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Methodism in and Around Orangeburg

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An Address

BEFORE THE

Historical Society

OF THE

South Carolina Conference.

AT

Orangeburg, South Carolina,

DECEMBER 5th, 1899,

BY

Prof. W. S. Morrison.

METHODISM IN AND AROUND ORANGEBURG.

Some Fragments of Its History.

Mr. President: A layman, the first elected to this position, one who teaches history in a State school, begs leave to assure you and his other fellow members of the Historical Society of the South Carolina Conference of cordial appreciation of the honor done in calling him to the work he now undertakes, having selected as his subject: "Methodism in and Around Orangeburg—Some Fragments of its History."

Our State Conference is older than the Constitution of our United States. The former held its first session, not far away, in the city of Charleston, in March, 1787, while the latter was framed in Philadelphia, in the following September.

Our annual Conference and our city of Columbia are of the same age. A new church and a new State capital were, according to a school history, now out of print, the chief events of a governor's administration. To the record: 1785-'87. William Moultrie, governor. The Methodists first make their appearance as a religious fraternity in Carolina. The town of Columbia ordered to be laid out and made the seat of government. (Simm's History of South Carolina, 1840. Appendix.)

We are in session this evening within a hundred miles of the spot where John Wesley first set foot on the shore of America. When "the Father of his Country" was a child three years old—in the same year, 1735—that our founder accompanied Oglethorpe to Savannah as a "missionary chaplain," the Germans who settled Orangeburg, arrived in Charleston. While Wesley was "preaching and reading the liturgy daily, fording rivers, crossing swamps, sleeping on the ground, fasting, going barefooted among the children at school to encourage those who had no shoes," these sturdy Germans were making for themselves and their de-

scendants homes on the Edisto, were laying the foundations of this goodly city, which, now for the third time, entertains the annual Conference. American Methodism and the city of Orangeburg are equal-aged—more than eight-score years.

About 50 miles from Orangeburg, eastward, Francis Marion lived, died and is buried. Weems tells us that the old general, a short time before he breathed his last, "Hearing one of his friends say that the Methodists and Baptists were progressing rapidly in some parts of the State, replied: 'Well, thank God for that; that is good news.'" Whether or not Marion said so may be questioned. There can be no question as to the fact that the Methodists were, at that time, making rapid progress.

Ramsay, in his history of the State, preface dated 31st December, 1808, a work pronounced by Dr. Charles Kendall Adams "still probably the most acceptable history of South Carolina," speaking of the Methodists' first appearance in the commonwealth, says: "For the last 10 or 15 years they have increased beyond any former example. They have been indefatigable in their labors, preaching abundantly in the most remote settlements, and where there had been no previous means of religious instruction. * * * That great good has resulted from the labors of the Methodists is evident to all who are acquainted with the State of the country before and since they commenced their evangelisms in South Carolina. Drunkards have become sober and orderly, bruisers, bullies and blackguards, meek, inoffensive and peaceable; profane swearers, decent in their conversation."

Mills, in his statistics, speaking of Orangeburg, says: "The population, wealth, industry, harmony and religion

of the district have astonishingly improved since the year 1790."

In a "Statistical Account of Orangeburg District, Chiefly from Communications of Dr. Jamison and Dr. Shecut," published as an appendix in Ramsay's History of South Carolina, the student sees this statement: "Since the Methodists have become numerous there is less of that indolence and distress which was common before. Preaching houses are established at almost every 5 or 10 miles, according to population, and these are well supplied with itinerant preachers. The success attending this plan has been great."

A comparison may here be in order. An old work, published more than 70 years ago (Mill's Statistics of South Carolina) informs us that there were in Orangeburg District "four religious sects, Methodists, Baptists, Lutherans and a small congregation of Episcopalians. The first most numerous, this society counting now 1,200 communicants (750 whites, 450 black and persons of color). * * * There are about 14 Methodist churches, four Baptist, three Presbyterian and one Episcopal. These Methodist churches are attended regularly by the circuit riders and often by their local preachers. Both Methodists and Baptists increase. The descendants of the old stock" (of another church) "from the want of preachers of their own denomination are falling in either with Baptists or Methodists, according to the neighborhood in which they live."

Now turn to a recent authority—the United States census of 1890, bearing in mind that there was less territory in Orangeburg County when the census was taken than there was in Orangeburg District when "Mill's Statistics" came from the press.

