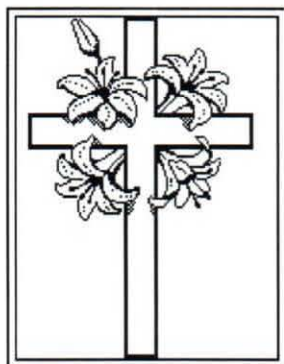


**CHURCH RECORDS**

6.2 10

Woodham

Church Records



Compiled by

Robert Earl Woodham

Woodham Family Historian

Founder and President,

Woodham Family Association



WOODGATE JOHN

FALL	COUNTY	NAME	SEX	DATE OF BIRTH	RELATIONSHIP	COUNTRY	AS OF JAN 1938		SOURCE	SERIAL
							B	E		
64	ENGLAND	WOODGATE, JOHN	M	22OCT1758	BRIGHTLINGSEA	ENGLAND			8321030	31
82	ENGLAND	WOODGATE, RACHEL	F	27DEC1591	LAMARSH	ENGLAND	01MAY1975PV	18JUN1975PV	09FEB1984SE	0204
92	ENGLAND	WOODGATE, MARGARET	F	17NOV1661	COLCHESTER, SAINT LEONARD	ENGLAND	01MAY1975PV	18JUN1975PV	22JUN1975PV	0043291
56	ENGLAND	WOODGATE, MARGARET	F	24JUN1760	BRIGHTLINGSEA	ENGLAND	27SEP1983SE	05OCT1983SE	20NOV1986JR	0157571
96	ENGLAND	WOODGATE, RACHEL	F	25APR1779	BRIGHTLINGSEA	ENGLAND	THE VIRGIN	AT THE WALL	08FEB1984SE	8321030
35	ENGLAND	WOODGATE, RACHEL	F	25APR1779	BRIGHTLINGSEA	ENGLAND	THE VIRGIN	AT THE WALL	25NOV1954AL	4455760
76	ENGLAND	WOODGATE, SARAH	F	03JUL1690	DEHAM	ENGLAND	INFANT	INFANT	CLEARED	03JAN1972SL
94	ENGLAND	WOODGATE, SARAH	F	01AUG1762	BRIGHTLINGSEA	ENGLAND	INFANT	INFANT	08FEB1984SE	8321030
85	ENGLAND	WOODGATE, WILLIAM	M	02MAR1741	BOXED LANGHAM	ENGLAND			16MAY1958SL	4457313
97	ENGLAND	WOODGATE, WILLIAM	M	1742	LANGHAM	ENGLAND			08MAY1959SL	4457458
29	ENGLAND	WOODHAM, AGNIS	F	13FEB1575	GREAT WALTHAM	ENGLAND	13FEB1975PV	22MAR1975PV	UNCLEARED	043191
72	ENGLAND	WOODHAM, ANNA	F	1746	SAFFRON WALDEN, SAFFRON WALDEN	ENGLAND	24MAY1977PV	07MAY1977PV	09FEB1951SL	0274
93	ENGLAND	WOODHAM, ANNE	F	27SEP1624	EAST HANNINGFIELD	ENGLAND	09JAN1975PV	21FEB1975PV	25MAY1975PV	0583991
62	ENGLAND	WOODHAM, ANTHONY	M	14FEB1683	WIDEFORD	ENGLAND	18JAN1956LG	18JAN1956LG	18JAN1956LG	0417991
63	ENGLAND	WOODHAM, CHARLOTTE	F	22APR1798	COLCHESTER, SAINT LEONARD	ENGLAND	08JAN1987JR	15JAN1987JR	12MAR1979SL	4455166
