishop Asbury. Some have erroneously conceived that the fathers of the Church scarcely ever looked to the permanent and enlarged establishment of Methodism in the city. Some have even ventured to attach to the more recent erection of brick churches the seeming want of progress in the Church. We believe that it would have been a good thing for the church in Charleston could this well-conceived project have been consummated; but it never was. The Bishop, shortly after, became too feeble to accomplish much for the church here of his own planting. The year after the project was started, the preacher in charge was taken sick, as we have mentioned, and the other died, and the result was, the entire abandonment of the affair.

The foregoing record sets the seal of the Church's approbation to the frugal and wise management of the church by its trustees and stewards. The opinion has prevailed in later

years that theirs was a narrow-minded, stingy policy. It has been shown all along just the opposite. It is easier now to ridicule the churches and parsonages erected through their frugality, than to tell how they could have erected more costly ones.

Some one has spoken contemptuously of the Methodist churches in Charleston as "barns." Let us thank God that the Methodists of Charleston have so much more inviting places to worship their God than the "wise men" had in their first adoration of the Saviour; for that was even meaner than a barn—it was only a stable. No doubt, could the parents of Christ have found a better place of lodging, they would have chosen it. The venerable men who had these houses built would possibly have built churches equal to St. Michael's or St. Paul's, in the same city, could they have procured the means.

N. Powers, John Capers, and S. Meek, labored in the city in 1813, all men of good pulpit talents. Nothing, however, of special interest occurred during their labor there. They were

succeeded by Samuel Dunwody, Alexander Talley, and J. B. Glenn.

We have already made mention of Mr. Talley. S. Dunwody is well and widely known as a man of extraordinary eccentricity, but of great powers of speech and Bible knowledge.

His colleague, Mr. Glenn, was scarcely less eccentric. A thousand anecdotes, both impressive and amusing, are told about each.

Of the one, we might tell of his leaving the church and walking home with the saddle on his own back, forgetting his horse, and having afterwards to send for it; and of his singular mistakes while visiting in the city, making the most curious and sometimes astounding visits to persons whom he never knew, and who therefore took him to be deranged. But we prefer to recall his ceaseless and earnest labors for good, and his excellent and as yet unanswered dissertations upon Calvinism, Baptism, and Slavery.

Mr. Glenn is well known as the preacher who collected an immense congregation, by giving out that on a certain day at that church he would

kill witches. His method was to draw the picture of some error by which he thought the community were bewitched, and then discharge gospel truth against it.

The following is told upon him, though the particulars cannot be vouched for. He had visited one of his week-day appointments several times, and finding no one out to hear him, he stuck up a placard on the door, stating that he would be there four weeks from date, and preach whether any one was present or not. He came, and finding no one present, true to his word, he proceeded into the pulpit, sang a hymn, and was at prayer, when one of the neighbors, a wicked man, passing by, hearing a voice within and seeing no one, went in to see what it could mean. Mr. Glenn arose and gravely proceeded with the service, the man remaining through mere curiosity. He announced for his text Nathan's reproof to David, "Thou art the man," and proceeded to tell his solitary listener that he was the one God's Spirit had been following for many years, etc.; and closed by inviting him to the

altar for prayer. Deeply agitated and alarmed, he went to the altar, remained several hours in prayer, and finally gave his name to Mr. Glenn for membership in the church. Mr. Glenn's friends at the next church were curious to know what had been the result of his visit at his reprobate appointment. He told them he had, to his agreeable surprise, a fine meeting, and that every wicked man in the house was converted and joined the church. He lacked a congregation there no more, having crowded houses to the close of the year.

During this decade was the most prosperous era of the Charleston churches, so far as an increase in the membership of the church is concerned. The largest yearly increase ever known was during this period. They averaged an increase each year of twenty-two whites, and eighty-nine colored; so that at the Conference of 1815, a membership was reported of two hundred and eighty-two whites, and three thousand seven hundred and ninety-three colored. The greatest increase in any one year of this time was in 1810,

while William M. Kennedy, Thomas Mason, and Richmond Nolley were stationed there. During the greater part of that year, the city was kept in consternation by the frequent recurrence of earthquakes, and the churches were often crowded during that time, even in the week. This circumstance gave them access to a much greater number of persons than otherwise.

CHAPTER V

John Collingsworth—Camp-meetings—African schism—Cession of Trinity Church—Prosperity of the Church—Schism of 1834—Asbury Chapel—Burning of churches—Division of charges.

In the previous notices of Methodism in Charleston, a narrative has been given of the principal events occurring yearly, from its establishment in 1785 until the year 1815. It is my purpose now merely to sketch the chief events occurring from that time until the present, without special reference to the order of time.

John Collingsworth was the Presiding Elder of Edisto District for 1814, in which district Charleston was included; Alexander Talley, John B. Glenn, and Samuel Dunwody, being the preachers of the station. The Presiding Elder was in some respects a remarkable man. He was powerful in prayer, and seemed possessed almost of an almighty faith.

It is said of him that on one occasion, passing through the State of Virginia, his righteous soul was vexed upon seeing the land wholly given to tobacco. He preached, and after a fierce denunciation of the vices of the day, the one of tobacco included, he got down to pray. He presented the wants of the congregation in an earnest manner, and besought the Lord to convince the people of their error in spending, in the cultivation of a noxious weed, their time, and means, and toil, that should have been devoted to the production of serviceable things. He prayed the Lord to signalize his disapproval by destroying the crops, then in a flourishing state, if nothing else would convince them. Sure enough, a terrific hail-storm passed through that section during the afternoon, knocking up, or rather knocking down, the prospects of the Virginians for a bountiful crop; for the fields were torn up most sadly.

An ungodly old planter, who was one of the sufferers, and who had heard of the preacher's demonstration, the next day pursued after him in hot haste. Riding up to him, in fierce wrath he

demanded, "Are you, sir, the Methodist preacher who prayed the Lord to destroy my crop of tobacco?" He replied, "My name is Collingsworth: I preached yesterday in the neighborhood, and prayed the Lord to show his disapproval of raising tobacco." "Well, sir, you are just the man I am after: I am ruined for this season, and I have come to take my revenge out of you, sir!" at the same time brandishing a frightful-looking wagon-whip. Commencing to dismount, the old man coolly replied, "Well, if I must be whipped for it, I suppose I must submit; but take care that, before you have done, I do not pray the Lord to overtake you with something worse than overtook your crop." That thought had never entered the planter's mind. Hastily putting spurs to his horse, he galloped off, glad to try if possible to get out of the reach of the prayers of such a man.

Under his auspices the first Charleston camp-meeting was held. The spot selected for the purpose was upon Goose Creek. Large congregations attended, and several times the services

were marked by overwhelming displays of the Divine presence. The service most strikingly signalized in this respect was the one of Saturday night. Samuel Dunwody preached, from Ezekiel's vision of the dry bones. His sermon on this occasion is spoken of as one of the most powerful ever delivered by him. From a silent, wrapt attention, the throng was gradually melted to tears, and finally the speaker's voice was drowned amid the cries, and sobs, and shouts of the multitude. An invitation was extended for mourners to come to the altar, when a general rush was made in opposite directions, many hastening forward to obtain the prayers of the pious, and numbers endeavoring to make their escape from under the arbor. Many of these last, overwhelmed by their sense of guilt even in their flight, fell to the earth in every direction, as if smitten by the hand of death; and until the dawn of the Sabbath, from under the arbor, the tents, and over the ground, the voice of weeping and intercession was heard. This scene was renewed under the sermon of Mr. Collingsworth,

and a number were added to the church as the result of this meeting.

The camp-meetings for the city have been continued, with occasional interruptions, until within the last four years. There are those who think such a meeting superfluous, with all the other church privileges enjoyed in the city; but whether it may be accounted for physiologically or religiously, our ministry rarely have failed in accomplishing much on occasions of this kind. The preachers preach better, and the people seem to hear to more profit. Besides, for the city we can conceive of nothing more calculated to promote a union of feeling, sentiment, and interest, between the different charges, than a joint gathering of this kind. And if affording sound doctrine and Methodist preaching to a large multitude, who never hear any preaching or other religious service, be an argument, surely the camp-meeting should be continued. The thoughtless, unconverted multitude of Charleston, the thousands for whom no church accommodation is provided, should, *must* be reached, and if the

camp-meetings be too inconvenient or expensive, let some form of street-preaching be devised. It is worthy of mention in behalf of the utility of the camp-meetings near Charleston, that some twenty of the active itinerants of the South Carolina Conference trace their conversion to God at these annual festivals.

During the year 1815, under the administration of Anthony Senter, preacher in charge, a careful revision was had of the state of the colored society. They numbered at that time about four thousand. Upon a close investigation of the conduct and management of their monetary affairs, much corruption was found to exist.

