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Trials and Triumphs of Charleston Methodism

**An Address Delivered Before the Historical Society of
the South Carolina Conference, Methodist Episcopal
Church, South, at Charleston, South Carolina,
December 6, 1910**

BY

REV. WATSON B. DUNCAN, Ph. D.

Tomorrow morning the South Carolina Annual Conference of the Methodist Episcopal Church, South, will convene in this Church in its one hundred and twenty-fifth annual session. This will be the thirtieth session of that honorable and honored body held in Charleston. The subject that will engage our attention for a while at this time is, "*The Trials and Triumphs of Charleston Methodism.*"

Speaking in general terms, it may be said that New England was settled by Puritans, Pennsylvania by Quakers, Maryland by Catholics, and Virginia by Cavaliers. But in Carolina there was infinite variety. There were English churchmen, influential and proud, but numerically weak. There were English, Scotch, and Irish dissenters of every shade of creed. There were some Dutch, a few Swiss and Belgians, some Quakers, and the French Huguenots. From these various sources sprang, under the imperial genius of the English race and the wise dominance of English law, the Carolinian with his peculiar and distinct personality.

At an early period Charleston developed a distinct individuality, all her own, which has never yielded to encroachments. This persistent separateness has not always been tributary to the best interests of either the city or the rest of the State. Back in the early days when the plain country people, the farmers and the cattle-drovers, came to town, driving their teams and cattle with the long, smacking whips, they were called "crackers," from the lashes on the whips. Here is

the origin of the term "country-crackers." And there are still some real, old-time, typical Charlestonians who look upon every man who hails from outside the city as a "country-cracker."

But, all things considered, it is not surprising that the Charlestonians are devoted to the dear old city. It has, indeed, a long and wonderful record. Does not every one of them know that this was the original Garden of Eden? Did not one of our own beloved Bishops prove beyond the peradventure of a doubt that this is even so? Who would dare to dispute or doubt the scholarly dissertations of good Bishop Keener? But why go to the fossils as the Bishop did, when we have evidence, the examination of which is far more pleasant than delving in phosphate beds? Why not go to Magnolia Gardens, where we find that part of the original Eden to which the curse upon the ground seems not to have applied and where the blight of the serpent's trail seems not to have been felt? Some one has said that the typical Charlestonian's ideal is to live on the Battery, to be buried in Magnolia Cemetery and go to Magnolia Gardens.

But here we are on real historic ground. Are we not near the site of the Revolutionary Palmetto Fort where Sergeant Jasper immortalized himself? And yonder instead is the substantial structure called Fort Moultrie, in front of which is the grave of Osceola, the brave Floridian who ended his life in its walls. Then there is Morris Island with its Civil War memories and with its lighthouse inspiring and guiding still. There the Star of the West, in its effort to relieve Fort Sumter, was fired upon. Once Battery Wagner stood there, but, after having been fired upon by shot and shell, has been covered by the restless sea. Moving up the coast a little, we find Long Island, where Clinton's forces bivouacked; and James Island and Fort Johnson, and far-famed Fort Sumter are in view. Yonder at the junction of Meeting and Water streets is where the thirty pirates, captured long ago and hanged at Oyster Point, lie buried. And the mention of their name calls up that of beautiful Theodora Alston, daughter of Aaron Burr, who, sailing from Georgetown, was captured by them and forced to walk the plank, finding a grave in the wide Atlantic. Within the sound of St. Michael's silvery chimes still stands one of those old baronial estates, over which the glamor of romance is cast, with much of its furniture still intact. Then out yonder in the neighborhood of Otranto, is the old English Church, St. James, Goose Creek. The stucco pelican over the door feeding her young was no doubt intended to typify the spiritual food the church was designed to furnish. Time forbids the mere mention of numerous other points of interest in and around Charleston. The old city has had a wonderful history. Swept by cyclones, shaken by earthquakes, passing under the fire and baptism of blood of two wars, she is entitled to be the queen city of our country. Amid these heroic environments South Carolina Methodism first built her altars and kindled her holy fires. In the Library of Congress at Washington is a series of mural decorations illustrating the virtues—

Fortitude, Justice, Patriotism, Temperance, Prudence, Industry, and Concord. The one representing Patriotism is the figure of a woman, clad in drapery, and standing out on a solid red background. She is represented as feeding an eagle, the emblem of America, from a golden bowl. The purpose is to symbolize the nourishment given by patriotism to the spirit of the nation. May the younger generation of this historic place drink deeply of the golden bowl of the higher patriotism and go forth to service in the new chivalry.

THE CREDENTIALS OF METHODISM.

Methodism was rather tardy in reaching Charleston, making its first appearance in 1785. The early settlers of the colony were of different religious persuasions, and their religious life soon began to express itself in organization. The first Episcopal Church was built in 1681. The Baptists formed one in 1685. The Congregationalists and the Presbyterians united and formed a church in 1690. After forty years of united worship, these bodies separated and erected different buildings. The Congregationalists, or Independents, kept possession of their ancient house of worship, known as "The White Meeting House." As stated above, Methodism was not established in the city until 1785. But visits by Methodists had been previously made. John and Charles Wesley had come here in 1736, George Whitefield in 1739, and Joseph Pilmoor in 1773. Upon its arrival in Charleston, Methodism was an unwelcome visitor. This may be fully understood when we consider the inherent nature of Methodism and the spiritual state of the general Church at the time. Methodism was not a theological reformation, the rediscovery of a doctrine, like that mighty movement under Luther; it was not a political movement, like the English Reformation under Henry VIII; it was not a theological quarrel, like the Scottish Reformation. On the other hand, it stood for the evangelical, and not the sacerdotal, version of Christianity. It stood for the concrete, and not the mere metaphysical, interpretation of theology. Instead of a creed, drawn out in metaphysical propositions, it demanded that the doctrine be translated into conduct, verified in consciousness, shaping disposition and life. Experience must be translated into living terms. It stood for spiritual fact instead of mere formalism in religious affairs. It was cosmopolitan and imperial, rather than parochial. Instead of Wesley's parish becoming the world, the world became his parish. In other words, Methodism was the rediscovery of the spiritual ideal of primitive Christianity, and, like primitive Christianity, it was unwelcome. Thus we can see how that Methodism, standing for spirituality, had to battle against formalism; standing for practical religion, it had to fight theoretical religion; standing for religious freedom, it had to wage war against ecclesiastical bondage. For it always laid the emphasis on the practical rather than the doctrinal; the test demanded was fruit rather than flowers; it called for service rather