2	ENGLAND	WOODHAM, CHARLOTTE	F	FEB1873	KELVEDON NEAR COLCHESTER	ENGLAND	26NOV1986JR	08JAN1987JR	15JAN1987JR	042281
308	ENGLAND	WOODHAM, CRISTOPHELUS	M	28NOV1673	COLCHESTER, SAINT LEONARD	ENGLAND	12DEC1986JR	29JAN1987JR	05FEB1987JR	0515751
58	ENGLAND	WOODHAM, ELIZA	F	28DEC1572	GREAT WALTHAM	ENGLAND	16JUL19775G	17NOV19775G	15APR1975PV	043191
121	ENGLAND	WOODHAM, ELIZABETH	F	1582	WILLINGALE DOE	ENGLAND	16JUL19775G	17NOV19775G	15APR1975PV	043191
411	ENGLAND	WOODHAM, ELIZABETH	F	19DEC1680	COLCHESTER, SAINT JAME	ENGLAND	CLEARED	CLEARED	CLEARED	0588691
97	ENGLAND	WOODHAM, ELIZABETH	F	01OCT1699	COLCHESTER, SAINT LEONARD	ENGLAND	02DEC1986JR	09JAN1987JR	15JAN1987JR	042281
15	ENGLAND	WOODHAM, ELIZABETH	F	24DEC1700	COLCHESTER, SAINT JAME	ENGLAND	18NOV1986SL	18NOV1986SL	18NOV1986SL	0151761
42	ENGLAND	WOODHAM, ELIZABETH	F	17OCT1780	COLCHESTER, SAINT JAME	ENGLAND	10APR1987SL	27MAY1987SL	01JUN1987SL	0151761
884	ENGLAND	WOODHAM, ELIZABETH	F	12OCT1790	COLCHESTER, SAINT JAME	ENGLAND	20NOV1986SL	20NOV1986SL	20NOV1986SL	0151761
15	ENGLAND	WOODHAM, ELIZABETH	F	24DEC1811	COLCHESTER, SAINT JAME	ENGLAND	20MAY1986SL	20MAY1986SL	20MAY1986SL	0151761
081	ENGLAND	WOODHAM, ELIZITH	F	28NOV1769	COLCHESTER, LION WALK	ENGLAND	MEETING HOUSE	- INDEPENDENT	20APR1978LD	0672221
475	ENGLAND	WOODHAM, ELIZABETH	F	11OCT1601	WEST HANNINGFIELD	ENGLAND	01APR1983JR	30MAY1983JR	UNCLEARED	042281
580	ENGLAND	WOODHAM, ELIZABETH	F	11OCT1601	WEST HANNINGFIELD	ENGLAND	01APR1983JR	30MAY1983JR	UNCLEARED	042281
24	ENGLAND	WOODHAM, ELIZABETH	F	11OCT1601	WEST HANNINGFIELD	ENGLAND	01APR1983JR	30MAY1983JR	UNCLEARED	042281
12	ENGLAND	WOODHAM, ELIZABETH	F	11OCT1601	WEST HANNINGFIELD	ENGLAND	01APR1983JR	30MAY1983JR	UNCLEARED	042281
94	ENGLAND	WOODHAM, GAULFRIDUS	M	01JUL1594	INGATESTONE	ENGLAND			CLEARED	043301
62	ENGLAND	WOODHAM, HANNAH	F	26MAY1754	COLCHESTER, SAINT NICHOLAS	ENGLAND	10APR1987SL	27MAY1987SL	01JUN1987SL	0151761