Methodist Episcopal (South): Organizations, 34 church edifices, 34; value of church property, \$35,985; communicants or members, 3,859.

Baptist (regular): Organizations, 27; church edifices, 26; value of church property, \$40,100; communicants or members, 2,574.

Lutherans: Organizations, 6; church edifices, 7; value of church property, \$11,250; communicants or members, 542.

Presbyterian (Southern): Organizations, 2; church edifices, 1; value of church property, \$8,000; communicants, 87.

Protestant Episcopal: Organizations, 1; church edifices, 1; value of church property, \$3,000; communicants or members, 65.

Negroes not included. As they were included in the 1,200 Methodists of three quarters of a century ago, let us glance at their statistics:

Methodist Episcopal: Organizations, 25; church edifices, 25; value of church property, \$18,600; communicants, 3,243.

African Methodist Episcopal: Organizations, 14; church edifices, 32; value of church property, \$16,900; communicants or members, 4,950.

Both: Organizations, 39; church edifices, 57; value of church property, \$35,500; communicants, 8,193.

Regular Baptist: Organizations, 36; church edifices, 37; value of church property, \$37,350; communicants or members, 5,182.

Over half the church members in Orangeburg County are Methodists.

In thinking of the work and some of its visible results, in studying secular publications to learn of Methodism's wonderful progress in the regions 'round about, one recalls the first words flashed over the electric wire, "What hath God wrought!", and naturally asks himself, who were, and who are, the human co-workers? Their names should be to us almost as sacred as those on the family record in the old Bible at home. For these names and dates your speaker is indebted to our worthy president, Rev. H. Bascom Browne.

Orangeburg and the surrounding country were served from 1787—the year our annual Conference held its first session—until 1801 by the following presiding elders:

Beverly Allen (1787), Reuben Ellis (1788-'92), Isaac Smith (1793), Philip Bruce (1794-'95), Enoch George (1796), Jonathan Jackson (1797), Benjamin Blanton (1798-'1800) and James Jenkins (1801). Their territory was known as South Carolina.

From 1802 until 1811, the district was known as Saluda, and had for its sub-bishops George Dougherty (1802-'04), Britton Capel (1805-'06), Lewis Myers (1808-'09), Reddick Pierce (1810), and W. M. Kennedy (1811).

From 1812 until 1824, this section was in Edisto District, and the presiding elders were: W. M. Kennedy (1812-'13), John Collinsworth (1814-'15), Alex. Talley (1816-'17), James Norton (1818-'19), Lewis Myers (1820-'23), and James O. Andrew (1824).

Charleston District, from 1825 to 1853, embraced this part of the territory of the Conference, and the presiding elders were: James O. Andrew (1825-'26), William Capers (1827-'30), Henry Bass

(1831-'34), Nicholas Talley (1835-'38), Henry Bass (1839-'42), Robert J. Boyd (1843-'46), S. W. Capers (1847-'49), Chas. Betts (1850-'53), and H. A. C. Walker (1854).

For four years this part of our work was in the Columbia District, whose presiding elders were William Crook (1855-'57), and W. A. Gamewell (1858).

The present name, Orangeburg, appears in 1859, and the district was served by P. A. M. Williams (1859), James Stacy (1860), F. A. Mood (1861), William G. Connor (1862-'64), and A. M. Chreitzberg (1865-'67).

Then for two years (1868-'69) this charge was in Charleston District, A. M. Chreitzberg, presiding elder.

For two years this circuit was in Bamberg District, with D. J. Simmons presiding elder in 1870 and F. M. Kennedy in 1871.

For 27 years, since 1872, this charge has been in Orangeburg District, which has had as presiding elders: H. A. C. Walker (1872-'74), William Martin (1875-'78), Manning Brown (1879-'82), Thomas Raysor (1883-'86), T. J. Clyde (1887-'90), J. Walter Dickson (1891-'94), John Owen (1895-'98) and H. Bascom Browne (1899).

The circuit was "Edisto" from 1787 to 1800, and the preachers in charge were Edward West (1787), Henry Bingham, and William Gassaway (1788), Isaac Smith and Lemuel Andrews (1789), Michael Burge and Acquilla Sugg (1790), Michael Burge and John Wood (1791), Francis Parker and Benjamin Tarrant (1792), John Russell and Samuel Ansley (1793), Isaac Smith (1794), Enoch George, J. Rogers and B. Tarrant (1795), J. Gibson, M. Wilson and M. Black (1796), John Simmons and Nathan Williamson (1797), George Clark, L. Floyd and William West (1798), J. Jenkins, M. Matthews and J. Dillard (1799), Lewellen Evans and Zachariah Maddox (1800).