Up to this time the colored official members were allowed a distinct Quarterly Conference, and their collections, taken up by their leaders and preachers, were held and disbursed by them. Mr. Senter, upon the discovery of the improper workings of this system, required of them to deliver the collections, according to Discipline, into the hands of the stewards. And their church trials, also, which had been hitherto entirely

among themselves, were now conducted in the presencc of the preacher in charge. His proceeding awakened considerable opposition among the leaders, particularly after the abolition of their Quartcrly Conferences, and their opposition soon awakened quite an agitation among the colored membership. This agitation was secret in its character for a long time, and during thc two years of this hidden movement the enormous increase of two thousand was reported.

It appears, as was afterwards dcveloped, that a regular scheme had been devised for the formal secession of thc disaffected ones from the church; and, as a preparatory step, two of them had gone to Philadelphia and obtained ordination, with a view of assuming the pastorate over them. Measures were also commenced by them to obtain posscssion of Bethel Church by legal process, bècause, as they had heard by tradition, the colored members at the time of its erection had contributed liberally towards it.

For two years their plans were being matured, and they awaited a pretext for a demonstration.

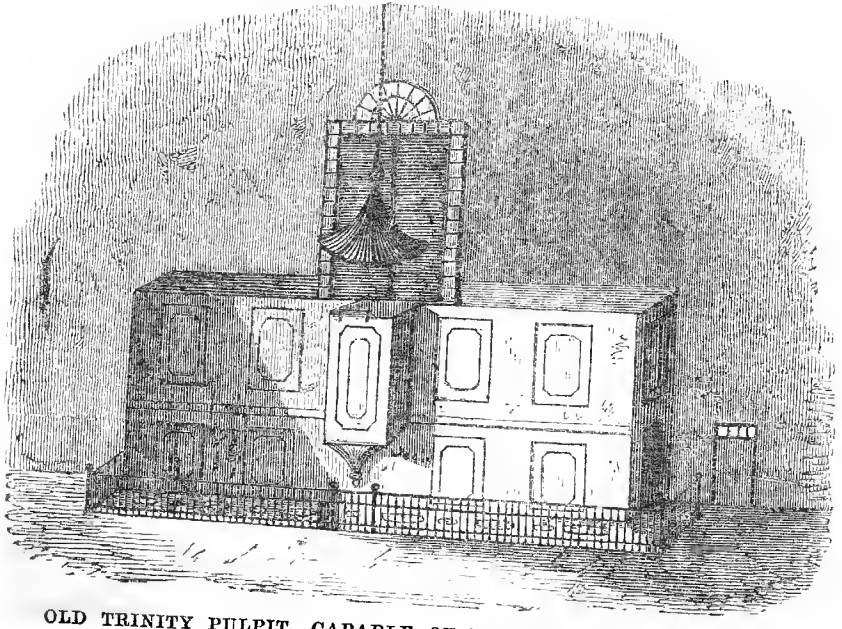
An occasion was afforded in the erection of a hearse house upon their burial lot on Pitt street. This lot, it will be remembered, was the gift of Mr. Bennet, and it was only a benevolence to them in allowing them its use. Upon the trustees paying no heed to their protests against the erection of the house, great excitement ensued, and at the time fixed upon for the deploy, at one fell swoop nearly every leader delivered up his class-papers, and four thousand three hundred and sixty-seven of the members withdrew. None but those who are accustomed to attend the churches in Charleston, with their crowded galleries, can well appreciate the effect of such an immense withdrawal. The galleries, hitherto crowded, were almost completely deserted, and it was a vacancy that could be *felt*. The absence of their responses and hearty songs was really felt to be a loss to those so long accustomed to hear them. Comparatively a few, numbering thirteen hundred and twenty-three, who had hitherto found the Methodist preachers their best friends, hung bravely to the old side.

The schismatics combined, and, after great exertion, succeeded in erecting a neat church building at the corner of Reid and Hanover streets. Their organization was called the African Church. They, however, were never permitted to worship in their own building. They dragged out a miserable existence until the year 1822. In that year, upon the discovery by the authorities of an intended insurrection among the blacks, the church building was demolished by their order, and a deserted burial-place is all that is left to mark this singular movement. Numbers of them —like all real schismatics—found the new scheme did not work as well as they had expected, and returned again to the Methodist Church. Large numbers connected themselves with the Scotch Presbyterian Church, and the rest were peeled and scattered. Thus the eventful history of Methodism in Charleston was marked by another schism.

An account has been given of the Hammet schism, and the circumstances leading to the erection of Trinity Church. Mr. Hammet continued

to preach in it until the year 1813. Early in that year his health, hitherto precarious, failed entirely, and he died on May the 15th, under very melancholy circumstances. He was buried back of the pulpit of Trinity Church, and his remains now lie under the pulpit of the new building.

For a year or two, the congregation were without a minister. In the deed by which the church property was secured to Mr. Hammet during his life, it was provided that at his death it should be the property of a Mr. Brazier during his life-time, and then to be at the disposal of the congregation; Mr. Brazier acting as pastor while he lived. His name has been previously mentioned as being a convert of Mr. Hammet in the West Indies. Upon the death of their pastor, the congregation wrote to Mr. Brazier, informing him of the provisions of the deed, and requesting him to assume the pastorate among them. He came to the city and preached a short time, but, from all accounts, not to the great admiration of his congregation.



OLD TRINITY PULPIT, CAPABLE OF HOLDING FORTY PERSONS.

About this time the Rev. Mr. Frost, rector of St. Philip's (Episcopal) Church, on account of a rupture among his congregation, had determined upon the erection of a church building for the accommodation of the party favorable to him. Discovering that Mr. Brazier was not sanguine in his attachment to his church, he made proposals to him for the purchase of Trinity, to which he assented; and the church building, graveyard, and parsonage, were all relinquished for the sum of two thousand dollars. Pews were immediately erected, and the church dedicated by the Bishop, according to the forms of the Episcopal Church.

This proceeding, however, aroused the violent hostility of Mr. Hammet's members, and they instituted proceedings in law for the recovery of their buildings and land. While the suit was pending, the counsel for the plaintiffs expressed to them the opinion that could they obtain peaceable possession, it would enhance the probabilities of the suit in their favor.

Shortly after, while public service was being held by Mr. Frost, one of the Hammetites who

happened to be present, observing where the keys were hung, quietly slipped them into her gown pocket; and after service there was no small ado, among the newly-appointed officers of the church, about the keys so suddenly lost. Meanwhile, messengers were dispatched to the absent Hammetites, who hurried to the rescue, barred up the windows, and locking themselves in, held peaceable possession of the building.

Several months intervened between that occurrence and the decision of the question by the court, yet the church was never empty of its possessors: here they slept, sewed, and ate; and it was not a little singular to see the grave old matrons seated in the church before the windows, plying their needles, with the doors carefully barred and watched against presumptuous intruders. It has been whispered that one Charlestonian was honored with old Trinity as his birthplace; for this I cannot vouch: his name at least has not escaped oblivion.

Upon the decision of the court against the claims of the new preachers, the congregation

who remained made proposals for the cession of the property to the Methodist Episcopal Church: this was acquiesced in under the following agreement. The paper, after enumerating the members and their families, reads:

"The above-named members of the Primitive Methodist society aforesaid, are to continue members of the aforesaid society during their natural lives, and at their death they and their families have the right of being buried near where their relatives have been buried. Nevertheless, nothing is to be so construed as to oblige the officiating minister to administer the gospel ordinances to any who should live immoral lives. The son and daughter of the late Mr. Hammet are included in the provision for burial, and should they ever be in want of pecuniary aid, they are recommended to the liberality of those having control over the funds. Those of the members of the aforesaid Methodist society who have entered into full connection with the society of the Methodist Episcopal Church, Charleston, are herein entered in alphabetical order, and are

accordingly expected to attend to all the rules and regulations of said church. But, should they in future neglect class-meetings, or any other rule, so as to oblige us to erase their names from the list of members in connection with the society of the Methodist Episcopal Church, they will still continue members of the Primitive Methodist society, and as such we are obliged to administer the gospel ordinances to them, unless they are guilty of such immorality as would justify their exclusion from the Methodist Episcopal Church.

"ALEXANDER TALLEY, P. E."

St. James's Chapel, which had been erected by the Primitive Methodists upon King street, upon what was then known as the Neck, was at the same time transferred to the Methodist Episcopal Church. Thus ended this schism, as singular as it was unnecessary. The venerable Henry Muckenfuss is now the only surviving member of the original society of Primitive Methodists.

From the time of the accession of Trinity

Church in 1816, and the schism among the blacks in 1818, the church in Charleston, for the following fifteen years, enjoyed uninterrupted peace and prosperity. During that time, the molestations from rude men and mobs, which we have hitherto had occasion so frequently to notice, entirely ceased. The congregations were generally large, attentive, and respectful, and frequently the power of God was displayed in the salvation of souls. A just idea of the state of the church about this time, may be gathered from a report presented at the Fourth Quarterly Conference of 1831, by the preacher in charge. The Third Quarterly Conference had passed the following preamble and resolutions:

"From information adduced before the Quarterly Conference, we have reason to believe that a number of the members of our church here do constantly neglect partaking of the ordinance of the Lord's Supper, while others attend but seldom; therefore,

"*Resolved*, That each class-leader be requested to make a special report to the preacher in

charge, specifying who of the members of his class constantly partake of the sacrament, who partake but seldom, and who do not partake at all, and that the preacher in charge be requested to report to the next Quarterly Conference."

