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# South Carolina Methodism and Missions

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An Historical Address Delivered Before the South Carolina  
Annual Conference, of the Methodist  
Episcopal Church, South

===== AT =====

**TRINITY CHURCH, CHARLESTON, S. C.**  
**November 30, 1915**

===== BY =====

**Rev. Albert Deems Betts**

# SOUTH CAROLINA METHODISM AND MISSIONS

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Historical Address Delivered By Rev. Albert Deems  
Betts Before the South Carolina Conference,  
Charleston, S. C., November 30, 1915

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To tell the story of Methodist missions is to relate the history of Methodism. Wesley became a missionary before he was converted. He caught a vision of America for Christ nearly two centuries ago. Is it any wonder then that Methodism has achieved her greatest success on the American continent? Naturally there arose early in Methodism a distinct missionary movement. Bishop Thomas Coke was the St. Paul of Methodism. In 1784 Wesley ordained him missionary Bishop for America and he thus became our first bishop. At the famous Christmas Conference of that year held in Baltimore Bishop Coke organized the Methodist Episcopal Church in America.

At this same Conference (1784) Bishop Coke appointed Freeborn Garrettson and James O. Cromwell to Nova Scotia, and Jeremiah Lambert to Antigua. These were Methodism's first foreign missionaries, and this was nine years before William Carey sailed for India and before the English Methodists sent out any missionaries. Methodism's foreign missionary movement started in America.

Until 1790 Bishop Coke was himself

the board of Missions of the Wesleyan movement. In 1786 he issued his first great missionary appeal to the people of England. The same year the first missionaries sent abroad by English Methodism went to Antigua in the West India Islands, where an English layman and American missionaries had pioneered.

John Wesley, in the last Conference which he attended (1790), appointed a committee of nine to assist Bishop Coke in his missionary endeavors. This was really the first Methodist Board of Missions, and older than all other Protestant missionary agencies, except the venerable "Society for the Propagation of the Gospel in Foreign Parts" of the Church of England.

Bishop Coke launched the great Wesleyan Mission to India in 1813. Ere he reached that mystic land his soul was borne to eternal rest from the bosom of the Indian Ocean.

The Wesleyan Missionary Society in England was formally organized in 1817. American Methodists quickly followed their example in 1819 by the organization of the Missionary and Bible Society in the city of New York and the following year the

General Conference made the Missionary Society an organic part of the Church with headquarters in New York. A few years later the Bible Society feature was discontinued, as we Methodists decided to join with other Churches in the support of the American Bible Society. Conference Missionary Societies were soon formed in the several annual conferences, the South Carolina Conference Missionary Society being formed in 1821.

### **Organized Mission Work Begun.**

Soon after the Missionary Society was formed it took over the mission to the Wyandotte Indians which had been founded in 1815 by a converted negro. It was eminently fitting that the first organized missionary effort of American Methodism should have been to the aboriginal inhabitants of this country. It was the beginning of a long and glorious record of missionary endeavor which Methodism has put forth for the salvation of the American Indians. Various other missions were soon begun, the next being in 1821 to the Creek Indians in Georgia and Alabama led by Dr. William Capers of the South Carolina Conference.

The first foreign missionary sent out by the Missionary Society was Rev. Melville B. Cox, who left his charge in Raleigh, N. C., to go to Liberia in Africa. There his heroic young life faded away under the tropic sun to bloom again in the realms of eternal glory. His place was quickly filled and his work still goes on. Cox went out in 1833, and while our Northern brethren have carried on his work continuously, we Methodists of the South have only of late answered the call to help the great continent for which Cox died a martyr.

Two years after the Liberian Mis-

sion was founded a preacher-scout, Rev. Fountain E. Pitts, of Tennessee, was sent to South America, and this resulted in the founding of a permanent mission in the Argentine Republic by Dr. Dempster in 1836. Rev. Justin Spaulding was sent to found a mission in Brazil, but the effort was not successful. Twenty-five years later Southern Methodism began a distinctive work there that has gone forward with increasing success ever since.

In order to work the home base more effectively the General Conference of 1840 divided the Church into three missionary districts, and Rev. William Capers was made missionary secretary of the Southern division, a work to which he gave four years of unremitting toil.

The division of American Methodism in 1844 left these beginnings of foreign endeavor in the hands of our brethren in the North. But our Southern Church again fell into line, formed its own missionary organization and quickly responded to the call of God, as is indicated in the following paragraph from the pen of Rev. W. W. Pinson, D. D., Secretary of our General Board of Missions:

"Missions in the Methodist Episcopal Church, South, date back to the very beginning of the existence of the Church as a separate ecclesiastical body. The Louisville Convention (1845) committed the Church without reservation to the cause of missions. The first printed report was issued in 1846. Joshua Soule was president of the Society and James O. Andrew was one of the vice-presidents. This report shows that attention was given almost exclusively to home missions. The foreigner was in evidence even then, as he is at this time. The German missions in New Orleans, Mobile, Charleston and Galveston were

conspicuous in this first report. There were also missions to 'people of color', to 'the Indians,' the 'Texas mission,' and the 'French mission.'" — **Christian Advocate** (Nashville) of May 28, 1915.

At this time Texas had just been admitted into the Union (1845) and from that small beginning as a mission our Church in that imperial state has grown to six annual Conferences and 300,000 members.

### IN THE PALMETTO STATE.

As in America, so in South Carolina our first organized missionary work was among the Indians, though it was usually by sending out missionaries to other states to work among them. Few Indians have resided in South Carolina since Methodism appeared here.

Long before the days of the Missionary Society the name of Tobias Gibson looms large as a missionary hero. After a splendid record here in his native state he volunteered in 1799 to go to the Natchez settlement in Mississippi. Bishop Asbury then sent him on that long and perilous journey. There he labored for the salvation probably of both whites and Indians. Four years of ceaseless effort there finished his task on earth, and in 1804 he passed through the gates of pearl. But his work still abides.

Coming back to the first days of the Missionary Society, in his "History of Methodism in South Carolina." Dr. Albert M. Shipp covers our early missionary labors quite effectively:

"In 1821 the Rev. William Capers was appointed missionary in the South Carolina Conference and to the Indians, and Zachariah Williams and Barnabas Pipkin, missionaries in the Mississippi Conference. Mr. Capers visited and preached in the most pop-

ulous towns and villages in South Carolina and Georgia, and made collections for the establishment of the contemplated mission among the Creek Indians, who inhabited a tract of country lying within the limits of Georgia and Alabama. He was received with favor by the people generally and the proposed mission was viewed everywhere with a friendly eye. Accordingly Mr. Capers was appointed by Bishop McKendree in 1822 superintendent of Indian missions, with the charge of the collections; and Isaac Smith and Andrew Hamill were sent to Asbury and McKendree, the name given to the chosen missionary station. At the same time, Coleman Carlisle was appointed missionary to Laurens District in South Carolina; Gideon Mason missionary to the upper counties of Georgia; and John I. Triggs missionary to Early county and adjoining settlements." (Page 445.)

