

1-1-1888

Sketch of the Methodist Church in Charleston, S. C., 1785-1887

John O. Willson

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



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

Recommended Citation

Willson, John O., "Sketch of the Methodist Church in Charleston, S. C., 1785-1887" (1888). *Methodist Books*. Book 2.
<http://digitalcommons.wofford.edu/methodistbooks/2>

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

*For S. C. Conf. Historical Society
From Rev. Geo. Willson D.D.*

Editor S. C. Advocate

SKETCH

June 13, 1888

OF THE

METHODIST CHURCH

IN

CHARLESTON, S. C.

1785—1887.

BY

REV. JOHN O. WILLSON,

OF THE

S. C. CONFERENCE,

METHODIST EPISCOPAL CHURCH, SOUTH.

[From Mayor Courtenay's Year Book for 1887.]

CHARLESTON, S. C.

LUCAS, RICHARDSON & Co., STEAM BOOK PRINTERS,

No. 180 EAST BAY STREET.

1888.

287.061
C2
fam.

January 19, 1968

Preachers in charge in Charleston, S. C. 1785-1842
and Appointments 1843-1888 (pgs. 28-32) put on cards
in file of Church, Charge, Station, etc. appointments.

SKETCH
OF THE
METHODIST CHURCH
IN
CHARLESTON, S. C.
1785-1887,
BY
REV. JOHN O. WILLSON,
OF THE
S. C. CONFERENCE,
METHODIST EPISCOPAL CHURCH, SOUTH.

THE METHODIST CHURCH IN CHARLESTON.

"The world is my parish," was the winged word of Wesley. And he spoke wiser than he knew. For not in his fancy's loftiest flight could he have conceived, that in less than three-half centuries his bold paradoxical missionary motto should have become sober literal fact. Methodism—"Christianity in earnest," as Chalmers so pithily terms it—has planted her outposts in the uttermost parts of the earth. Her preachers, her churches, and her "discipline" are to-day found in every civilized land; and her missions, with thorough and effective organization, stretch from China to Peru. Excepting alone the Roman Catholic Church, there is no Christian organization, so numerous, or so widely diffused as is the Methodist Church. You will find Methodists in every country, in every island; in the crowded thoroughfare of the great city, in the quaint and quiet old country village, and in the lonely farm house on the broad prairie. You will find Methodists in the halls of the English Parliament, at the Mansion House of the Lord Mayor of London, in the Exchange, in the shops and the factories, in the army and the navy—everywhere indeed where men meet, and where men try to serve God. The swarthy native of Hawaii, the Feejee and the Laplander, answer in antiphonic strains the call sent forth by the fiercer tribes of the burning Soudan, where Bishop Taylor and his noble band of devoted helpers have recently inaugurated a work, the like of which the Christian world has not seen since the days of the early Apostolic Church.

Charleston has been closely and uninterruptedly identified with Methodism in America from the beginning; and although the Methodist Church here had to endure trials and persecution for many long years, she has now reached the

high plateau of peace and prosperity, whence she can calmly take a retrospect; and comforted by seeing what has been accomplished in the past, take fresh courage for the prospect before her. There is a work—a distinct work—for Methodism; and she will live till that work is done.

THE WESLEYS IN CHARLESTON.

The founders of Methodism, John and Charles Wesley, visited Charleston several times. The visits were made before the Wesleys had inaugurated the religious movement which produced the Methodist Church, and promoted so greatly the activities which have since prevailed in all Christendom. The Wesleys first reached Charleston, July 31, 1736. George Whitefield, the peerless preacher and their early co-laborer, also visited this city. He came first in 1739, and he paid occasional visits subsequently, until within a few months before his death. One of the earliest American itinerants, the Rev. Joseph Pilmoor, visited the city in 1773, but did not accomplish anything.

METHODISM PLANTED IN CHARLESTON.

The first definite effort to establish Methodism in Charleston was made in 1785, and it was successful. In that year Francis Asbury, the first Methodist Bishop, and Rev. Jesse Lee, and Rev. Henry Willis, came to the city for the purpose of introducing Methodism. Mr. Willis had been sent in advance to arrange for and announce appointments. He secured a deserted Baptist Meeting House, which occupied the site of the present First Baptist Church. The Bishop and Mr. Lee reached the city in the latter part of February. After publication in the papers, operations were commenced on Sunday morning, February 27th. Jesse Lee preached. His text was Isaiah liii. 5-6. Mr. Willis preached in the afternoon, and Mr. Lee preached again at night. Services were held every night for two weeks. The first sermon of the Bishop was delivered on Wednesday night,

March 2d, from II Corinthians, v. 20. Mr. Edgar Wells, who entertained the preachers during their stay in Charleston, was the first convert; and with his family constituted the nucleus of the nascent church.

CHARLESTON CIRCUIT FORMED.

Bishop Asbury left Charleston on Thursday, March 10th. How long his companions remained is not known. It is probable that Jesse Lee followed him in a day or two, and that Mr. Willis was left in charge. It is certain that at the Methodist Conference following—held at Baltimore in May, 1785—Charleston was made a regular appointment and the Rev. John Tunnel was sent to labor there. The yearly minutes record him as preacher in charge for this first year, and the stewards' book for "Charleston Circuit" acknowledges the receipt from him of £14 17s. 1d. collected as quarterage during the year, and shows a payment to him in January, 1786, of £11 11s. 9d. Yet the best authorities—Rev. Dr. Bangs and Bishop Andrew—agree in stating that Henry Willis was the first regular laborer in the city. The inference is that Mr. Willis was left in charge by Bishop Asbury and served until Mr. Tunnel's arrival in June.

In 1786, Henry Willis and Isaac Smith were sent to Charleston, and for several years two preachers were appointed yearly, one of whom was to labor in the city and the other in the country adjoining. In 1793 and 1794, the city alone was given two preachers. In 1797, Charleston and Georgetown were united, and were served by three preachers.

In 1798, and for several years after, until 1810, two preachers were stationed in Charleston; and from 1810 to 1843, three, sometimes four, ministers were appointed here yearly, and all labored together.

THE FIRST CHURCH—CUMBERLAND.

After the departure of Bishop Asbury in March, 1785, the Methodists continued for some months to worship in the

old Meeting House, in Church street. But when they assembled one Sunday morning, "they found the benches in the street, and the doors and windows barred against them."* A lady [Mrs. Stoll] offered them the use of her residence in Stoll's Alley, and there they worshiped until the congregation became too large for the house. An unfinished dwelling in Wentworth street, near East Bay, was then obtained, and used as a place of worship until a settled home was secured for the flock.



OLD CUMBERLAND M. E. CHURCH.

Early in 1786 measures were taken towards the erection of a church building. A lot in Cumberland street, between Meeting and Church streets, was purchased, and upon it a wooden building, 40x60, with galleries for colored people, was erected. The lot cost £300, and the building £1,000. This church was completed about the middle of the year 1787. Not one cent was owing by the little flock when their first church was dedicated. Churches and church members were taught by our fathers to "pay as you go."