The following is the report:

"According to a request from the last Quarterly Conference, that information be furnished the preacher in charge concerning the attendance of our members on the sacrament of the Lord's Supper, the following statement is submitted. There are in the Methodist Episcopal Church in Charleston six hundred and twelve white members, divided among twenty-six classes. Of these, after a proper investigation into the subject, it is found that about four hundred and ninety-five are regular and constant communicants, thirty-six commune occasionally, leaving a remainder of eighty-one who do not attend upon this ordinance. We may mention however, that there are seventy-six members on trial, now in the church. Among these, there may be some whom we, ourselves, should prefer to remain

a little time in a probationary relation to the church, before attending upon this sacred ordinance. Again, there are many who, not having satisfactory conviction of their acceptance with God, feel some conscientious scruples on this subject. In all cases of the kind which have offered themselves to the notice of the ministers of the station, suitable efforts have been made to correct the evil—in some instances, we trust, with success. But observation too clearly proves that we may, in these times, appropriately adopt the report of Mr. Wesley, concerning another and earlier period of Methodism, that there are many in our societies who neither repent nor believe to this day.

"We have only to add our sincere prayer, that our successors may be more wise in their administration of discipline, more successful in their efforts to build up, enlarge, and establish the cause of Zion, the interests of which we have endeavored, however feebly, yet sincerely, to promote. NICHOLAS TALLEY,

"Preacher in charge."

With the facts stated in the church books, taken in connection with the above report, we think no Methodist society, at any period, could have given better evidences of a wide-spread piety, or more decisive indications of genuine prosperity. In the short period included between the years 1818 and 1833, the church in Charleston had nearly doubled its membership, having increased from three hundred and fifty to six hundred and fifty. In the same time, the colored membership had been tripled, presenting in that time the enormous increase of over two thousand. The Quarterly Conference had become a large, influential, well-informed body, numbering frequently, at its sittings, between twenty and thirty. The classes, and a young men's prayer-meeting, at which conversions were frequent, were in active operation, and well attended. No difficulty was found in meeting the expenses of the preachers and their families, and the church, out of debt, was yearly adding to its real estate; in fact, every thing seemed to promise a glorious career

of uninterrupted success for Methodism in the city, when suddenly, in the midst of all that was cheering, clouds and darkness intervened, and a lasting blow was again struck at its advancement. "Behold how great a matter a little fire kindleth!"

In a previous article, the large size of the colored membership has been mentioned. At the time to which I am now about to allude, the colored portion of the membership was rapidly recovering the injury sustained by the schism of 1818, and was enjoying great prosperity. They numbered, in 1833, over three thousand. To accommodate such a multitude with comfortable church-sittings, was a matter of no small difficulty. Cumberland, Trinity, and Bethel, though having each galleries around the entire body of the building, could not accommodate unitedly, at the utmost, more than fifteen hundred. To afford additional accommodations, as well as convenience to the aged and infirm, at the instance of Bishop Asbury, in each church a panelled division was erected near the doors, which was

generally known as "The Boxes." It appears that after the erection of the boxes, when the white congregations were small, a few of the older free persons of color were accustomed to take their seats beyond the boxes in the body of the church; and what was conceded as a privilege, was finally claimed by them as a right. Gradually others among the colored people began also to pass the barrier of the boxes, and their boundaries were finally so much enlarged as to encroach seriously upon the comfort of the whites.

As early as the year 1829, complaints on this subject were formally presented to the Quarterly Conference, and a correction of this evil requested from that body; for it had become not an unfrequent occurrence that some of the whites were compelled to leave the church, their seats in the lower part of the church being preöccupied by colored persons, who refused to surrender them. Complaints were renewed to the Quarterly Conference in 1830, and, as a step towards the correction of the evils complained of, it was deter-

mined to appoint quarterly a committee of two for each church from among the official members, whose duty it should be to maintain order in the several congregations. The appointment of these committees was continued until 1833, when difficulties of a more serious nature arose.

In that year, Dr. Capers was stationed in the city, and his preaching generally attracted crowded white audiences; and the complaints about the sittings of the colored people became constantly greater. On one occasion, the preacher in charge being complained to on the subject, told those complaining that they should not trouble the preachers on that point, as it was properly the business of the members to arrange the sitting of the congregation.

The committees last appointed to preserve order were almost entirely from among the young men of the church, who felt fully empowered by these remarks to proceed in the matter as their judgment should dictate. The result was that a few Sabbaths afterward, when Bethel Church was crowded to overflowing, upon some of the colored

people refusing to vacate their seats for the whites, the committee forcibly ejected them from the church; and upon their returning the Sabbath following, their expulsion was repeated. This proceeding produced quite a sensation in the church: some, who had been annoyed, highly applauding their course, and others, who sympathized with those long sitting there, reprobating it as harsh and unkind. Some reference was made to it by one of the preachers at the love-feast following, and his remarks, conveyed to the committee probably in an exaggerated form, gave them great offence; and as far as the beginnings of this unhappy affair are traceable, it commenced just at this point. After mutual explanations, this wound was healed, and, as all parties felt the necessity of completing some arrangement by which these complaints among the whites should be properly met, at the ensuing Quarterly Conference resolutions were passed recommending some inconsiderable alterations about the boxes, by which all the slaves should be sent into the galleries, and the seats on the

lower floor secured to the free persons of color. A committee, selected from among the young men, was appointed to convey these resolutions to the trustees, and also authorized to collect money to defray the consequent expense.

A disagreement between these parties ensued. What appears to have been a commendable spirit of energy and activity on the part of the young men, was considered a spirit of innovation or rebellion, and they were treated accordingly. They were foiled in every attempt to carry out what they seem to have regarded the general wish of the membership. They became factious, and finally organized a party in the church, so as systematically to accomplish their intentions. This step produced an entire estrangement of feeling between the preachers and older members on the one side, and the young men's party on the other. The young men, from endeavoring to correct a local evil, with their feelings imbittered, finally repudiated some of the important features of the Discipline, and they were accordingly arraigned for church trial.

At this juncture, a compromise was offered by Bishop Emory; but it seemed never to have been fully acquiesced in by both sides, and after the suspension of hostilities for a while, before the compromise was consummated, fresh difficulties arose, and, after an unparalleled excitement, nine of the most prominent were expelled from the church. Upon their expulsion, about one hundred and sixty-five members withdrew, and organized under the discipline of the Methodist Protestant Church. This must be regarded as the greatest misfortune that has ever overtaken the Methodist church in Charleston. At one blow the church was deprived of a large body of intelligent young men, who probably combined the larger part of the energy and activity of the membership; while at the same time, from the attendant excitement, a tremendous shock was given to the spirituality of the church. The writer thinks he can safely say, after endeavoring to give an impartial attention to all the facts and circumstances, as presented in the church books and the printed pamphlets of both

sides, that, under the present *régime* of Methodism, a recurrence of such a case would be almost an impossibility.

At a meeting of the trustees of the church, held September 2d, 1834, the following resolution was passed:

"*Resolved,* That it is desirable and expedient to have a chapel somewhere in the south-west part of the city, west of King street, not farther north than Queen street, nor farther south than Tradd street."

A committee was accordingly appointed to purchase a suitable lot, and to make arrangements for the erection of a building. The lot at the corner of Broad and Logan streets, then containing a large building, known as the "Academy of Fine Arts," was purchased, and the building, arranged with galleries and pews, was dedicated to the worship of God, and called Asbury Chapel. Services were held in it until the middle of the year following, when it was lent for some time to the congregation of St. Philip's (Protestant Episcopal) Church, who by

a disastrous fire had been deprived of their church building. Public services by the Methodist preachers being resumed in it, they were, as before, attended for several years by large, intelligent congregations; but, in the mean time, St. Peter's (Protestant Episcopal) Church was erected a few squares above, on Logan street, which so materially affected the congregations at the chapel that its sale was considered expedient. It was purchased in 1837 by a Mrs. Seabrook, whose spacious dwelling constitutes what was formerly Asbury Chapel.

Soon after this, it was determined to erect a spacious brick church upon Cumberland street. Accordingly, the old church, the scene of so many interesting occurrences, was taken down, and the corner-stone of the new building laid, with appropriate ceremonies, in 1838. The building had progressed favorably, when a devastating fire swept over the city, destroying several millions of property. The portion of the new building that was erected was ruined, and Trinity Church also was consumed; so that, at once, the Method-

ists were deprived of their two principal houses of worship. Through the kindness of the congregation of St. Philip's (Protestant Episcopal) Church, they were provided with a temporary place of worship in a large building erected for their own use, while their new church was in process of building, and which was known as the Tabernacle; while services were provided for the blacks in the "old circus," which then occupied the corner of Queen and Friend streets. The injury done to the new building, with their other losses, seriously embarrassed the trustees, and they were consequently compelled to modify the plan of Cumberland Church, so as to reduce its cost.