It was within this period that South Carolina ratified the Constitution of the United States—May 23, 1788—being the eighth of the thirteen to do so, and two years afterwards adopted the State Constitution, which remained in force until the time of the war between the States.

For two years the circuit was known as Orangeburg and Edisto, and was served by John Campbell and Thomas Darley (1801), followed by Hanover Donan, Thomas Darley and Hugh Porter (1802).

Edisto and Orangeburg was the name in 1803, and the preachers in charge

were Lewellen Evans and Meshac Boyce.

Then for two years the charge was again called Orangeburg and Edisto, and was manned by William West and Gabriel Christian (1804), and Francis Bird and John Hill (1805).

For one year, 1806, the circuit was called Edisto and Cypress, and its preachers were David Dannelley, Thos. Hearthcock and William McKenney.

From 1807 to 1811 the work was named Edisto Circuit, and the preachers in charge were John McVean and Leven Sellers (1807), James Jenkins and Richmond Nolley (1808), Charles L. Kennon and William S. Talley (1809), William Scott and Urban Cooper (1810), J. E. Glenn and Samuel Jenkins (1811).

For 59 years the circuit's name was Orangeburg. The pastors were: William Capers (1812), Jesse Stancell (1813), Samuel K. Hodges and William F. Easter (1814), Daniel Brown and William Winningham (1815), David Hilliard (1816), John McLendon (1817), Jacob Hill and William Connell (1818), John Schroble and Matthew Rayford (1819), Allen Turner, Thomas Gardner and Stephen Bass (1820), T. Taylor, T. Gardner and J. Murrow, supernumerary, (1821), Robert Adams and John Reynolds (1822), John Murrow and Benjamin Gaines (1823), Travis Owen, Daniel F. Wade, and Orangeburg village John Murrow (1824); John Mood and George Moore (1825), Elisha Calloway (1826), Asbury Morgan and R. Rogers (1827), G. W. Moore and S. W. Capers (1828), Elisha Calloway and W. M. Wightman (1829), Bond English and William H. Ellison (1830), Robert Adams and Churchill A. Crowell (1831), Samuel Dunwoody and P. W. Clenny (1832), T. E. Ledbetter and S. Dunwoody (1833), B. H. Capers and T. Huggins (1834), G. W. Moore and J. L. Smith (1835), J. G. Postell and W. Halton (1836), J. G. Postell and G. A. Talley (1837), Morgan C. Turrentine and Louis J. Crum (1838), M. C. Turrentine and James H. Chandler (1839), A. McCorquodale and S. Dunwoody (1840), A. McCorquodale and A. M. Chreitzberg (1841), Joel W. Townsend and Wesley L. Pegues (1842), D. G. McDaniel and D. J. Simmons (1843), D. G. McDaniel and William Carson (1844), C. A. Crowel and Joseph Galuchat (1845), C. A. Crowel and H. F. Porter (1846), R. J. Boyd and O. A. Chreitzberg (1847), R. J. Boyd and L. O'Neal (1848), W. G. Connor (1849), William Crook and William M. Lee (1850), William Crook and William W. Mood (1851), William H. Flem-

ing and O. A. Darby (1852), William H. Fleming and J. S. Ervin (1853), William H. Lawton and J. S. Ervin (1854), D. J. Simmons and William H. Lawton (1855), D. J. Simmons and W. W. Mood (1856), M. L. Banks and F. M. Morgan (1857), P. A. M. Williams and D. A. Ogburn (1858), John Watts and D. A. Ogburn (1859), A. B. Stephens and J. L. Dixon (1860), A. B. Stephens and R. B. Tarrant (1861), John W. Kelly and Andrew J. Stokes (1862), John W. Kelly (1863), A. M. Chreitzberg and John Inabinet (1864), J. L. Sify (1865-'66), W. G. Conner (1867-'68), J. C. Crisp (1869), and F. Auld (1870).

In 1871 Orangeburg was set off as a station. The pastors of the station have been: F. Auld (1871-'73), J. B. Campbell (1874-'76), S. A. Weber (1877-'78), O. A. Darby (1879-'81), W. R. Richardson (1882-'83), J. L. Stokes (1884), J. E. Carlisle (1885-'87), L. F. Beaty (1888), G. P. Watson (1889-'92), C. B. Smith (1893-'94), J. T. Pate (1895), and E. O. Watson (1896-'99).