The first Methodist Church was for a long time known as "the Blue Meeting," to distinguish it from "the White Meeting," as the people called the Independent Church.

* Quoted from *Methodism in Charleston*, by Rev. F. A. Mood, from which book most of the data of this sketch, up to the year 1855, were obtained.

which then stood where until recently were the ruins of the "Circular Church." Afterwards it was named *Cumberland*, from the street on which it was situated. In 1806, the structure was lengthened twenty feet. With this single change it stood until 1838, when it was removed to make room for a large brick building which the congregation had determined to erect on the spot the old structure occupied.

The first South Carolina Conference was held in Charleston, in 1787. In 1791 we find that 66 white and 119 colored members were reported, a very encouraging result of six years' labor. But the people called Methodists had to endure much

OPPOSITION AND PERSECUTION.

The first open act of hostility appeared in 1788, during the second Conference held in Charleston. On Sunday morning a riot was raised at the door of the church during the delivery of the sermon. The ladies were so frightened that they fled, escaping by the windows. At night it was worse. While Bishop Asbury was preaching to a crowded congregation, a mob assailed the house. Stones and brickbats were hurled against it; and many crashed through the windows. The brave Bishop continued his sermon to the end, although one of the missiles struck inside the pulpit, and very near him. It is suggestive to know that his theme on this occasion was Isaiah lii. 7. What a reception to one proclaiming good tidings, peace and salvation!

In 1789 Bishop Thomas Coke visited the Conference in Charleston, and was assailed by the city papers. The mob raged again; and so for many years there were outbreaks of violence, until friends of the persecuted church stood up to defend the preachers and congregation by force.

TRINITY--ITS FOUNDER AND ORIGIN.

The Charleston Conference for 1791 was held by Bishop Asbury. Bishop Coke visited the body just before its ad-

jourment, accompanied by Rev. Wm. Hammett, an eloquent Irish Methodist preacher. This minister had been doing missionary work in the West Indies, but came to Charleston for his health. His brilliant oratory captured the people, who clamored for his appointment to the city. But the appointments having already been made, Bishop Asbury refused to make a change so contrary to all Methodist law and usage. Mr. Hammett strangely claimed to be aggrieved, encouraged the demand for him, and assailed the Bishop in the newspapers. Finally, about one-half of the white members of the Cumberland congregation seceded and went with him, and he organized what he called the "Primitive Methodist Church."

For some time Mr. Hammett preached in the Market place to large audiences. But his popularity was so great that he was soon able to buy a large lot at the corner of Hasell street and Maiden Lane, and upon this to erect a commodious church and parsonage, all held in his name, and all free from debt. He called the church Trinity. Here Mr. Hammett preached until his death, May 15, 1813, and his charge was fairly prosperous to that date, escaping most of the persecution encountered by the regular Methodist Church.

CUMBERLAND'S PROGRESS FROM 1791.

The secession of the members who followed Mr. Hammett in 1791 was a severe loss to the Cumberland congregation. But preachers and people held on faithfully, and the charge prospered. Despite opposition and persecution, and the Hammett defection, Cumberland Church had at the end of this decade of Methodist work in Charleston, a membership of 65 whites and 280 colored,

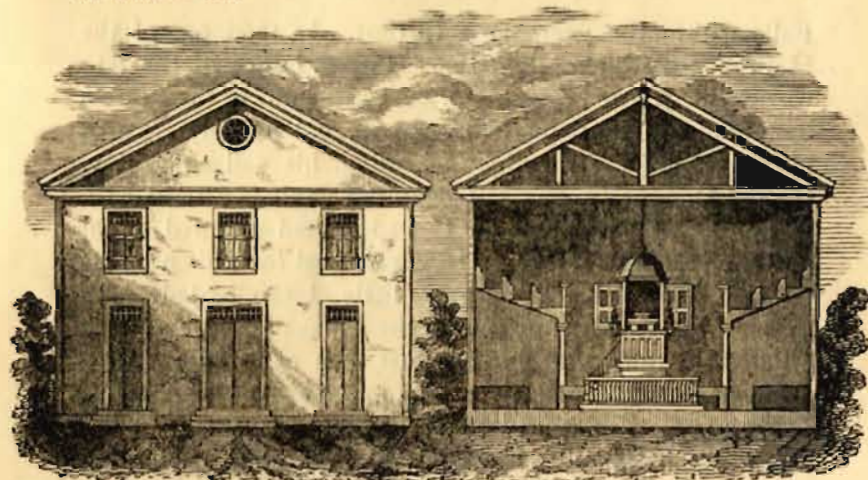
THE THIRD CHURCH—BETHEL.

Instead of showing discouragement, the little flock began to look for enlargement. In 1793 a subscription was opened

to purchase a lot for a cemetery, on which site another church also was to be erected. The trustees called upon Mr. Bennett, father of Governor Bennett, and proposed to buy of him the lot where Bethel Church now stands. Mr. Bennett generously gave it to them without charge. It was at once put to use as a cemetery, but the church was not commenced until 1797. On February 14th of that year, a meeting of "The Ministers and Stewards of a people called Methodists, in Cumberland street, Charleston, S. C.,"

Resolved, That when we can get a carpenter we will undertake to build a house, forty by sixty feet.

Second, That the name of the house shall be Bethel, the Hebrew word for the house of God.



OLD BETHEL M. E. CHURCH.

Afterward the first resolution was changed to read, "As soon as three hundred pounds can be raised, supposing the building to cost six hundred pounds." The building was occupied in 1798, but was not finished until 1809. The above cut gives a view of this building.

THE FOURTH CHURCH—ST. JAMES.

"The Primitive Methodists"—or Hammettites—were not willing to be excelled by the Regular Methodists. They

determined to establish another church, and with a wonderful foresight and faith, they went for this purpose beyond the then city limits. The site chosen was on the King street road, a few doors below what is now Line street. Here a chapel was erected, and a congregation and membership were gathered. The new church was called *St. James*. It continued to grow from year to year, and like its sister church, Trinity, was largely exempted from the persecutions visited upon Cumberland and Bethel. These latter churches suffered greatly about this time.

THE PERIOD OF GREATEST PERSECUTION

Falls within the years 1795 to 1805. In 1800, one of the Methodist preachers, Rev. John Harper, father of the late Chancellor Harper, was seized, as he came out of the church, by a mob bent on doing him violence, and he only escaped by an accident. The night following, his colleague, Rev. George Dougherty, was seized at the church, carried to a pump, his head held under the spout and pumped upon, until he was nearly dead. He was rescued from his perilous position by Mrs. Kugley, a brave little Methodist lady, who rushed up, thrust her apron into the spout of the pump, and ordered the ruffians to desist. Just then a gentleman with a drawn sword forced his way to the spot, and threatened death to any one who dared again to molest the preacher. The rioters retreated. Mr. Dougherty died of consumption not long after; and it is generally believed that the episode just narrated greatly accelerated the course of the fell disease.