84	ENGLAND	WOODHAM, HANNAH	F	25DEC1763	COLCHESTER, SAINT JAME	ENGLAND	23APR1983AL	01JUN1983AL	16AUG1978SL	0583991
83	ENGLAND	WOODHAM, JOHN	M	16MAY1614	EAST HANNINGFIELD	ENGLAND	23APR1983AL	01JUN1983AL	16AUG1978SL	0583991
94	ENGLAND	WOODHAM, JOHN	M	16MAY1614	EAST HANNINGFIELD	ENGLAND	23APR1983AL	01JUN1983AL	16AUG1978SL	0583991
86	ENGLAND	WOODHAM, JOHN	M	09OCT1617	EAST HANNINGFIELD	ENGLAND	23APR1983AL	01JUN1983AL	16AUG1978SL	0583991
74	ENGLAND	WOODHAM, JOHN	M	09OCT1617	EAST HANNINGFIELD	ENGLAND	23APR1983AL	01JUN1983AL	16AUG1978SL	0583991
12	ENGLAND	WOODHAM, JOHN	M	26JUN1620	EAST HANNINGFIELD	ENGLAND	24MAY1977PV	06MAY1977PV	16AUG1978SL	0583991
576	ENGLAND	WOODHAM, JOHN	M	12MAY1670	COLCHESTER, SAINT LEONARD	ENGLAND	12DEC1986JR	29JAN1987JR	05FEB1987JR	0151751
543	ENGLAND	WOODHAM, JOHN	M	22FEB1673	COLCHESTER, SAINT JAME	ENGLAND	CLEARED	CLEARED	CLEARED	0151751
89	ENGLAND	WOODHAM, JOHN	M	20JUN1697	COLCHESTER, SAINT LEONARD	ENGLAND	12DEC1986JR	29JAN1987JR	05FEB1987JR	0151751
576	ENGLAND	WOODHAM, JOHN	M	22FEB1673	COLCHESTER, SAINT JAME	ENGLAND	CLEARED	CLEARED	CLEARED	0151751
92	ENGLAND	WOODHAM, JOHN	M	18AUG1701	COLCHESTER, SAINT LEONARD	ENGLAND	12DEC1986JR	29JAN1987JR	05FEB1987JR	0151751
92	ENGLAND	WOODHAM, JOHN	M	18AUG1701	COLCHESTER, SAINT LEONARD	ENGLAND	12DEC1986JR	29JAN1987JR	05FEB1987JR	0151751
353	ENGLAND	WOODHAM, JOHN	M	23OCT1722	COLCHESTER, SAINT LEONARD	ENGLAND	12DEC1986JR	29JAN1987JR	05FEB1987JR	0151751
88	ENGLAND	WOODHAM, JOHN	M	14APR1751	ALRESFORD	ENGLAND	16NOV1974HA	03JAN1975HA	24NOV1986JR	0091981NZ
365	ENGLAND	WOODHAM, JOHN	M	05MAR1772	WIMBISH	ENGLAND	16NOV1974HA	03JAN1975HA	24NOV1986JR	0091981NZ
88	ENGLAND	WOODHAM, JOHN	M	05MAR1772	WIMBISH	ENGLAND	16NOV1974HA	03JAN1975HA	24NOV1986JR	0091981NZ
94	ENGLAND	WOODHAM, JOHN	M	20APR1800	ELMDON	ENGLAND	22FEB1975HA	13MAY1975HA	21MAR1975HA	0043281