Orangeburg Circuit since 1875 has been served by D. D. Dantzier (3 years), R. W. Barber (1), J. C. Bissell (2), J. B. Platt (3), D. Tiller (3), M. Dargan (1), J. E. Grier (3), J. W. McRoy (3), C. H. Clyde (2), C. Yongue (2), W. L. Wait (1), and E. P. Hutson (1).

For many interesting incidents in the lives of not a few of these worthies see Chreitzberg's *Early Methodism in the Carolinas*, published two years ago, by request of our annual Conference, and affectionately dedicated to its members—a book well worth its price, and a place in every home in which there is a Methodist.

Dr. Chreitzberg tells us that Bishop Asbury, after the second session of the annual Conference, pressed on to Cattle Creek, in the Edisto Circuit, Gassaway with him, and complained that the people were "insensible," "more in love with Christ's messengers than with Christ." Two or three years later the same itinerant complained of good people, in another section of the State, that they learned to Calvinism and loved strong drink.

Five score and five years ago, Enoch George, then 27 years old, 21 years later ordained Bishop, was sent to the Edisto Circuit. He tells us his labors were of a most painful kind; in a desert land, among almost impassable swamps, and under bilious diseases of almost every class, which unfitted him for duty in Charleston or amongst the hospitable inhabitants of the pine barrens. In the

midst of all this his mind was stayed on God and kept in perfect peace. (Chreitzberg's *Methodism*, p. 61). Of him this record may be read elsewhere: "He was a man of deep piety, of great simplicity of manners, and a pathetic, powerful and successful preacher." (Standard American Encyclopaedia).

Late in the last century Philip Bruce was "stationed in Charleston with the oversight of Georgetown and Edisto. He was a bachelor, as were most of the early preachers." Of him it has been written, and published, that he was "once near being married, but on consultation with Asbury, he was prevailed on to remain single. The dear old bachelor bishop occasionally feared that 'the devil and the women would get all his preachers.'" (Chreitzberg's *Methodism*, p. 66).

A century since James Jenkins was sent to Edisto Circuit, which had been enlarged, extending from the Savannah river to within 30 miles of Charleston, and from Coosawhatchie swamp to the Santee river. Jenkins, then seven years an itinerant, thought the circuit in a worse condition than any he had ever traveled, few class papers, and scarcely any class meetings at all. It was feared he would ruin the church, but these fears proved groundless. Father Jenkins was not afraid of the close-pruning process. At one church there were 26 members. He expelled 13 of them.

William Capers, then three years a member of the Conference, rode the newly-formed Orangeburg Circuit the year of the outbreak of our second war with Great Britain. In his "Autobiography" he gives the bounds of his work and says: "A pleasant circuit it was and a desirable appointment."

Who of our preachers are buried in Orangeburg County? In answer, we hear of these: Henry Bingham, entered 1785; died 1788. The first of our dead to be laid away in South Carolina soil. His grave may be seen at Cattle Creek camp ground. B. Thomasson, 1833-'41. Redick Pierce, 1805-'60. He rests near Rock Swamp, on the Strom plantation. Daniel A. Ogburn, 1853-1865. Died a chaplain in the Confederate army. Buried by the Masons in North Carolina in the spring of the year. In the following fall his body was, by the same order, brought to Orangeburg and reburied in the Culclasure family burying-ground. John D. W. Crook, 1851-'66. Charles Wilson, 1831-1873. Buried at White House Church. John B. Massebeau, 1858-'84.

Sleeps at Sardis Church. Thomas B. Boyd, 1880-'84. John W. Kelly, 1841-'85. Buried at Providence Church. A. B. Lee, 1876-'85. Thomas Raysor, 1850-'96. His grave is in Sunnyside cemetery, this city. D. Z. Dantzler, 1875-'99. Are there others? Who are they? Where are their graves? The poet-priest penned great truths when he wrote:

"Give me a land with a grave in each spot
And names in the graves that shall not
be forgot. * * *
There's a grandeur in graves."

The dweller on the Nile and the Indian by the Mississippi guarded the burial places of their ancestors. The young Jew, cup-bearer at the Persian court, when he learned of "the place of his father's sepulchre lying waste," sat down, wept, mourned, fasted and prayed. Then he had the king send him to the city where his fathers were buried, and then it was that he builded the walls and had the people taught the words of the law.