"In 1820 the territory of Florida was ceded to the United States as an indemnity for the spoils committed by the Spanish cruizers, and in 1823 Joshua N. Glenn was sent as a missionary to St. Augustine, the oldest town in the United States, and raised in one year, amidst the opposing influences of the Spanish Catholics, a society of twelve whites and forty colored. The Chattanooga mission, in the bounds of the Florida territory, was served the same year by John I. Triggs and John Slade, \* \* \* who were able to report a membership of 202 whites and 64 colored. The Rev. Alexander Talley was appointed in 1819 a missionary to Pensacola, Mobile, and Blakley; and Rev. Mark Moore to New Orleans. \* \* \* \* In 1825 Josiah Evans was appointed presiding elder of the Tallahassee District, which became the germ of the Florida Conference."

(Page 449.)

It was in securing aid for Mark Moore in New Orleans that Joshua Soule, Nathan Bangs and others, saw the necessity of following the example of our English brethren by organizing the Missionary Society.

Until 1828 organized missionary effort by the South Carolina Conference was confined to the Indians and the frontier. In this year the attention of the Society was providentially turned to the slaves on the great plantations.

### MISSIONS TO THE SLAVES

Bishop Asbury states in his journal, December 25, 1808, that he that day in closing the South Carolina Conference appointed two missionaries in this state: one to labor between the Santee and Cooper rivers, and the other between the Ashley and the Savannah rivers. The names of these heroic pioneers were Rev. J. H. Meilard and Rev. James E. Glenn. Bishop McTyeire says that these were our first missionaries to the negro slaves. This then was the first distinctly missionary effort put forth by American Methodism for the blacks in our country. But there was no missionary organization at this early date, so the support of these missionaries must have been supplied by the Conference in common with the other preachers. For in those days the Methodist itinerancy was decidedly socialistic and had all things in common.

In 1828 Rev. George W. Moore, preacher in charge at Orangeburg, was invited by Mr. and Mrs. Charles Baring to preach to the slaves on their plantation. They were so much pleased with the experiment that a regular appointment was established. Later they requested a special mission to the slaves on their plantation and that of Col. Lewis Morris. In the

same year Hon. Charles C. Pinckney asked Dr. Capers for a Methodist exhorter to be an overseer on his plantation with a view to the religious needs of his slaves. He later requested the appointment of a missionary. Mr. Pinckney became a regular and liberal contributor to our missions to the slaves.

At the Conference of 1829 three missionaries, John Honour, John H. Massey, and James Dannelly, were appointed to minister to the slaves. The work grew rapidly and under the wise superintendency of Dr. Capers their labors were signally blessed of the Lord. At the end of ten years 234 plantations were being reached by 17 missionaries, and 5556 negroes were enrolled as Church members, while 2525 negro children were under catechetical instruction. For this purpose Dr. Capers wrote two catechisms which have been widely used among the whites as well.

It must not be thought that no work had been done for the slaves up to the founding of slave missions, for the early itinerants had been careful to look after the spiritual interests of the blacks. The negroes generally worshipped at the same place as the white people and often at the same service, sitting in the galleries or in the rear of the Church building. A number of negro exhorters and local preachers had been raised up and their work was of untold value.

When the South Carolina Conference was organized in 1785 there were 141 negro members reported. At the Conference of 1829 when missions to the slaves were instituted 21,300 colored members were on our rolls. So it is very evident that through the regular channels Methodism was doing a vast work for the slaves. The missionary zeal of our Conference a hundred years ago is simply astounding.

It was personal home missionary work with them: a kind which is always necessary and which God honors above all other methods. Even on the foreign field it is the personal contact that wins.

The need for organized missionary endeavor among the slaves arose from the fact that there were but few white people on the large rice and cotton plantations, and they were generally members of other Churches, denominations that were doing very little for the slaves. Consequently thousands of plantation negroes had no religious advantages at all. It was into this open door of glorious opportunity that Dr. Capers led us. The results more than justified the outlay. Truly the field was white unto the harvest. Many planters contributed liberally to the support of the missionaries to their slaves. In fact about one-third of the money expended on these slave missions came from the planters themselves. But all South Carolina Methodism responded to the slave mission cause with marked generosity.

Just before the Civil War, in 1860, our negro membership was 49,774, or about 10,000 more than the white membership. When slave missions were begun we had 17,000 more white members than colored. It was a living monument to the missionary zeal of our fathers. Great and honored as he was, probably no greater tribute could be paid to the late Bishop William Capers than the words chiselled on the memorial stone at Washington Street Church, Columbia, S. C., where he is buried: "He was founder of missions to the slaves."

### **The Conference Missionary Society.**

The Domestic Missionary Society of Columbia was the first Methodist missionary organization in the state. In

1821 the Conference Missionary Society was formed as an auxiliary to the parent society at New York. The first officers were Rev. Lewis Myers, President; Rev. W. M. Kennedy, first vice-president; Rev. James Norton, second vice-president; Rev. William Capers, corresponding secretary; Rev. John Howard, recording secretary; Rev. W. C. Hill, treasurer; Revs. Isaac Smith, J. O. Andrew, Joseph Travis, Samuel K. Hodges, Henry Bass, Thomas Darley, and Tillman Sneed, Managers. Several branch societies are noted in the first annual report: Waynesborough, Saluda, Augusta, Broad River, Abbeville, Charleston and Edisto District.

The treasurer reported at the close of the first year that the total amount raised for missions was \$458.73 1-4. From that date (1821) until 1831 there are no financial records preserved, and no record whatever of the activities of the Conference Society until 1828 when slave missions were entered.

The Kings Mountain mission for white people was started by the Missionary Society in 1833, and other missions for whites were organized from time to time, but nearly all of them in the upper part of the State and in the mountains. Most of these white missions became self-supporting in due time.

Rev. David Derrick founded a German mission in Charleston in 1846. This was one of the first missions to foreigners ever started in the South. It was through this mission that the late Dr. Herman Baer of Charleston was led to know the Lord, and his entrance into our Church meant a great deal to South Carolina Methodism.