Measures were immediately taken for the rebuilding of Trinity; and the two buildings were completed at a joint cost of fifty-seven thousand dollars. They were both dedicated during the summer of 1839—Dr. Capers conducting the dedicatory services of Trinity, and the following Sabbath the Rev. James Sewell those of Cumberland.

Methodism in Charleston, in its enlarged form, as has been shown, was the result of a gradual but constant growth. The labors commenced by Bishop Asbury and his compeers, on February 27th, 1785, in the deserted Baptist meeting-house on Church street, had been steadily continued by his successors, until the Methodists, though long struggling with many difficulties, had risen to be a numerous body in the city. In 1842, though numbering four church buildings, with a membership of five hundred and thirty-five whites, and thirty-five hundred colored, they were all united under one charge. One board of stewards, one of trustees, managed the affairs of the church in the city; and though several preachers were sent to labor there, but one was put in charge.

The following is a plan of the appointments for one Sabbath, and also for the Tuesday evening, Wednesday evening, and Friday evening services in the several churches, as they were published weekly in the Southern Christian Advocate:

Plan of Appointments for preaching in the Methodist Churches, Sunday, July 30th, 1837:

	MORNING.	AFTERNOON.	NIGHT.
Bethel,	N. Talley.	J. N. Davis.	B. English.
Trinity,	B. English.	W. Capers.	J. Sewell.
Cumberland,	J. N. Davis.	N. Talley.	W. Capers.
St. James,	A. R. Danner.	J. Sewell.	G. W. Moore.
Tuesday Evening, Aug. 1st,		Bethel,	J. Sewell.
Wednesday Eve'g, Aug. 2d,		Trinity,	J. N. Davis.
Friday Evening, Aug. 5th,		Cumberland,	W. Capers.

In the year just mentioned, the necessity for a different arrangement began to be felt. Indeed, a separation of the congregations into distinct charges had been agitated in 1840; but, at the church meeting held for the discussion of the question, a majority decided against it.

In 1842, however, at a meeting of the male members, after a long, free, and earnest discussion of the whole question, a majority decided in favor of the change suggested. Accordingly, a petition was sent, at the Conference following, to the presiding Bishop, who appointed a preacher in charge to each church; and in 1844 a division was also had of the church debts and property.

CHAPTER VI.

Eminent ministers—Deaths of ministers—Itinerant preachers sent out from the city—Members of former days—Aged living members—Colored membership—Anecdotes of colored members—Benevolent institutions—Preachers stationed in the city.

In reviewing the history of Methodism in the city, one cannot but be struck with the fact that the large proportion of ministers who have labored there have been men possessed of far more than ordinary abilities. It can be safely asserted that no denomination in the city can show the same proportion of gifted men as their regular pastors: none of them the same constancy of sound, evangelical, eloquent, popular preaching. Nor has it been the fitful, evanescent glare of an occasional preacher here and there in ten or twenty years; but since the first planting to the present time, the Methodist churches in the city have enjoyed the ministrations of gifted, holy men, whose abil-

ities have only been surpassed by their untiring zeal and faithfulness. In the darkest hour of trial and persecution to the church, a respect was extorted from its worst foes, for a ministry who so boldly and eloquently enforced, by their lives and labors, the great doctrine of holiness. The high grade of the ministry is indicated in the fact that, besides its first establishment by a venerated Bishop, four of the Bishops of the Church have at different times, before their election to that office, been stationed in the city.

Need we dwell upon the labors of the venerable Bishop Asbury, that prodigy of goodness and toil? It was at his instance that the establishment of a society was projected in the city; and it was a regular place of visitation until the last year of his life. Indeed, Charleston, with other points in Carolina, was among the last places he visited and preached at, a few months before his death. Glorious old man! Who can fully speak his praises? Soundest in judgment, great in holiness, zealous and untiring in labors, for many years he travelled up and down the conti-

nent, preaching, praying, visiting, suffering, then "ceased at once to work and live." Is he not properly called the Wesley of America? Or, rather, should he not be styled the Apostle of the New World?

Enoch George was for one year a regular laborer in the city, and was for several years Presiding Elder of Edisto District, in which Charleston was included. He labored there at so early a date, that nothing authentic can be gathered about his city labors; but it is enough for us to know that he belonged to the number of spotless worthies who have held the highest office in the gift of the Church.

Fifteen years of the life of our late lamented Bishop Capers were spent in the city of Charleston—ten years as a regular pastor, four years as an editor, and one as missionary secretary; and during that time he never ceased to be honored and revered. Of the good accomplished by his pulpit labors, which were always given without stint, we have nothing by which we can form a proper estimate. Eternity alone can reveal it.

Let one fact suffice. During his regular labors in the city, a sister denomination, whose churches were frequently almost deserted from the general desire to hear the eloquent Capers, was enlarged by the establishment of two additional congregations. Of Bishop Capers's life in Charleston, what a history might be given of powerful sermons, crowded audiences, and remarkable conversions! How many affecting scenes might be depicted, occurring in sick-rooms, and on death-beds! And had a journal been spared to us, what a soul-stirring picture should we have of the triumph of our blessed religion; as in 1826, when stern death seemed to have already claimed him as its victim, and life seemed to be breathed anew into him in special answer to prayer; or in 1834, when fierce discord threatened destruction to the church. And O! who that used to see and hear him will not feel it a lifelong privilege to recall those blessed seasons afforded at the Cainhoy and Goose Creek camp-meetings, where listening thousands hung entranced upon his lips, and the divine glory seemed almost visible about his person,

where stern hearts bowed before his eloquence as the oak before the hurricane, and the proud sinner quailed beneath his eye, lit up with holy fire! Well may the Charleston churches mourn the absence of his venerable form.

Bishop Andrew, also, for three years was a stationed preacher in the city, and also for a term its presiding elder. His labors here were unreservedly bestowed, and met a just reward in the number brought into the church during his pastorate here. A goodly number of the converts of his ministry still remain, who are able to remember him as their pastor and spiritual guide; and who still grow warm when recounting his labors and successes in the city.

In Charleston, too, our admired Bishop Pierce labored as a stationed preacher, and that, too, in very troublous times, when were required "prudence, and piety, and patience, all." And the older heads, who heard his burning words of truth and eloquence, declare that his election to the bishopric was nothing more than they had predicted many years ago.

But many pages would not suffice for a proper mention of every one of the great and good men who have in Charleston, as elsewhere, been bright and shining lights. Some of their names have already been mentioned, and to the names of Willis, Kendrick, Dougherty, and Dunwody, of early days, we mention among distinguished names of later days, Olin, Wightman, Summers, and Smith, all of whom the Church still delights to honor.

Methodism in Charleston has not only to boast of a ministry distinguished for learning and eloquence, but one characterized also by deep piety and fervent zeal. It may have been remarked, in the brief notices already given of the ministers there, that one attribute was in almost every instance accorded them; and that was their faithfulness and energy.

I hate vain boasting, and will not indulge in it; and, in attributing this to each, it has only been done because it was strikingly developed in their lives. What candid heart does not swell with sublime emotions of admiration as it contemplates

the energetic lives and the triumphant deaths of the early Methodist preachers? Many theories have lately been set afloat to account for the amazing success of the Methodist preacher—some of them plausible enough; but they may be all laid aside in the light of their untiring energy. Here was, here is now, the secret of their success: that, with a sound creed, and working by a system wonderfully adapted to the wants of the masses, they combined with fervent piety an energy of spirit that became irresistible. No distance was too great for them to travel to preach the gospel. No hovel was too mean for them to enter and minister the bread of life. No soul was too humble or too degraded for their care and teaching. No time was inopportune, no labor too hard, no sacrifice too great, no danger too threatening for them to encounter. Day and night, amid the shivering blasts of winter and the sweeping pestilence of summer, they were found praying, exhorting, preaching and living for God. Illustrious immortals! O that our souls might more fully catch their holy

zeal, and transmit it to the latest ages of the Church!

Charleston has for many years been subject to the periodical visitations of that fatal pestilence, the yellow-fever; and, with her sister cities, she too suffered from cholera and different contagions. Previous to the establishment of the Methodist Church there, it had been, from time immemorial, a settled custom for the Protestant ministry, at the first appearance of such diseases, Jonah-like, to take passage for some distant port. So accustomed had their congregations become to this proceeding, that it was not uncommon for them to pay an extra dividend to hasten their retreat. But such a course was not consonant with the fervid souls of Wesley's followers. They believed that when the hand of God was laid in affliction upon his people, then, if ever, they needed the care, attention, and sympathy of their shepherds. And although, from their itinerant system, they were more exposed to danger than any other class of ministers, they always stood firmly to their posts. Not a few among them were hon-

ored with a call from their Master as they stood among the dead and dying, and, like heroes, fell all covered with glory.

First among them was James King, a promising young man, only twenty-four years of age, who in 1797 made a glorious exit to the heavenly world from the scenes of horror and death among which he was called to labor.

In the year following, fell John N. Jones, "worn out with pain and afflictions of body." In the impressive language of his memoir, "He was rapt up in the vision of God at the time of his departure."