The Jews thought Mary was going to the grave to weep there, when she going where Jesus was. "The Son of Man" asks of his friend: "Where have ye laid him?" The answer is: "Come and see." Then "Jesus wept." Afterwards he said: "Take ye away the stone. Lazarus, come forth. Loose him, and let him go."

Through the courtesy of Mr. Andrew C. Dibble, and the quarterly conference of this charge, we have had the privilege of reading, and studying, the records of Orangeburg Circuit "Quarterly meeting Conferences" from 1819 to 1870. Let us look in on some of these Conferences and see the fathers at their work. Two generations ago there were often more than monosyllabic answers to the question: "Are there any complaints?" Hear a few from the minutes: "It was complained that the classes have not been regularly met in Orangeburg." 19th October, 1827.

The next year "A complaint was made of a neglect of discipline in the society at Lebanon." (16th January, 1828).

Fifteen months later "Brother Dannelley suggested that he thought Brother Murrow and Brother Winningham might be more useful if they would preach out at other preaching houses besides in Orangeburg." 4th of April, 1829.

A few months afterwards "Brother

Dannelley stated two grounds of complaint. 1st, A neglect of the ordinances and duties of religion among many of our members, such as not taking the sacrament of the Lord's supper; not praying in the family. 2d, The wearing of gold and superfluous ornaments." (26th September, 1829).

"Brother Clifts suggested that there is not sufficient care taken in the admission of persons in our love-feasts, and thinks it improper that any singing should be carried on in our class-meetings while the preacher or leader is in the act of examining a member." (27th March, 1830).

Again, "There were some complaints respecting class leaders neglecting their duties, and also about members dressing superfluously, etc." (13th July, 1832).

One other extract as to dress and neglect of duty: "Some desultory conversation was held concerning dress among the members, and Bro. Dunwoody complained that many members of society neglected to attend meeting." (4th October, 1833).

The next "complaint" we note is of a different nature. "Brother Moore"—preacher in charge—"complained that Brother John L. Smith, the junior preacher on this circuit, had married without taking proper counsel with his brethren." (20th January, 1836). The minutes show Brother Smith was not present to defend himself. Doubtless, he could have given a scriptural excuse for his absence. Did Brother Moore share Asbury's fear of "the devil and the women?"

Under a call for "complaints or references," at Orangeburg, on 30th December, 1843, the student finds this item: "Brother G—, having sued a brother without taking the course the discipline directs before going to suit was tried for breach of discipline, and society consenting to bear with him, the preacher refers the case here, and the decision of the society was annulled and he expelled." Later, a motion to reconsider Brother G.'s case was made and lost.

Fourteen years later a preacher in charge followed precedent just quoted, and persevered in prosecuting even unto conviction after acquittal. A brother, accused of immorality, had been arraigned before his own society, a committee of which did not find him guilty. The pastor differed from the committee, and brought the case before the quarterly conference. This body, after deliberating thereon, referred the

case to the society for a new trial. This time the accused was convicted and expelled. He then appealed to the quarterly conference, which, after thorough investigation, sustained the action of the committee.

The "invisible spirit of wine" was one of the "powers" that our fathers had to wrestle against 60 years ago. The old journal tells of one minister who sold liquor, and another, who was in the habit of drinking it, both members of the quarterly conference. That body, in 1830, adopted the following preamble and resolution:

"Whereas, Brother W— L— has been in the habit of retailing spirituous liquors, contrary to the discipline, and this after promises very solemnly made to the district conference to the contrary, he be deprived of his official standing."

In the minutes of the next session occurs this record: "Brother W— L—, who at the last quarterly conference had been deprived of his official standing, presented himself before the conference, and, professing his submission to the sentence of that conference, solicited that he might be restored to his ministerial functions; chiefly on the ground that since sometime prior to the conference when he was silenced he has desisted from the practice of retailing, and purposes, and promises, never to retail, or otherwise to sell, spirituous liquors again as long as he is a Methodist. Whereupon, it was voted that Brother L.'s credentials be restored."