than worship; conduct rather than confession. It held that a church which emphasized the mere acknowledgment of a confession, or the repetition of a creed, or the execution of a ritual, rather than the development of brotherhood and the ministry of helpfulness and the service of humanity, was out of harmony with primitive Christianity. It believed that apostolic success was the credential of apostolic succession. It is easy, therefore, to see that Methodism would necessarily have a struggle when planted in soil so wholly out of sympathy with its nature and design.

EARLY METHODISM IN CHARLESTON.

On Saturday, July 31, 1736, John and Charles Wesley came to this city, and, while it was only a casual visit, it is interesting to know that the place destined to play such an important part in the history of a great movement was honored with a visit from these noble men. George Whitefield, whose peerless pulpit productions stirred the entire community and excited the jealousy of inferior spirits, first visited the city in 1739. Alexander Garden was rector of St. Phillip's Church and Royal Commissary for the Province. This rector and commissary promised Whitefield to "defend him with life and fortune," but he seems to have soon forgotten his promise. Whitefield's second visit was made to Charleston January 5, 1740, and his arrival marked the beginning of that bitter controversy which resulted in that ecclesiastical farce known as the "Trial of Whitefield," and which resulted in the "suspension" of Mr. Whitefield by Mr. Garden. During the controversy an amusing incident occurred. To counteract the influence of Whitefield, Mr. Garden preached a sermon from Acts 17:16—"These that have turned the world upside down have come hither also." This was replied to by Mr. Whitefield from 2 Tim. 4:14—"Alexander the copper-smith did me much evil; the Lord reward him according to his works." The principal "sin" of Whitefield was the omission of the form of prayer prescribed in the prayer book. The fact is that he always used the form when preaching in Episcopal Churches, but when preaching to Baptists, Presbyterians and Congregationalists in their own houses of worship, he very properly omitted the form and prayed *extempore*.

In due time Mr. Whitefield appeared before the court of Commissary Garden, according to citation, for not using the form of prayer in Charleston Meeting Houses when he preached. This is said to have been the first court of its kind ever held in the Colonies. It consisted of the Rev. Commissary Garden and Rev. Messrs. Guy, Mellichamp, Roe, and Orr. Whitefield was represented by Andrew Rutledge, Esq., and, after some discussion of the case, an appeal was made to the Lords Commissioners in England. There was never any return made of the case, but, after several months, Mr. Garden reconvened his court and pronounced sentence of "suspension" upon Whitefield. This

sentence only served to more fully advertise the famous preacher, who continued his mission to the glory of God and the good of men. In 1773, Rev. Joseph Pilmour, one of the pioneers of American Methodism, came here, but his visit was fruitless so far as any permanent establishment was concerned.

The first definite effort to plant Methodism in Charleston was made in 1785. Francis Asbury, the first Methodist Bishop; the Rev. Jesse Lee, the apostle of New England Methodism, and the Rev. Henry Willis, who was afterward appointed to the city, came here during that year. Through the persistency of Rev. Mr. Willis a vacant house, formerly occupying the site of the present First Baptist Church and at that time used for a place of worship, was secured. Mr. Willis had preceded Bishop Asbury and Mr. Lee and had arranged for their coming. When they arrived due announcements were made and operations were begun. A series of services, extending through two weeks, followed, in which all the preachers participated. The ministers were entertained by Mr. Edgar Wells, who became the first convert and whose family formed the nucleus of the Methodist movement in the city. Bishop Asbury left Charleston on March 10th and was soon followed by Lee, leaving Mr. Willis in charge of the work. At the Conference held in Baltimore in May of this year Charleston was made a regular appointment and the Rev. John Tunnel was sent as preacher in charge.

THE FIRST METHODIST CHURCH BUILT.

For some time the Methodists continued to hold services in the Baptist Meeting House in Church street. When Methodist fire and Baptist water come together, there must be either steam or storm. This time it was the storm. Upon gathering for services on a certain Sunday morning, the worshippers found the benches in the street and the doors barred against them. So they must seek another place for worship. A Mrs. Stoll kindly offered the use of her residence, which was thankfully accepted and used until the congregation became too large for the house. The next place secured was an unfinished building on Wentworth street, near Bay, where they continued to meet until a permanent home was built. In the early part of 1786 steps were taken toward the building of a church. A lot on Cumberland street, between Meeting and Church, was procured, and upon it a neat wooden structure was erected. This church was for quite a while known as "The Blue Meeting House," to distinguish it from "The White Meeting House," as the Independent Church which stood where the Circular Church now stands, was called. This first Methodist Church was afterward called "Cumberland," from the street on which it was built. This house stood until 1838, when it was superseded by a large brick building, made necessary to accommodate the growing congregation.

THE FOUNDING OF TRINITY.

