

HISTORICAL SKETCH OF THE SOUTH CAROLINA CONFERENCE.

It's Wonderful Growth and Development During the Past One Hundred and Fifteen Years.

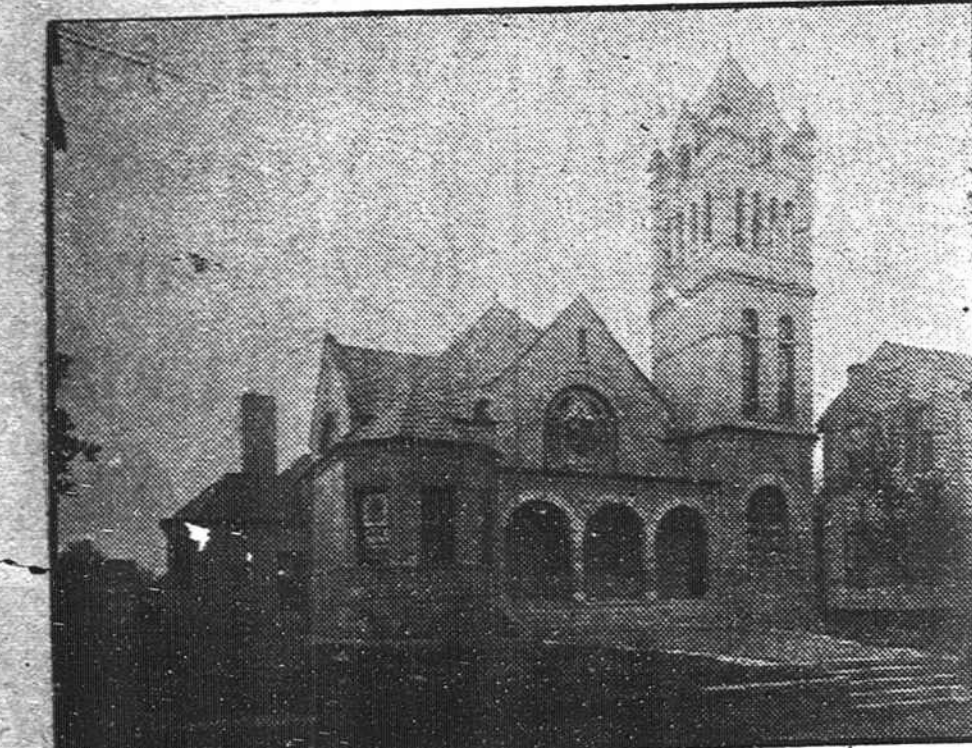
FIRST SESSION HELD IN CHARLESTON IN 1787

AT THIS SESSION ONLY 2,075 WHITE PEOPLE WERE REPORTED—REPORTS TO THE PRESENT SESSION WILL SHOW A TOTAL MEMBERSHIP OF 80,000 WHITES—THE PRESENT MEETING THE THIRD HELD IN THE CITY OF NEWBERRY—INTERESTING FACTS OF FORMER MEETINGS.

By Rev. Watson B. Duncan.

The South Carolina Conference of the Methodist Episcopal Church, South, dates back one hundred and fifteen years. The first session was held in Charleston, S. C., March 22, 1787. The Conference had two presidents—Dr. Thomas Coke and Bishop Asbury. There seems to have been no secretary until the session of 1801 when Bishop Asbury notes in his Journal the appointment of a clerk for the min-

utes, and another, Jeremiah Norman, to keep the Journal. At the first session 2,075 white members and 91 colored members were reported. The reports the present session will show a total membership (white) of about 80,000. At the first session the following appointments were made: Richard Ivy, Elder; Burke Circuit, John Major and Matthew Harris; Augusta, Thomas Humphreys and Moses Park; Broad River, John Mason and Thomas Davis. Beverly Allen, Elder; Edisto Circuit, Edward West, Charleston, Lemuel Green. Reubin Ellis, Elder;antee Circuit, Isaac Smith; Pee Dee, H. Bingham, L. Andrews and H. Ledbetter; Yadkin, W. Partridge, B. McHenry and J. Connor; Salisbury, Mark Moore—19 in all.



CENTRAL METHODIST CHURCH.

utes, and another, Jeremiah Norman, to keep the Journal.

At the first session 2,075 white members and 91 colored members were reported. The reports the present session will show a total membership (white) of about 80,000.