After the division of the Church in 1844 our Conference Society naturally became an auxiliary of the Southern Methodist Missionary Society



whose headquarters were at Louisville, Ky. In 1846 the Conference Society sent a check for \$4,000 to the General Society for the mission work of our whole Church. Regular contributions continued from that date, so that South Carolina had a part in the missionary work of Southern Methodism from the very beginning.

When the lure of gold led thousands of men to the western shores of our land, Southern Methodism heard the Macedonian cry from that quarter, and proceeded at once to answer it. So in 1852 our Conference sent Rev. John W. Kelly and Rev. S. W. Daves to California as missionaries. At the missionary anniversary of that year, Dr. W. M. Wightman raised \$1,053.12 to aid in the establishment of our California mission. So our fathers contributed both men and money to this worthy cause.

In those mid-century annual conferences the missionary anniversary was a great event. A big collection was one of the features of the occasion, and the names of the contributors were published in the Conference minutes where they may still be found, records of peculiar interest to the historian. The liberality of our fathers in those days was astonishing, and many illustrious names appear on the lists of contributors. Our Conference was full of missionary enthusiasm.

The annual reports of the Board of Managers published in the minutes each year reflect the struggles and victories of those days. They are mighty documents. It is hard for us to realize today what great obstacles our missions to the slaves had to overcome. At first the missionary to the slaves was looked upon with great suspicion, and the abolition agitation in the North did not help matters any. But in time our missions to the

slaves won their way magnificently, to the profit of both the slave and owner. These reports also reveal the fact that our fathers were alive to what was going on in the great world about them, and they called on South Carolina Methodists to take their share in the onward progress of God's Kingdom throughout the earth.

Missions was no side issue in the Conference, for the leaders in the Conference were leaders in the Missionary Society. For forty-five years the Society made a most honorable record. In 1854, reviewing the record of the preceding twenty-six years since the beginning of slave missions, the managers reported twenty-six missions maintained by thirty-two missionaries, and with a membership of 11,546. The annual income of the Society had risen to \$25,000. During its entire history of forty-five years the Society raised a total of \$555,288.67. In 1866 the Society was superceded by the Board of Domestic Missions.

### Our First Foreign Missionaries.

It was the South Carolina Conference that had the honor to furnish the first foreign missionaries of Southern Methodism. They were Rev. Charles Taylor, M. D., and Rev. Benjamin Jenkins.

Dr. Taylor was of New England parentage, and was born in Boston September 15, 1819. He was reared a Presbyterian, but was converted in a Methodist Church in New York City and joined the same. Shortly after he felt called to preach, but did not immediately respond to it, though he probably did not definitely reject it. After a hard financial struggle he graduated from New York University with highest honors. While a student there he became associated with Professor Morse in his first experi-



ments with telegraphy. He graduated in June 1840, and in the same month he met Dr. (afterward Bishop) Wightman in New York, who urged him to come South in order to carry out his plans for teaching. Accordingly he came by water to Charleston that autumn. After a year he was chosen as teacher for our Cokesbury Conference School, and there he rendered three years of most efficient service. At the close of 1844 he was admitted on trial into the South Carolina Conference. His first appointment was a junior preacher on the Darlington Circuit for the year 1845. Dr. William Capers, the great missionary leader of the whole Church, was the presiding elder that year. Dr. Capers was a member of the Louisville Convention. Soon after his return from that epochal meeting he went to hold quarterly conference on the Darlington Circuit. The young preacher went with Dr. Capers to dinner at the home of a Mr. Gibson (a relative of Tobias Gibson, our early missionary hero) near the present town of Winona and Mars Bluff, in Florence County, in South Carolina. Seated on the porch after dinner the presiding elder spoke of the recent organization of our Southern Church, and indicated that it was very important for us to establish a foreign mission. Dr. Taylor heartily approved the idea and stated that he wanted to engage in such work, and only waited the opportunity to do so. Dr. Capers was very much surprised and pleased. On being asked to what foreign field he wanted to go, Charles Taylor replied: "If the Church decided to establish a mission in Persia, Indja, or China, I will go where I am needed most." Dr. Capers wanted to know if he was really willing to go to China, and he replied that he was. The next spring (1846)

Dr. Capers was elected bishop, and the Missionary Society of the Southern Church was organized, and Charles Taylor was appointed our first missionary to China.

But another missionary was wanted to go out to China with Dr. Taylor, and a call was made for a volunteer, but for nearly two years there was no response to these urgent appeals. Then the answer came from a most unexpected quarter. Benjamin Jenkins was a printer and foreman in the office of the Southern Christian Advocate in Charleston, and he was a very capable man. Being both a linguist and a practical printer he gave promise of becoming a very useful man in missionary work. Greatly touched by these appeals which he repeatedly set up in type and printed in the Advocate, he decided to go himself. Despite the fact that he had a wife and several small children, he was heroic enough to hear and heed the call of God and the Church.

Dr. W. M. Wightman influenced him to make the final decision.

Meantime Dr. Taylor was married on December 27, 1846, to Miss Charlotte Jane Gamewell, a native of Marlboro District, and daughter of the Rev. John Gamewell, of the South Carolina Conference. Then Dr. Taylor went to Philadelphia to study medicine in preparation for his work in China. When he was about ready to go to China, Benjamin Jenkins volunteered. Jenkins was licensed to preach in his home city (Charleston) and soon after went with Dr. Taylor to Norfolk where a farewell service was conducted for them on Sunday, Feb. 27, 1848. In the morning of that day Mr. Jenkins was ordained a deacon, and in the afternoon both missionaries were ordained elders by Bishop Andrew. Dr. Taylor had been ordained a deacon sometime before

by Bishop Capers.

Proceeding with their families to Boston they sailed from that city on April 24, 1848 in a small sailing vessel, the Cleone. The voyage lasted 116 days. At Hongkong Mr. Jenkins was forced to take his family ashore on account of his wife's feeble health. Dr. and Mrs. Taylor, with their baby boy, went on to Shanghai, where Mr. Jenkins and his family joined them nine months later.

Some Southern Baptist missionaries were already in Shanghai, and our first missionaries were the recipients of many brotherly courtesies from them.

These heroic men were kept busy with language study, translation, medical work, and the multiplied details of pioneer missionary work. In January, 1850, Dr. Taylor conducted his first service in Chinese. The next year his first convert is reported, their Chinese teacher. From that small beginning our present great work in China has grown.

