

11-12-1929

The Scotch Contribution to the South Carolina Conference

William C. Kirkland

Follow this and additional works at: <http://digitalcommons.wofford.edu/histaddresses>



Part of the [Church History Commons](#), and the [History of Christianity Commons](#)

Recommended Citation

Kirkland, William C., "The Scotch Contribution to the South Carolina Conference" (1929). *Historical Society Addresses*. Paper 22.
<http://digitalcommons.wofford.edu/histaddresses/22>

This Article is brought to you for free and open access by the Methodist Collection at Digital Commons @ Wofford. It has been accepted for inclusion in Historical Society Addresses by an authorized administrator of Digital Commons @ Wofford. For more information, please contact stonerp@wofford.edu.

THE SCOTCH CONTRIBUTION TO THE SOUTH CAROLINA CONFERENCE

An address delivered before the Historical Society of the South Carolina Conference, Trinity Church, Charleston, S. C., November 12, 1929; and before the Historical Society of the Upper South Carolina Conference, Washington Street Church, Columbia, S. C., November 19, 1929. By William C. Kirkland, D.D.

ONE year ago at Orangeburg, before the meeting of the Historical Society, some one said to me: "I am not going to attend the meeting this evening. I do not care to hear a long-winded address concerning old preachers who died from seventy-five to one hundred years ago, do you?" I said: "Yes, I intend to go." I went, and I now gratefully acknowledge that the chairman of the committee nominated me and I was elected to read the next address.

In the preparation of this paper I have read so many books, periodicals, and pamphlets, some long since out of print, and I have found the brief biographies of these great men of such absorbing interest that it is with much difficulty I refrain from making this address "long winded."

The men mentioned herein were of Scotch descent. A few of them came directly from Scotland, a few by the way of England, but by far the most of them came to America by way of North Ireland.

John Wesley visited Scotland in 1751 and again in 1753. His congregations were immense. He found a small society of Methodists in Glasgow. But the Methodists have never made any phenomenal progress in Scotland. It has been truly said: "There were never many Methodists in Scotland by name, but the whole country felt the spiritual energy of Methodism."

But after the Reformation, more definitely in the years, 1653 to 1658, while Oliver Cromwell was Lord Protector of England and the Puritans were in the ascendancy, there began a large emigration from Scotland to North Ireland, a section called Ulster, embracing nine counties.

In 1739 Wesley began organizing Methodist societies in London. Soon some of the lay workers began to organize societies in Ireland. August, 1747, Wesley visited Ireland for the first time. Methodism soon became a tremendous force. John Wesley, Charles Wesley, and Thomas Coke each labored there. The Methodists were persecuted in the South by the Roman Catholics and, strange now to relate, in the North by the Scotch Presbyterians. Charles Wesley was indicted, found guilty, and was driven out of Ireland as "a vagabond and a common disturber of the peace." George Whitefield was beaten with a club. And John McBurney of Enneskillen, a new convert to the Methodist faith, was beaten to death. John Wesley visited Ireland twenty-one times. In Dublin in 1749, he published "An Address to the Inhabitants of Ireland." This is one of the most remarkable

papers that ever emanated from Wesley's astute and prolific intellect. In the first thirty years only twelve men living in Ireland entered the Methodist ministry. But after that the tide turned. To-day the Methodist Church in Ireland constitutes one of the most virile types of Christianity known to the world. And it was by the way of Ireland that the most of the men of Scotch descent, or their forebears came, who ultimately found their way into the old South Carolina Conference.

SIMON CARLISLE

The first session of the South Carolina Conference was held in Charleston, March, 1787. Three years later, 1790, the fourth session was held in the same city. Simon Carlisle, a man of Scotch descent, was admitted. He was expelled in 1794. But this was a terrible wrong inflicted on an innocent man. He had taken it upon himself to reprove and to exhort a very wicked man. The man got vexed. Became an enemy. He placed a pistol in the preacher's saddlebags secretly. Swore out a warrant. The officer searched the saddlebags and found the pistol. The preacher was tried, was convicted; and was afterwards expelled from the Conference. Two years later the accuser lay upon his death bed and confessed: "I cannot die until I reveal one thing. Parson Carlisle never stole that pistol. I myself put it in his saddlebags." Mr. Carlisle was, of course, reinstated. He died in 1838, forty-four years later, an honored member of the Tennessee Conference.

COLEMAN CARLISLE

Coleman Carlisle, brother of Simon Carlisle, was admitted in 1792. He was in the traveling connection thirty-one years, and was granted location in 1823.