At the first session the following appointments were made: Richard Ivy, Elder; Burke Circuit, John Major and Matthew Harris; Augusta, Thomas Humphreys and Moses Park; Broad River, John Mason and Thomas Davis. Beverly Allen, Elder; Edisto Circuit, Edward West, Charleston, Lemuel Green. Reubin Ellis, Elder;antee Circuit, Isaac Smith; Pee Dee, H. Bingham, L. Andrews and H. Ledbetter; Yadkin, W. Partridge, B. McHenry and J. Connor; Salisbury, Mark Moore—19 in all.

At the close of this session Bishop Duncan will appoint about 240 preachers to fields of labor. Previous to the present session, the Conference has met three times in Newberry. The first was in 1853. Bishop Robert Paine was the president and Rev. Paul A. M. Williams was secretary. The membership consisted of 33,213 whites and 42,280 blacks.

The next session in Newberry was in 1864. Bishop George F. Pierce presided and Rev. Francis Asbury Mood was secretary. At this time the membership was composed of 40,920 whites and 47,460 blacks.

The next session held in Newberry was in 1878. Bishop William M. Wightman was the president and Rev. William C. Power was secretary. At this session the membership consisted of 44,435 whites. (The blacks had been set off to themselves.)

As previously stated, at the present session about 80,000 members will be reported.

Newberry county, however, had entertained an early session of the Conference. The eighth session was held in January, 1794, at

Finch's in Newberry county. Bishop Asbury presided and, if they had a secretary, his name is not known. At this session the first educational enterprise was inaugurated—Bethel Academy. A writer in the Southern Christian Advocate in 1852 had this to say in regard to this place: "This section of Newberry was peopled by emigrants from Virginia, among them the Finches, the Crenshaws,

the Malones. They were Methodists, and when the subject of a high school was agitated they entered heartily, and with liberal subscriptions, into the project. Edward Finch gave thirty acres of land and a site for the institution. During 1794 the building was completed, and formally dedicated by Bishop Asbury March 20, 1795, and named Mount Bethel. Rev. Mark Moore, eminently qualified, was for six years rector, aided by Messrs. Smith and Hammond. After years of usefulness the academy began to decline, and ceased to exist about 1820, superseded by Mount Ariel and Cokesbury schools."

The conference has ever been interested and active in the cause of education. As noted above, after



REV. W. I. HERBERT.

the suspension of Mount Bethel, Mount Ariel was established and this merged into the Cokesbury Conference School. It was at this critical time when Stephen Olin came upon the scene. After his conversion he became a prince of early Methodism and a pioneer in Christian education. In January, 1832, the South Carolina Conference became a joint participant with the Virginia Conference in Randolph-Macon College. In De-

ember, 1850, Rev. Benjamin Wofford died. He left by his will one hundred thousand dollars "for the purpose of establishing and endowing a college for literary, classical and scientific education to be located in his native district, and to be under the control and management of the Conference of the Methodist Episcopal Church of his native State." A charter was duly secured and the trustees held their first meeting to organize under it at Newberry Court House. Rev. W. M. Wightman, D. D., was elected president; the Rev. Albert Shipp, A. M., Professor of English Literature; David Duncan, A. M., Professor of Ancient Languages; James H. Carlisle, A. M., Professor of Mathematics; and Warren DuPre, Professor of Natural Science.

Thus was established the institution which was destined to be the center of the intellectual life of South Carolina Methodism.

The General Conference held in May, 1837, passed resolutions authorizing the publication of a weekly religious journal at Charleston called the "Southern Christian Advocate," and Dr. Capers was elected editor. He accepted the position and the first number was issued in June, 1837. This paper has had a wonderful influence in the development of Methodism in the State.

In the year that Wofford College was opened for the reception of students, the subject of female education came to be viewed by the Conference as of highest importance. In the year 1854, arrangements were made to open two female colleges—one in Columbia and one in Spartanburg. Finally the one in Columbia became the one institution of the conference for the education of girls. In December, 1898, Williamston Female College, which had been run as an undenominational school, was tendered to the Conference and was accepted as a Conference institution.

The Conference was somewhat tardy in taking steps to provide for our orphans. At the session held in Laurens in 1894, arrangements were made to start an orphanage. The present Epworth Orphanage at Columbia is the result of the efforts.

The following amounts were paid by the Conference last year: Pastor's salaries \$120,597; Presiding Elders' salaries, \$17,051; Bishops, \$1,587; Conference Claimants, \$6,579; Foreign Missions, \$9,789; Domestic Missions, \$10,081; Church Extensions, \$2,537; Education, \$2,580; No. churches, 737; Value, \$1,004,085; Value of other church property, \$150,921; Money expended last year on churches and parsonages, \$85,349. There were reported 709 Sunday Schools, with 4,805 officers and teachers, 40,472 scholars and \$9,886 expended by Sunday Schools.