The saintly Mrs. Taylor's health failed and she had to return, leaving her husband for a time alone in the field. Later Mrs. Jenkins' health was so impaired that Mr. Jenkins returned home with her and their six children. But on the way her soul went to its eternal home. As soon as he was able to arrange affairs, after a year's stay in the States, Mr. Jenkins returned to his loved employ in China. After serving five years in China, Dr. Taylor returned to this country, and Mrs. Taylor's health never improved sufficiently to admit their going to China again. Concerning his later life, Dr. (now Bishop) Lambuth says:

"In 1856 he was made professor in the Spartanburg Female College, and in 1857 president of that institution. In 1858 he was elected by the General Conference the first Sun-

day School Secretary of the Methodist Episcopal Church, South. From 1861 to 1865 he was a presiding elder in the South Carolina Conference. In 1886 he was elected first president of the Wesleyan College in Kentucky. After a very successful presidency of four years, preferring pastoral work, he resigned and continued in the pastoral work up to the year before his death, filling out a half century of active work. He died at Courtland, Ala., Feb. 5, 1897."

### The Conference Board of Missions.

By the action of the General Conference of 1866 the old Missionary Society was discontinued, and the Board of Foreign Missions and the Board of Domestic Missions took its place in the economy of our Church. Four years later these two boards were consolidated into the Board of Missions which continues even until now. A corresponding missionary organization was effected in the several Annual Conferences. So in the South Carolina Conference of 1866 the Board of Foreign Missions was organized, and also a Board of Domestic Missions. In 1870 these were consolidated and have remained ever since.

These early days after the War between the States were days that tried men's souls, and our Methodists of that time bore their full share of tribulation. Consequently missionary giving fell to a low ebb, but there followed a steady upward trend both as to the total amount given and as to the per capita contribution. Until 1879 all money contributed for missions was raised on assessments or by some special effort, but all under the direction of the Conference Board of Missions. In that year the Woman's Missionary Society appeared. In 1882 the Board of Church Extension was organized, and it is also a mis-

sionary agency. In the following statements concerning the missionary finances all funds raised by these agencies are included with the funds raised by the Conference Board on assessment and otherwise.

In the decade of 1867-76 the total raised for missions was \$40,633.31, and the per capita contribution rose from four cents to fourteen cents.

The decade of 1877-86 resulted in \$146,029.35 for missions, an increase of 260 per cent over the preceding decade. The annual per capita contribution rose from fourteen cents to thirty-five cents.

The next ten years, 1887-96, record \$271,639.27 for missions, an increase of eighty-six per cent. The per capita contribution rose from thirty-five to forty-seven cents, but by the end of the decade had dropped back to thirty-nine cents. This marked fluctuation was due to the financial panic and the low price of cotton in 1893 and the years succeeding.

The fourth decade, 1897-1906, yielded \$380,193.01 for missions, which was an increase of forty per cent over the previous decade. The per capita rose from thirty-nine to sixty-five cents.

The fifth decade is not yet finished, but the eight years, 1907-14, for which reports are now to be had, show the enormous contribution of \$714,084.90 for missions, being an increase of ninety per cent for only four-fifths of a decade. The per capita contribution rose from sixty-five cents to \$1.20 in 1913.

During its forty-eight years of history to December 1st, 1914, the South Carolina Conference Board of Missions raised on assessment and by specials a total of \$1,031,378.24. The Church Extension Board raised a total of \$137,680.04 in its history of thirty-two years. The Woman's Missionary Societies had raised up to last

December a total of \$389,261. Including \$555,288.67, raised by the old South Carolina Conference Missionary Society, the total amount of money raised for missions by South Carolina Methodism from the first recorded funds in 1822 to the end of 1914, amounts to the magnificent sum of \$2,107,070.13.

In this splendid growth of missionary interest and giving the Conference Board of Missions had much to do. Its part has been done well. And no small part of the credit is due to many of our presiding elders who have combined systematic business methods with a holy zeal for missions. Until a dozen years ago districts were not accustomed to pay their missionary assessments in full. In 1902 the Orangeburg District, Rev. H. B. Browne, presiding elder, paid both its foreign and domestic missionary assessments in full and a small surplus. This was the first time it had ever been done in South Carolina Methodism. The next year (1903) Charleston, Orangeburg and Sumter Districts got on the honor roll by paying both assessments in full. From that day to this it has been the rule for districts to pay these assessments in full and often to raise specials for missions. To fail to pay the assessment in full is now rather exceptional.

The palm for missionary giving is now held by the Florence District, Rev. W. A. Massebeau, presiding elder, which gave last year \$16,958, for this cause, an average per member of \$1.70; Spartanburg follows next with \$11,437, with a per capita average of \$1.14. Greenville's \$8,708, is \$1.12 per capita. In Columbia District \$10,192 was raised, resulting in a per capita of \$1.03. Charleston and Marion Districts each reached a per capita of \$1 per member. The foregoing glimpse into the record of 1914 reveals what

can be done in a year that was distraught by a world war.

Approximately one-half of the funds raised for missions in our State have been applied to the mission fields within our borders. The distribution of this money has been in the hands of the Conference Board of Missions. There are now 102 missions in South Carolina Methodism; thirty-seven in the South Carolina Conference and sixty-five in the Upper South Carolina Conference. Nearly \$25,000 a year is spent in the maintenance of these missions. In the main this growth has been most gratifying. But it is distressing to note that some charges look as if they will never become self-supporting, and even some self-supporting charges are retrogressing by descending to the mission class. Within another decade there will probably be a radical change in our home mission policy which will make for higher efficiency and constructive growth.

### **The Board of Church Extension.**

Complying with the action of the General Conference of 1882 the South Carolina Conference organized a Conference Board of Church Extension at the end of the year. Working conjointly the local and the General Board have done a great deal for Church erection in this State. They have aided in the building of twenty-nine out of 236 parsonages, and the total amount of such aid is \$6,188.50. These boards have also aided in the building of forty-seven per cent of our 786 Church buildings. That is quite a record of only thirty-two years. In the South Carolina Conference 173 Churches were aided to the extent of \$48,554. In the Upper South Carolina Conference 194 Churches received a total of \$81,248. Altogether the boards have helped in the erection of 367 Church buildings in South Caro-

lina by donating or loaning a total of \$129,902. Of this amount \$45,555 was loaned and the rest donated (\$84,347.)

For the Church extension cause up to the end of 1914, South Carolina Methodism has collected on the regular assessments \$129,009.24, on specials \$3,137 and on loan funds \$5,533.11; making a total of \$137,680.04.