The session of the Conference for 1791 was held in Charleston and marked an epoch in the history of the church here. The Conference was presided over by Bishop Asbury. Bishop Coke arrived during the session, bringing with him the Rev. William Hammet, "the Irish Orator," who figured prominently in the annals of subsequent Methodism in the city. Mr. Hammet had been doing effective missionary work in the West Indies, but came to Charleston for his health. The brilliant preaching of Mr. Hammet captivated the people and they clamored for his appointment to the city. Such pulpit ability was greatly needed here at that particular time to compete with unfavorable and antagonistic influences and to aid a struggling ecclesiastical movement. Had the request been granted, the story of Methodism in the community for many subsequent years would no doubt have been less disappointing. Feeling that his appointment to this place at that time would gain a wider and more influential hearing for Methodism, the people asked for it. But Bishop Asbury decreed otherwise. Any one thoroughly conversant with the facts in the case can, through the perspective of history, see that mistakes were made on both sides. Had there been more tact and less arbitrariness, the matter might have been amicably adjusted to the distinct advantage of Methodism here. Mr. Hammet was born in Ireland. He was converted through the instrumentality of the Wesleyan preachers and entered the itinerant ranks of the British Conference. He was a man of attractive appearance, courteous in manners, and his pulpit ability made him almost peerless in respect of popularity. He sailed from England in 1785, in company with Doctor Coke, as a missionary to Nova Scotia. They had a dangerous voyage, narrowly escaping the ravages of larger vessels and the destruction of their own by storm. During this voyage Mr. Hammet proved to the satisfaction of all that he was a man prompted by the highest motives. Several times he had opportunity to return; but with noble firmness he remained fixed in his purpose. In a record of a certain storm occurring during the voyage, Dr. Coke says: "Brother Hammet 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." On this voyage they were compelled, on account of tempestuous weather, to put into the Island of Antigua, whence, after touching other islands, they proceeded to St. Christopher's, to which place Mr. Hammet was appointed by Dr. Coke. His labors here were faithful and fruitful; so much so that after three years, when Dr. Coke came again to the place where, at his first visit, vital religion was totally unknown, a society of seven hundred people had been formed through the indefatigable labors of Hammet. Next appointed to Jamaica, Mr. Hammet's health gave way under the excessive strain there, and his

removal to the continent became imperative. Sailing in company with Dr. Coke, he experienced a long and tempestuous voyage, their vessel being dismantled and driven upon Edisto Island, from which they reached Charleston just before the Conference, which was then in session, closed, making a large part of the journey on foot. Mr. Hammet preached immediately upon his arrival, to the great delight of all. At once there arose, as previously stated, the clamorous request for his appointment here. To the request Bishop Asbury persistently refused to accede. The disappointment produced disaffection. Mr. Hammet, a close friend of Wesley's, and wishing the church here in harmony with the founder's ideals, organized the "Primitive Methodist Church" and preached for some time in the market place. He had large audiences and many of the most valuable and estimable members went with him. So great was his influence that in a short time he succeeded in erecting a fine, commodious church at the corner of Hasell street and Maiden Lane, to which he gave the name of Trinity. To this was also attached a building lot with a comfortable parsonage and outbuildings, all deeded to him in person and all free of debt. Here Mr. Hammet preached until the day of his death, and his work at Trinity was prosperous, escaping many of the persecutions encountered by the other Methodists.

By the deed to Mr. Hammet, the Hasell street property was to be his until his death; then the Rev. Mr. Brazier, a friend of his, was to act as pastor and have the property during his lifetime, and afterward it was to be at the disposal of the congregation. For some time after Mr. Hammet's death, Trinity appears to have been used by the regular Methodists. About this time, according to Dr. F. A. Mood, Mr. Brazier disposed of the entire property for a small sum. Mr. Hammet's followers instituted proceedings in law to recover it. While the suit was pending, their attorney expressed the opinion that could they obtain peaceable possession it would enhance the probabilities of the suit in their favor. Shortly after, while the Rev. Mr. Frost, of the Episcopal Church, to whom the property had been given, was holding services, one of the Hammetites saw where the keys were and quietly slipped them into the pocket of her gown. In those days the ladies had pockets in which they could carry their keys and thus saved much precious time that is now lost by their granddaughters hunting keys. With the keys to the kingdom in their hands, the Hammetites who were present sent for the absent ones and proceeded to take "peaceable" possession. It is said that pending the decision of the court the building was never unoccupied. Among local traditions is one to the effect that one Charlestonian was honored by having old Trinity as his birth-place. Upon the recovery of the property by the decision of the court in favor of the followers of Hammet, the congregation made proposals for the cession of the property to the Methodist Episcopal Church and the proposals were accepted. St. James Chapel, which had also been erected by the Primitive Methodists on King street, upon what was

then known as the "Neck," was at the same time transferred to the Methodist Episcopal Church. Thus ended the great schism in Charleston Methodism. The lecturer for this occasion came to the conclusion some time ago that the Rev. William Hammet has been unjustly dealt with in the annals of our Conference and of Southern Methodism, and the aspersions upon his character were untrue. The eccentric Lorenzo Dow was responsible for most of the slanders. As a result, Dow was indicted for libel, was prosecuted by Robt. Y. Hayne, Attorney-General, and was defended by Samuel Prioleau. He was convicted and sentenced to fine and imprisonment. It is to be hoped that future historians will eliminate such statements as "he died under a cloud," in reference to the Rev. William Hammet, for it was for these slanders that Lorenzo Dow was convicted and punished.

THE BUILDING OF BETHEL.