HE TOOK LAUDANUM.

Mr. John W. Norris Swallowed an Ounce of the Deadly Drug.

Yesterday afternoon Mr. John W. Norris swallowed an ounce of laudanum and when The Herald and News went to press this morning the doctors were working hard to save his life.

Mr. Norris had not been well since Saturday last and was confined at his home sick and despondent. It is not known whether he took the drug with the intention of ending his life, or of easing his pain.

Mrs. Norris had left him in the room for only a few minutes to attend to some household duties, when he secured the bottle of laudanum and drank it. Mrs. Norris did not know that he had taken the laudanum until she noticed his deep breathing and summoned Dr. Thos. W. Smith, who pronounced it a case of poisoning. Dr. P. G. Ellisor was also summoned and worked hard to keep up respiration to keep him awake and breathing.

'GREATEST EVENT IN EARLY HISTORY OF THE RACE.'

Rev. Dr. A. J. Stokes' Scholarly Address Before The Historical Society Last Night.

HIS SUBJECT "THE EPIPHANY OF WOMAN."

The Part Which Woman Has Played In The Drama Of The Ages--The First To Sin, She Suffered Most By The Fall--No Work More Important Than That Which She Is Doing Today.

THE FIRST EPIPHANY.

The first Epiphany of woman was in Eden, when the human race was young.

The crowning glory of mundane creation was the advent of man. The royal Psalmist wrote thus of him: "O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength, because of Thine enemies, that Thou mightiest still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man that Thou art mindful of him, or the son of man, that Thou visitest him. For Thou hast made him a little lower than God, (Elohim) and crownest him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Here it is evident, that in man was the excellency of the name of God in all the earth, and "His glory above the heavens."

Dr. Joseph Parker commenting on this passage says: "The Psalmist is not instituting a humiliating contrast between man and nature. The fifth verse proves this: 'For Thou hast made him, but little lower than God.' Man is the second name on the register: God signed first, and passing the pen to man he signed second.

"There is nothing in all the heavens that can compare, so far as it is material, with the tiniest babe, that coos in its mother's arms. Man does greater than all he sees. Man does look little in stature when he stands against the Andes, or the great Himalayan group. He feels physically small. But suddenly he says: 'After all what is that hill. I will climb it, stand upon the top of it, plant a banner there, and call myself, Conqueror. So he may. There is no hill in all the world, that man cannot climb, or cast down, and thus humiliate.'"

The ocean is his vast domain. The winds and the waves obey him. He creates the ocean steamer, which mounts the ocean's highest crest and outstrips the winged winds. The electric fires and chemical affinities are at his command. He can reduce days to seconds of time, and bring the ends of the earth together in a moment, so that far off dwellers may become as our next door neighbors. He by spectrum analysis may know the elements and chemical compounds of the sun, moon and stars, as if he had them all in his little laboratory. He can weigh them as with the accuracy of avoirdupois scales; measure them as with a surveyor's chain; mark their course, and give bounds to their circuits. He can schedule their messengers of light, flashing on in their course at the rate of 192,000 miles a second. He can map out the whole heavens as if by Mercator's projection. To him God hath given "Dominion over all the works of his hand" and "Has put all things under his feet." He has made him as God to all inferior creation—the administrator of all the laws of nature, and the executor of the divine will in this lower world. His God-like power for dominion is in his power to know; and his omnipotence in his earthly sphere is limited only by the measure of his improvement of the power to know. Here

he can do all things if he only knew how. Lost knowledge is lost power and dominion; increased knowledge is increased power and dominion. The son of God was the son of man—the ideal man—and in him we have the expression, of the dignity and dominion of man in his best estate.

Man in the beginning was the unit of the genus homo, without division into male and female—he had the possibilities of both in one. It is written: "So God created man in his own image, in the image of God created he him, male and female created he them. In the development of the divine plan, the separation of the dual nature came, the female from the male, and two distinct beings were evolved from the one, called man and woman. And Adam said: "This is now bone of my bone and flesh of my flesh, she shall be called woman, because she was taken out of man." She was a part and counterpart of him. So that, "the man was not without the woman nor the woman without the man." They became separate, but coordinate beings, with correlated powers, consigned by the Creator, as a unit for the accomplishment of the mission of life appointed to each and to both of them. Any spirit of ambitious conflict by which one seeks to supplant the other is unnatural and vicious, and is subversive of the divine purpose in instituting the relation of man and woman. Several ladies asked Dr. A. T. Bledsoe what he thought of the sentiment that "Woman was the inferior animal." He replied, "We think it perfectly just." They exclaimed "What! do you with all of your pretended gallantry, and admiration of the sex call woman the inferior animal?" He replied: "Yes, that is precisely our opinion of the sex—inferior animals, but superior beings. In brute force, in all that constitutes the mere animal frame and nature, women are inferior to men; but in purity of mind, in refinement, of sentiment in all that most nearly assimilates our race to the good angels above, they are superior to men."