WILLIAM MCKENDREE

William McKendree, a man of Scotch descent, was born in King William County, Va., July 6, 1757. As a layman, he attended the Virginia Conference in 1788. He had not been licensed or recommended by any Quarterly Conference. But had the unique experience of being admitted and given an appointment without these and without his own knowledge or consent. In 1794 Bishop Asbury transferred him to the South Carolina Conference. Bishop Hoss says that this was probably done to get him away as far as possible from the influence of James O'Kelley. He was appointed one of the preachers on the Union Circuit which embraced approximately half of what is now the territory of the Upper South Carolina Conference, and also a part of the Western North Carolina Conference. After one year he was again transferred to another Conference. Was elected to the episcopacy in 1808. Occupied that office with consummate ability for twenty-seven years. Directed the course of the Church through several of its most trying ordeals. His labors and sacrifices were of the same type and class of those of Francis Asbury. He was the president of the South Carolina Conference thirteen times, ten times jointly with another bishop, and three times alone. He died March 5,

1835. His remains were finally interred on the campus of Vanderbilt University. See Bishop Paine's "Life of McKendree," Dr. A. L. P. Green's "William McKendree" in "Biographies of Eminent Itinerants," and Bishop E. E. Hoss's "Bishop William McKendree," *Methodist Quarterly Review*, January, 1915.

WILLIAM MCGEE KENNEDY

The twentieth session was convened at Camden, December 30, 1805, one hundred and twenty-four years ago. Two very remarkable men of Scotch descent were admitted.

William M. Kennedy was the first. His forebears came from Scotland by the way of Antrim County, Ireland. Francis Kennedy, his father, was a wealthy Virginian, was a soldier in the American Revolution, married Sarah McGee, Marlborough, S. C.

William M. Kennedy was born January 10, 1783. Was a school boy in Savannah, Ga., worked in a printing office, was elected Clerk of the Court of Chatham County, converted under the preaching of Hope Hull, recommended by the Ogeechee Circuit Quarterly Conference. Three years on circuits, thirteen on stations, fifteen on districts, two years financial agent of Randolph Macon College and of Cokesbury Conference School. Delegate to eight General Conferences. The bishop being absent was elected president and presided over the fifty-fifth session of the Conference, Fayetteville, January, 1831. He was appointed in 1838 to represent the Centenary of Methodism with William M. Wightman, his associate. Superannuated, 1840. Died suddenly at the residence of Dr. Merideth Moon, Newberry County, February 22, 1840. Interred in Washington Street churchyard. Fifteen years later the Conference erected on the wall of Washington Street Church a tablet to his memory. In 1858 Dr. Thomas O. Summers published a volume containing biographical sketches of the most eminent pioneer Methodist preachers of our Church. The book contained sixteen sketches. One of these was of William M. Kennedy. Dr. Chrestzberg says: "For fourteen years he served the Conference as secretary, and all the while may have been said to be the business agent of the Conference. He was distinguished for soundness of judgment, fine taste, and great tenderness of feeling. He was manager of men as well as of affairs, preëminent as a peace-maker, and of great personal influence both with preachers and people." He was pastor in Camden, Wilmington, Charleston, Augusta, and Columbia, and Rev. James Stacy rated him as the greatest pastor connected with the Conference in his day and generation. The Creator endowed him with a wonderful personality, a splendid personal appearance, a fine intellect, a gentle nature, and an orator's voice of extraordinary compass and melody. It was quite an easy matter for him to influence Annual Conferences and General Conferences. Dr. George G. Smith, in the "History of Georgia Methodism," says William McGee Kennedy was short and stout. He had a fine eye and a fair complexion. He was remarkable for his common sense and his deep piety. Full of genial humor and buoyancy. He was a favorite everywhere. His fine judg-

ment made him a most valuable assistant to the bishop as a presiding elder." Dr. James H. Carlisle said of him: "There are names of persons and places which I can never hear or read coldly. My recollections of William M. Kennedy are few but very distinct. I can just remember being waked up before sunrise one morning in Winnsboro, when a very small boy, and going with a few others of the Methodist congregation, to the square old church, with a brick floor. There we met a rather stout, short man, with a broad pleasant face, who talked to us and prayed with and for us. He then took out a pencil and memorandum book and asked our names. And every little fellow gave it timidly, yet somewhat proudly too, for it was a marked day in life when that big man, that presiding elder, wanted his name to carry with him away down to Columbia.

"Years passed away. Only a few years ago, I met his son in the streets of Columbia, where he said: 'Meet me at the bookstore this evening, and I will show you a book which may interest you.' I went expecting to meet some rare volume which my book-loving friend had met and enjoyed. He handed me an old well-kept memorandum book filled with names of children, in the clear hand writing of his father. On one page, names like Parsons, Rembert, Green, and others would show the trophies of a Sumter visit. Then Reynolds, Dunlap, and others perhaps would track the good man to Camden. At last some Fairfield names, Picket and others, led to a small Winnsboro group, in which I read with a rush of tender memories, my humble name. And at that name, as at every other in the honored list, the interceding man of God had paused, and individualized it in prayer.