The year 1793 marked another epoch in the history of our church here. During that year a subscription was started for the purpose of purchasing a lot for a burial ground, the one on Cumberland street having become inadequate. Their ultimate design was also to erect a new church upon it. The subscription list, however, was soon suppressed; for when the trustees approached Mr. Bennet, the owner, with a proposition to buy a lot on the corner of Pitt and Calhoun streets, now occupied by the church in which we are assembled, he generously donated the ground for the purposes of the church. But active building operations did not begin until 1797. At a meeting held February 14th of this year, over which Bishop Asbury presided, Francis Sutherland, G. H. Myers, William Smith, and Alexander McFarlane were appointed a committee to act with the preachers in collecting money and soliciting subscriptions and to act as a building committee for the new church. The building was occupied the next year, Benjamin Blanton, the Presiding Elder, preaching the sermon. In those days they allowed the Presiding Elders to preach dedicatory sermons; now it takes a Bishop. And that calls up a conversation which occurred some time ago between two little girls, one a Baptist and the other a Methodist. Said the little Baptist, "What is a Bishop, anyway?" "Oh, that is easy," replied the little Methodist. "A Bishop is the only man that can take the best piece of chicken from the Presiding Elder." In 1853 the present Bethel was completed. It was dedicated on August 7th, the Rev. C. H. Pritchard preaching in the morning, the Rev. Dr. John Backman, a Lutheran minister, in the afternoon, and the Rev. Dr. Joseph Cross at night.

THE GREAT FIRE OF 1838.

In 1838 the cornerstone was laid for a large brick building on the Cumberland street lot. The building had progressed favorably when a devastating fire swept over the city, destroying several millions' worth

of property. The portion of the new building was ruined, and Trinity Church was also consumed; so that at once the Methodists were deprived of their then two principal houses of worship. Steps were soon taken for the rebuilding, and the two churches were completed at a total cost of \$57,000. They were both dedicated in 1839, Dr. William Capers preaching at Trinity and the Rev. James Sewell preaching at Cumberland.

ST. JAMES BUILT.

The "Primitive Methodists," otherwise known as "Hammetites," determined not to be excelled by the "Regulars;" so they, too, planned for the erection of another church. With a large faith and a marvelous foresight, they went beyond the limits of the city at that time. The place decided upon was on the King Street Road, just below where Line street now is. From an old deed, now in the possession of Capt. George W. Gruber, it appears that the new building was to have been called "Edmonston Chapel," but the name of St. James was given to it instead. This new enterprise had great success and was largely exempt from those persecutions which so distressed Cumberland and Bethel. In 1856 the St. James congregation sold their house and lot on the King street place and prepared to build a handsome brick church on the corner of Spring and Coming streets. It will be remembered that the St. James property had been turned over to the regular Methodists by the followers of Mr. Hammet at the same time that Trinity was given to them. On June 24th, 1856, the cornerstone of the larger St. James was laid. The Rev. H. A. C. Walker, the Rev. W. P. Mouzon, and the Rev. Dr. Joseph Cross participated in the exercises. It was sufficiently advanced to be occupied in 1858, and the Rev. Dr. E. H. Myers and the Rev. James Stacy taking part in the dedicatory services. That is now the Spring Street Church. In 1905, during the pastorate of the Rev. George Pierce Watson, extensive repairs were made on the building and the reopening services were held in the early part of 1906, the Rev. Dr. H. W. Bays and the Rev. Dr. M. L. Carlisle preaching morning and evening, respectively.

WAR AND FIRE AND EARTHQUAKES.

The division of American Methodism, in 1844, marked another period of vital importance in the history of our church here. When the Methodist Episcopal Church, South, was organized in Louisville, Ky., in 1845, all Methodists in South Carolina became members of that body.

On December 11, 1861, a fire broke out over near the Cooper River and swept across the entire city. Cumberland Church was reduced to ashes. The congregation, being then unable to build, worshipped in the Bible Depository in Chalmers street; subsequently going to a cotton shed; extended through the courtesy of Mr. James Copes, and altered so as to be adapted to worship. This refuge, however, proved only

temporary, for in the summer of 1863 shells from the United States troops began to be hurled into the city. The Cumberland congregation was driven to Bethel. Trinity was abandoned, being struck several times during the bombardment. Four shells passed entirely through the building, one passing through and falling into the basement. During the remainder of the war Methodist congregations were massed at Bethel, the Rev. Dr. E. J. Meynardie being in charge.

In February, 1865, the Confederate troops evacuated the city and it passed into the hands of the Northern army. With Trinity torn by shells and Cumberland in ruins, only Bethel and Spring Street were occupied by our people. In March, 1865, the Rev. T. Willard Lewis, a Northern Methodist preacher, came to Charleston. He was a member of the New England Conference and came here from Beaufort. He had authority from the Secretary of War to seize all unoccupied churches. Under this authority he took possession of all the property of the Southern Methodist Church in Charleston. He held Bethel for the whites and gave Trinity and Spring Street to the colored people.

The Rev. Dr. E. J. Meynardie returned in August, and the Rev. Dr. F. A. Mood, who had been traveling in Europe, returned about the same time. On his voyage from Philadelphia to Charleston, Dr. Mood had shown special courtesies to the wife of General Saxton, so when he made application to President Johnson for the recovery of our property here, the matter was greatly facilitated by securing the endorsement of General Saxton, which was easily done. The application was successful, and in due time all our possessions in the city were returned. On March 19th, 1874, the Cumberland Trustees were authorized to sell the lot on Cumberland street, the people having united with Trinity upon the recovery of that building.

In 1883 the Rev. John E. Beard was sent by the Conference to establish a church in the northeastern part of the city. During that year the present Cumberland Church was erected, the cornerstone from the former church on Cumberland street being brought into requisition for the new house, having been preserved by Dr. J. R. Mood. The new enterprise was greatly helped by Trinity and Bethel.

THE GREAT EARTHQUAKE OF 1886.