So much for the brother who put the bottle to his neighbor's mouth. Now let us see how it was with him who seemed fond of looking at the wine when it was red, when it went "down smoothly." At a quarterly meeting conference, in the fall of 1847, a local deacon's character was taken up for examination. It appeared to the Conference that he had been in the habit of using ardent spirits, thought, by some, to be in violation of our rule. The accused brother was heard. There was much deliberation, and then it was resolved that the deacon be "suspended from the ministry until he shall give satisfaction to the quarterly conference that he has conformed to the rule of the church on this subject." Six years later, "A motion to restore this brother's license" was "deferred that a recommendation might be obtained from his society." At an adjourned meeting, seven weeks afterwards this proposition to restore the license was

defeated, the ayes and noes having been called for and recorded.

The people called Methodists, living between the Edisto and the Santee, spoke 65 years ago with no uncertain sound, as to the use of liquor in elections. Read the journal: "We will support no candidate, for any office, known to electioneer in person, or through friends, by treating with spirituous liquors, or to be a constant retailer of spirituous liquors, and we recommend same to our brethren and all well wishers of temperance," etc. (June 28th, 1834).

A few extracts from the old minutes will remind our older people, and may inform some of our young friends, of Methodism's work for the slaves. Our church cared for the negro. A complaint was made to the Orangeburg quarterly conference, June, 1848, against a brother, a local elder, "relative to correcting a negro." Satisfactory explanations, and acknowledgments were made by the brother accused, and the case was dismissed. There were "galleries" in our churches, there were none in our court houses. Allow a quotation from Professor David Duncan Wallace's "Constitutional History of South Carolina": "So early as 1690 we find Seth Sothel's name affixed to a law for establishing courts to try slaves. There were no juries, no records, and no reports to any authority. Two magistrates and three freeholders had absolute and final jurisdiction. The owner was compensated for the loss from execution of his human property. This system continued as the method for the trial of slaves until the Civil War."

Our church watched over the morals of the negro. We read an extract: "The case of Myers, a colored man, which had been referred to this conference, was considered. The charge of falsehood being substantiated, he is therefore expelled." (8th September, 1831.)

Not only did the Methodists punish the slave for wrong-doing, they taught him the way of right-living. More than half a century past the quarterly conference of Orangeburg circuit appointed seven local preachers to instruct the colored people at as many different churches of the circuit. A few months later reports were heard of 11 classes of colored people—640 in all—71 in the "village of Orangeburg," being regularly catechised. The colored classes were all doing well. Several of them had already learned the greater

part of the catechism, and most of the local preachers were assisting in this grand work. One Sunday school report tells of a school with "12 white scholars and 40 black children—the latter instructed orally." In the summer of 1863, while Lincoln was meditating on his "war measure" emancipation proclamations, in one of which he seems to suggest servile insurrection, three white and two colored Sunday schools were in operation in and near Orangeburg. How much of the negro's good conduct during the dark days of the war between the States was due to his instruction in the homes and churches of our Southland is a question no analyses, and no mathematics, of the schools can determine.

Furthermore, our slaves were licensed to exhort. This address is meant to be historical. Hence many quotations. Kindly suffer a few extracts from our old records: "Tom (Hartzog), a man of color, applied for and obtained a renewal of his license." (24th September, 1825). The next year, "Tom, a black man, owned by Hartzog, applied for renewal of license to exhort. Renewed."

But while the "brother in black" might exhort he was expected to be subject unto "the powers that be"—to observe Conference rules and regulations. Hear a verbatim extract (minutes 18th October, 1828): "Resolved That our colored exhorters shall in future hold their public meeting houses on the Sabbath day, and that they have no public funerals except it be at the meeting houses." Less than a year afterwards: "It appeared that Tom, a colored exhorter, was in the practice of holding meetings contrary to the mode prescribed by the quarterly conference; therefore, Bro. Calloway was requested to inform him that if he, Tom, continued to hold meetings contrary to the resolutions of this conference, his license would be taken away from him, and that Bro. Calloway act accordingly."

We pass over nearly 40 years and now the negro on the scene is not a slave or an exhorter, but a soldier in blue uniform with brass buttons. He is securing the services of a member of our Conference to perform the marriage ceremony, and gives our itinerant his first glimpse of "green back." Will our Nestor, and our own historian, Dr. A. M. Chreitzberg, pardon a quotation from a private letter of recent date: "Soon after the Yankees past a colored regiment settled on the town. The first "greenbacks" I ever

saw came from the colored soldiers marrying the native colored belles. Two dollars and fifty cents was the fee—and some \$70 realized. One couple, or rather the man, wanted me to 'un-marry' them. He said: 'The lady done run away with another man.'"