"A few years after the incident in the Winnsboro Church, we moved to Camden, and there I saw him once more. He stopped for a few moments once while passing. I have forgotten who were present, and everything said, except one complete sentence of his which has often come before my mind with singular distinctness. He was standing holding in his hands a fine sulky whip, which had moved my boyish admiration, if not envy, when he uttered in his pleasant tones these words: 'If I am a Christian, I must believe that the hairs of my head are all numbered.' There he was again the same man who years before had taken our names in the dark Winnsboro Church, and now standing, not in a pulpit, but just in our piazza, popping his whip, he talks with such cheerful naturalness about God's love for his children. That one ray of side light on the great subject of religion was not wholly lost on a young listener." Dr. Carlisle concludes, saying he was present at a love feast in Camden in 1840, the week Mr. Kennedy died, and Father Jenkins rose and said: "I have been wondering why a man like William M. Kennedy is taken, and a useless old man like me left." In my judgment, he was one of the most useful and saintly men ever connected with our Conference.

SAMUEL DUNWOODY

Samuel Dunwoody was the other man of Scotch descent admitted at the twentieth Conference along with William M. Kennedy. They were extremely unlike in many respects. But there was a striking

parallel in their distinguished careers. They were both recommended by the same session of the Ogeechee Circuit Quarterly Conference. They probably accompanied each other, horseback, to Camden. And other parallel points will appear in this short sketch.

Mr. Dunwoody was born August 3, 1780, Chester County, Pa. On circuits twenty-two years, on stations sixteen, delegate to ten General Conferences, died suddenly July 8, 1854. Interred at Tabernacle Church, Cokesbury. In 1856, the South Carolina Conference erected a tablet to his memory on the walls of Washington Street Church, at the same time that it erected one to William M. Kennedy, and also placed a monument in the churchyard to the memory of William Capers.

Dr. Chrestzberg, who was a member in Conference with Mr. Dunwoody for fifteen years, says: "As a preacher he was original, both as to matter and manner, and his sermons were scriptural and great. He combined the intellectual greatness of the theologian with the simplicity of the child. His manner in the pulpit was unique, scarcely describable. In many respects he was one of the most remarkable men ever connected with our Conference. Ill-shaped in body, careless in his attire, with little refinement in manner or attractiveness in style; with a rough voice, monotonous and rapid utterance, awkward gesticulation; with an abstracted, almost idiotic, expression of countenance—he was certainly the most logical and the most scriptural preacher in the body. It has often been affirmed that if the Bible were lost he could have reproduced it from memory."

Mr. Dunwoody was, beyond all doubt, the most eccentric man ever connected with our Conference. Stories told of his eccentricities are still repeated. One is to this effect: At a certain camp meeting, the other preachers, taking their saddles from the chancel railing, carried them out, and placed them on their horses. Mr. Dunwoody took his saddlebags, threw them over the one saddle left on the chancel railing, mounted it, and tried to ride out. Finally he realized his mistake, got off, took up the saddle and the saddlebags, came out, and placed them on his horse with the pommel of the saddle toward the horse's tail. Some one said: "Brother Dunwoody, you have placed the saddle on your horse with the pommel of the saddle facing your horse's tail." He replied: "Well that is the direction in which I intend to travel."

Samuel Dunwoody was the chief founder of the Methodist Church in Savannah. The Wesleys and Whitefield labored in Savannah, but all that they accomplished there accrued to the Protestant Episcopal Church. The Methodist Church was not organized until 1739, which was after their return to England. Mr. Dunwoody's brief unsigned memoir was printed in the Minutes of 1854. The writer says: "He was stationed in Savannah, Ga., in 1807, where he organized the first Methodist society, in a house hired for the double purpose of schoolroom and church." William Capers, appointed to Savannah for the year 1820, says in his autobiography: "Savannah was then regarded as a forlorn hope. There was no appointment in the Conference half so unwelcome to a Methodist preacher." And yet he found there a Church and a parsonage.

In the Minutes of the South Georgia Conference for 1928, the city of Savannah reported five Churches, Asbury, Epworth, Grace, Trinity, and Wesley Monumental, with two missions, a combined membership of 6,260, and contributing for the year \$130,647. Thanks to Samuel Dunwoody, who laid the foundation.

Samuel Dunwoody was appointed to Savannah, Brunswick, Wilmington, Fayetteville, Georgetown, Charleston, Columbia, Camden, Augusta, Newberry, Orangeburg, Cokesbury, Laurens, and Edgefield. And everywhere he was sent he laid the foundation on which other men have built.

He was certainly one of the greatest preachers ever connected with our Conference. He was, beyond all question, the finest defender of the faith we have ever had. Dr. Chrestzberg says: "He was the champion of Arminianism; His arguments were scriptural and unanswerable, and remain so."