The earthquake on August 31, 1886, which shook Charleston almost to pieces, did great damage to the churches. Trinity was the first to finish the repairs and the church was reopened on March 27, 1887. The Rev. Dr. John O. Willson was the pastor and Bishop W. W. Duncan conducted the services. Cumberland, being a wooden structure, was more easily repaired, and was reopened on June 19, the Rev. H. Bascom Browne being pastor, and Bishop W. W. Duncan conducting the exercises. Bethel determined not only to repair but to remodel and beautify. On October 31, 1887, the church was ready for the reopening exercises, the Rev. Dr. R. N. Wells being pastor and Bishop

H. N. McTyeire preaching the sermon. This discourse is found in the published volume of sermons by Bishop McTyeire, entitled "Passing Through the Gates and Other Sermons."

Spring Street began the work of repairing under the pastorate of the Rev. J. Walter Dickson, who from his begging for help for the church so badly damaged by earthquake became known as "Earthquake Dickson." The Rev. Dr. Leroy F. Beaty followed Mr. Dickson and carried on the work so successfully that little remained to be done at the end of his pastorate. The church was again ready for use in the early part of 1888, Bishop W. W. Duncan and the Rev. Dr. Samuel B. Jones officiating. The present Trinity Church building was erected during the pastorate of the Rev. Dr. J. W. Daniel.

TRIALS AND PERSECUTIONS.

During the year 1800 hostility to the Methodists in Charleston assumed a graver and more violent aspect than at any previous time. At the Conference of that year the services were repeatedly interrupted by rioters, and Bishop Asbury himself was frequently insulted by the outlaws. At this time John Harper and George Dougherty were pastors here. Just after Conference the Rev. John Harper received a package of abolition literature from one of the Northern societies. Finding out the nature of the contents of the package, he prudently folded up the bundle and laid it away. A gentleman who was on intimate terms with Mr. Harper, hearing that such a package had been received, asked to be allowed to see it. From this incident the rumor was started that the Methodist preachers were abolitionists. The intendant of the town became excited and called upon Mr. Harper, and, when fully informed, went away satisfied. But here was a fine opportunity for the young gents of the city to display their chivalry. On the following Sunday night a large mob gathered around Cumberland Church, prepared to quickly dispatch the preacher. As Mr. Harper came out of the church they seized him and were bearing him gloriously down Meeting street in triumph when they were met by the city guard. In the confusion that followed the clerical prisoner was extricated by his friends and made his escape. He evidently believed that

"He who fights and runs away,
Will live to fight another day."

But the escape of the prisoner only increased the anger of the mob, who breathed out cursings against the Methodists in general and the preachers in particular. Their blood was up and they determined to have vengeance. On the following night the Rev. George Dougherty led the prayer meeting, and, as one Methodist preacher was as good—or, rather, as bad—as another, the infuriated rabble seized him as he came out of the place of worship. Though it was winter time and Mr.

Dougherty a man of feeble health, they thrust him under a spout near the church and pumped water upon him until he was almost drowned. In the midst of this work of cruelty, while some of the members were frightened and fleeing and others unable to render assistance, Mrs. Martha Kugley, an ardent and devout Methodist, defied the rascals, and, rushing into the midst of them, she tore off her apron and thrust it into the mouth of the pump and ordered the villains to desist. At the same time a gentleman, forcing his way into the crowd, sword in hand, threatened death to any one who should touch Mr. Dougherty. These brave rioters, thus attacked by a man's sword and a woman's apron, instantly retreated. Blessings upon the memory of Mrs. Martha Kugley. She was formerly Miss Martha Griffin, of Kidderminster, England. She came to this country and was married in Baltimore, March 26th, 1809, the Rev. Mr. Alexander McKain officiating. She subsequently moved to Charleston, where she lived until the day of her death, September 30, 1864. One of her grandsons now lives on Cannon street in this city, and through his courtesy the speaker has in his possession an original photograph of Mrs. Kugley. The energetic President of this Society will no doubt proceed at once to make diligent effort to secure that apron for safe keeping in our archives.

TRIUMPHS AND ACHIEVEMENTS.

Not the least significant fact in connection with the history of Methodism in Charleston is the long list of preachers sent into the Conference. Time forbids more than simply the mentioning of the names. Here they are: Alexander McKain, 1797; Hanover Dennon, 1798; Jeremiah Russel, 1800; James H. Mellard, 1801; John Bunch, 1812; John Schroeble and Christian G. Hill, 1819; Robert Adams, 1820; Joseph Gallachat and John Mood, 1824; George W. Moore, 1825; John Coleman and John Honour, 1827; William M. Wightman, Samuel Wragg Capers, and M. Blythewood, 1828; David J. Allen, 1829; Whitefoord Smith, 1833; C. S. Walker and Alexander W. Walker, 1834; R. J. Limehouse, 1835; William P. Mouzon, 1838; Abel McKee Chreitzberg, 1839; John Porter, William H. Fleming and Dennis J. Simmons, 1840; James W. Wightman and Henry M. Mood, 1841; Henry A. Bass, 1842; William T. Capers, 1844; John A. Mood and O. A. Chreitzberg, 1846; Urban Sinclair Bird, 1847; John T. Wightman, John T. Munds and Benjamin Jenkins, 1848; E. J. Meynardie, 1849; J. J. Fleming and E. J. Pennington, 1850; J. Wesley Miller, William W. Mood, Francis Asbury Mood and C. O. LaMotte, 1851; O. A. Darby, 1852; E. D. Boyden, Joseph B. Cottrell and Samuel B. Jones, 1854; James C. Stoll, 1859; James B. Campbell, 1860; L. C. Loyal, 1869; J. Claudius Miller, 1871; W. S. Wightman, 1874; R. Herbert Jones, 1877; Preston B. Wells and W. Aiken Kelly, 1895.

Time would fail us to mention the catalogue of the noble women who have blessed Charleston Methodism with their love and labors.