The early "thirties" were years of intense political excitement. Those were the times of nullification. Governor Hayne on the Congaree, and President Jackson on the Potomac, were issuing proclamations. The air was charged with rumors of war in defence of State's Rights. Your fathers and grandfathers, good people of Orangeburg, those who were Methodist, seem to have had some trouble in locating the line dividing "the things which are Caesar's" from "the things that are God's." A resolution was offered at a session of the quarterly conference, in October, 1833, "discourtenancing military proceedings and political meetings and orations on our camp grounds and meeting houses." This resolution failed to pass. Later in the same session the matter was reconsidered. Let the journal tell the story: "Whereupon the motion was amended by inserting the words except Fourth of July orations, immediately after the word orations, and the motion, as thus amended, was passed in the following words: 1. Resolved, That the quarterly conference do disapprove the course hitherto pursued in admitting our camp grounds and meeting houses to be appropriated to services of military parade and orations (except Fourth of July orations) with other political meetings.

2d. Resolved, That this Conference do expect of the trustees that they shall fulfil their obligations preserving our places of worship sacred to the services of Almighty God as the use intended by them."

A half-score years roll by and the question of Southern Rights is before our people in different form. The church in its minor organizations is putting on record an expressions of its opinion. At a quarterly meeting conference held at Cattle Creek camp ground, on the 20th of July, 1844, "The following preamble and resolution was adopted unanimously and by a rising vote."

"Whereas the last session of the General Conference of the Methodist Episcopal Church, the delegates from all the annual Conferences in the slave-holding States did make a declaration to the effect, that owing to the

continued agitation on the subject of slavery and abolition in a portion of the church, the frequent action of the General Conference on that subject, and especially the extra-judicial proceedings against Bishop Andrew, which resulted in his being virtually suspended from his office as bishop, they judged that the continuance of the jurisdiction of the General Conference, as heretofore constituted, over the Southern Conferences must greatly hinder the success of the ministry in these Conferences; and whereas the General Conference, in consideration hereof, did provide fully and constitutionally for the establishment of a Southern General Conference to enable the Annual Conferences in the slave-holding States, should said Annual Conferences and the churches of their care, deem it necessary, for the reasons above mentioned, to form such a General Conference; and whereas it appears to us, that however desirable it might be under other circumstances to have the whole church in all these United States and territories to form but one General Conference, yet it is not expedient, nor could be practicable without great embarrassment generally, and in many parts a total rejection of our ministers; therefore,

"Resolved, by the members of the quarterly conference of Orangeburg Circuit, representing, as we believe, the views generally of the members of the church of this circuit, that we approve of the organization of a separate General Conference for the Southern and Southwestern States, and recommend to the South Carolina Conference to appoint delegates to hold, with the then concurring Annual Conferences, a General Conference, at the city of Louisville, Kentucky, on the 1st day of May next, to be empowered to act in all respects, for the church in the slaveholding States as the General Conference of the Methodist Episcopal Church in said States agreeable to the form of discipline and the provisions of the late act of the General Conference authorizing the same."

Your speaker, Mr. President, once read, in the original manuscript, a letter from Henry B. Bascom to John C. Calhoun, written about the time these resolutions were adopted, in which the great preacher informed the great statesman that it was his purpose to pass through Washington, on a certain date, when he would like to meet Mr. Calhoun and a few trusted friends of the South, to confer on matters of

great importance. That letter is among the "Calhoun papers," now the property of Clemson College. Was that meeting held? Who were present? What was said and done?

Sixteen years after the Orangeburg Circuit adopted these resolutions, an Orangeburg man presided over the Se-session convention, and a Wofford professor, now here president, sat among the delegates and signed the historic ordinance.

The minutes we have used so freely tell interesting stories of the home of the preachers. At a quarterly conference on the last day of the year 1831, it was asked "Shall we have a parsonage in this circuit?" "Yes," was the answer, and a building committee was appointed, which was authorized to draw on the trustees of "the former parsonage in this circuit for the funds in their hands." This committee never met, and in July following another was appointed. Fifteen months later, by resolution of the quarterly conference, the "committee were authorized to raise money by subscription and build a brick chimney to parsonage, and supply it with heavy furniture." Sherman entered Orangeburg Sunday, February 12, 1865. Dr. A. M. Chrelitzberg writes, in a private letter: "I stood on the parsonage piazza and saw Sherman and his hosts pass by, and had the temerity to address the general and get a guard that saved the parsonage from the flames. This property sold afterwards for \$5,000, greenbacks—the nucleus of many another parsonage when the old circuit was cut up into many." The expression "saved the parsonage from the flames" suggested a reference to "Sherman's Memoirs (vol. II. p. 275), where one may read: "I was among the first to cross over (i. e., the repaired bridge) and enter the town. By and before the time either Force's or Giles A. Smith's skirmishers entered the place several stores were on fire, and I am sure that some of the townspeople told me that a Jew merchant had set fire to his own cotton and store, and from this the fire had spread." This is neither the time nor the place to discuss General Sherman's "careless handling of fire," or his careless statements concerning the fires which burned where his soldiers marched, but it may not be amiss to say that "Twenty-one Episcopal churches were destroyed along the line of Sherman's march in South Carolina."—Life of Thomas Pinckney.