A few years ago Rev. J. D. Crout found, somewhere in the bounds of the Upper South Carolina Conference, a copy of Dunwoody's sermon on the defense of the Methodist doctrines on Baptism, which he presented to our Historical Societies. This sermon was preached in Wesley Chapel, Savannah, June 10, 1827, and printed in New York in 1834. By a careful reading of it, one can see that it was prepared after a prolonged study of the Scriptures in the Hebrew and in the Greek, that his premises are sound, that his conclusions are unanswerable, that his style is conciliatory. In reading it, I found myself wishing over and over that we had to-day a volume of the sermons that were composed and prepared by that eccentric, and yet most remarkable man. If anyone could now find those old manuscripts and bring them to light, he would do our Historical Societies a great service.

WILLIAM MARTIN

William Martin was of Scotch Covenanter descent. His ancestors stood with John Knox, and together with him signed the solemn League and Covenant. His immediate forebears settled in North Carolina. There they united with the Methodist Church. He was born in Mecklenberg County, March 9, 1807, died in Columbia, January 10, 1889. Mr. Martin was one, if not the, leading spirit in the erection of three churches within the city of Columbia: the present Washington Street Church, the old Marion Street Church, which afterwards became the Main Street Church, and the present Green Street Church. He was sixty-one years a member of the South Carolina Conference. His daughter, Miss Isabella D. Martin, who taught many years, was one of the most cultured and influential women that ever lived in Columbia.

ALLEN MCCORQUODALE

Allen McCorquodale was born March 14, 1799 in Girelshire, Scotland. The McCorquodales emigrated to the United States when he was a boy. They were shipwrecked near Wilmington. Their lives were saved, but all their possessions lost. They were Presbyterians. Allen united with the Methodist Church. Admitted to Conference January 30, 1830. Three years on stations, four years on missions, and thirty

years on circuits, nine years superannuated. His unsigned Memoir, printed in the Minutes of 1875, is one of the most beautifully written that I have ever read. The writer says that when McCorquodale was in his last illness he became delirious and died preaching in the Scotch brogue and dialect which he had known in his youth in Scotland.

HUGH A. C. WALKER

Hugh A. C. Walker's grandfather, Hugh Walker, and his grandmother, Jane Carr, were born in Scotland, married, and settled in Ulster. He was a ruling elder in the Presbyterian Church, Randalston, Ireland, thirty years. After his death the congregation erected a monument to his memory.

Hugh A. C. Walker's father, David Walker, was born at Belfast, Ireland, March 13, 1783. Married Mary Crawford. They emigrated to America in 1820. Settled at Winnsboro. The physical remains of these two now rest in Washington Street Churchyard, Columbia, S. C. James Carlisle and Mrs. Mary Carlisle, grandparents of James H. Carlisle, had emigrated from Antrim County, Ireland, in 1818, and had settled near Winnsboro two years earlier. This, perhaps, had something to do in the Walkers coming to the same community.

Hugh A. C. Walker was born in Antrim County, Ireland, August 3, 1809. The voyage across the Atlantic Ocean and the arrival in a new world must have been unforgettable incidents in the life of a boy of ten. He taught school at Bethesda two years, near Winnsboro. James H. Carlisle was one of his scholars. He attended a camp meeting in September, 1828. When the invitation was given, he went forward and knelt under the bookboard. Writing about it, fifty years afterwards, he said: "I tore up all the bridges behind men. I cut off every possibility of retreat." The next Sunday he rode eight miles, horseback, to Sardis to unite with the Church. Reuben Mason, a local preacher, conducted the service, but did not open the door of the Church. Mr. Walker rode away disappointed. He came to a fork in the road, he was to go one way and Mr. Mason and the class leader the other way. He turned his horse around and waited. When the other two came up he said: "I came to-day to unite with the Church, but no opportunity was given. I am disappointed. Can you receive me here and now?" Mr. Mason rode near to him, took him by the hand and said: "Yes," and turning to the class leader he said: "Brother Ellison this is Brother Hugh A. C. Walker, give his name to Brother Joshua Moore, our pastor, when he comes." Hugh A. C. Walker, a Scotch-Irish immigrant, was received into the Methodist Church, seated on his horse, in the road. He was admitted in 1831. Nine years on circuits, six in agencies, fifteen on stations, twenty-one on districts. Delegate to ten General Conferences. Married Sarah E. Wightman, sister of Bishop William M. Wightman. Dr. Samuel A. Weber said: "For a judicious and clear-cut expression of opinion on the merits of any question or issue arising in the Conference, or in the session of a committee or board, or in conversation, I have never known his superior." Once an amusing incident happened: At a camp meeting Mr. Walker prayed that the

Lord might curtail the Devil's influence. An old slave cried out; "Lord, take an axe and cut the Devil's tail slam off."