She was a part and counterpart of him. So that, "the man was not without the woman nor the woman without the man." They became separate, but coordinate beings, with correlated powers, consigned by the Creator, as a unit for the accomplishment of the mission of life appointed to each and to both of them. Any spirit of ambitious conflict by which one seeks to supplant the other is unnatural and vicious, and is subversive of the divine purpose in instituting the relation of man and woman. Several ladies asked Dr. A. T. Bledsoe what he thought of the sentiment that "Woman was the inferior animal." He replied, "We think it perfectly just." They exclaimed "What! do you with all of your pretended gallantry, and admiration of the sex call woman the inferior animal?" He replied: "Yes, that is precisely our opinion of the sex—inferior animals, but superior beings. In brute force, in all that constitutes the mere animal frame and nature, women are inferior to men; but in purity of mind, in refinement, of sentiment in all that most nearly assimilates our race to the good angels above, they are superior to men."

She was a part and counterpart of him. So that, "the man was not without the woman nor the woman without the man." They became separate, but coordinate beings, with correlated powers, consigned by the Creator, as a unit for the accomplishment of the mission of life appointed to each and to both of them. Any spirit of ambitious conflict by which one seeks to supplant the other is unnatural and vicious, and is subversive of the divine purpose in instituting the relation of man and woman. Several ladies asked Dr. A. T. Bledsoe what he thought of the sentiment that "Woman was the inferior animal." He replied, "We think it perfectly just." They exclaimed "What! do you with all of your pretended gallantry, and admiration of the sex call woman the inferior animal?" He replied: "Yes, that is precisely our opinion of the sex—inferior animals, but superior beings. In brute force, in all that constitutes the mere animal frame and nature, women are inferior to men; but in purity of mind, in refinement, of sentiment in all that most nearly assimilates our race to the good angels above, they are superior to men."

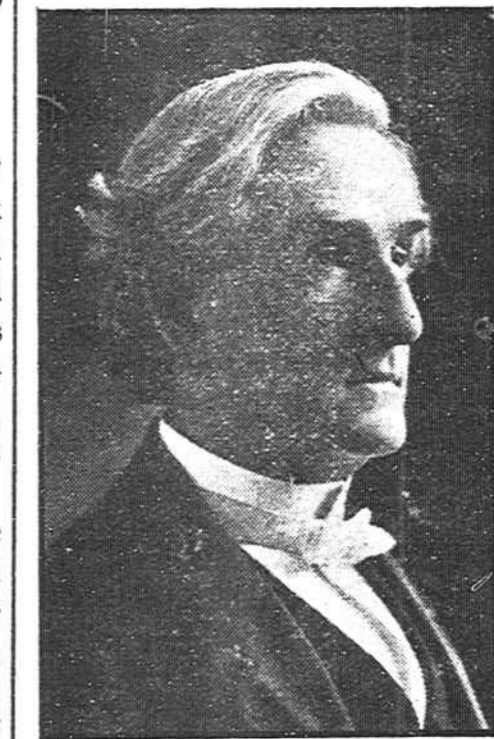


REV. A. J. STOKES, D. D.

Bishop Hargrove expresses the distinction thus: "If he is distinguished for courage, she for fortitude; if he for strength, she for delicacy; if he for analysis, she for synthesis; if he for reasoning, she for intuition; if he for persistence, she for patience; if he for invention, she for application; if he for firmness, she for flexibility; if he for grandeur, she for gracefulness; if he for boldness, she for beauty."

The Epiphany of Woman in Eden was one of the greatest, if not the greatest event in the early history of the race. As soon as she

came into the life of man as a distinct being, her superior moral power became evident. The wily tempter discerned this fact, and used it for the downfall of the race. This moral power in her was greater over him than any other power Satan could command. The woman yielded because she was deceived; man yielded to the persuasive power of woman. St. Paul said: "Adam was not deceived, but the woman being deceived was in the trans-



BISHOP W. W. DUNCAN.

gression." He was proof against the false reasonings of Satan, but not against the moral power of woman. There is no power in the universe equal to moral power, and in human kind that power is most clearly evident in woman.