A = ADULT CHRISTENING B = BIRTH C = CHRISTENING D = DEATH OR BURIAL F = BIRTH OR CHRISTENING OF FIRST NAMED IN SOURCE. EXPLANATIONS PAGE 11. FICHE U



WOODHAM, JOSEPH

COUNTRY: ENGLAND

COUNTY: ESSEX

AS OF JAN 1988

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NAME	SR. N NAME/ FEMALE/ HUSBAND/ WIFE	RELATIONSHIP OR SPOUSE	TYPE	EVENT DATE	TOWN, PARISH	B	E	S	BATCH	SEXAL SHEET
WOODHAM, JOSEPH		FATHER/MOTHER OR SPOUSE	F	30JAN1730	HOCKLEY	02MAY1975PV	12JUN1975PV	02JUL1975PV	C043321	0093
WOODHAMS, JOSEPH		JOSEPH WOODHAMS/MARY THOS. WOODHAM/MARY	M	13OCT1745	HOCKLEY	02MAY1975PV	12JUN1975PV	02JUL1975PV	C043321	0051
WOODHAM, JOSHAUA		THOS. WOODHAM/MARY	M	01APR1779	LITTLE BADDOW, INDEPENDENT					
WOODAM, MARY		ANTHONY WOODAM/JANE	F	26NOV1682	COLCHESTER, SAINT BOTOLPH	12NOV1977LA	25MAY1978LA	05APR1978LA	C067371	0287
WOODHAM, MARY		WILLIAM WOODHAM/ELIZABETH THOMAS MORREL	F	07OCT1683	COLCHESTER, SAINT JAMES	CLEARED	CLEARED	CLEARED	K151761	0022
WOODHAM, MARY		WILLIAM WOODHAM/ELIZABETH THOMAS MORREL	F	26DEC1703	COLCHESTER, SAINT JAMES	CLEARED	CLEARED	CLEARED	K151761	2903
WOODHAM, MARY		WILLIAM WOODHAM/ELIZABETH THOMAS MORREL	F	03JUL1719	COLCHESTER, SAINT LEONARD	25NOV1986JR	08JAN1987JR	14JAN1987JR	18NOV1986SL	K151761
WOODHAM, MARY		THOMAS ROLF THOMAS ROLF	F	1750	COLCHESTER, SAINT JAMES			25SEP1946SL	A184772	0633
WOODHAM, MARY		THOMAS ROLF THOMAS ROLF	F	04NOV1750	COLCHESTER, SAINT JAMES			19NOV1986SL	M151761	1975
WOODHAM, MARY		SAML. WOODHAM/ELIZABETH THOMAS MORREL	F	27SEP1775	COLCHESTER, LION WALK	MEETING HOUS	-INDEPENDEN	05MAY1978LD	C067221	0245
WOODHAM, MARY		WILLM. WOODHAM/MARITHA JOHN AMES	F	08JUN1788	HORNCHURCH	28JAN1978LD	29MAY1978LD	13JUN1978SL	C042221	2592
WOODHAM, MARY		JOHN AMES MORGAN JOHN M	F	21SEP1800	COLCHESTER, SAINT JAMES	24APR1975SL	05JUN1975SL	20NOV1986SL	M151761	2775
WOODHAM, ROBERT		MARY WILKERSON	M	13SEP1810	COLCHESTER, SAINT JAMES			20NOV1986SL	M151761	2775
WOODHAM, ROBERT		MARY WILKERSON	M	24OCT1764	WIDDINGTON			12DEC1925SL	A656241	0125
WOODHAM, ROBT		ROBT WOODHAM/	M	02NOV1600	GREAT WALTHAM	13FEB1975PV	18MAR1975PV	14APR1975PV	C043191	0957
WOODHAM, SAMUEL		WILLIAM WOODHAM/ELIZABETH JOHN WOODHAM/SUSAN	M	16APR1677	COLCHESTER, SAINT JAMES	CLEARED	CLEARED	CLEARED	J151761	2597
WOODHAM, SAMUEL		WILLIAM WOODHAM/ELIZABETH JOHN WOODHAM/SUSAN	M	06APR1734	COLCHESTER, SAINT JAMES	MEETING HOUS	-INDEPENDEN	27APR1978LD	K151761	3801
WOODHAM, SAMUEL		SAML. WOODHAM/ELIZABETH JOHN WOODHAM/SUSAN	M	09APR1766	COLCHESTER, LION WALK	07JAN1978LD	18MAR1978LD	UNCLEARED	C067221	0044
WOODHAM, SARAH		JOHN WOODHAM/SARAH	F	27APR1691	COLCHESTER, SAINT JAMES	CLEARED	CLEARED	UNCLEARED	K151761	3290
WOODHAM, SARAH		JOHN WOODHAM/SARAH	F	01OCT1699	COLCHESTER, SAINT JAMES	02DEC1986JR	09JAN1987JR	15JAN1987JR	C151751	5923