It has been repeatedly said in my hearing by some of the best informed of the older people in Spartanburg that Benjamin Wofford, through the influence of some members of Conference whose hearts were aflame for foreign missions, had at one time, abandoned his original plan to establish a college and had decided to donate his fortune to the cause of foreign missions. But when Hugh A. C. Walker heard of it, he went immediately and interviewed him, and in consequence Mr. Wofford reverted to his first plan. Mr. Walker was one of the original trustees, and when they elected the first faculty at the Conference at Newberry in 1853, it was no doubt largely through his influence that James H. Carlisle, without his knowledge or consent, was elected a member of the first faculty. Mr. Walker was deeply interested in the plans and specifications, and in the erection of the buildings. He was the second financial agent for the college and was for a number of years the Chairman of its Board of Trustees. He was in a very true sense one of the moral and spiritual founders of Wofford College.

He died and was buried in the churchyard at Marion. On his monument are these words: "Hugh A. C. Walker, fifty years a member of the South Carolina Conference."

ARCHIBALD B. MCGILVRAY

Archibald B. McGilvray was born in the Isle of Sky, on the west coast of Scotland; came to America in 1806; admitted in 1832, died in Greenville, S. C., June 9, 1863. A member of our Conference thirty-one years.

WHITEFORD SMITH

Dr. Whiteford Smith's progenitors came directly from Ayrshire, Scotland. He was born in Charleston, November 7, 1812. Died in Spartanburg, April 27, 1893. He was educated in Charleston and at the South Carolina College. He was brought up a Presbyterian. Studied law. Realized a call to the ministry. And believing in the doctrines of Arminianism became a Methodist. Admitted in 1833. Was pastor in Camden, Augusta, Athens, Charleston, Columbia, and Wilmington. Was a professor in Wofford College thirty years. Dr. Smith was probably the greatest orator ever connected with the South Carolina Conference. He possessed every qualification of a distinguished orator: A commanding appearance, intellectual abilities of every description, a versatility of transcendent ideas, and a voice of the greatest possibly melody. Several of his greatest sermons are still extant: "The Rectitude of the Divine Administration," preached in Washington Street Church on the death of John C. Calhoun. "The Inequalities of Life, as Illustrating the Wisdom and Goodness of God." "The Dispensations of the Law and of the Gospel Contrasted." "The Centenary of Wesleyan Methodism," preached in Athens, Ga., October 25, 1839. See Dr. A. J. Stokes: "The Life and Character of the late Dr. Whiteford Smith, *Methodist Review*, July 1898.

Dr. Smith's death occurred in my Senior year at Wofford. I heard him read, in Central Church, the ritual for the sacrament of the Lord's Supper one time. And on one or two visits to his bedside he recited several poems for my benefit. He gave me several pamphlets, his printed sermons. It was said after his death that his printed sermons did not make interesting reading, but in my judgment that is a mistake. He left a small estate and one of his daughters, Miss Julia Smith, became the founder of the Whiteford Smith Library on the Wofford College Campus.

SAMUEL LAIRD

Mr. Laird's father, a Scotch Presbyterian, came from North Ireland about 1810, married a Virginian, an Episcopalian, and settled at Cedar Springs, Abbeville County.

Samuel Laird, born February 12, 1815, educated at Mount Ariel Academy, received into the Methodist Church at Cokesbury by William M. Wightman, admitted in 1835, his twentieth birthday, died May 9, 1896. His ministry extended through an uninterrupted period of fifty-three years. Memoir written by Dr. Samuel Lander, printed in the Minutes of 1896. His ministry was long and fruitful. He was especially attentive to children and sick people.

Mr. Laird became deeply interested in the history of the South Carolina Conference, and, being a member of it for fifty-three years, he knew much of its history at first hand. He participated in the organization of the Historical Society. Afterwards wherever he went, he made notes and prepared manuscripts. Four times he read the annual Historical address before the society. If these addresses had been put in pamphlet form they would now constitute valuable records.

WILLIAM C. KIRKLAND

The Kirklands were Scotch in descent, as the name indicates. See Lockhart's "Life of Walter Scott," page 631.

William C. Kirkland, my father's first cousin, was born in Bamberg County, January 6, 1814. Died March 29, 1864. He labored many years for the slaves on the rice plantations, catechising little negro children, preaching almost every day, and exhorting privately. For other years he was the devoted preacher in charge of large circuits. He ended his active career as pastor of what is now Central Church, Spartanburg, where he left an abiding influence for good in the city and on the Wofford campus. For a fuller sketch see Dr. Weber's article in the *Southern Christian Advocate*, January 25, 1917.

SIDI H. BROWNE

The Brownes came from Dumfries, Scotland, by the way of Ireland. Settled in Maryland in 1660. Sidi H. Browne was born in Anderson County, 1819. Admitted, 1847. He was for many years editor of *The Christian Neighbor*. The files of that paper were presented, after his death, to our Historical Societies. They contain hundreds of articles of real historic value. Mr. Browne was a lifelong advocate of peace between all nations.