I cannot tell the whole story of Church extension in our State for it is all too recent, and the historian treads lightly among living men. Yet any one who has followed the work of our Conference Board of Church Extension is aware that the men who have served on this board from time to time, have wrought exceedingly well and wisely in the difficult work laid upon them. The success or failure of our work in a given locality has often depended on their action.

### **The Woman's Foreign Missionary Society.**

Thirty-seven years ago (1878) the General Conference met in Atlanta, and there authorized the organization of the Woman's Foreign Missionary Society. On the 16th of December of that year a Convention of ladies from ten different pastoral charges met in Newberry S. C., to form a Conference organization. Bishop W. M. Wightman and Dr. (now Bishop) A. W. Wilson, who was then Missionary Secretary of our Church, were present and aided in the organization. The first officers chosen were: Mrs. W. M. Wightman, president; Mrs. G. W. Williams, first vice-president; Mrs. William Martin, second vice-president; Mrs. W. K. Blake, third vice-president; Mrs. Joseph Breeden, fourth vice-president; Mrs. J. W. Humbert, corresponding secretary; Mrs. A. M. Chrietzberg, recording secretary; Mrs. F. J. Pelzer, treasur-

er. These are names that have now become historic in the Methodism of the Palmetto State.

The growth of the organization was phenomenal in the very first year, for eighty-five auxiliaries were formed in 1879, and over 2,000 members enrolled. Of course the Society had its own ups and downs, but in the main its growth was steady and most encouraging. In 1914 there were 454 auxiliaries with 9,508 members, and they raised \$21,122.54, or an average of over \$2 per member. Although the Society is scarcely more than a generation old, yet it has raised in our State \$313,043.67 up to this year.

No words can describe the personal sacrifice and devotion of those elect women of our Church. Nor can statistics begin to measure the far-reaching effects of their consecrated efforts. Without the missionary zeal and faith of our good sisters of a generation ago, and the consequent missionary atmosphere in which the present generation grew up, the recent advance in our missionary endeavors would have been impossible. These women laid a foundation for our present success and full credit should be given them for it. They have constantly put the rest of the Church to shame by their liberal giving.

The Methodist women of South Carolina have not been content to give money alone to this great cause, but they have sent out ten young women as missionaries to the five different fields abroad. Besides them several other daughters of South Carolina have gone abroad as the wives of missionaries. It is also worthy of special note that five missionaries are now definitely supported by certain auxiliaries as living links between them and the foreign field.

### **The Woman's Home Mission Society.**

Attempts were made as early as 1890 to effect the organization of a Woman's Home Mission Society in the South Carolina Conference, but with discouraging results. In 1898 Miss Marcia Marvin, daughter of the late Bishop Marvin, secured the permanent organization of the Conference Society at Greenwood, S. C., in November of that year. The officers chosen were Mrs. W. W. Duncan, president; Mrs. W. A. Rogers, corresponding secretary; Mrs. John O. Willson, recording secretary; Mrs. W. L. Wait, treasurer. Mrs. Duncan and Mrs. Wait had been chosen as officers of the Society in 1893, and it was largely their faith and persistence in the face of overwhelming obstacles that paved the way for the successful organization of 1898.

At first the growth was slow, but the movement soon gained momentum and at the end of last year it had achieved a remarkable growth. The amount raised by the Society in this State from the beginning is \$76,217.33. The membership has grown to almost 4,000.

But not in money alone did this Conference Society make its investment. Six deaconesses have been given to the Church through its agency: Mary Elizabeth Smith, Ethel Jackson, Eugenia Smith, Daisy Ritter, Lucy Epps and Alice Sheider. With heroic spirit these young women have responded to the call of God and the Church.

### **The Woman's Missionary Society.**

At the close of 1914, the Woman's Foreign Missionary Society and the Woman's Home Mission Society were merged into one organization now known as the Woman's Missionary Society. But the division of the South



Carolina Conference last winter necessitated two Conference organizations within the State. The auxiliaries of the Upper South Carolina Conference sent delegates to Chester to organize their Conference Society last December. The following officers were chosen: Mrs. R. E. Stackhouse, president; Mrs. J. W. Kilgo, first vice-president; Mrs. J. M. Bell second vice-president; Mrs. D. N. Bourne, corresponding secretary; Miss Louise Barber, recording secretary; Mrs. W. A. Rogers, treasurer; Mrs. W. I. Herbert, Mrs. R. L. Swan, Mrs. R. S. Nickels and Mrs. C. D. Stanley, departmental superintendents.

The South Carolina Conference Society was organized at Florence in January, 1915, electing the following officers: Mrs. W. L. Wait, president; Mrs. W. H. Hodges, first vice-president; Mrs. G. E. Edwards, second vice-president; Mrs. R. L. Kirkwood, corresponding secretary; Miss M. E. Hamlin, recording secretary; Mrs. J. P. McNeill, treasurer; Mrs. W. L. Glaze, Mrs. M. W. Hook, Miss Annie W. Shuler, and Miss M. L. Wightman, departmental superintendents.

Judging from the past records of woman's work in the Methodism of our State, and recognizing the capable leadership in charge, the historian can well turn prophet for a moment and unhesitatingly predict for the two new Conference Societies a future of glorious success.

### **The Laymen's Movement.**

The Laymen's Missionary Movement was launched in the South Carolina Conference at its session in Gaffney in 1907. Forty-eight laymen there present enlisted in the movement. Mr. J. B. Carlisle of Spartanburg was chosen Conference Lay Leader. A year later he was succeeded by Mr. George C. Hodges of Greenwood, who

continued until the Conference division in 1914, and he still holds that position in the Upper South Carolina Conference. Mr. T. H. Tatum of Bishopville, is now Lay Leader for the South Carolina Conference.

The movement has meant much to our State. Since it began eight years ago our annual gifts to missions have nearly doubled, and our per capita contributions have risen from seventy cents to as high as \$1.20 in 1913. There is no doubt about the fact that the Laymen's Movement aided greatly in this wonderful advance.

The Laymen's Movement has also revolutionized the financial systems of many of our Churches. It has introduced business methods and brought order out of chaos. It has introduced the duplex plan of weekly contributions through envelopes in the Sabbath collections. Systematic giving has largely resulted, and system is a great aid to liberality.