WOODHAM, SARAH		ROBERT BANKS	F	05NOV1704	COLCHESTER, SAINT LEONARD	MEETING HOUS	-INDEPENDEN	20NOV1986JR	M151751	1071
WOODHAM, SARAH		SAML. WOODHAM/ELIZABETH THOMAS MORREL	F	03JAN1780	COLCHESTER, LION WALK	28JAN1978LD	29MAY1978LD	05MAY1978LD	C067221	0322
WOODHAM, SARAH		WILLIAM WILLIAMS	F	11DEC1797	COLCHESTER, SAINT JAMES	02FEB1982SL	21APR1982SL	20NOV1986SL	M1174231	84
WOODHAM, SARAH		JOHN WOODHAM/	F	1803	HALSTEAD			28APR1982SL	M1174231	84
WOODHAM, SARAH		JOHN WOODHAM/	F	08OCT1824	HALSTEAD			14NOV1986SL	M1174231	84
WOODHAM, SARAH		JOHN WOODHAM/	F	12SEP1618	FEST MANNINGFIELD	24MAY1977PV	07MAY1977PV	26MAY1977PV	C0583591	0936
WOODHAM, SUSAN		JOHN WOODHAM/SUSAN	F	16NOV1672	COLCHESTER, SAINT LEONARD			26MAY1977PV	C0583591	0936
WOODHAM, SUSANNAH		JOHN HAM	F	01NOV1711	COLCHESTER, SAINT LEONARD	02DEC1986JR	09JAN1987JR	15JAN1987JR	C151751	5497
WOODHAM, THOMAS		ELLINOR WOOD	M	25NOV1639	EPPING			20NOV1986JR	M151751	1099
WOODHAM, THOMAS		THOMAS WOODHAMS/	M	04OCT1640	EPPING	09JAN1975PV	18FEB1975PV	03JUN1975LA	C041991	2200
WOODHAM, THOMAS		THOMAS WOODHAM/	M	05OCT1645	EPPING	09JAN1975PV	18FEB1975PV	08APR1975PV	C041991	2318
WOODHAM, THOMAS		THOMAS WOODHAM/	M	22FEB1673	COLCHESTER, SAINT JAMES	CLEARED	CLEARED	CLEARED	J151751	2538
WOODHAM, THOMAS		WILLIAM WOODHAM/ELIZABETH JOHN REED	M	1759	NEPORT			12APR1957LG	A455223	0536
WOODHAM, WESTLY		JOHN REED	M	12DEC1675	COLCHESTER, SAINT LEONARD					
WOODHAM, WILLIAM		JOHN WOODHAM/SUSAN	M	12DEC1675	COLCHESTER, SAINT LEONARD	12DEC1986JR	29JAN1987JR	03FEB1987JR	C151751	5521
WOODHAM, WILLIAM		SARAH COOKE	M	10JUN1690	COLCHESTER, SAINT JAMES			18NOV1986SL	M151761	0679
WOODHAM, WILLIAM		SARAH KOLINGSHED	M	28FEB1703	COLCHESTER, SAINT JAMES			18NOV1986SL	M151761	0138
WOODHAM, WILLIAM		SUSANNAH BRANSON	M	23FEB1706	COLCHESTER, SAINT LEONARD			20NOV1986JR	M151751	1084
WOODHAM, WILLIAM		WILLIAM WOODHAM/MARY	M	01SEP1717	COLCHESTER, SAINT LEONARD	11DEC1986JR	22JAN1987JR	04FEB1987JR	C151751	3448
WOODHAM, WILLIAM		ELIZABETH SHEAD	M	07OCT1759	COLCHESTER, SAINT JAMES			19NOV1986SL	M151761	2092
WOODHAM, WILLIAM		MARY WITAKER	M	1771	WIMBISH			07JUN1956SL	A457034	2524
WOODHAM, WILLIAM		MARY WITAKER	M	08FEB1771	WIMBISH	MEETING HOUS	-INDEPENDEN	03MAR1979SL	M043351	0350
WOODHAM, WILLIAM		SAML. WOODHAM/ELIZABETH THOMAS MORREL	M	17MAR1773	COLCHESTER, LION WALK	07JAN1978LD	18MAR1978LD	27APR1978LD	C067221	0224
WOODHAMS, ** SEE WOODHAM										
WOODHAM, MARGARET		JOHN WOODHAM/MARGARET	F	04MAY1703	GREAT WIGBOROUGH	26JUL1967NZ	07SEP1967NZ	10APR1969SG	E015021	0411
WOODHAM, MARGARET		JOHN WOODHAM/MARGARET	F	04MAY1703	GREAT WIGBOROUGH					
WOODHATCH, LIZZY LOUISA		WILLIAM WOODHATCH/LOUISA	F	10FEB1861	COLCHESTER, SAINT MARY	THE VIRGIN	AT THE WALL	CLEARED	K120111	6788