In 1804, Nicholas Watters died also of yellow-fever. When on his bed of death, and weeping friends stood around him, after many precious exhortations, he said: "I am not afraid to die, if it be the will of God. I desire to depart and be with Christ;" and soon after exclaiming,

> "Farewell, vain world, I'm going home:
> My Jesus smiles and bids me come,"

he passed triumphantly away.

Then, there was Jacob Rumph, than whom,

perhaps, there was never a more godly, faithful minister. On the sacramental occasion preceding his death, while administering the communion, he exclaimed: "This day the Lord hath enabled me to be perfectly willing to die in Charleston."

The truth of his exclamation was soon satisfactorily tested. With songs of praise he entered into rest, his countenance lit up with the smiles of peace and triumph.

In Charleston, too, Francis Ward took the yellow-fever, which, terminating in dropsy soon after, caused his death. He was an able minister of the New Testament; and it is recorded of him that, like a scribe well instructed, he "brought forth out of his treasure things new and old."

Here, too, died "the Rev. Henry T. Fitzgerald, a young man of uncommon sweetness of temper, an active, discriminating mind, great amiableness of manners, and ardent love for God and his cause. He shrunk not in the day of pestilence; but did as every Christian pastor should do—gave himself uninterruptedly to the service of the flock committed to his care, and undauntedly met

death in the work to which the Holy Ghost had called him."

In Charleston, also, the amiable and humble Asbury Morgan met his fate, falling a victim to the insatiable yellow-fever, ere he had passed the noon of life. But as in life his unaffected humility, his meekness and affability were always present, so in death his peace forsook him not, and he left the world leaving a radiant path behind him.

Here, too, in 1830, the lovely Thomas L. Winn was attacked by the same fatal malady, which rapidly developed his constitutional tendency to consumption, which soon hurried him away. He died in Camden, whither he had been removed in the hope of improvement by the change; but death had marked him as its victim. "As a preacher, altogether he richly merited the high estimation in which he was held; and what he was by the grace of God, as a man and Christian, let his death-bed speak."

Charleston, too, witnessed the death of that man of God, the Rev. Urban Cooper. While

the shafts of death were playing thick and fast, and the same dire disease which had smitten his predecessors was snatching away many of the loveliest and best, he was found firm at his post. While ministering at the bedside of a brother minister, the Rev. Dr. Flynn, of the Presbyterian Church, he imbibed the fatal contagion. But it did not meet him unprepared, for his spirit, with joyful haste, flew away to meet its God.

This seems like a heavy tribute to pay to one city, and nearly all to one disease; but it has not been without its fruit. Their examples still live. They fell, but gained the victory in their death. The current has been turned, and for years, like the Methodist preachers, the ministers of all denominations, amidst the peril of disease, cease not to administer warning to the living and solace to the dying.

Not the least significant fact in the history of Methodism in Charleston, is the large proportion of travelling preachers it has sent forth. The writer, however, is forbidden, on this point, to utter all he knows and feels. He has included

in the list of preachers, several who were not actually recommended from the Quarterly Conferences of the city; but as they had lived and were converted in the city, and made their resolutions to preach while there, he thought they could be properly enumerated among the sons of Charleston Methodism.

1797. Alexander McCain, located in 1806. He afterward connected himself with the Methodist Protestant Church. He is now living* at Aiken, South Carolina, probably one of the oldest survivors of the early movements of Methodism in America.

1798. Hanover Dennan, located in 1808.

1800. Jeremiah Russel, located in 1806.

1819. John Schroeble joined the Conference, and located in 1821. Christian G. Hill joined the same year, and located in 1823.

1820. Robert Adams, now living, a local preacher in the bounds of the Alabama Conference: located in 1836.

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* He died at Augusta, Georgia, June, 1856.—[EDITOR.

1824. John Mood and Joseph Galluchat, Sen. The first located in 1830, and now lives in the city of Charleston.* The latter located in 1825, and died in the city in 1835.

1825. George W. Moore, who is now an efficient member of the South Carolina Conference, on Cooper River Mission.

1827. John Honour, Sen., and John Coleman. The first died at his post in 1830, on Ashley River Mission, from bilious-fever, contracted in the swamps where he labored. He was one of the first missionaries to the colored people in the United States. John Coleman located in 1828.

1828. Samuel W. Capers, Matthew Bythewood, and William M. Wightman. S. W. Capers died in Camden in 1855. Matthew Bythewood located in 1830. William M. Wightman is now President of Wofford College, South Carolina Conference.

1829. David Allen, now a member of the

* A most excellent man, the father of the author of this book, and of three other ministers in the South Carolina Conference.—[EDITOR.

Memphis Conference, and one of the Professors in the Female College, at Holly Springs, Alabama.

1833. Whitefoord Smith, supernumerary in the Conference and Professor in Wofford College.

1834. Charles S. Walker and Alexander W. Walker. The first now agent of Wofford College: the latter an efficient preacher on Walterboro' Circuit.

1836. Robert J. Limehouse, located in 1848: he resides within the bounds of the Conference.

1838. Wm. P. Mouzon: an efficient member of the Conference, and stationed in the city.

1839. Abel M. Chreitzberg: travels the Anderson Circuit.

1840. William H. Fleming, now stationed in the town of Sumter. John A. Porter, on the Graniteville and Aiken Mission, and Dennis J. Simmons, now on the Orangeburg Circuit.

1841. Henry M. Mood, now on the Bennettsville Circuit, and James Wesley Wightman, teacher in Cokesbury School.

1842. Henry A. Bass, located in 1854.

1844. William Tertius Capers, located in 1851.

1845. Urban Sinclair Bird, whose health failed the year following, and he located.

1846. Osgood A. Chreitzberg, who located in 1852, and John A. Mood, now on Black River and Pee Dee Mission.

1847. John T. Wightman, now stationed in the city. James T. Munds, a supernumerary of the Conference, and Benjamin Jenkins, one of our missionaries to China.

1848. Elias J. Meynardie, now in the Barnwell Circuit.

1849. Julius J. Fleming and Edward J. Pennington. The former now travels the Sumter Circuit. The latter located in 1852.

1850. John Wesley Miller, now a supernumerary in the Conference. William W. Mood, now on the Orangeburg Circuit. Francis Asbury Mood, in Columbia, South Carolina. Charleston O. Lamotte, who withdrew from the connection in 1854.

1851. Osgood A. Darby, now stationed in Wadesboro', South Carolina Conference.

1853. Edward D. Boyden. A young man of

great promise, who was sent this year to the Conwayboro' Circuit; but soon after entering upon his work, was called to his reward. Joseph B. Cottrell, an efficient member of the Alabama Conference.

1854. Samuel Barksdale Jones, now the stationed preacher in the town of Spartanburg.

1855. Peter M. Ryburn, who joined the Georgia Conference, and now travels the Jeffersonville Circuit.

It would take a much larger space than could properly be allowed to give even a tithe of the many interesting anecdotes and impressive facts connected with the lives, labors and death of many of the members of the Methodist Church in Charleston. There have never been wanting among them men and women of great holiness, sterling worth and brilliant virtue. Many of them joined the Church at a time when, by such a connection, they perilled their good name in the community. Many of them, for years, witnessed the scenes of trial and the alarming excitements which frequently threatened the

existence of the Church; yet they quailed not, and by their integrity and consistency lived down and silenced the calumnies of its foes; and, in their deaths, fully vindicated the truth and power of the religion they had professed. A brief biography of every one of these worthies, however interesting it might be, would of itself occupy many pages; and it will be allowed, therefore, only to make a brief mention of a few of them.

To the names of those mentioned among the male members of earlier date, may be added those of George Airs, Philip Reader, and Eliab Kingman, who were for many years stewards and trustees of the churches in the city. They came up to the disciplinary requirements of a steward, being men of solid piety, who both knew and loved the Methodist doctrines and discipline, and were of good natural and acquired abilities to transact the temporal business of the Church.

The names of Amos Pillsbury, John Kugley, and Robert Riley, should be mentioned out of the list of class-leaders, as men of special qualifica-

tions for the office which they held. The first was possessed of a thorough knowledge of vocal music, and taught the singing-classes of the church. He also compiled a book of sacred hymns and songs, called the Zion's Songster, which was at one time extensively used throughout the South and West, and at camp and protracted meetings.

There are also several who lived within the recollection of many of the present living members.

Jacob Miller, an humble, holy man, for many years, like Enoch, "walked with God."

George Just was one for whom the writer would fain express his love and admiration. He was a native German, unacquainted with the wisdom of the schools, but fully taught of God. For years he led the class which numbered the largest of the young men of the church, many of whom, should this meet their eye, will quicken with the recollections of the exhortations, prayers, and tears, which he shared with them. Though an orphan from a foreign land, by his

sterling integrity and undeviating consistency, he won his way to an enviable position in the community; while, by his faithful attendance to duty, and his remarkable aptitude for encouraging, chiding, and guiding the young of his class, he obtained the universal confidence of the church.

Nor should we omit the name of John Honour, Sr., for many years a local preacher of influence, as were also Duke Goodman, Joseph Galluchat, Sr., and Urban Cooper, whose names have already been mentioned.