ALEXANDER COKE SMITH

A. Coke Smith was admitted in 1873. He possessed a wonderful personality. I think he had more pathos in voice than anyone I have ever heard, at times it was irresistible. Rev. James F. Buist, a Baptist minister, who lived in Bamberg many years, once attended the Bin-nicker's camp meeting to hear Coke Smith, and returning to Bamberg he said: "Well, I went with my expectations high, but Dr. Smith surpassed all that I had imagined."

He was for several years professor and Financial Agent of Wofford College. He was for a while professor in Vanderbilt University. Transferred to the Virginia Conference. Elected bishop in 1902. And presided over the South Carolina Conference one time.

It was said that when Dr. Smith was pastor in Norfolk, Va., he became more and more deeply impressed with the importance of pastoral work, that he went from house to house, day after day, reading nearly always in every house, the fifty-third chapter of Isaiah and praying for the individuals of the family by name in tones of loving pathos. He was a man of extraordinary pastoral and preaching ability. At times he preached like an angel.

WILLIAM WALLACE DUNCAN

The Duncans were Scotch. They came to America by the way of Ireland. He was born at Randolph Macon College, December 20, 1837. Admitted to the Virginia Conference in 1859. Transferred to us in 1875, to become professor and Financial Agent of Wofford College. Elected bishop in 1886. Chairman Wofford Board of Trustees many years.

Bishop Duncan possessed the most wonderful poise of any man I ever knew. He seemed never to lose his perfect equilibrium at any time, even under the most tense situations. He possessed a superb power of quick and right discernment. He presided over the South Carolina Conference four times. I knew him well. I was in his home many times, and he was several times in mine. He left a lasting impression on me for good. He was sometimes thought to be austere, but as a matter of fact he was a man of deep, sincere, and generous affection. He was a bishop in aristocratic personal appearance. But above all he was a bishop in reality. He was one of the finest men I have ever known.

JOHN CARLISLE KILGO

John C. Kilgo was born in the Methodist parsonage at Laurens, July 22, 1861. He was six years Financial Agent and professor in Wofford College. Became president of Trinity College, 1894. It was through Dr. Kilgo's contact and personal influence that the Dukes began to give their millions to Trinity College, now Duke University.

Recently I heard this story. It happened in his early ministry. He was preaching on eternal punishment and happened to have a box of matches in his vest pocket. He described the destruction of Sodom and Gomorah and was finally picturing the bad place with realistic

effect, when suddenly he rubbed hard against the pulpit and the matches became ignited. Afterwards some one said: "That was the greatest sermon I ever heard." Some one else replied: "Yes, while Mr. Kilgo was preaching I smelt the fumes burning in the world below."

I was a student in Dr. Kilgo's classroom at Wofford College four years. I knew him well. He had an extremely active intellect and at times was a profound thinker. He was a great preacher. While at Vanderbilt University I heard him deliver one Sunday evening in West End Church, one of the six greatest sermons I have ever heard. His text was: "This is my beloved Son, in whom I am well pleased." He was elected bishop in 1910. Presided over the South Carolina Conference twice. Died August 11, 1922.

HOLLAND NIMMONS McTYEIRE

Holland Nimmons McTyeire was never a member of the South Carolina Conference. But he was born in Barnwell County, 1824. His father boarded him at Buford's Bridge when he was a boy, and he attended the Philadelphia Academy along with my father, Dr. N. F. Kirkland, who was seven years younger. He attended Cokesbury Conference School and completed his education at Randolph Macon College in 1844. He was elected bishop in 1866. Died February 15, 1889. He presided over the South Carolina Conference four times. It was through his influence that Commodore Vanderbilt gave \$1,000,000 to found Vanderbilt University.

JAMES H. CARLISLE

The Carlises were Scotch in descent. They emigrated from Scotland to England, then to North Ireland. Dr. Carlisle's grandparents came to Fairfield County, S. C., in 1818.

James H. Carlisle, the second son of Dr. William Carlisle and Mrs. Mary Ann Buchanan Carlisle, was born in Winnsboro, May 24, 1825. The old Carlisle residence is still standing. About 1835 they moved to Camden. He graduated at the South Carolina College in 1844. He taught in the Odd Fellows Academy, Columbia, S. C., nine years.

The sixty-ninth session of the South Carolina Conference was held in 1853 at Newberry. It was while that Conference was in session that the first Wofford College trustees elected the first Wofford College faculty. My father told me that he was himself that year a student at Cokesbury, that he was returning home for the Christmas holidays, that he happened to be in Newberry, and that going into the Conference room he heard the names of the members of the first faculty announced, Dr. Carlisle's was one of the names announced that day. In 1875 he was elected president. He resigned in 1902. Died October 21, 1909. He was fifty-six years on the Wofford campus.