W = ENTRY ALTERED FROM SOURCE, #, @, - = RELATIVES NAMED IN SOURCE. EXPLANATIONS PAGE 11, FICHE U

A = ADULT CHRISTENING B = BIRTH C = CHRISTENING D = DEATH OR BURIAL F = BIRTH OR CHRISTENING OR FIRST NAMED IN SOURCE. M = MARRIAGE N = OBTAINING W = WILL ALL OTHERS = MISCELLANEOUS

WOODHEAD

COUNTRY: ENGLAND

COUNTY: ESSEX

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WOODWARD

COUNTRY: ENGLAND

COUNTY: ESSEX

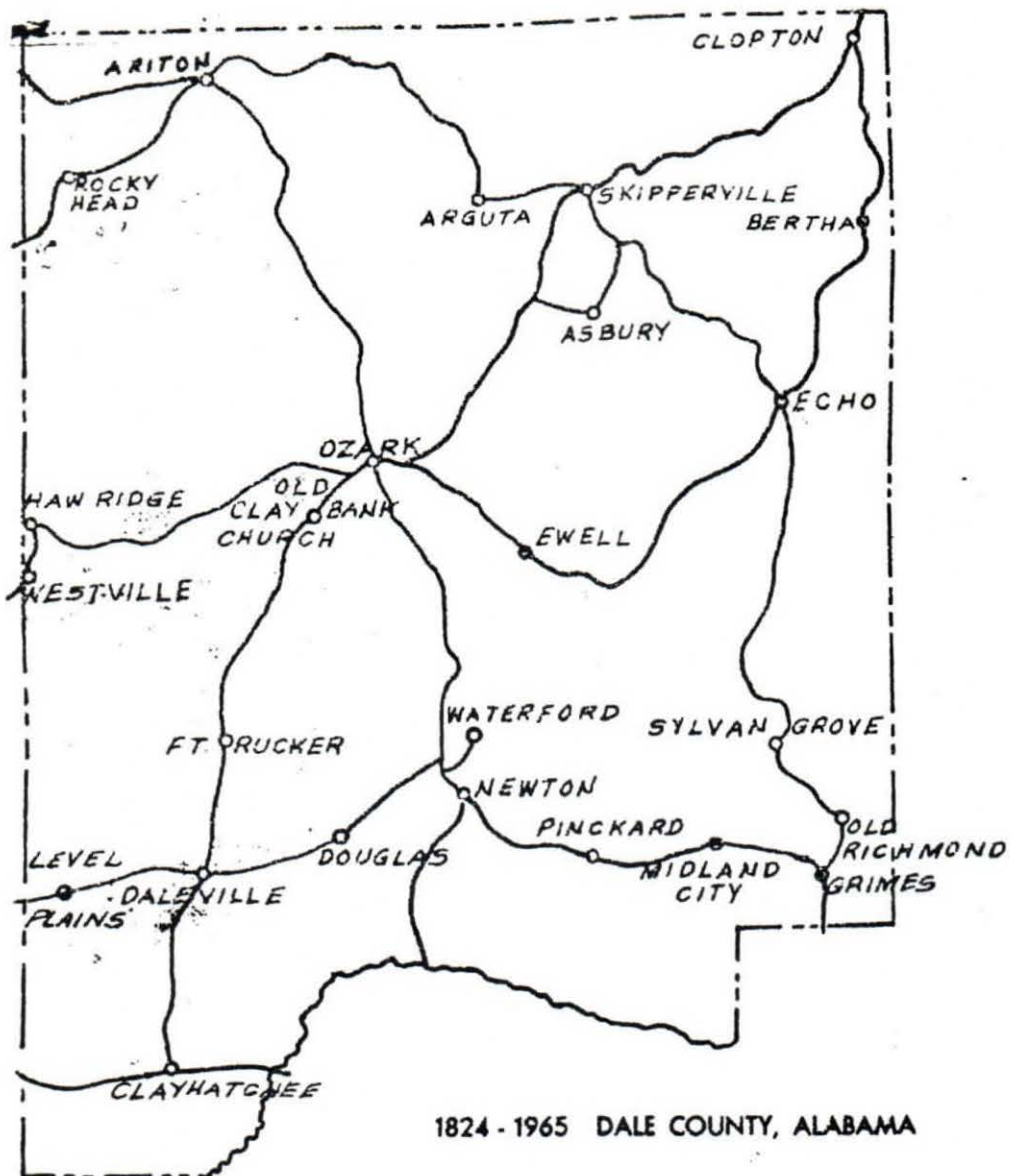
OF JAN 1988

W = ENTRY ALTERED FROM SOURCE, #, @, - = RELATIVES NAMED IN SOURCE. EXPLANATIONS PAGE 11, FICHE U



# FORGOTTEN TRAILS

A HISTORY OF DALE COUNTY, ALABAMA



FRED S. WATSON



## DALE COUNTY BAPTIST ASSOCIATION

1908

The first session of the Dale County Baptist Association was held in 1908 at the Daleville Baptist Church. W. W. Morris served as moderator; S. J. Chapman as clerk and treasurer. An offering of \$29.26 was received for foreign missions. The committee on ministerial education reported that there were fourteen Baptist ministers at the Newton Baptist School and 40 attending Howard College.

At the 1964 session held with Hillcrest Baptist Church and Mount Liberty Baptist Church plans were set in motion for the Centennial session of the association to be held with Newton, Ozark and Pleasant Grove Baptist churches. Rev. L. Don Miley was appointed as Centennial Historian.

## DALE COUNTY BAPTIST CHURCHES

October 1, 1965

CHURCH	DATE ORGANIZED	PASTOR
Ariton	1898	J. L. Willis
Bethel	1870	Roy Hayes
Camp Ground	1929	Wallace Duke
Cedar Grove	1878	Ruben Davis
Chalkhead	1893	Fred Williams
Daleville	1854	John Hardwick
Ebenezer	1842	J. B. Spurlin
Elam	1859	Earnest Lanier
Hillcrest	1932	H. D. Turner
Macedonia	1902	Cullen Andrews