What a marvelous book could be written upon these heroines. A few of the earlier ones must be mentioned. Besides Mrs. Kugley, already referred to, there was Mrs. Catherine McFarlane, whose house was for years the home of the preachers sent to Charleston. She was frequently the hostess of Bishop Asbury and was, by special selection, the maker of the Bishop's knee-breeches. He used to say: "No one can suit me like Sister M." It is supremely strange that the Bishop, who so fully realized the worth of a good woman, never married. The old bachelor Bishop did not even want his preachers to marry, saying upon one occasion: "The devil and the women, it seems, will get all my preachers."

Mrs. Ann Vaughan was for many years recognized as a woman of deep spirituality and was loved by all who knew her.

Mrs. Seavers, wife of one of the Stewards, was a godly woman, full of mercy and good fruits.

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 lived to a good old age, ever illustrating the grace of God in its sustaining power upon human spirits. When weighed down with age and infirmities, unable to go to the house of God and worship with His people, her heart was still with them, and they had her prayers and sympathy.

Then there were Mrs. Sara Venroe, Mrs. Susanna Seyle, Mrs. Catherine Mood, Mrs. Susanna Bird, Mrs. Charlotte Will, Mrs. Magdalene Brown, Mrs. Mary Chreitzberg, Mrs. Margaret Just, and many more, whose names cannot be recorded here.

SOME LEADING LAYMEN.

Among the earlier men of prominence and great usefulness may be mentioned Abel McKee, a steward and class leader; John Mood, a local elder, always practicing the doctrines which he professed, industrious and honest in his habits, fervent in zeal for the Master's cause; Samuel J. Wagner, one of the most active and influential members of the church in his day; George Chreitzberg, exemplifying the doctrines of Christ in his daily walk and conversation; John C. Miller, a man who honored God with his life and substance, and who was honored by those who knew him; and William Bird, who never allowed anything to keep him from church which would not keep him from business.

HENRY MUCKENFUSS.

One of the first members of Trinity Church, whose birth antedated the Revolution, and who as a boy witnessed the defeat of the British off Sullivan's Island, was Henry Muckenfuss. He was born in 1766

and died in 1857. He was the brother-in-law of William Hammet and was connected with Trinity from its very beginning. An English Queen is said to have declared that if her heart were examined after death "Calais" would be found inscribed upon it. So great was the devotion of Henry Muckenfuss to the church with which he was connected that it no doubt might have been so inscribed upon his heart. According to Dr. John T. Wightman, he had only three thoughts—the artillery, Trinity Church, and Heaven. For nearly seventy years he was an official member of the Church and has left a large number of descendants who are ardent supporters of Methodism.

THOMAS ANDREW JOHNSON.

was born October 18, 1828, in Charleston. He joined old St. James Church under the Rev. John W. Kelly in 1846. Mr. Johnson was in business in the city for more than fifty years and before the war was one of the leading planters of this section. When the war came on, Mr. Johnson was among the first to volunteer, enlisting in the Moultrie Guards. Later he joined the South Carolina Rangers, and did valiant service for the cause he deemed right. He was a man of a retiring disposition, but in all things pertaining to the church he had a deep and abiding interest. He was a man of the broadest charity. He was for a long time a member of the old St. James Church, and was one of the founders of Spring Street Church, being on the building committee with George H. Gruber, Samuel R. Kingman, and Rev. J. E. Boone, the pastor. He was an official member until the day of his death, January 14, 1898. He was ever recognized as a man of uprightness and integrity. His memory is still cherished by the whole church.

SAMUEL A. NELSON

was born in Upton, Mass., October 9, 1819, and came to Charleston in 1838, beginning business in the shoe house of Hollis Johnson. A few years after he entered the employment of D. F. Fleming & Company. Energetic, faithful and competent, he steadily rose in the esteem of his employers until 1850, when he was admitted into the firm as a partner. He continued a member of this firm until 1875, when he withdrew and began business on his own account. He was a very successful merchant until declining health compelled him to retire from business in 1882. Mr. Nelson was converted in early life and connected himself with the Presbyterian Church. In June, 1847, he married Miss Ann M. Mallery, a good Methodist lady, and did the next best thing—became a Methodist himself. He was appointed Sunday School Superintendent at old Cumberland Church, April 8, 1840, and served in that capacity till 1861. For three years he was Superintendent at Aiken, after which he was Superintendent for Bethel for three years and Trinity for twenty-two years—in all thirty-eight years. He was a

great lover of the little ones and never thought them too young to become Christians. During his superintendency over four hundred joined the church from the Sunday School. He was a steward, class leader and zealous worker. Mr. Nelson was a great friend of the poor and was constantly responding to their calls. He gave liberally to the church—in fact, he was “a cheerful giver,” such as the Lord loveth. His second marriage was in August, 1874, and was to Miss Ann M. L. Ashton, who most tenderly nursed him during the last years of his life, he being an invalid for this period. Mr. Nelson lived the life of a pure, devoted Christian, and died as he lived. He departed for the upper home on Sunday morning, June 26, 1887.

A REMARKABLE TRIO.

A few years ago there was in Bethel Church a remarkable trio of members—*Muckenfuss, Burnham and Steinmeyer*. They were of about the same age, began life as apprentices at the same trade, and each embraced religion at an early age. They were of about the same height and were frequently seen walking the streets together arm in arm. When thus seen, the same one was always in the middle, he being a brother-in-law of the other two. They were always punctual in attendance upon the church services; both preaching and prayer meeting. Besides this the three held a prayer meeting themselves every Tuesday afternoon for the purpose of praying for the prosperity of Zion. Any one passing during this service could frequently hear shouts of praise. They have all three passed over the river, and, no doubt, in that cloudless land are singing in clearer tones their songs of triumph. Only a brief sketch of each can be given here.