TROUBLE AT TRINITY.

While Trinity did not suffer from mob violence, as did these Churches, she had trials they escaped. One threatened her complete destruction. By the deed to Mr. Hammett, the Hasell street property was to be his until his death, then the Rev. Mr. Brazier, a friend of Mr. Hammett's, was to act as pastor, and have the property during his life-

time; and afterwards it was to be at the disposal of the congregation. For a time after Mr. Hammett died, Trinity appears to have been used by the regular Methodists. **"About this time, the Rev. Mr. Frost, rector of St. Philip's [Episcopal] Church, on account of a rupture among his congregation, had determined upon the erection of a church for the accommodation of the party favorable to him,"* and he bought the property of Mr. Brazier for \$2,000. "Pews were immediately erected, and the church was consecrated by the Bishop" of the Episcopal Church.

SUIT AND SIEGE FOR THE CHURCH.

This proceeding of course aroused the Trinity congregation, and they brought suit for the recovery of the property. While the suit was pending, the lawyers for the plaintiff expressed the opinion that their cause would be promoted "if they could obtain peaceful possession of the church building." Shortly after, while service was being held by Mr. Frost, a member of the Trinity congregation took the keys from the church door, and put them in her pocket. The other members of the congregation were sent for and came. As soon as the services were ended, the Trinity people took possession, locked themselves in, barred the windows, and held the church. For months it was never empty. The guard "slept, sewed and ate" in it. At last the decision of the Court in their favor rewarded their sacrifice, and relieved them from their unpleasant situation.

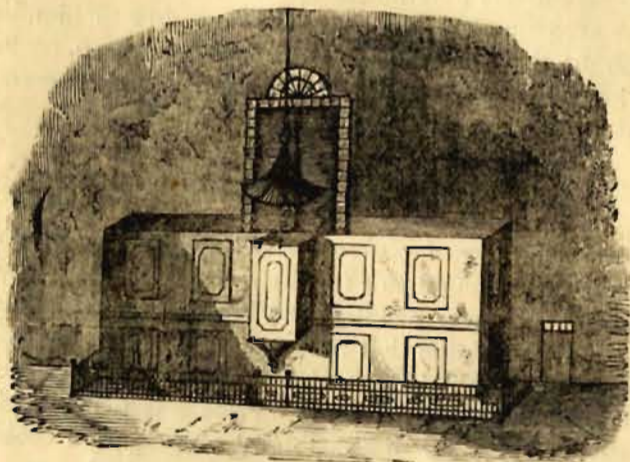
UNITING WITH THE M. E. CHURCH.

After the recovery of the church property, the congregation made formal proposals to place it under the charge of the Methodist Episcopal Church, and to unite themselves with that communion. The proposal was accepted, and in 1816 Trinity took its place among the regular Methodist Churches of Charleston. At the same time St. James Chapel,

* See Dr. Mood's History, page 137.

which had been built by the Primitive Methodists, in King street, west side, a few doors south of Line street, was also transferred to the M. E. Church.

The four churches, now happily united, entered upon a season of great prosperity. The increase of members was



OLD TRINITY PULPIT, CAPABLE OF HOLDING FORTY PERSONS.

rapid, and improvement was apparent in all departments. From an early day care was taken to provide a home for the preachers.

PARSONAGES.

In 1803 a parsonage for all the preachers was erected on a part of the Bethel ground. This remained till about 1830, when a parsonage for the presiding elder was built on the northeastern corner of Calhoun and Pitt streets. Until recently the Bethel Church parsonage was adjacent, but now Bethel has a handsome parsonage on the southeast corner of Calhoun and Pitt streets. Trinity has a good parsonage in Wentworth street; and Spring Street Church has a comfortable house for her pastor, in Coming street, next door to the church building.

VICTIMS TO YELLOW FEVER.

The pioneer, Edgar Wells, died in 1797 of yellow fever; so did James King, the junior preacher. In 1798 Rev. J. N. Jones, and in 1804 Rev. Nicholas Watters fell victims to the epidemic. In 1812 both of the Charleston preachers, Jacob Rumph and Francis Ward died. Rev. Henry T. Fitzgerald died in 1819, and Rev. Asbury Morgan in 1821; and Thomas L. Wynn next—all of yellow fever.

COLORED SECESSION.

In 1818, 4,367 colored members left the Methodist Church, leaving only 1,323 in connection with it. The seceders tried to form an African Church, but did not succeed. Some returned afterwards; a large number joined the Scotch Presbyterian Church, and many were lost to all churches.

THE CHRISTIAN ADVOCATE.

The "*Wesleyan Journal*," one of the oldest Methodist papers published in the United States, was first issued in Charleston, October 1, 1825. About eighteen months afterward it was moved to New York, and there merged with the "*Christian Advocate*," which thereafter bore the double title of "*Advocate and Journal*." Ten years afterward—June 25, 1837—the *Southern Christian Advocate* was established here, Rev. William Capers, D. D., editor. Rev. Whitefoord Smith, D. D., Rev. Wm. M. Wightman, D. D., Rev. Thos. O. Summers, D. D., and Rev. E. H. Myers, D. D., were editors of the *Advocate* to 1862, when the paper was removed from this city. In 1878 it was returned, with Rev. S. A. Weber as editor, who was followed in 1886 by Rev. W. D. Kirkland.

A LARGE SECESSION.

It is now nearly sixty years since the Methodist Church in Charleston received *its heaviest blow*. Three of the churches—Cumberland, Trinity and Bethel—had galleries for their

negro members. Besides, in each church, a few seats on the lower floor behind those used by the whites, were cut off by a dividing panel near the doors for the aged and disabled colored members. Sometimes the seats for the colored people were insufficient, whilst there were many vacant seats in the portion of the auditorium reserved for the whites. When such was the case a few free persons of color were allowed to use some seats beyond the dividing line on the sides of the buildings. Others followed, until the matter became annoying to the whites, especially when congregations were full. As early as 1829 complaints were made. The crisis came in 1833. Some young members of the church committee required the colored people who had gone beyond the panel to vacate their seats, and upon their refusal to do so, put them out. Severe comment upon this action gave offence. The trouble grew worse and worse. Parties were gradually formed. Compromises were attempted but failed. Differences as to church government also arose. Opposing pamphlets were issued. At last some members were tried before a Church Court for "inveighing against the Church Discipline", and nine prominent persons were expelled. Whereupon 165 members withdrew. They organized a Methodist Protestant Church, and erected a house of worship in Wentworth street. After some years a number of these returned, and were most warmly welcomed back. Others did not return, but held on to the Wentworth Street Church, which, after the late war, entered the Lutheran communion, and is now known as the Wentworth Street Lutheran Church. Many of those who withdrew from us were just the kind of material a church can least afford to lose—intelligent, active, progressive young men. They had a real grievance, and it certainly now seems to us, might have been more considerately dealt with.