Special emphasis has been laid on missionary specialisms in our leading Churches. Consequently some of our Churches now have a living link with the foreign field, in addition to paying their assessments in full. Only a few Churches as yet do this, but quite a number of them are now able to do so. A number of individuals are supporting smaller missionary specialisms in addition to the regular assessments laid on the charge. It is now becoming the custom to look upon the assessment as the minimum of missionary giving to be expected of any pastoral charge, and every one should strive to reach a maximum far beyond the assessment.

Some of our pastoral charges have been signally successful in developing a practical missionary interest, an interest that has been both intelligent and liberal. This has been due to the

Laymen's Movement and to the wise and consecrated efforts of several of our pastors and presiding elders whose missionary leadership is conspicuous in a most worthy sense. Based on the reports given in the Conference minutes of 1914, the following six pastoral charges have placed themselves in the forefront of missionary activity:

Bennettsville raised \$7,109, a per capita of \$12.83.

Trinity, Darlington, raised \$1,959, a per capita of \$6.64.

Trinity, Charleston, raised \$1,910, a per capita of \$4.66.

Central, Spartanburg, raised \$4,038, a per capita of \$4.61.

Bethel, Spartanburg, raised \$3,224, a per capita of \$4.38.

Clio raised \$2,059, a per capita of \$4.24.

The Laymen's Movement has been somewhat of a preacher-movement in Methodism, or rather the two combined. Perhaps it could not well be otherwise in the polity of our Church, and it is probably an advantage instead of a defect. But one thing is certain: the Laymen's Movement has only touched the fringe of our Church's resources. What it has so well begun, let us hope that it will push vigorously to a happy consummation, until the whole Church to the full limit of her ability shall be brought into line for the largest and most efficient service.

### **The Sunday School and Missions.**

Our Sunday Schools are great missionary agencies, and for more than thirty years they have made regular contributions to the missionary cause. Unfortunately the records are not complete, but based on such data as is available, I am safe in saying that the Sunday Schools of South Carolina Methodism have raised over \$75,000

for the missionary cause. For a long time they averaged about \$2,000 a year, but the last fourteen years have seen a great increase, the amount raised in 1914 reaching \$8,460.

But the mere raising of money has been the smallest part of what the Sunday Schools have done for missions. They have kept this great cause constantly before the children, and the Bible has given its own unmistakable teaching on this vital subject. The impress made on the child-mind can never be erased. The experience of the past indicates that the missionary service of tomorrow will be determined largely by the missionary foundation laid in the Sunday Schools of today. May we see the opportunity and improve it!

### **Missions in the Epworth League.**

From the beginning the Epworth League has been a missionary organization in South Carolina. Here, too, the records are incomplete, but it is certain that the Leagues of our State have raised considerably over \$5,000 for missions. In a single year (1909) they raised a total of \$1,333 for this cause. The League's greatest power has been felt through the missionary instruction imparted in their missionary meetings and especially in the mission study classes. While we often find mission study classes where there are no Leagues, yet the Epworth League has been the chief promoter of such classes in our State. The mission study class is the most **intensive** work that can be done on the home base for missions, for only the select few will undertake it. But it yields the largest results in the long run. It ought to be the policy of every Church in our State to have a mission study class each year. One lesson a week for eight weeks each year can easily be given by thousands of our



people much to their own profit. The extensive method of missionary instruction is through the missionary sermon, lecture and literature. Both methods of disseminating missionary information will always be needed.

### **The Textile Industrial Institute.**

Not least among the missionary enterprises of South Carolina Methodism in the Textile Industrial Institute of Spartanburg. The Rev. D. English Camak, while a student in Wofford College, saw the great need of a school specially adapted to the welfare of those who labor in our cotton mills. In course of time he was appointed pastor of Duncan Methodist Church in Spartanburg, and in the fall of 1911 he established the Textile Industrial Institute with no capital, but an abounding faith in God and humanity. He enlisted the aid of several of the leading citizens of Spartanburg and secured the co-operation of the local mills. The school has grown steadily and is now housed in a beautiful stone building on a campus of twenty acres near the Saxon Mills. In 1913 the institution was offered to the South Carolina Conference and accepted, the fee simple title being vested in the Board of Missions of the Conference. It is now jointly owned by the two Conferences of our State. The value of the property is \$75,000, and the enrollment is sixty-five students under four teachers. The institution is so unique in its plan of operation, and so singularly efficient in its work, that it has attracted considerable attention from the United States Government and is becoming widely known throughout the nation. Brother Camak is president and the School is a monument to his faith and courage.

### **Our Foreign Missionaries.**

South Carolina has given forty-one

missionaries to the foreign work of Southern Methodism. I will call this honored roll by fields:

Sixteen have gone to Brazil: Rev. and Mrs. J. W. Koger, Rev. and Mrs. J. W. Tarboux, Rev. and Mrs. J. W. Wollong (and Miss Lizzie Rice whom Dr. Wollong married after his first wife's death), Rev. and Mrs. J. M. Lander, Rev. and Mrs. J. S. Mattison, Rev. Claude L. Smith, Rev. and Mrs. C. B. Dawsey, Miss Susan Littlejohn, Miss Della Wright, and Miss Leila F. Epps.

Twelve went to China: Rev. and Mrs. Charles Taylor, Rev. and Mrs. Benjamin Jenkins, Rev. B. D. Lucas, Mrs. C. A. Bowen, Prof. and Mrs. N. Gist Gee, Rev. R. D. Smart, Miss Sallie G. Reynolds, Miss June Nicholson and Miss Bertha Attaway.

Five went to Korea: Rev. and Mrs. M. B. Stokes, Rev. and Mrs. L. P. Anderson and Miss Mae Owings.

Four went to Japan: Rev. and Mrs. J. C. C. Newton, Rev. O. A. Dukes, and Miss Annie Bell Williams.

Two went to Cuba: Rev. H. L. Powell and Miss Agnes Ruff.

One went to Mexico: Miss Maria Wightman Capers.

Eighteen of these forty-one are still on the field in the employ of our Church. Ten have been called to their reward above.

To recount the heroic deeds of these sons and daughters of South Carolina on our far-flung battle line would require many hours of speech and many hundred printed pages. Some of the living are veterans in the Masters's service, and the Church has done them honor and still honors them. Only the historian's prudence with reference to living men causes me to refrain from eulogizing them by name. But their shining records speak for themselves.

I cannot let this opportunity pass

without reverently calling the names of our missionary martyrs; those who died on the field of battle:

J. W. Koger, J. S. Mattison, Miss June Nicholson, Mrs. Benjamin Jenkins, Mrs. Lydia M. Wolling.

May their spirit of devotion and service never depart from the Church. June Nicholson's life has been most beautifully written by Mary Culler White in the "Days of June", a book which every South Carolinian should read. Her's was a brief life here on earth, but in deeds and love for her

Lord, she lived longer than many who see their three score and ten. The same is equally true of our other martyrs.