Dr. Carlisle was a layman. Never licensed to preach. Never ordained. But it would be unpardonable to write of the Scotch contribution to the Methodist Church in South Carolina and omit the name of the greatest one of them all. His name, therefore, stands as a fitting climax to the list.

It may surprise some to know that Dr. Carlisle had a keen sense of

humor. Writing fifty years afterwards of his attending the school taught by Mr. Hugh A. C. Walker he says: "Bethesda, on the Winstboro Circuit. Is that not the very place where I tried his patience as a pupil? And did I not often at playtime go home with him to enjoy the kindness and love of his dear mother of whom he writes: A character of strong individuality and beauty. Just when reaching manhood I was out of her way for a few years, and some paper contained a statement of the death of a young man whose name was a close resemblance to mine. To pass over with a transient feeling of sadness the early death of one she had known in childhood, was not her style or character. She had a long cry, wetting the paper with her tears. When she found out her mistake and we met again, she alluded to it with a hearty laugh, not unattended with tears (how near together lie the sources of humor and tenderness) as she said: 'Indeed Jamie, my dear, I'll save my tears next time until I know whom I am crying for.'"

I think it was in 1898. Sam Jones was conducting a meeting in Charlotte. Dr. Carlisle kept up with the meeting through the *Charlotte Observer*. I dropped in to see him one afternoon. He laughed and told me this story: Sam had taken a collection to pay for a tabernacle or something of the kind. The Presbyterians guaranteed a certain amount, the Methodist a like amount, the Baptist a much smaller amount, and Sam said: "I have always heard it was cheaper to go by water."

Dr. Carlisle spent a few weeks in the mountains one summer. When he returned I called to see him. He told me this story which amused him as he told it. He met in the mountains a primitive preacher. In one conversation he asked the mountaineer minister: "In reading the Bible, do you sometimes find passages hard to understand?" "Yes," he said, "I do. There is a passage in the Revelation of St. John that speaks of the beast. That was hard for me to understand." "Well, what do you think it means?" "Why, Dr. Carlisle, it means a preacher that goes around a-sprinkling people."

Dr. Carlisle was the greatest man and the most Christ-like man I have ever known. In his perception of moral and religious truth he was unquestionably a genius. And he lived the truth he taught. As Chaucer would say: first he wrought, and then he taught.

He united with the Methodist Church in very early life. Writing about that seventy-five years afterwards he said: "Bartlett Thomason took the very hand which now writes these lines, when it was small and trembling, into his warm grasp, in the token of the Church's reception of the boy into her guardianship and care. O that every group of ignorant, erring boys gathered in revivals had as wise and good a pastor to deal with them as I had."

When he was making the baccalaureate address, the day I graduated, he said: "When I was leaving Camden for Columbia, in 1844, William C. Kirkland, my pastor, gave me a Church letter to take with me." How often since have I wished that it might fall to my lot as pastor to give a Church letter to some young man after the pattern and type of James H. Carlisle.

Within the last twenty years I have often read or repeated to myself

the one hundred and eleventh canto of the In Memoriam and never except in connection with a thought of Dr. Carlisle.

The churl in spirit, up or down
Along the scale of ranks, thro' all,
To him who grasps a golden ball,
By blood a king, at heart a clown.

The churl in spirit, how'er he veil
His want in forms for fashion's sake,
Will let his coltish nature break
At season thro' the gilded pale.

For who can always act? but he
To whom a thousand memories call,
Not being less but more than all
The gentleness he seemed to be,

Best seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind;

Nor ever narrowness or spite,
Or villian fancy fleeting by,
Drew in the expression of an eye,
Where God and Nature met in light;

And thus he bore without abuse
The grand old name of gentleman
Defamed by every charlatan,
And soiled by all ignoble use."

FIFTY-THREE OTHERS

And what shall I more say? For the time would fail me to tell of Barnabas McHenry, William McDowell, Alexander McCain. John McVean, William McKenney, Angus McDonald, Alexander McEwen, James C. Koger, H. McPhail, Daniel McPhail, D. S. McBride, N. McIntire, John McClendon, William Kennedy, James Dunwoody, Daniel G. McDaniel, whose ministry was devoted almost exclusively to the slaves in Kershaw County; Malcomb McPherson, Angus McPherson, Daniel McDonald, Ed. McNair, John W. McCall, W. C. McNabb, H. McLenaghams, M. A. McKibben, Cornelius McLeod, John McMakin, William A. McSwain, John C. McDaniel, William H. Smith, father of Coke Smith; John M. Carlisle, Peter W. McDaniel, Daniel McDonald, S. H. Dunwoody, James T. Kilgo, father of John C. Kilgo; Frances Milton Kennedy, son of William McGee Kennedy; J. L. McGregor, J. W. McRoy, James B. Campbell, D. J. McMillan, W. T. McClellon, James T. McElheny, W. D. Kirkland, John E. Carlisle, George Williams Walker, founder and President of Paine College; Arthur C. Walker, H. B. Browne, J. W. Koger, missionary to Brazil; W. W. Daniel, President of Columbia College; W. M. Duncan,

Dr. Mark L. Carlisle, W. A. Wright, W. T. Duncan, and Charles W. Burgess. There were others doubtless whose records I do not know, and I do not mention any who are now living.