AN UNSUCCESSFUL ENTERPRISE.

In 1834 the Methodists of Charleston bought a lot and building at the corner of Broad and Logan streets, and be-

gan to hold services there. In 1835 this house was loaned to St. Philip's (Episcopal) congregation, a fire having destroyed their church. Afterwards, Methodist services were resumed at this place, but meeting with only small success, the property was sold in 1837.

CUMBERLAND AND TRINITY BURNED.

Cumberland had long failed to meet the wishes and needs of the congregation. In 1838 it was determined to pull down the old building, and to erect a commodious brick church. The enterprise was commenced. The old building was removed, and the new was being erected, when the great fire of Friday night, April 13, 1838, destroyed it, and also burned down old Trinity. St. Philip's Church was now able to return the kindness she had received by lending to the houseless congregation "the Tabernacle," a large building owned by that corporation. The colored people found a place of worship at the old "Circus," corner of Queen and Friend streets.

REBUILT.

Measures were immediately taken to rebuild the two churches, and both were finished, and dedicated in 1839. Dr. Wm. Capers conducted the dedicatory services at Trinity, and the Rev. James Sewell those at Cumberland. The two buildings cost together \$57,000. That erected for the Trinity congregation is the same which is now used, but improvements have been constantly made, so that its exterior appearance has been slightly changed, and the interior has been completely transformed.

SEPARATION INTO CHARGES.

In 1840 the separation of the churches into distinct charges was suggested, but failed to secure a majority of the votes cast. However, in 1842 a majority of the members asked for the separation, and it was made. The Bishop

appointed for 1843 a pastor to each of the churches: To Cumberland, W. C. Kirkland; Trinity, James Stacy; Bethel, Henry Bass; St. James, J. Nipper.

OLD PLAN OF WORKING TOGETHER.

The following will give an idea of the plan of operating the four churches together. Every week the plan was arranged and published in the *Advocate*.

Charleston, June 25, 1837.

PLAN OF APPOINTMENTS FOR PREACHING IN THE METHODIST CHURCHES.

Sunday, July 30, 1837.

	MORNING.	AFTERNOON.	NIGHT.
Bethel	N. Talley.....	J. N. Davis.....	B. English.
Trinity.....	B. English.....	W. Capers.....	J. Sewell.
Cumberland.....	J. N. Davis.....	N. Talley.....	W. Capers.
St. James	A. R. Danner.....	J. Sewell.....	G. W. Moore.

Tuesday evening, August 1—Bethel, J. Sewell.

Wednesday evening, August 2—Trinity, J. N. Davis.

Friday evening, August 4—Cumberland, W. Capers.

AMERICAN METHODISM IS DIVIDED.

We have now reached the most important epoch in the history of modern Methodism, namely the division of the church. For some years there had been agitation and unrest concerning the attitude of the church towards slavery. Abolitionists steadily grew stronger at the North, and they became more and more aggressive in their attacks upon the slave-holding portion of the church. Finally, the matter reached a crisis at the General Conference held in New York, in 1844. Bishop James O. Andrew had married a lady who owned slaves, and had accepted the charge of caring for a slave whose owner desired to provide special advantages. On account of these facts he was arraigned, not formally by trial, but by resolution. Finally a substitute for the original resolution passed. This requested him to

discontinue the exercise of his Episcopal function until his connection with slavery was removed. The whole of Methodism in the South resented this action as a direct attack upon the property of their people, and as an unlawful interference with the Episcopacy. The General Conference made provision for the inevitable separation of Methodism into Northern and Southern branches of the church. This measure was afterwards repudiated by the North, but the repudiation failed to affect the result. The Northern Church retained the old title. The church in the South organized under the name "Methodist Episcopal Church, South," at Louisville, Ky., in 1845. This action was unanimous. There was not a single dissident in the entire State of South Carolina. Every Methodist in the State was a member of the M. E. Church, South.

FIRST FOREIGN MISSIONS.

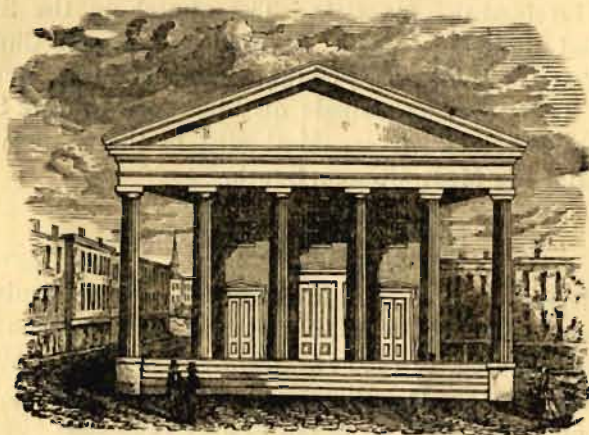
Charleston Methodism had the high honor of furnishing the first foreign missionaries sent out by the Southern Methodist Church. In 1846 *The Southern Christian Advocate*, of which the Rev. Dr. Wightman, afterwards Bishop, was editor, and other journals, began to urge the needs of pagan lands, China specially. The Church determined to send two men to China. The Rev. Charles Taylor was the first volunteer. Benjamin Jenkins, foreman of the *Advocate*, next offered himself, and was ordained for the work. After long waiting the necessary money was raised, and the heroic men went forth to their stupendous work. Their farewell meeting was held in Trinity Church in January, 1848. Both reached China, located at Shanghai, and rendered noble service. Dr. Taylor still lives. The grave of Benjamin Jenkins in the teeming Orient, is a spot before which Christians of all lands stand with uncovered head. It was Charleston Methodism that enriched China's soil with the sacred dust.

CHURCH BUILDING—NEW BETHEL.

The years following the division, and up to the war, were uneventful to Charleston Methodism. Peace and prosperity

prevailed, and in consequence the progress of the church was steady and rapid. The yellow fever of 1852, 1854 and 1858, was the only cause of loss. In 1853, the present Bethel Church was completed. It was dedicated August 7, with impressive ceremonies, Rev. C. H. Pritchard preached at 11 o'clock A. M., the learned Rev. John Bachman, D. D., of the Lutheran Church in the afternoon, and Rev. Dr. Joseph Cross at night.

A front view of this church is here presented :



NEW BETHEL M. E. CHURCH.

The work of church building continued. In 1856, the St. James congregation sold their house and lot in King street, and began to build for themselves a handsome brick church at the corner of Spring and Coming streets. The building was sufficiently advanced to be occupied in 1858. The War between the States prevented the completion of the work. This charge is now known as *Spring Street Church*.

DESOLATION OF WAR.