And now let us arise from our reverie of the past, thankful for what God has wrought through us and our fathers, and face the future pregnant with unparalleled opportunity. Then

"Strong in the strength which God supplies,  
Through his Eternal Son,"

let us "press with vigor on" to help win a world for Christ.



# APPENDIX

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## I. Financial Exhibit of the South Carolina Conference Missionary Society, 1821-1866.

Year	White Membership	Total Raised	Per Capita	Year	White Membership	Total Raised	Per Capita
1822	21,290	\$458.73¼	\$0.02	1848	33,313	14,118.53	.42
1823	23,121	No record.	.....	1849	33,788	14,784.49	.44
1824	24,909	No record.	.....	1850	30,906	17,713.76	.57
1825	27,756	No record.	.....	1851	32,390	18,398.00	.56
1826	28,405	No record.	.....	1852	32,828	22,361.50	.68
1827	29,419	No record.	.....	1853	33,214	25,049.12	.75
1828	35,173	No record.	.....	1854	34,621	22,766.12	.65
1829	38,708	No record.	.....	1855	35,028	26,070.61	.74
1830	40,335	No record.	.....	1856	35,297	27,321.17	.77
1831	*20,513	261.33	.01	1857	35,733	24,035.28	.67
1832	21,731	727.66	.03	1858	37,095	28,138.03	.75
1833	24,773	1,519.45	.06	1859	38,294	27,192.59	.71
1834	25,186	1,119.34	.04	1860	39,935	24,463.34	.61
1835	23,789	2,621.42	.11	1861	37,986	14,538.93	.38
1836	24,110	3,789.79	.14	1862	38,161	15,438.22	.40
1837	23,615	3,551.23	.15	1863	39,288	**40,500.29	1.03
1838	24,016	7,780.55	.28	1864	41,272	**63,813.70	1.54
1839	24,986	6,649.08	.26	1865	40,296	302.80	.01
1840	27,338	7,163.58	.26	1866	40,059	2,636.39	.06
1841	27,188	7,420.25	.27				
1842	27,491	9,943.23	.36			\$555,288.67	
1843	29,887	10,155.77	.33				
1844	32,306	14,097.36	.43				
1845	33,387	14,362.58	.43				
1846	32,753	16,219.04	.49				
1847	32,371	17,805.39	.54				

\*Georgia Conference set off.

\*\*Confederate money.

\*\*\*Based on white membership only.

## II. Financial Exhibit of Missions in the South Carolina Conference Since 1866.

Year	Mem'ship	Missions	Ch. Exten.	W. M. S.	Total	Per Cap
1867	38,467	\$ 1,892.10	.....	.....	\$ 1,892.10	.04
1868	40,395	2,996.11	.....	.....	2,966.11	.07
1869	42,752	2,828.91	.....	.....	2,828.91	.06
1870	32,240	2,909.68	.....	.....	2,909.68	.09
1871	34,737	2,670.70	.....	.....	2,670.70	.07
1872	36,041	4,480.29	.....	.....	4,480.29	.12
1873	36,432	4,632.38	.....	.....	4,632.38	.12
1874	38,954	5,167.48	.....	.....	5,167.48	.13
1875	40,568	7,003.45	.....	.....	7,003.45	.17
1876	41,770	6,052.21	.....	.....	6,052.21	.14
1877	43,701	6,841.21	.....	.....	6,841.21	.15
1878	44,513	7,640.49	.....	.....	7,640.49	.17
1879	44,701	7,919.14	.....	\$ 1,537	8,456.14	.21
1880	46,619	8,529.27	.....	2,750	11,279.27	.26
1881	48,191	10,277.00	.....	3,118	13,395.00	.28
1882	49,280	13,939.76	.....	3,509	17,448.76	.35
1883	50,831	13,126.94	\$ 1,433.78	3,724	18,284.72	.36
1884	52,433	12,842.23	1,607.36	5,284	19,733.59	.38
1885	54,469	14,905.06	1,538.50	3,460	19,903.56	.37
1886	62,142	16,469.56	1,411.05	4,161	22,046.61	.35
1887	63,122	15,693.93	2,002.72	2,359	20,055.65	.32
1888	65,415	19,167.33	2,101.75	4,308	25,577.08	.39
1889	67,096	18,839.24	2,231.56	4,367	25,437.80	.38
1890	67,091	23,398.95	3,396.72	5,004	31,800.64	.47
1891	69,315	22,917.77	3,199.92	6,267	32,385.28	.47
1892	69,861	23,170.84	2,816.99	5,793	31,780.29	.45
1893	71,791	17,365.13	2,266.04	5,859	25,489.53	.35
1894	71,535	16,759.22	2,023.65	5,237	24,019.87	.33
1895	72,651	19,234.02	2,256.02	4,923	26,412.28	.36
1896	72,665	20,197.17	2,330.68	6,153	28,680.85	.39
1897	73,972	18,912.99	2,059.61	5,739	26,761.20	.36
1898	74,331	17,986.55	2,617.53	7,086	27,691.04	.37
1899	74,390	21,091.11	2,970.00	6,749	30,809.35	.41
1900	74,818	20,229.85	2,842.68	7,951	31,022.65	.42
1901	77,178	19,879.43	2,537.46	8,831	31,248.31	.40
1902	77,854	24,417.73	3,110.65	7,825	35,352.93	.46
1903	79,073	29,695.93	4,369.21	8,913	42,978.10	.55
1904	80,358	33,093.69	4,841.00	12,625	50,559.39	.63
1905	81,554	33,137.71	4,879.43	11,995	49,967.73	.61
1906	83,681	36,540.68	5,208.68	12,502	54,251.09	.65
1907	85,161	38,292.88	5,887.03	15,081	59,260.61	.69
1908	85,954	41,851.41	6,832.02	21,210	69,893.62	.80
1909	87,442	44,981.45	7,112.34	21,365	73,458.44	.84
1910	89,431	46,495.49	8,095.25	28,248	82,838.87	.92
1911	91,200	58,219.63	8,873.67	28,969	96,062.00	1.05
1912	93,546	60,960.93	8,851.43	35,101	104,913.73	1.12
1913	95,260	65,076.21	11,077.33	37,938	114,091.15	1.20
1914	98,251	70,652.00	8,403.00	33,264	112,319.32	1.15
		\$1,031,378.24	\$131,185.06	\$389,261	\$1,551,823.30	
From the old Conference Missionary Society .. . . .					555,288.67	
Grand total raised by S. C. Methodism for Missions ..					\$2,107,111.97	