BENJAMIN S. D. MUCKENFUSS

was born in Charleston September 11, 1810. His parents were devoted Methodists and were people of rare integrity. He was converted in early life and joined the church at a love-feast held in old Cumberland Church July 31, 1829, and became a member of Trinity under the ministry of Rev. Nicholas Talley, subsequently transferring to Bethel, where he spent his Christian life. He was appointed class leader by the Rev. W. M. Kennedy in 1834. In 1835 he was elected steward and trustee, which positions he held until his death, December 19, 1897. On November 25, 1878, he was chairman of the Board of Stewards, succeeding William Bird, who died a short time before that. This position he held until called hence to the better land. Wise in counsel, patient in dealing with others, gentle, yet faithful, in rebuke, the memory of this good man forms a rich legacy to his family and his church. At the time of his death he and his son, Mr. Charles H. Muckenfuss, and his grandson, Mr. R. Eugene Muckenfuss, were all on the official board of Bethel Church—three generations. The son and

the grandson are still on the board, the former being secretary and treasurer. During the later years of his life, Mr. Muckenfuss seemed to live in the very atmosphere of Heaven. His death was but a transfer of membership to the church triumphant.

DR. ROBERT WRIGHT BURNHAM

was born in Charleston, S. C., February 7, 1810, and died December 2, 1891. He was converted and joined the church in his twentieth year. His conversion was clear, his piety deep and abiding, and his Christian character true and steadfast. He was a man of strong convictions and had the courage to profess and defend them. He was an Arminian of the Wesleyan type and, at a time when it was not popular to be a Methodist, adhered with unfaltering devotion to the doctrines of his church. He was ever anxious to see his church prosper, and consequently threw himself with all his energy into her enterprises. For many years he was a fervent exhorter, class leader and steward and Sunday school teacher. A man of clear, cool judgment and deep spirituality, his opinions were of great value and weight. His example as an official member of the church is among the most cherished memories of the community. He delighted to attend the meetings of the church and always added very greatly to the interest by his prayers, exhortations, and songs. To him religion was no cunningly devised fable, but was the power of God unto salvation. When the fatal illness came he was ready, for he had been walking with God for many years—he so walked because he was going God's way. Dr. Burnham was twice married. His first wife was Miss Maria Pelzer; his second was Miss Ann D. Beckham.

MR. J. FREDERICK STEINMEYER.

The third of this remarkable trio was *Mr. J. Frederick Steinmeyer*. He was born in Charleston December 20, 1807, and died in the city of his birth August 5, 1894, thus having lived nearly eighty-seven years. He was converted in a prayer meeting conducted by the Rev. Samuel Wragg Capers in Trinity Church, January 1, 1828. For the period of sixty-six years he wore the white plume of a blameless life. Through all these years he constantly walked with God. He was a devoted husband, an affectionate father, and sincere friend. He was a faithful attendant upon the services of the sanctuary and was ever ready to bear testimony to the power of Divine grace to save and keep a soul. The gentleness and sweetness of his spirit manifested themselves in his calm demeanor and kindly ministrations. Perhaps Bethel Church never had a member more faithful in the discharge of all the duties devolving upon him than this noble man of God. He literally died at his post, being stricken with paralysis in the church. Up to the very last he rejoiced in God and continually expressed his willingness and readiness to go. It is said that in his very death his face was radiant with Divine glory. The memory of such a man is indeed a rich legacy.

MR. EDWIN WELLING,

born October 1, 1816, and died November 22, 1900, was of staunch Presbyterian stock. When a youth of eighteen years he attended revival services at old Cumberland Church, where he was soundly converted and where he joined the Methodist Church, remaining true and loyal during his long life. From the time of his conversion his whole life was given to God and the extension of His Kingdom. He lived in daily communion and fellowship with the Heavenly Father. Amid all the trials of life he never faltered or wavered. His creed expressed itself in character; his confession of faith found its manifestation in holy conduct. When such men die there is a sense of distinct loss both in church and community. He was always liberal in his contributions to the church and the benevolent causes. His love for the house of God was wonderful and his benign face in the sanctuary was ever an inspiration. The seeds of his sowing on earth are still bringing forth fruit while he from his Heavenly home looks upon the growing and ripening grain.

GEORGE WALTON WILLIAMS

was born in Burke County, North Carolina, December 19, 1820. The Williams family are of Welsh descent, having emigrated to America on account of religious persecutions. In 1779, Maj. Edward Williams, an enterprising member of the family from Easton, Mass., came South and located in Charleston. A few years later he moved to North Carolina and formed a partnership with Daniel Brown, a successful farmer and merchant, whose daughter, Miss Mary Brown, he soon afterward married. Of the children born of this union, George W. was the fourth child and the youngest son. When this boy was three years old, the father, Major Edward Williams, moved to the more fertile regions of the Nacoochee Valley, Georgia, where he purchased a valuable tract of land. Major Williams appreciated the value of character and trained his sons in habits of temperance, industry, and self-reliance, setting before them in his own life a worthy example, as did his most excellent wife, who was a woman of great energy, piety and benevolence. Having a natural instinct for trading, young George W. felt that the field of commerce offered a desirable avenue for the development of his talent. He began his remarkable business career as a clerk in a wholesale grocery store in Augusta. At the age of twenty-one he was a partner. Mr. Williams would never allow a pecuniary interest to turn him from a course he thought to be right. With a firm trust in Providence, he prosecuted his business with remarkable energy and foresight. For many years he was an official member of Trinity Church, and ever stood ready to aid with his wise counsels and liberal contributions. He was a valuable member of the Joint Board of Finance of the Conference, a faithful member of the

Board of Trustees of Wofford College, to which institution he made frequent contributions. Mr. Williams was frequently giving to the poor and needy and much distress was relieved by his private donations, public notice of which was never given. He was twice married: first, to Miss Louisa A. Wightman, sister to Bishop William M. Wightman, and a lady of deep piety, and also possessing many of the traits of her distinguished brother. His second wife was Miss Martha F. Porter, a daughter of John W. Porter, of Madison, Ga., and a woman of rare qualities of heart, mind and person. By his teaching and example, by the introduction of wise and beneficent methods, and by the founding of a financial institution for the encouragement of the young, Mr. Williams made large contribution to the entire country. But, best of all, he was an humble Christian.