Among the females of the church, there are many names worthy to be had in lasting remembrance.

We have spoken of Mrs. Martha Kugley, the heroic woman who rescued Mr. Dougherty from being drowned by a mob. The wetting she received at the pump from the heartless ruffians who were the leaders in the infamous proceedings of that night, was the cause of her premature death. Like Mr. Dougherty, she was of a consumptive habit, and the cold acquired that

wintry night never left her, and she and Mr. Dougherty died about the same time.

Mrs. Catherine McFarlane, whose house was for years the home of the preachers sent to Charleston, was long honored—for she felt that she was honored—with the regular visits of Bishop Asbury while he stopped in Charleston; and was, by special selection, the maker of the Bishop's knee-breeches. He used to say, "No one can suit me as sister M."

Mrs. Ann Vaughn was for many years an humble saint.

Mrs. Seavers, wife of the steward of that name, was a godly woman, "full of mercy and good fruits."

Mrs. Selina Smith, who was for years the housekeeper of the parsonage during the dispensation of clerical bachelorism, was truly an humble and devoted servant of God.

Mrs. Matilda Wightman, another Dorcas, "full of good works and almsdeeds which she did," always ready for every good word and work, was a leading spirit in all the benevolent and religious enterprises of the church.

Mrs. Agnes Ledbetter died but a few years ago at a very advanced age. The closing part of her life, with which many of the readers of this book are familiar, was a faithful index of her whole previous course. When weighed down with infirmities and age, unable to go to the house of God and mingle with his people, her heart was still among them, and still alive to the interests of the Church. By her needle, with eyes dimmed and hands palsied by age, she yearly earned a liberal contribution to the missionary cause, while to every one who went to see her, she told of the goodness of God.

Time, in Charleston as elsewhere, has brought about surprising changes. The old ministers who planted the Church—those faithful watchmen of Zion—have, most of them, ceased to utter their notes of warning, and are gone to their reward. And, one after another, the great, and good, and conspicuous among its early membership have gradually faded away, and been released from earthly toil. But a few among them now live to tell of the powerful and some-

times tragic scenes of earlier days. Old Cumberland, old Trinity, and old Bethel, have each been removed out of their place, and so most of the members who identified themselves with Methodism in those plain structures have been removed to the family above. A few remain—the remnant of a larger band. Let them be duly honored while they live.

The youngest, and most earnest, and most hopeful of us in the strife of the holy warfare in which we are engaged, cannot but feel our hearts dilate when we read or hear the old men tell of the wonderful works God performed for Methodism in earlier days: when men, self-made in letters, wielded "the sword of the Spirit" with such wondrous power and dexterity, that their congregations were smitten to the earth, and, as on the day of Pentecost, cried in beseeching tones: "Men and brethren, what must we do?" And do we not instinctively wish that this living power could ever abide with His ministers?

The oldest living white member, as indicated by the church books, is Mrs. Sarah Venroe, who

joined in 1804. She has for over half a century been permitted to worship with the Methodists in Charleston; and during all that time has maintained her consistency.

There are, besides her, several other pious female members, who joined forty or fifty years ago, and whose lives have ever been in accordance with their profession: as, Mrs. Susannah Seyle, who joined in 1811; Mrs. Catherine Mood, who joined in 1812; Mrs. Susannah Bird, who joined in 1809; Mrs. Charlotte Will, who joined in 1808; Mrs. Magdalene Brown, who joined in 1810; Mrs. Mary Chreitzberg, who joined in the same year; and Mrs. Margaret Just, who joined in 1807.

Among the male members but very few survive, and all their names could be mentioned without occupying much space.

The oldest male white member is John Mood, who joined in 1808.

Abel McKee, who joined in 1810, is the oldest official member in the church, having been appointed steward and trustee in 1817, both of

which offices he retained until the year 1848. He is now class-leader at Trinity Church.

John Mood is a local elder, belonging also to Trinity, who having reached almost fifty years' connection with the Church, still lives and practices the doctrines and discipline that he embraced so many years ago.

Samuel J. Wagner is still one of the most active and influential members of the Church: he joined in 1811.

George Chreitzberg joined in 1810, and, though seldom permitted to worship with the brethren whom he loves, still lives a Methodist, or rather, still lives a Christian.

John C. Miller is also one of the oldest official members of the Church. He joined in 1811, and was for years one of its stewards.

William Bird, a member at Bethel, is in the new, as he was in the old, house, always at his post. He joined in 1817. Not long ago, the writer dared to remonstrate with him, finding him on his way to church on a very cold and wet evening. Said he, "It has always been my

rule to allow nothing to keep me from church which does not keep me from my daily business. I was at my business to-day, and it is my purpose to be at church to-night." A capital rule, which can be recommended to all.

Henry Muckenfuss is one of the few who are permitted to tell of scenes occurring even before the Methodists preached at all in Charleston. He first joined at Trinity, under Mr. Hammet's ministry, and became a member of the Methodist Episcopal Church when the house was ceded to that Church. No one living, it is presumed, can recall the time when his venerable form has been absent from its place in church. God bless the old man, and spare him to us yet awhile!

Were a stranger in Charleston, visiting the Methodist churches in the city, asked to point out what impressed him as the most remarkable feature of those churches, as contrasted with the other congregations of the city, it is very probable that he would point to the large congregations of colored persons who are every Sabbath

to be seen filling the galleries. And to one made familiar with the prejudices of the community and the difficulties of the Church, probably the success of the Methodists among them would be quite astonishing.

It is a matter now of great ease, since prejudices have been outlived, and false clamors choked down, to stand off and philosophize and surmise and speculate upon this subject. It is not my purpose to attempt either—but simply to say, that if any one desires to ascend to first causes, and to discover the hidden springs which brought about success, let him follow the history of the Church in Charleston back through all its vicissitudes—let him recall the patient enduance—the ceaseless, painful toil—the earnest, parental, affectionate care and attention of those holy men of God who have lived and labored here as their pastors.

The names of five thousand two hundred colored persons are enrolled in the city as members of the Methodist Church, and very many of them may be pointed out as patterns of humble piety.

While much of the success of the Methodist preachers among the colored population is traceable to the simple, earnest and powerful manner in which they enforced gospel truth—as we have just indicated—much more is traceable to the efficiency of the class-system, and to the unwearied attention paid to their spiritual interests by the white members, and particularly by the preachers who have labored in the city from time to time. They have been "willing servants of servants for Christ's sake."

Much of the embarrassment thrown in the way of early Methodism in the city, is attributable to the jealousy and suspicion of its public men, about the success which attended the Methodist ministry among them. With the Church, as with individuals, good deeds are soon forgotten, while evil ones have a life-long remembrance. Not that the Charleston Methodists are conscious, at any period in their history, of having done evil; but a hue and cry was for many years maintained against them, though they were entirely innocent of doing any thing but good,

and this undefined prejudice was always the basis of an argument against them by their foes. We fear from all the evidence now in possession of the Church in the city, that this prejudice was stirred and kept hot against them by jealous churches, who were either unwilling, ashamed, or afraid to do for the negroes what the Methodists persevered in doing, and cheerfully continue to do.

And now, after unwearied pains and care have secured a large, pious, and consistent colored membership, and a persistent determination to save their souls has resulted in unexpected good, and has secured the influence and affection of the immense majority of the blacks—an attachment, too, which cannot be broken or diverted—how painfully uncharitable and puerile does it appear to an honest heart, for jealous ones to be always sneeringly asserting, that "Methodism is successful among the negroes, because it is only suited to them." Had Methodism in Charleston courted the favor of the wealthy, and kissed the feet of political

aspirants, and let go her hold and interest upon the blacks, she too might have claimed the favor of those who affected to despise her; but her mission was to spread holiness and to save souls, and, thank God, she would not be diverted from her design by the enticements of secular favor, or the opposition and contempt of enemies.

Be it recorded, in the memory of every one who loves the cause of truth, and who wishes to remember facts worth remembering, that in 1822, when an insurrectionary movement was discovered among the blacks, when good and bad among the slaves were suspected, out of the hundreds who were placed under ban, and the many who were tried and condemned—numbers of them members of other churches—*not one of them* was a member of the Methodist Church, out of the thousands then belonging to it. And yet no one would be impressed by the fact, though the effort to force an impression by it upon the public was repeatedly made. The fact that numbers of the condemned were attached to other churches, was buried with the

other fact, that seemed to the enemies of Methodism as alarming, that not one was a member of that Church; and the community would allow themselves to be impressed with neither the one nor the other.

Did it seem necessary, much might be said about the management, etc., of the colored portion of the membership. It must be seen at a glance that with such an immense number, of a class with whose lives and Christian deportment it was impossible for the ministers or white members to become acquainted, it required a thoroughly organized and well-maintained system of observation and discipline. Suffice it to say, that the plan developed in the Methodist system has been found completely adapted to the emergency, and has been vigorously maintained, and has resulted in amazing good, as may be everywhere seen in the city at this day.