Midland City	1895	W. H. Waters
Midway	1910	Jim Strength
Morgan	1913	<u>L. D. Woodham, Sr.</u>
Mount Enon	1895	Paul Johnston
Mount Pisgah	1849	W. A. Baker
Mount Zion	1858	Tom Thomas
Mount Liberty	1880	Floyd Porter
New Hope	1869	C. R. Johnson
Newton	1840	J. A. Mitchell



Ozark	1848	L. Don Miley
Peniel	1854	<u>L. D. Woodham, Sr.</u>
Pinckard	1891	A. L. Hayes
Pleasant Grove	1888	J. C. Ogg
Post Oak	1931	Arthur Emfinger
Providence	1849	Huron Polnac
Rocky Head	1889	Henry Rayford
Rocky Mount	1896	Andrew Marshall
Ridgecrest	1960	H. R. Naberhuis
Salem	1868	Bobby Andrews
Southside	1949	William Snellgrove

The total membership of the Baptist churches in 1965 was 8,287. Sunday school enrollment was 5,181 and total gifts were \$310,615.

Johnie Walker serves as associational missionary.

#### PRIMITIVE BAPTIST CHURCHES

There are three active Primitive Baptist churches in Dale County.

The oldest church is Pleasant Grove Primitive Baptist Church of Ozark. This church was constituted in 1840 and is believed to be the oldest church in the county that is still active. The present membership is about 40 members. Elder S. W. Ethridge is the pastor. The church meets for worship each third Saturday and Sunday of the month.

The Union Primitive Baptist Church at Midland City was constituted in 1894. There are about 40 members and Elder S. W. Ethridge is the pastor. The church meets each first Sunday of the month.

The Ozark Primitive Baptist Church was constituted November 1, 1909 with six charter members. Today their membership is about 52 members. Elder George R. Daniel is the pastor of the church. The church meets each Sunday for worship at eleven in the morning and seven in the evening.