MAJOR EDWARD WILLIS

was born August 15, 1835, and died February 28, 1910. He was descended from Huguenot ancestry on the maternal side and from Judge Jonathan Willis on the paternal side. His grandfather, Antoine Gabeau, born in France, entered the Revolutionary War at the age of nineteen and was a commissioned officer in a corps called the "True Blues." His mother was the daughter of Dr. J. E. L. Shecut, the well-known physician and author. The boyhood of Major Willis was spent in Augusta, Ga., where his father, Anthony Gabeau Willis, was for many years on the staff of the Augusta Constitutionalist. Even as a boy Major Willis was interested in public affairs, being made president of the fire company and an active member of the Good Samaritan Society of the city. After the death of his father, young Willis returned to Charleston, where he soon became identified with the business and charitable enterprises of the community, unto all of which he gave much time and pecuniary aid until broken health and financial losses rendered him unable to do more. He was the founder of the Antiquarian Society, which formed the nucleus of the present Charleston Museum. Major Willis was a brave soldier and rendered valiant service during the war. Amid all his business and charitable duties, he had time and money to give to the Methodist Church, of which he was for many years an official member. He was a regular attendant and liberal contributor. He was exceedingly benevolent, and many, both white and black, were the beneficiaries of his gifts. Among the large number who came to view his body before its burial was an old colored man, who, looking at the body, said, "Dere lies de white man what knowed how to treat de black man white."

DR. HERMAN BAER

was born in Herxheim, Germany, January 29, 1830. He came to Charleston in 1847, and became printer and proof-reader in the office of the Southern Christian Advocate, where he had the wise and friendly

counsels of the editor, Dr. William M. Wightman. He made a profession of faith in Christ in 1848. He taught in private families and in the preparatory department of Wofford College from 1852 to 1858, taking his diploma with the class of 1858. In 1861 he graduated from the Medical College in Charleston. During the Civil War he acted as surgeon, after which he began business as a wholesale druggist in Charleston. He was thrice married. His first wife was Miss Annadora Hewston, who died on November 13, 1874; his second wife was Miss Adela Phin, who died February 8, 1891; and his third wife was Miss Sallie W. Pemberton, who still lives and labors among us. Dr. Baer was a great linguist. By birth and early surroundings he had access to Hebrew, German and French. Taking up English at the age of seventeen, he soon became remarkably fluent and accurate in speaking and writing, and rapidly acquired wide knowledge of the literature. He rendered much service in public. As officer and committeeman he was wise, his mind quickly reaching safe conclusions. As a friend he was always sincere, his distinguishing characteristics being fearlessness and frankness. He was a devoted Methodist and a regular attendant upon church services. He was an attentive listener, capable of critical estimates of pulpit productions, but never severe or bitter. It is said that one of the brethren, while pastor of Trinity, said to another pastor in the city: "Well, I can always tell when I am not succeeding in my sermon." "Why?" inquired the other. "Why, Dr. Baer has a way of sniffing, or snorting, when his pastor is not preaching to suit him." "Yes," said the other pastor. "I hear that the old doctor is snorting a great deal these days." Dr. Baer had a full share of the burdens and the honors which his church assigns to laymen. He taught a class of young men in Sunday school for many years; he frequently went as delegate to the Annual and General Conference. His last official act was to assist in a love feast, held on the last night of the old century, just forty-eight hours before his death. Dr. Baer was a most valuable man and his death, which occurred on January 2, 1901, was a distinct loss to the city and especially to Methodism.

HARVEY COGSWELL

was born October 11, 1831, in Charleston. Descended from the Pilgrim Fathers of New England and from the Huguenots of Charleston, he inherited the sturdy qualities of the one people and the gentler characteristics of the other. He was taught from infancy, by precept and example, a strict sense of Christian duty, and was always obedient to its dictates. His life was ever controlled by conscientious principles. Even when a young man he did not hesitate, upon one occasion, to resign a lucrative position in a large commercial house because his conscience would not allow him to work where intoxicating liquors were sold. In the early fifties, when the yellow fever broke out, he remained and joining the Howard Society, he personally ministered to

the sick and dying. When the call to arms came, young Cogswell responded, joining the South Carolina Rangers and doing valiant service. After the war, with no resources but courage and character, he entered business under great disadvantages. Soon, however, he, with Mr. Evans and Mr. Walker, organized what has become one of the oldest and most reliable companies—the Walker, Evans & Cogswell Company. Mr. Cogswell was a fine specimen of Christian manhood. He was a man of strong convictions with the adequate courage for their defense. His conduct was the legitimate fruit of his creed. He was a man of spotless integrity. He was faithful in every trust committed to his care, unfaltering in his obedience to God, and his religion was illustrated in his devotion to high ideals. When Harvey Cogswell died there was a deep sense of loss—the loss of a husband tender and true; a brother faithful and gentle; a friend trusted and true; a benefactor helpful and kind; a business man wise and influential; a Christian loyal and consecrated. He was devoted to his church and she never called upon him in vain. He loved God supremely and manifested that love, not in words, but in character and deeds. Such men never die. Their bodies are buried, but their spirits walk the earth and still disseminate sanctifying influences. He passed to the Heavenly home on March 6, 1902. May the mantle of his piety forever adorn his posterity.