The long peace our country had enjoyed was now rudely broken. Political issues had divided the people. The divisions were intensified every year, and the culmination was reached in 1860. In December, 1860, South Carolina

seceded from the Union of States. Other Southern States followed. A bloody, desolating war of four years ensued. The men of the South were called to the field of battle. The coasts of our land were closed by ships of war. Invading armies marched and countermarched over our soil. The torch destroyed property. Thousands were slain in fight, and other thousands by diseases of camps. The whole land mourned. Every interest suffered. Charleston Methodism was sorely stricken.

THE CHURCHES DURING THE WAR.

On the night of December 11, 1861, a fire broke out on the Cooper River side of the city, and swept across to the river opposite. Cumberland Church was in its track, and was burned to ashes. The congregation was in no trim for building again. It therefore worshiped first in the Bible Depository in Chalmers street; then in a cotton-shed, which was loaned by Mr. James Copes, and had been altered so as to answer the purposes. Even this refuge, however, sheltered them only for a little while. About the summer of 1863, shells began to be thrown into Charleston from batteries of United States troops. They drove the congregation of Cumberland to Bethel. Trinity had to be abandoned for the same reason. The building was struck several times during the bombardment; four shells passed entirely through it, and one crashed through the roof and fell into the basement below. During the remainder of the war the Methodist congregations, except that of Spring Street Church, were all massed at Bethel. The Rev. E. J. Meynardie, D. D., was in charge during this period.

THE CHURCHES IN ALIEN HANDS.

In February, 1865, the Confederate troops evacuated Charleston, and the Northern army took possession. Cumberland was in ruins; Trinity was not fit for use. Bethel and Spring Street Churches were occupied by our people. A new trial was at hand. Shortly after the capture, in March

1865, a Northern Methodist preacher, Rev. T. Willard Lewis of the New England Conference, came from Beaufort to Charleston. He had authority from the Secretary of War, Edwin Stanton, to seize all unoccupied churches, and was under special direction of the late Bishop Ames. He took possession of all the property of the Southern Methodist Church in Charleston.

The following are copies of the order under which the seizure was made:

[COPY.]

WAR DEPARTMENT, AGT. GENERAL'S OFFICE, }
WASHINGTON, November 30, 1863. }

To the Generals Commanding the Department of the Missouri, the Tennessee, and the Gulf, and all Generals and Officers Commanding Armies, Detachments, and Corps, and all Officers in the Service of the United States in the above mentioned Departments:

You are hereby directed to place at the disposal of Rev. Bishop Ames all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal Minister, who has been appointed by a loyal Bishop of said church, does not now officiate.

It is a matter of great importance to the Government in its efforts to restore tranquility to the community and peace to the Nation, and Christian Ministers should by example and precept support and foster the loyal sentiments of the people. Bishop Ames enjoys the entire confidence of this department, and no doubt is entertained that all ministers who may be appointed by him will be entirely loyal. You are expected to give him all the aid, countenance and support practicable in the execution of his important mission.

You are also authorized and directed to furnish Bishop Ames and his clerk with transportation and subsistence when it can be done without prejudice to the service, and will afford them courtesy, assistance and protection.

E. D. TOWNSEND,
Assistant Adjutant General.

[COPY.]

HEADQUARTERS U. S. FORCES, }
POST OF CHARLESTON, March 10, 1865. }

At the request of the Stewards and Trustees of the M. E. Churches of Charleston, as the former pastors have left the city, Rev. T. Willard Lewis, a regularly appointed missionary of the M. E. Church, is appointed to the sole charge of the M. E. Churches and Parsonages of the city, in accordance with directions from the War Department, dated December 9, 1863.

STEWART L. WOODFORD,
Col., 103d U. S. C. T., Commanding Post.

Not one of our trustees or stewards made such a request as the last order mentioned. There were no M. E. Churches, as the Northern branch was termed. Mr. Lewis held Bethel for the whites, and gave Trinity and Spring Street to the colored people. Before Trinity was definitely seized the building had been partially repaired, and a Sunday School had been opened for our children by Dr. Geo. S. Pelzer and Mr. S. A. Nelson on April 23rd. These gentlemen were assisted by the following teachers: Theodore D. Ruddock, Jos. Chamberlain, Maria Sibley, Louise Miscalkey, Louisa Guy and Mary Guy. On May 28th, the little school, which met on Sunday afternoons, was ordered to go into the basement, in order that a colored congregation could meet in the auditorium at the same hour. Of course they left the building. The Wentworth Street Protestant Methodist Congregation (now Lutheran) gave them the use of their church. So our sanctuaries were taken from us, and our children were driven from a place in which they were accustomed to meet to learn life's duty.

THE COLORED MEMBERS LEAVE.

During all the years of the past, special attention had been paid by Charleston Methodists to the colored people. From the first, salvation was preached to them, faithful religious instruction was given them, and careful spiritual oversight was kept over them. As a result, thousands were won. When near five thousand colored members seceded in 1818, their places were speedily filled by other thousands, so that in 1865, there were at least five thousand colored people in the four churches.

This care over the colored people, and the multitudes of them attending our services, had hindered our work with the whites. Methodism was by some contemned as "the negro church," and attempt was made to disparage Methodists. But the negro was a man with a soul to save, one for whom little care was shown; and our people accepted the reproach consequent to church-care over them. They bore

all for Christ's sake, and for the sake of these benighted ones for whom Christ died. City and State were gainers, as well as the Kingdom of Heaven. Not one of our colored members was engaged at any time in the conspiracies which threatened the peace and safety of our homes. Time will bring to view the splendid service to our country and to Christianity, which Methodists in Charleston and elsewhere rendered. And God will repay it abundantly.

These colored members, won by years of trial and kept by years of reproach, the Rev. Mr. Lewis at once endeavored to draw from us into the Northern Methodist Church. This effort was opposed by the Southern Ministers, who tried to retain them. The matter was decided at a meeting held at Trinity.* On this occasion, two Southern Ministers urged a continuance of the old relation, and made a strong impression. But Mr. Lewis rose, and urged the colored people to go with him to "a church which makes no distinction as to race and color," and they followed almost to a man. Others had already gone to the African Methodist Church, and of the thousands, only a few dozens clung to the people who had suffered for their sakes. We do not blame them. Perhaps it was best so. Certainly our progress with whites has since been beyond all our former success. It is simply written to show that they went from us against our endeavor to retain them, and that we did not drive them away.

RECONSTRUCTION.

Scattered abroad, without a place of worship, Southern Methodism in Charleston was now passing through her severest ordeal. Her star seemed on the wane. But a better day was dawning. The members began to return to the city, and longed for their sanctuaries.