### III. Record of the Woman's Missionary Societies in South Carolina Methodism.

Woman's Foreign Missionary Society.				Woman's Home Mission Society.		
Year.	Auxils.	Members	Income	Auxiliaries	Members	Income
1879	75	2,031	\$ 323.			
1880	122	2,913	2,243.			
1881	159	4,031	3,001.			
1882	171	3,533	3,265.			
1883	191	4,295	3,730.			
1884	214	4,732	3,794.			
1885	218	4,762	5,274.			
1886	210	4,482	4,095.			
1887	194	4,436	3,789.			
1888	201	4,746	4,292.			
1889	211	4,919	4,280.			
1890	220	5,056	4,456.			
1891	240	5,325	4,644.			\$249.
1892	244	5,159	4,200.			
1893	247	5,325	5,014.			
1894	239	5,130	4,538.			4.
1895	247	5,026	4,462.			
1896	276	5,477	5,657.			
1897	299	5,949	5,753.			
1898	298	5,826	6,948.			8
1899	290	5,657	6,448.	6		
1900	290	5,880	7,303.	25	264	587.
1901	279	5,712	8,093.			739.
1902	274	5,661	7,275.	37	567	549.
1903	283	6,288	8,089.	41	911	826.
1904	293	6,404	9,539.	46	903	3,085.
1905			9,902.	46	1,137	2,093.
1906	305	6,618	10,246.	45	1,016	2,256.
1907	318	7,196	11,477.	54	1,100	3,604.
1908	353	7,947	15,040.	69	2,018	6,170.
1909	382	8,234	16,365.	93	2,415	5,000.
1910	390	8,896	19,560.	123	2,573	8,688.
1911	388	5,512	18,524.	149	3,259	10,435.
1912	416	8,870	23,195.	144	3,263	11,906.
1913	404	9,336	26,000.	157	3,908	11,938.
1914	454	9,508	21,182.	169	3,978	8,906.
			\$307,894.			\$76,217.
			Contributed for Scarritt Bible and Training School..	6,150.		
			\$313,044.			
			Grand Total for both Societies.....			\$389,261.

#### IV. Roll of South Carolina Methodism's Foreign Missionaries.

- Rev. Charles Taylor, M. D., South Carolina Conference, 1848, China.  
Mrs. Charlotte Jane (Gamewell) Taylor, Marlboro County, 1848, China.  
Rev. Benjamin Jenkins, Charleston, S. C., 1848, China.  
Mrs. Benjamin Jenkins, Charleston, S. C., 1848, China.  
Rev. J. W. Koger, South Carolina Conference, 1881, Brazil.  
Miss Fannie Smith, Lynchburg, S. C., 1881, Brazil, (wife of J. W. Koger.)  
Rev. J. W. Tarboux, Georgetown, S.C., 1883, Brazil.  
Miss Susan F. Kirkland, Spartanburg, S. C., 1883, Brazil, (wife of J. W. Tarboux.)  
Rev. J. W. Wolling, Sumter, S. C., 1888, Brazil.  
Miss Lydia M. Green, Sumter, S. C., 1888, (wife of J. W. Wolling.)  
Miss Lizzie Rice, Union, S. C., (second wife of J. W. Wolling.)  
Rev. J. C. C. Newton, Anderson, S.C., 1888, Japan.  
Miss Lettie E. Lay, Greenville, S. C., 1888, Japan (wife of J. C. C. Newton.)  
Rev. O. A. Dukes, St. George, S. C., 1889, Japan.  
Rev. J. M. Lander, Williamston, S. C., 1889, Brazil.  
Miss Sallie T. Hall, Storeville, S. C., 1889, Brazil, (wife of J. M. Lander.)  
Rev. J. S. Mattison, South Carolina Conference, 1889, Brazil.  
Miss Lucile Spann, Leesville, S. C., 1889, Brazil, (wife of J. S. Mattison.)  
Rev. B. D. Lucas, Cherterfield, S. C., 1890, China.  
Prof. N. Gist Gee, Santuc, S. C., 1901, China.  
Miss Clara Belle Davis, Summerton, S. C., 1902, China, (wife of N. Gist Gee.)  
Rev. R. D. Smart, Virginia Conference, 1903, China.  
Rev. Claude L. Smith, Belton, S. C., 1904, Brazil.  
Rev. M. B. Stokes, W. N. C. Conference, 1907, Korea.  
Miss Pauline Davis, Summerton, S. C., 1907, Korea, (wife of M. B. Stokes.)  
Rev. H. L. Powell, South Carolina Conference, 1909, Cuba.  
Miss Annie Bell Williams, Charleston, S. C., 1910, Japan.  
Rev. L. P. Anderson, Richburg, S. C., 1914, Korea.  
Miss Florie Betts, Richburg, S. C., 1914, Korea, (wife of L. P. Anderson.)  
Rev. C. B. Dawsey, Aynor, S. C., 1914, Brazil.  
Miss Ethel Sanders, Spartanburg, S. C., 1914, Brazil, (wife of C. B. Dawsey.)

#### Woman's Work—Foreign Department.

- Miss Sallie B. Reynolds, Columbia, S. C., 1892, China. (Married.)  
Miss Susan Littlejohn, Pacolet, S. C., 1892, Brazil. (Married.)  
Miss Johnnie Sanders, Union, S. C., 1896, China., (Wife of C. A. Bowen.)  
Miss Jane Nicholson, Edgefield, S. C., 1901, China. (Deceased.)  
Miss Della V. Wright, Anderson, S. C., 1901, Brazil, (At home.)  
Miss Agnes Ruff, Wallaceville, S. C., 1906, Cuba, (At home.)  
Miss Maria Wightman Capers, Charleston, S. C., Mexico (At home.)  
Miss Leila Epps, Kingstree, S. C., 1911, Brazil.  
Miss Mae Owings, Fountain Inn, S. C., 1912, Korea, (Furlough.)  
Miss Bertha O. Attaway, Gray Court, S. C., 1913, China.

#### Woman's Work—Home Department; Deaconesses from South Carolina.

- Miss Mary Elizabeth Smith,  
Miss Ethel Jackson,  
Miss Eugenia Smith,  
Miss Daisy Ritter,  
Miss Lucy Epps,  
Miss Alice Sheider.