CONCLUSION

All these were Scotch in descent. We speak of them sometimes as the "Scotch-Irish," but they were all throughbred Scots. The most of whom came to America by the way of North Ireland. They were from Bonnie Scotland! A land distinguished for domestic affection, for love of education, and for intensity of religious conviction. James M. Barrie in "Margaret O'Gilvey" has pictured the Scotch home life with an artist's pen. He says: "You only know the shell of a Scot until you have entered his home circle. A Scotch family are probably better acquainted with each other, and more ignorant of the life outside their circle, than any other family in the world. And as knowledge is sympathy, the affection existing between them is almost painful in its intensity. In this, I believe, we shall find the true explanation why Scotch literature, since long before the days of Burns, has been so often inspired by the domestic hearth, and has treated it with a passionate understanding."

Ian McClaren, in "Beside the Bonnie Briar Bush," has shown the Scotch love of education. Old Domsie says: "Na, na, the grass 'ill no grow on the road atween the college and the old scule hoose of Drumtochty till they lay me in the auld kirkyard. It would be a scandal to the parish if a likely lad cud na win tae college for the want of silver. Na, na, neeburs, we hae oor faults, but we're no sae dune mean as that in Drumtochty."

Thomas Carlyle in "Heroes and Hero Worship" says: "In the history of Scotland, I can find properly but one epoch: We may say it contains nothing of world interest at all but this reformation of John Knox—which was a resurrection from the dead—Knox the bravest of all Scotchmen. The one to whom, of all others, his country and the world owe a debt."

The primitive American Methodist Traveling Connection was composed of men who sacrificed home comforts and business prospects in order that they might become missionary evangelists among the pioneers. They traveled at the first on horseback, usually in companies of two or three or more. Their circuits sometimes embraced an entire State. Some of these itinerants in their youth had acquired a fair degree of education. The ones who happened to be the best educated became the educators of those less proficient. The regulations required each one to take along in his saddlebags a few of the world's greatest books. In which in some way or other he found time each day to ponder some great passage. Some of them became classical scholars and learned to read Latin, Hebrew, and Greek. They knew how to preach. They did not make as many sermons as we do, but the ones they made were prepared by a process of deep and sustained thinking on a few transcendent ideas. They preached without manuscripts or notebooks. Some of them because eloquent orators. They

were great personal workers. When they stopped at some one's house for the day, or for the night, it usually meant a personal interview with every one on the premises on the subject of personal religion. In this way they made many of their greatest converts and kept the flame of faith burning in believers' hearts.

The fifteenth question of the Minutes of 1780 was this: "Ought not our preachers, if possible, to speak to every person, one by one, in the families where they lodge, before prayer, if time will permit, or give a family exhortation after reading a chapter?" And the answer was this: "They ought."

And soon after that the early Disciples said: "Our religion is not sufficiently deep, universal, or uniform; but superficial, partial, and uneven. It will be so until we spend half as much time in this visiting as we do in talking uselessly. Can we find a better method of doing this than Richard Baxter's? If not, let us adopt it without delay. His whole tract entitled: 'The Reformed Pastor' is well worth a careful perusal." And then follows two or three pages more on the same subject. The early itinerants were colporteurs, distributing extensively the fine Methodist books and publications of that early day. They preached in private houses and under brush arbors. They built churches and encouraged the building of school houses. They taught a broad catholic theology. They preached a pure evangelical and experimental religion. Repentance for sin, faith in Christ, a conscious assurance of acceptance, the importance of perseverance, and, above all, an indestructible hope of immortality and life beyond.

It is not, therefore, surprising that many of the early Scotch immigrants and their descendants in this country were irresistably drawn to the Methodist traveling connection. They saw that it constituted a supreme opportunity in which they too might associate themselves in the highest possible service to mankind and to God.

They, therefore, united with it with all sincerity of heart. Some became prophets and evangelists, some pastors and teachers, some presiding elders and bishops, some trustees and financial agents, some writers and editors, some professors and presidents, and some the moral and spiritual founders of colleges and of universities. For the perfecting of the saints, for the ever enlarging and increasingly difficult work of the ministry, for the edification of believers, till we all come into the unity of the faith and into the fullness of the knowledge of Christ, and be transformed into his image and likeness which is the highest possible goal of all human endeavor.

"The lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."