Rev. E. J. Meynardie, D. D., returned in August. Rev. F. A. Mood, D. D., came back from Europe about the same time. These ministers and the official Board demanded our church property. Some of the Bethel members had steadily

* See Centenary Souvenir, page 14.

attended their church, and that building was regained without much difficulty; the colored people holding the old church building. But Trinity and Spring Street Church, and other church property, were held firmly by Mr. Lewis. It was determined to apply to the authorities, and the papers were carefully prepared. The application was partly successful, and soon the following order was promulgated:

SPECIAL ORDER, No. 142.

HEAD-QUARTERS FIRST SUB-MILITARY
DISTRICT OF CHARLESTON, S. C., October 1, 1865. }

The Trinity Methodist Church on Hesel street is hereby turned over to the officers and members of said church.

W. T. BENNETT,

Brev.-Brig.-Gen'l Commanding Post, and 1st Sub-District.

GEO. BURGER,

1st. Lieut. 34th N. Y. V. V., and A. A. G.

To Officers of the Trinity Methodist Church.

On October 9th, Mr. Lewis and Rev. R. H. Cain, colored, asked our Board for the use of Trinity until the congregation wished to enter it. Permission was given to Mr. Cain. Then Mr. Lewis requested the privilege of holding one more service in Trinity. Dr. Mood consented upon the condition that he was to be present. Mr. Lewis objected to the condition, but yielded when it was firmly insisted upon. The service was held, and was used as before stated, to urge the colored members to go into his church. At its end Dr. Mood dismissed the congregation, and took charge. So Trinity was regained. Mr. Cain never used his privilege. Mr. Lewis held Spring Street Church for nearly two years.

Trinity Church was well nigh in ruins. But it was a church-home, and the congregation rejoiced to possess it again. The Sunday School re-entered on January 14, 1866. The congregation soon followed. Steps were taken looking to further repairs of the church, but for various reasons these were not carried out until 1869.

TRINITY AND CUMBERLAND UNITE.

When Trinity was re-occupied, its was entered by its old

congregation, and by many persons belonging to Cumberland. The people were too much reduced in fortune, to think of repairing Trinity, and also of rebuilding Cumberland. The congregations determined to unite. The union of the two corporations was finally effected June 17, 1874, by formal action of the two joint Quarterly Conferences. The Board of Trustees purchased the parsonage in Wentworth street in 1877.

SALE OF SITE OF CUMBERLAND.

Even before this final act of union, measures looking to the sale of the site of Cumberland had been taken. On March 19th, 1874, the Cumberland Trustees were authorized to sell the lot, and Dr. J. R. Mood was requested to remove the corner-stone and tombstones from the premises. Thus the tombstones were removed to Trinity churchyard. The corner-stone was also removed, and was kept by Dr. Mood, until the present Cumberland Church in Hanover street was commenced in 1883, when it was deposited in that building. The lot was sold to the Champion Cotton Press Company, and the warehouse of that Company now stands on the spot where Charleston Methodism reared its first sanctuary—just one hundred years before this sketch was written.

TRINITY REPAIRED.

The repairs and improvement of Trinity were so imperative, that the congregation did not wait for formal union. The sum of \$2,204.23, insurance money from old Cumberland, was increased by contributions, and the work was done. It was finished at a cost of nearly \$6,000, and was re-dedicated by Bishop G. F. Pierce on the 3d Sunday in January, 1870

ANOTHER CHURCH—NEW CUMBERLAND.

The years from 1875 to 1887, were years of great prosperity, so far as increase of membership, the development of

church activity, and the promotion of individual piety are concerned. And during this period the present Cumberland Church in Hanover, near Line street, was founded. In 1883, Rev. J. E. Beard was sent by the Conference to establish a congregation in the northeastern part of the city. Trinity and Bethel Churches lent valuable aid. In 1883 a church building was erected. To-day a flourishing membership worship in it.

1884 was the Centennial of organic American Methodism. This epoch was duly celebrated here.

CYCLONE AND EARTHQUAKE.

In the last two years, new experiences fell to the lot of the churches. August 25, 1885, a cyclone or hurricane of unusual violence swept over Charleston, and damaged many buildings. Trinity Church was one of those which suffered most. Much of the roof was torn off, and the heavy rains which poured down for a week, further damaged the building. Repairs were necessary. The congregation determined to repair and improve the property *without asking aid of any one without*. On October 18th, over \$3,000.00 was subscribed for the purpose, and the work was done. In addition to the repairs absolutely demanded, a great part of the south wall was taken down and rebuilt, and the interior was most tastefully improved. On February 7th, 1886, the congregation which, by the kindness of Mayor Courtenay had worshiped at the Market Hall during the work, re-occupied their sanctuary.

A greater calamity followed. On August 31, 1886, the terrible earthquake which shook Charleston to the verge of ruin, shattered all the churches. This new disaster was more than the membership could stand. So they joined in an appeal to the country for help. \$10,195.73 was contributed. The repairs required much more than this sum. The congregations therefore undertook to raise what their needs demanded.

THE TEMPLES RENEWED.

Trinity was the first to re-occupy her sanctuary. Nearly \$3,000 more was raised by the congregation, and the church was re-opened on March 27th, 1887, Bishop W. W. Duncan conducting the services. Cumberland Church, being a wooden structure, was not so much injured as her sister churches, and was soon repaired under the direction of Rev. H. B. Browne, her pastor, Bishop Duncan again conducting the services on June 19th of the past year. Bethel determined, not only to repair, but to beautify the building. Over \$4,000 was raised to supplement sums received, and on October 31st, 1887, the pastor, Rev. R. N. Wells, and his congregation listened with glad hearts to the re-opening sermon preached by Bishop Holland N. McTyeire.

Spring Street Church, under the lead of the pastor, Rev. J. Walter Dickson, began the work of repairing and of completing her church building. The Rev. L. F. Beaty, who followed Mr. Dickson, took up the work and pursued it with such ability and devotion that when his pastorate ended in December, 1887, but very little remained to be done. In the beginning of 1888, Bishop Duncan and Rev. S. B. Jones, D. D., conducted the morning and evening services of "Re-opening Day." Spring Street at last realizes the fulfillment of her hopes, and her members enjoy the fruition of their labors for many years. Their last task was the raising of about \$1,200 to finish paying for their beautiful temple.

A CENTURY'S PROGRESS.

One hundred and two years ago the first Charleston Methodist, Edgar Wells, was received into the church. Thousands have since repeated the vows he made.

One hundred years ago Charleston Methodists entered their first sanctuary. They were a small flock, not fifty whites in all. To-day they are moving in bands. There are four commodious churches, where large congregations and Sunday Schools assemble; there are five parsonages for

the presiding elder and pastors. In these churches 1,458 members or communicants are enrolled; in the Sunday Schools there are 142 officers and teachers and 1,136 Sunday School pupils. Is there not reason to say with grateful lips, "What hath God wrought?"

There is a mural tablet on the west wall of Trinity in memory of Bishop Wightman, with the following inscription:

IN MEMORIAM.