It has been a pleasure to study, and

it would be a pleasure to speak at length, of the struggles of the Sunday school cause—of its life of "shadow and shine" in the city and on the circuit. Time fails for more than a few fragments. William Crook, preacher in charge, in 1850, in a Sunday school report used these words: "One circumstance I will here merely name. It may seem irrelevant to the subject, yet I think it may have some bearing. In the village of Orangeburg there is a large, flourishing dancing school in operation and three Methodist children have been sent. Would it not be best that our church enter more heartily into the religious education of its children?"

In the city G. M. Keels was Sunday school superintendent in 1854; Chambers E. Land in 1855, and Benjamin Pooser 1856-'58. Mrs. Watts, the preacher's wife, several times conducted opening exercises. Samuel Dibble, Wofford's first alumnus, later an honored member of Congress, took charge of the Sunday school in 1860, and served about a year, until he entered the Confederate army. The school continued during the war. For a while Dr. James G. Jenkins was superintendent, and later on during those troublous times the school was managed by two good women—Mrs. Dr. A. S. Salley and Mrs. Margaret Just. In 1865, United States troops took possession of the church, using school room—the basement—as a commissary and as a stable for their horses. The school was reorganized in August that year, using the main auditorium up stairs. Samuel Dibble resumed the superintendency and served until 1879, when he resigned. Hugo G. Sheridan succeeded him and was superintendent until 1886. On his resignation that year Andrew C. Dibble was called to the work. He still serves. To know of his service come to Orangeburg and look around. He recently read a paper on our Sunday school history which, Mr. President, ought to be published among the papers of this Society and preserved in its archives.

We have not been able to learn what preachers introduced Methodism into the town of Orangeburg—when, and by whom the first society here was organized. It must have been prior to 1827, for in that year complaint was made to the quarterly conference that the classes in Orangeburg were not regu-

larly met. In 1832 a committee was appointed to raise money for a meeting house in the village. The first little wooden building was dedicated in 1836. Before that year our preachers had conducted services in the village church, standing on the lot now known at the "old grave yard," and in the court house, which then stood on Amelia street. A small building on Market street, back of the Orangeburg Hotel, was for a while used for services. In 1858, the following "brethren and gentlemen" were elected, a building committee for a church in the village: D. R. Barton, R. I. McCants, John F. Riley, Capt. O. M. Dantzler and Capt. William C. Moss. In 1860 was erected the wooden building, which has recently given away to this magnificent structure.

The South Carolina Conference of the Methodist Episcopal Church, South, has come for the third time to hold its annual session in Orangeburg. The first was in December, 1875, Bishop John C. Keener, presiding; the second in December, 1886, the earthquake year, under the presidency of Bishop John C. Granbery. Tomorrow, "the old South Carolina" Conference, the mother of Conferences and bishops, will gladly welcome on this his first official visit, Bishop Joseph S. Key.

One who was there, and one who remembers well, writes thus of the session of 1875: "At the Orangeburg Annual Conference, held by Bishop Keener, occurred the sad disaster of his forcing the presiding elders to join the "know nothing society" by turning them out of doors without letting them know their own appointments, and they were "in wandering mazes lost" just like common folks. The dignitaries were non-plussed. The boys got hold of it, and it made huge sport for them. It is doubtful if such a thing ever occurred before in Methodist history." (Private letter of Dr. A. M. Chrietzberg).

Let us, Mr. President, and brethren, do all in our power to teach our young people our church history. Knowledge brings love. Love leads to service. Service is life's mission. The Son of man came to minister. The story of Methodism is one that "swells resolve, breeds hardihood, is stuff for strength."

Clemson College, S. C., 27 November, 1899.