But if she tempted him to his fall, the only ray of hope came to him through her. The divine declaration was, "The seed of the woman shall bruise the serpent's head." It was through her seed life was to come to the world "dead in trespasses and sins." Through her we have a redemption that is greater than was creation. "'Twas great to speak a word from naught, 'twas greater to redeem.'" "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord"—the seed of the woman.

If she was first in sin, she suffered most by the fall. She lost her true place and largely her power. Then came the eclipse of her glory, and for more than forty centuries she bore the burdens of degradations, that were well nigh intolerable. She was for the most part regarded, not only as the inferior animal, "but also as the inferior being." Social and political equality was denied her—she became man's slave and foot-ball, as fit only to serve his passions and his pleasures.

This, however, was not universal. Here and there through the centuries of darkness, the glint of her glory that was, and is yet to come, was seen. The influence of Sarah with Abraham was great, but it was not always good. Miriam, the minstrel prophetess, arose as a leader of a band of women, and a power among men, but her auspicious influence was lost by a vaulting ambition, and her jealousy of the position and power of her brother. Deborah, the ruler and judge, arose to bring deliverance to Israel. Esther, the interceding queen, saved the proscribed Jews in the time of peril, and caused the plotter of their destruction to be hanged on a gallows fifty cubits high, and caused the seal of the state to pass to Mordecai, the kinsman and friend of the Jews. These and others are only exceptions. One woman of distinction, here and there, appeared through the centuries but to disappear as sand-hills before the sweep of the winds. There are also exceptions found in profane history, but we must forbear to mention them here.

THE SECOND EPIPHANY.

The long promised "seed of the woman" had come at last. "For when the fullness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law,

that we might receive the adoption of sons."

The Christian age, in its broadest sense, is the age of the world from the beginning, until the end of time. "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall put down all rule, and all authority and power." A gleam of the Son of Righteousness was seen amid the gloom of Eden's darkening bowers, and it shone on above the thick clouds, and through an occasional rift along the ages, until the clouds broke away for a moment, and it shone in radiant splendor over Calvary. Since then the Christian age in a special sense began and continued. The Christian age, as it now appears, is woman's age. She was the mother of Christ in an extraordinary sense. She bore him, nursed him and trained him for his divine work of redemption. She stood sponsor for him at the cradle. He was her sponsor on the cross. In his crucial agony, beholding her and his beloved disciple standing by, he said, "Woman behold thy son! and to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house."

There was something in woman's heart which responded confidently to the character, mission and teachings of the Messiah. Women of all classes flocked to him, and gave him their trust and love. These felt the power of renewed revelation of divine love made by him, and they rejoiced in the liberty with which Christ would make them free. "Accordingly the purest and richest human light that lies on the pages of the New Testament comes from the band of high minded, faithful and affectionate women, who were found in connection with Christ from the cradle to the cross, his tomb and his resurrection. These embalming influences have operated on society with equal benefit and power. Woman in the better portion of society is now a renewed being. And yet her angelic career is only just begun. She sees what she may be, and what under the gospel she might be."

The gospel records tell of Elizabeth, the Marys, Anna, Joanna, Martha and of the many women, which followed from Galilee ministering unto him. They were his truest, most unselfish friend. They were true to him amid cruel scorn and battling hate. Through blinding tears they followed him on his way to Calvary; with breaking hearts they witnessed his agony and gave him all their moral support by their sympathetic presence. They beheld his limp body taken from the cross, and, following, saw where and how they laid him in the sepulchre. Dark was the day and darker the night when the Prince of Glory died, and was laid in Joseph's tomb, that was hewn in stone wherein never man was laid. There was literal darkness over all the land, and denser the darkness fell upon the people of his choice. The light of hope had gone from the hearts of the bravest apostles. Peter thirty years after wrote: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." All the faith then extant in the world was in true faithful woman's heart. She kept the faith when all had fled. She was mindful of the body in the tomb, as if there was something still to hope for, and she was intent that the holy one should not see corruption. They planned an early visit to the sepulchre on the first day of the week, while it was yet dark; they were the first witnesses of his resurrection and the first to declare it by special commission—"Go tell my brethren." She was worthy of the trust committed.

"Not she, with trait'rous kiss her Saviour stung; Not she, denied him with unholy tongue; She, while apostles shrank could danger brave."