WILLIAM MAY WIGHTMAN, D. D., LL.D.,

one of the Bishops of the
Methodist Episcopal Church, South.
Born in Charleston, January 29th, 1808;
Converted at Camp Meeting near Haddrell's Point 1825;
Licensed to preach in 1827;
Ordained bishop at the General Conference
in New Orleans, May, 1866;
Died in this city February 15th, 1882.

Given to the Lord by a pious mother,
He knew the Holy Scriptures from a child.
Called soon after his conversion to the work
of the ministry, his response was
Speak Lord, thy servant heareth:
And the devotion of over a half century
Attested the thoroughness of his consecration.

Of fine physical presence,
Rare strength of intellect, and large culture,
He freely laid these gifts upon the altar,
Valuing them only as they aided him in declaring
All the counsel of God,
And in bringing sinners to Christ:
He served the church long and faithfully,
As pastor, editor, and college president;
Illustrated in his own experience the power
Of the gospel he preached, and died with a bright
Hope of a glorious immortality.

"I shall be satisfied when I awake in thy likeness."

The following mural tablet is in Spring Street Church

SACRED
to the memory of
REV. JACOB NIPPER,
Born 8th September, 1812,
Died 30th April, 1844.
He entered the itinerant
Connection in the S. C. Conference,
A. D. 1839.
Was appointed to St. James charge
In this city, in 1842 and 43;
And in 1844
To the Pee Dee Mission,
Where he fell asleep in Jesus.
As a man he was amiable,
And unassuming.
As a Christian
Devout and blameless.
As a Minister lucid,
Efficient and faithful.

“Remember the words
That I spoke unto you,
While I was yet with you.”

Erected by this congregation
As a token of esteem
For the deceased.

Bethel has two memorial windows: One in memory of
Bishop Wm. Capers; the other for Bishop Wm. M.
Wightman.

PREACHERS IN CHARGE.

I. CHARLESTON CIRCUIT.

- 1785 to June—Henry Willis.
1785 after June—John Funnell.
1786—Henry Willis, Isaac Smith.
1787—Lemuel Green.
1788—Ira Ellis, Reuben Ellis.
1789—Ira Ellis, Reuben Ellis.

- 1790—Isaac Smith.
1791—James Parks; Reuben Ellis, elder.
1792—Daniel Smith.
1793—Daniel Smith, Jonathan Jackson.
1794—Joshua Cannon, Isaac Smith; to change in six
months.
1795—Philip Bruce, Enoch George, James Rogers and H.
Hill; to change after three months.
1796—Benjamin Blanton.
1797—Benjamin Blanton, J. N. Jones, James King.
1798—John N. Jones, Tobias Gibson.
1799—John Harper, Nicholas Grethen.
1800—George Dougherty, J. Harper.
1801—George Dougherty, J. Harper.
1802—John Garvin, Benjamin Jones.
1803—Bennet Kendrick, Thomas Darley.
1804—Bennett Kendrick, Nicholas Walters.
1805—Buddy W. Wheeler, J. H. Mellard.
1806—Lewis Myers, Levi Garrison.
1807—Jonathan Jackson, Wm. Owen.
1808—Wm. Phosbus, J. McVean.
1809—Samuel Mills, Wm. M. Kennedy.
1810—Wm. M. Kennedy, T. Mason, Richmond Nolley.
1811—Samuel Dunwody, Francis Ward, Wm. Capers, Wm.
S. Talley.
1812—F. Ward, Jacob Rumph.
1813—N. Powers, J. Capers, G. M. Meek.
1814—S. Dunwody, A. Talley, J. B. Glenn.
1815—A. Senter, A. Talley, S. K. Hodges.
1816—J. W. Stanley, E. Christopher, James O. Andrew.
1817—Solomon Bryan, W. B. Barnett, W. Kennedy, W.
Williams,
1818—Lewis Myers, A. Talley, Henry Bass.
1819—Lewis Myers, Z. Dowling, Henry T. Fitzgerald.
1820—Wm. M. Kennedy, H. Bass, J. Murrow.
1821—Wm. M. Kennedy, D. Hall, W. Kennedy, Asbury
Morgan.
1822—James Norton, D. Hall, J. Evans, R. Flournoy.

- 1823—John Howard, Wm. Hawkins, Thomas S. Wynn, Eliza Sinclair.
 1824—S. Dunwody, J. Howard, J. Galluchet, Sr., Stephen Olin.
 1825—Wm. Capers, A. P. Manly, Sup., Benjamin L. Haskins, S. Olin.
 1826—Wm. Capers, H. Bass, P. N. Maddux.
 1827—James O. Andrew, H. Bass, N. Laney.
 1828—James O. Andrew, A. Morgan, B. L. Horkins.
 1829—N. Talley, J. Freeman, Wm. H. Ellison.
 1830—N. Talley, T. L. Wynn, Wm. M. Wightman.
 1831—Charles Beth, Bond English, Wm. Murrab.
 1832—Wm. Capers, Wm. Cook, Thomas E. Ledbetter, Wm. Murrab.
 1833—Wm. Capers, J. Holmes, H. A. C. Walker, Reddick Pierce; to change after three months with J. K. Morse.
 1834—Wm. M. Kennedy, Wm. Martin, George F. Pierce.
 1835—Wm. M. Kennedy, Wm. Martin, J. J. Allison, W. A. Gamewell.
 1836—Wm. Capers, J. Sewell, J. W. McCall, W. A. Gamewell.
 1837—Bond English, J. Sewell, J. N. Davis, James W. Wellborn.
 1838—Bond English, J. E. Evans, Samuel Armstrong.
 1839—N. Talley, J. E. Evans, Wm. Capers, Paul A. M. Williams.
 1840—N. Talley, H. A. C. Walker, Whitefoord Smith.
 1841—B. English, J. Sewell, James Stacey; T. Hutchings, City Missionary.
 1842—B. English, Hartwell Spain, Albertus M. Shipp.

APPOINTMENTS FROM 1843 TO 1888 (INCLUSIVE).