It would hardly be in keeping with the plan hitherto followed, to pass over in utter silence the names of the many worthy and excellent people who, among the colored Methodists in

the city, have vindicated the truth and power of godliness. Much might be written about them that would be appropriate and profitable as well as interesting; but the unexpected length to which these chapters have been extended warns against such an attempt. A mention of a few of the names conspicuous in former days must suffice.

Among the early colored members remarkable for their intelligence and business traits, were, Harry Bull, Quaminy Jones, Peter Simpson, Abraham Jacobs, Ben McNeil, Smart Simpson, Alick Harleston, Amos Baxter, Morris Brown, Richard Holloway, Castile Selby, and John Boquet.

Harry Bull and Morris Brown went off in the African schism: the last moved to Pennsylvania, where he was afterwards known as Bishop Brown, of the African Church in that State.

Castile Selby was eminent for his humility, holiness, and unbending integrity. Though a black man, an humble carter, moving in the humblest position in life, he was eminently a good, and no doubt, in the sight of God, a great man. But I

will give his character as summed up by Bishop Capers in a private letter to a friend, the use of which has been granted me.

The Bishop says: "The weight and force of his character was made up of humility, sincerity, simplicity, integrity and consistency, for all of which he was remarkable, not only among his fellows of the colored society of Charleston, but I might say among all whom I have ever known. He was one of those honest men who need no proof of it. No one who ever saw him would suspect him. Disguise or equivocation lurked nowhere about him. Just what he seemed to be, that he invariably was—neither less nor more. Add to this a thorough piety, which was the root and stock of his virtues, and you find elements enough for the character of no common man; and such was Castile Selby." As early as 1801, his name is on the record as one of the leaders, and he held the office untarnished for over half a century.

John Boquet, a slave, was very intelligent and deeply pious, and in consideration of his virtue

and good service was set free by his owner. The following affecting occurrence is related of him by Bishop Capers, in the letter referred to. "Visiting him on his death-bed, I found him unspeakably happy in the love of God, but not as well provided as I thought he ought to be, with little comforts and refreshments which his wasted body might require. I noticed it, and told his wife of several things which he might take for nourishment, and which she must procure for him. 'He wants them,' said I, 'and he must have them. The expense is nothing, and he must want for nothing.' 'Want, want!' exclaimed the dying man, 'glory be to God, I am done with want for ever! Want! want! I know no want but heaven, and I am almost there by the blood of Jesus.'"

Richard Holloway was also conspicuous for his intelligence and zeal. His zeal, however, was sometimes ill-judged, but he died much beloved and respected.

There are two or three names among the females which must not pass unnoticed.

Mary Ann Berry will be long remembered as the tender, careful, ladylike nurse, and humble saint. Bishop Capers says of her: "I never knew a female, in any circumstances in life, who better deserved the appellation of Deaconess than Mary Ann Berry: one who seemed to live only to be useful, and who, to the utmost of her ability, and beyond her ability, served the Church and poor. And I might say too, that what she did was always exceedingly well done, directed by an intelligent mind as well as sanctified spirit; so that, humble as was her position in common society, she was really a mother in Israel. Her meekness, her humility, and a peculiar gentleness and softness of spirit, which distinguished her at all times, might have done honor to a Christian lady of any rank."

Rachel Wells, too, was remarkable for her humility and piety, and in most respects was the counterpart of Mary Ann, except in personal appearance. Of her, the Bishop in his letter also speaks in high terms. He states that not long before her death, he called to see her, after she

had received a severe contusion which prevented her going to church, at which a protracted meeting was then in progress. Upon sympathizing with her upon the unfortunate accident which prevented her getting to church, she replied: "Ah, Mr. Capers, since this occurred to me, which you call an unfortunate accident, God has found a much nearer way to my heart than by Trinity Church."

Nanny Coates also was a colored woman of marked piety and generosity. And here again let Bishop Capers speak. "Did I mention Maum Nanny Coates? Bless old Maum Nanny! If I had been a painter going to represent meekness personified, I should have gotten her to sit for the picture. It was shortly after I had been appointed Secretary for the Missions, that being in Charleston at the house of my brother, as we were sitting together in the parlor one evening, Maum Nanny entered. I wish I could show her to you just as she presented herself, in her long-eared white cap-kerchief and apron of the olden time, with her eyes on the floor, her arms slightly

folded before her, stepping softly towards me. She held between her finger and thumb a dollar bill, and courtesying as she approached, she extended her hand with the money. 'Will you please, sir,' said she in subdued accents and a happy countenance, 'take this little mite for the blessed missionaries?' I took it, pronounced that it was a dollar, and said, 'Maum Nanny, can you afford to give as much as this?' 'O yes, sir,' she replied, lifting her eyes, which till then had been on the floor, 'it is only a trifle, sir. I could afford to give a great deal more, if—I—had—it.'"

The three last mentioned were all freed by their owners for their faithfulness and virtue. But these names are those of a very few, and these incidents but a meagre mention of the many souls and many interesting facts which might be gathered about the colored membership of the Charleston churches. Their names are not enrolled among the great and mighty of the earth, but, what is far better, their names and deeds have honorable mention in the Lamb's Book of Life.

There are several institutions of a benevolent character connected with the Church in Charleston, a mention of which seems appropriate here. Giving the precedence to age, the first institution of the kind deserving notice is the Methodist Charitable Society. It was established in the year 1808, and incorporated three years afterwards, under the following officers: H. P. Weesner, President; Amos Pillsbury, Vice President; William Cruikshanks, Treasurer; Robert Riley, Secretary; William McKewn, and Robert Will, Stewards. It is based upon the mutual aid principle, and has been in active operation ever since its first establishment. None are allowed to become regular pensioners upon its bounty but members or their families, and they cannot become pensioners until they have been members for seven years, or have paid into the treasury fees equal to seven years' cost of membership. The constitution allows of donations to aged and indigent members of the Methodist Church, without reference to place, and yearly these silent messengers of mercy relieve the sufferings of the

needy, both in and out of the city. The entrance fee is ten dollars, and its yearly contribution two dollars. It has funds invested to the amount of nine thousand four hundred dollars, and the annual average amount distributed is about two hundred and fifty dollars. Singular to state, it numbers but twenty-three members, and has but one regular pensioner.

Another excellent institution, established on the same basis, and also confined to the members of the Methodist Church, is the Methodist Female Friendly Association. It was founded in 1810, and incorporated in 1819. It has funds invested to the amount of six thousand dollars, and its annual charities average about four hundred dollars. It numbers twenty-six members, including five regular pensioners. Though its stated benevolence is allowed only to its members, the constitution permits donations to any females of the Church in indigent circumstances, without reference to place. Its officers consist of a Directress, Secretary, and three Trustees, who are elected annually. One third of all the donations,

regular or occasional, are retained to swell the capital fund, while the entire interest is expended for benevolent purposes.

Connected with the church of the same name, is the Cumberland Benevolent Society, founded in 1845, and incorporated in 1847. Its funds invested amount to two thousand five hundred dollars, and it numbers sixty-five members, male and female. One thousand dollars of its funds was the legacy of Mrs. Sarah Hewie, formerly a member of Cumberland. Members of the Methodist Church have the precedence in its benefactions, but its object is to relieve distress wherever found, and it has its regular visiting committees, appointed quarterly, to search out cases of suffering and want.

A generous spirit must be accorded to the Charleston churches. The rates of living in the city are enormous, even at the cheapest; and though their white membership is neither large nor wealthy, it has been only very occasionally that the churches have failed to meet every demand necessary for the support of the ministry.

During the year 1855, the aggregate cost for the support of the preachers and their families, lighting the churches, and meeting other necessary expenditures, was over eight thousand dollars. In addition to this, they paid fifteen hundred dollars into the Missionary Treasury, two hundred and seventy-seven dollars for their Sabbath-schools, one hundred and seventy-one dollars to the tract cause, and four hundred dollars to the Conference Collection, making the expenditure of the church for one year amount to more than ten thousand dollars. They have ever been liberal to the cause of Missions, and on this point there has generally existed between the different charges a generous rivalry.

Besides the regular organizations among the whites for the collection of missionary money, there is a small colored missionary society, which usually sends to the Conference one hundred dollars or more. This society extends to the free colored females of Trinity charge.

Indeed, while upon the subject of giving, it should be remarked, that after an observation of

years, the writer has never known a benevolent enterprise of any kind to be presented to any one of the Methodist churches of the city that did not meet a generous response. Their contributions are not the liberal donations of a few wealthy ones, but the heart-offerings of the many, including—God bless them—the boys and girls of the Church.

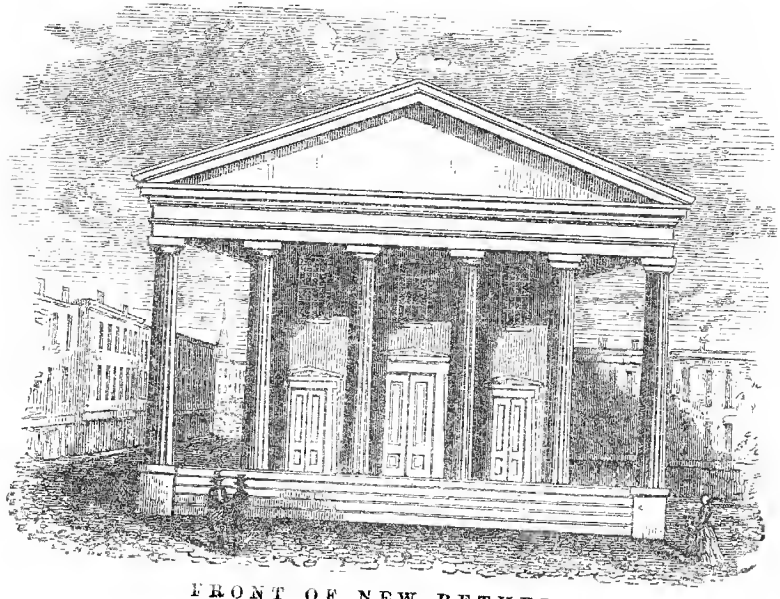
The following is the decennial increase of the membership for the period passed through in the last two chapters:

From 1815 to 1825, there was an increase of one hundred and twenty-seven whites, making a yearly average increase of fourteen. There was in the same time a decrease of one thousand three hundred and thirty-eight colored. The African schism in 1818 carried off four thousand three hundred members, so that branch of the membership recovered surprisingly in seven years. The greatest increase in one year among the whites was in 1818, when Lewis Myers, Z. Dowling, and H. T. Fitzgerald were the preachers, who reported an increase of seventy-six whites.

From 1825 to 1835, there was an increase of only fifteen whites,—the schism of 1834 having directly and indirectly caused the loss of over two hundred members. Among the colored there was an increase of six hundred and ninety-six members.

From 1835 to 1845, there was an increase among the whites of five hundred and ninety-seven, averaging nineteen members each year. The greatest increase during any one year of this decade was in 1836, when William Capers, James Sewell, J. W. McColl, and W. A. Gamewell were the preachers. They reported an increase of one hundred and forty-four members—the largest increase among the whites ever reported in one year since the establishment of the church in the city. During these ten years there was an increase of four hundred and twenty-five colored.

From 1845 to 1855, there was an increase of one hundred and ninety-two whites, making an annual average increase of nineteen members—being the same rate of increase as the ten years previous. The greatest increase in a year during



FRONT OF NEW BETHEL.

this decade was in 1846, when an increase of ninety-two was reported, Samuel Leard, Whitefoord Smith, Claudius H. Pritchard, and John W. Kelly, being the stationed preachers. The largest increase was at Cumberland and St. James's —the one reported an increase of thirty-seven members, the other an increase of thirty-nine. During these ten years there was an increase of four hundred colored.

The churches now number an aggregate membership of eight hundred and thirty-five whites and five thousand two hundred and sixty-seven colored, with eight Sabbath-schools in active operation, numbering one hundred and fifty-seven officers and teachers, and four hundred and nineteen whites, and fifteen hundred colored children. The above facts are suggestive of many thoughts, both sad and pleasing; but I will leave the reader to ponder them and make his own observations.

The congregations at Cumberland, Trinity, and Bethel, now worship in spacious, but plain, substantial brick buildings, each occupying the sites of the original churches named as above. A

portion of the St. James congregation have recently determined to emigrate a few squares from the site of the present building. They will now soon enter their new building on the corner of Coming and Spring streets. When finished it will probably be the handsomest Methodist church building in the city.

It will be satisfactory to append a list of all the preachers who have been stationed in Charleston, with the year of their appointment:

1785. John Tunnel.
1786. Henry Willis, Isaac Smith.
1787. Lemuel Green.
1788. Ira Ellis.
1789. No preacher named on the minutes.
1790. Isaac Smith.
1791. James Parks.
1792. Daniel Smith.
1793. Daniel Smith, Jonathan Jackson.
1794. Joshua Cannon, Isaac Smith.
1795. Philip Bruce.
1796. Benjamin Blanton.
1797. Benjamin Blanton, J. N. Jones, J. King

1798. John N. Jones, Tobias Gibson.

1799. John Harper, Nicholas Snethen.

1800. George Dougherty, J. Harper.

1801. George Dougherty, J. Harper.

1802. John Garvin, Benjamin Jones.

1803. Bennet Kendrick, Thomas Darley.

1804. Bennet Kendrick, Nicholas Watters.

1805. Buddy W. Wheeler, J. H. Mellard.

1806. L. Myers, Levi Garrison.

1807. Jonathan Jackson, William Owen.

1808. William Phœbus, J. McVean.

1809. Samuel Mills, William M. Kennedy.

1810. W. M. Kennedy, T. Mason, R. Nolley.

1811. Samuel Dunwody, F. Ward, William Capers, William S. Talley.

1812. F. Ward, J. Rumph.

1813. N. Powers, J. Capers, S. M. Meek.

1814. S. Dunwody, A. Talley, J. B. Glenn.

1815. A. Senter, A. Talley, S. K. Hodges.

1816. J. W Stanley, E. Christopher, James O. Andrew.

1817. Solomon Bryan, W. B. Barnett, W. Kennedy, W Williams.

1818. L. Myers, A. Talley, H. Bass.

1819. L. Myers, Z. Dowling, Henry T. Fitzgerald.

1820. William M. Kennedy, Henry Bass, J. Murrow.

1821. William M. Kennedy, D. Hall, W. Kennedy, Asbury Morgan.

1822. James Norton, D. Hall, J. Evans, R. Flournoy.

1823. John Howard, William Hawkins, Thos. L. Winn, Elijah Sinclair.

1824. S. Dunwody, J. Howard, J. Galluchat, Sen., S. Olin.

1825. William Capers, A. P. Manley, sup., Benjamin L. Hoskins, S. Olin.

1826. Wm. Capers, H. Bass, P. N. Maddux.

1827. J. O. Andrew, H. Bass, N. Laney.

1828. J. O. Andrew, A. Morgan, Benjamin L. Hoskins.

1829. N. Talley, J. Freeman, William H. Ellison.

1830. N. Talley, Thomas L. Winn, William M. Wightman.

1831. C. Betts, Bond English, W Murrah.

1832. William Capers, William Cook, Thomas E. Ledbetter, William Murrah.

1833. William Capers, J. Holmes, H. A. C. Walker, Reddick Pierce, (to change after three months with J. K. Morse.)

1834. William M. Kennedy, William Martin, G. F. Pierce.

1835. William M. Kennedy, William Martin, J. J. Allison, W. A. Gamewell.

1836. William Capers. J. Sewell, J. W McColl, W. A. Gamewell.

1837. B. English, J. Sewell, J. N. Davis, James W. Welborn.

1838. B. English, J. E. Evans, Samuel Armstrong.

1839. N. Talley, J. E. Evans, W. Capers, P. A. M. Williams.

1840. N. Talley, H. A. C. Walker, Whitefoord Smith.

1841. B. English, J. Sewell, J. Stacy, T. Hutchings, city missionary.

1842. B. English, H. Spain, A. M. Shipp.

1843. Cumberland, W. C. Kirkland; Trinity, James Stacy; Bethel, B. Bass; St. James, J. Nipper.

1844. Cumberland, S. W. Capers; Trinity, J. Stacy; Bethel, William C. Kirkland; St. James, J. A. Porter.

1845. Cumberland, S. W. Capers; Trinity, T. Huggins; Bethel, C. H. Pritchard; St. James, D. Derrick.

1846. Cumberland, S. Leard; Trinity, W. Smith; Bethel, C. H. Pritchard; St. James, J. W. Kelly.

1847. Cumberland, A. M. Forster; Trinity, Whitefoord Smith; Bethel, W. P. Mouzon; St. James, M. Eaddy.

1848. Cumberland, W. Smith; Trinity, supplied by Alexander Speer, local preacher of Georgia; Bethel, W. P. Mouzon; St. James, William T. Capers.

1849. Cumberland, W. Smith; Trinity, C. H. Pritchard; Bethel, J. A. Porter; St. James, A. G. Stacy.

1850. Cumberland, William G. Conner; Trin-

ity, James Stacy; Bethel, Henry M. Mood; St. James, A. G. Stacy.

1851. Cumberland, W. A. Gamewell; Trinity, W. A. McSwain; Bethel, C. H. Pritchard; St. James, J. R. Pickett.

1852. Cumberland, W. Smith; Trinity, W. A. McSwain; Bethel, C. H. Pritchard; St. James, John R. Pickett.

1853. Cumberland, W. Smith, sup., John T. Wightman; Trinity, C. H. Pritchard; Bethel, Joseph Cross; St. James, Allen McCorquodale.

1854. Cumberland, John T. Wightman, W. Smith, sup.; Trinity, H. C. Parsons; Bethel, J. Cross; St. James, A. McCorquodale.

1855. Cumberland, S. Leard; Trinity, J. Cross; Bethel, J. T. Wightman; St. James, William E. Boone.

1856. Cumberland, W. P. Mouzon; Trinity, Joseph Cross; Bethel, John T. Wightman, St. James, William E. Boone.

THE END.