Previous to the year 1843 the Methodist Churches in Charleston constituted a Circuit, being all under the charge of one Preacher. In 1841, Thomas Hutchings was appointed City Missionary, and in 1842, Jacob Nipper is mentioned as appointed to "Charleston Neck." In 1843 the Churches were divided into separate stations, from which time the appointments are as follows:

YEAR	TRINITY.	CUMBERLAND.	BETHEL.	St. JAMES.	
1843	James Stacy.	W. C. Kirkland.	H. Bass.	J. Nipper.	
1844	Jas. Stacy.	Saml. W. Capers.	W. C. Kirkland.	Jno. A. Porter.	
1845	Theophilus Huggins.	Saml. W. Capers.	C. H. Pritchard.	David Derrick.	GERMAN MISSION.
1846	Whitefoord Smith.	Saml. Leard.	C. H. Pritchard.	Jno. W. Kelly.	David Derrick.
1847	Whitefoord Smith.	Alexius M. Forster.	W. P. Mouzon.	Martin Eaddy.	David Derrick.
1848	{ To be supplied. { (A. Speer, Ga. Con.)	Whitefoord Smith.	W. P. Mouzon.	Wm. T. Capers.	David Derrick.
1849	C. H. Pritchard.	Whitefoord Smith.	Jno. A. Porter.	Aaron G. Stacy.	
1850	Jas. Stacy.	Wm. G. Connor.	H. M. Mood.	Aaron G. Stacy.	
1851	W. A. McSwain.	W. A. Gamewell.	C. H. Pritchard.	Jno. R. Pickett.	
1852	W. A. McSwain.	Whitefoord Smith.	C. H. Pritchard.	Jno. R. Pickett.	
1853	C. H. Pritchard.	{ Whitefoord Smith, Sup., { and John T. Wightman.	Jos. Cross.	Allen McCorquodale.	
1854	H. C. Parsons.	{ John T. Wightman and { W. Smith, Sup.	Jos. Cross.	Allen McCorquodale.	
1855	Jos. Cross.	Saml. Leard.	J. T. Wightman.	Wm. E. Boone.	
1856	Jos. Cross.	Wm. P. Mouzon.	J. T. Wightman.	Wm. E. Boone.	
1857	{ John T. Wightman, { J. Cross, Sup.	Wm. P. Mouzon.	Wm. H. Fleming.	Wm. A. Hemingway.	SPRING STREET. Wm. E. Boone.
1858	Jno. T. Wightman.	Jas. Stacy.	Wm. H. Fleming.	Wm. A. Hemingway.	
1859	Wm. H. Fleming.	Jas. Stacy.	Wm. G. Connor.	City Miss., Jno. W. Kelly.	F. M. Kennedy.
1860	Wm. H. Fleming.	Jno. A. Porter.	D. J. Simmons.	City Miss., A. N. Wells.	F. M. Kennedy.
1861	Tracy R. Walsh.	Jno. A. Porter.	Wm. H. Fleming.	{ City Miss. and Spring St. { J. W. Miller and W. A. { Hemingway, Sup.	
1862	Jno. T. Wightman.	Cornelius McLeod.	A. M. Chreitzberg.		John W. Humbert.

YEAR.	TRINITY.	CUMBERLAND.	BETHEL.	SPRING STREET.
1863*	Trinity and Cumberland—John T. Wightman.		Bethel and Spring Street—Jas. Stacy.	
1864*	Charleston—E. J. Meynardie and F. Auld.		City Colored Mission—F. A. Mood and W. M. Wilson.	
1865	Charleston—E. J. Meynardie.		City Colored Mission—F. A. Mood and W. A. Hodges.	
1866	E. J. Meynardie.	To be supplied.	J. T. Wightman.	W. A. Hemingway.
1867	E. J. Meynardie.	To be supplied.	J. T. Wightman.	To be supplied.
1868	F. A. Mood.		J. T. Wightman.	To be supplied.
1869	W. P. Mouzon.		J. T. Wightman.	J. R. Pickett.
1870	W. P. Mouzon.		T. E. Wannamaker.	J. T. Wightman.
1871	J. M. Carlisle.		T. E. Wannamaker.	J. T. Wightman.
1872	{ Whitefoord Smith, } City Miss. R. D. Smart		A. M. Chreitzberg.	J. T. Wightman.
1873	George H. Wells.		J. T. Wightman.	R. D. Smart.
1874	George H. Wells.		J. T. Wightman.	R. D. Smart.
1875	{ George H. Wells, } R. D. Smart, Supy.		J. T. Wightman.	Wm. T. Capers.
1876	George H. Wells.		J. T. Wightman.	Wm. T. Capers.
1877	Jno. A. Porter.		W. H. Fleming.	R. L. Harper.
1878	R. N. Wells.		W. C. Power.	G. W. Whitman.
1879	R. N. Wells.		W. C. Power.	H. F. Chreitzberg.
1880	R. N. Wells.		E. J. Meynardie.	H. F. Chreitzberg.
1881	A. Coke Smith.		E. J. Meynardie.	H. F. Chreitzberg.
1882	A. Coke Smith.		E. J. Meynardie.	D. J. Simmons.
1883	A. Coke Smith.		E. J. Meynardie.	J. A. Clifton.
1884	Jno. O. Willson.		R. N. Wells.	Wm. P. Mouzon.
1885	Jno. O. Willson.		R. N. Wells.	R. H. Jones.
1886	Jno. O. Willson.		R. N. Wells.	J. W. Dickson.
1887	Jno. O. Willson.		R. N. Wells.	L. F. Beaty.
1888	R. N. Wells.		R. D. Smart.	Jno. E. Carlisle.

CITY MISSION.
J. E. Beard.
J. E. Beard.
NEW CUMBERLAND.
J. E. Beard.
H. B. Browne.
H. B. Browne.
H. B. Browne.

* During the war.

PRESIDING ELDERS

OF THE DISTRICT, INCLUDING CHARLESTON.

1786-87. Beverly Allen.	1831-34. Henry Bass.
1788-93. Reuben Ellis.	1835-38. Nicholas Talley.
1794-95. Philip Bruce.	1839-42. Henry Bass.
1796. Enoch George.	1843-46. Robert J. Boyd.
1797. Jonathan Jackson.	1847-49. Samuel W. Capers.
1798-1800. Benj. Blanton	1850-53. Charles Betts.
1801. James Jenkins.	1854-57. H. A. C. Walker.
1802-04. Geo. Dougherty.	1858-61. W. P. Mouzon.
1805-06. Britton Capel.	1862-63. F. A. Mood.
1807-09. Lewis Myers.	1864-65. Thomas Raysor.
1810. Reddick Pierce.	1866-68. F. A. Mood.
1811-13. Wm. M. Kennedy.	1869-71. A. M. Chreitzberg.
1814-15. John Collinsworth.	1872-75. W. P. Mouzon.
1816-17. Alexander Talley.	1876-79. T. E. Wannamaker.
1818-19. James Norton.	1880-83. W. P. Mouzon.
1820-23. Lewis Myers.	1884-86. E. J. Meynardie.
1824-26. James O. Andrew.	1887-88. J. Marion Boyd.
1827-30. Wm. Capers.	

STATISTICS, 1887.

Trinity.....	local preachers, 2; members, 555
Bethel.....	" " " 1; " " 328
Spring Street.....	" " " ..; " " 292
Cumberland.....	" " " 2; " " 278
Totals.....	" " " 5 " 1,453
Trinity.....	officers and teachers, 58; S. S. pupils, 401
Bethel.....	" " " 25; " " 194
Spring Street.....	" " " 24; " " 150
Cumberland.....	" " " 35; " " 391
Totals.....	" " " 142 " 1,136