There have been other Primitive Baptist churches in the county. Generally the membership has been small.

#### OZARK PRESBYTERIAN CHURCH

The Ozark Presbyterian Church was organized in 1889. The



HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

Asa Woodham

is referred to as a Trustee of the M. E.  
Church in 1838

DARlington County

Deed Book N,

page 143



HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

Hebron Methodist Episcopal Church, South was established in what is now the Stokes Bridge Community. This area in 1840 was part of Darlington County, South Carolina. Today, it is part of Lee County.

The 1840 membership roll of Hebron Methodist Church included the following:

Asa Woodham, C. L.

Jared Woodham

Laney Woodham

The 1840 membership roll is the oldest membership list known for Hebron Methodist Church.

Reference:

Darlington Methodist Church Circuit Records  
1839-1866, page 58



HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

Darlington County, South Carolina  
 (area now is part of  
 Lee County, South Carolina)

Minutes of the Hebron Methodist Episcopal Church, South for 1874:

Members of the Church:

Laney Woodham  
 H. Middleton Woodham  
 John E. Woodham  
 Chas. Welbourne Woodham  
 A. Edward Woodham  
 Sarah Woodham  
 Laney E. Woodham  
 Elizabeth M. Woodham  
 M. Woodham  
 Elizabeth Woodham

[MRS. ASA WOODHAM]  
 [Hugh Middleton Woodham]  
 [John Edward]  
 [ASA Edward]  
 [MRS. JOHN EDWARD]  
 [ELaine ELIZABETH, dau. of JOHN EDWARD]  
 [MRS. ASA EDWARD]  
 [MARY HILL, wife of Hugh Middleton]



HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

Darlington County, South Carolina  
(area now part of  
Lee County, South Carolina

1879 Church Minutes of Hebron Methodist Episcopal Church, South

Members of the Church, 1879:

Ella C. Woodham

Jane Woodham

HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

Darlington County, South Carolina  
(area now part of  
Lee County, South Carolina)

Hebron Methodist Episcopal Church, South, Church Minutes of 1880

Members of the Church, 1880:

Queen S. Woodham



HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

Darlington County, South Carolina  
(area now part of  
Lee County, South Carolina)

1881 Church Minutes of Hebron Methodist Episcopal Church, South

Members of the Church, 1881:

Lula L. Woodham

JOHN EDWARD WOODHAM

HEBRON METHODIST EPISCOPAL CHURCH, SOUTH

1880

John E. Woodham  
is mentioned as a Trustee of the M. E.  
Church in 1880

1<sup>2</sup> (?)  
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MEMORIES OF HEBRON METHODIST CHURCH

by

SARAH MARTYN WOODHAM

( Martyn )

( Mrs. Benjamin Franklin Skinner Junior )

Hebron Methodist Church, Stokes Bridge Community, Lee County,  
South Carolina.

This church was founded in the early 1800's and was known for  
many years as Skinner's Meeting House.

MEMORIES

When I was asked to write a few memoirs of the years I had played the piano at Hebron, I could almost hear and see my Aunt Eva Dowling Woodham pointing her finger at me and saying, "I told you so". She had advised me to jot down things that happened each day, dates, bright sayings of the children and anything, even if it seemed insignificant. She said, "You think you will remember, but you won't." How true! I didn't and now I don't remember.

My love for Hebron Church (not United then) began at an early age, in fact, I think it was born in me. I remember my Grandmother, Lanie Hearon Woodham, telling about the quarterly meetings at Hebron. They had "dinner on the grounds" and she carried a trunk of food instead of a covered dish. The trunk was placed on the buggy with all the children who were hanging on to whatever they could to keep from falling off.

Those were great days! Of course I can't remember what happened when I was a toddler. Mama did tell me that Jane Beasley (now Duke) and I were so bad we just wouldn't sit in church. Mama said that when she had to take me out, she would meet Cousin Aurella bringing Jane in, and when she brought me back in the church, she would meet Cousin Aurella taking Jane back out. It was hilarious to hear this told but was not funny in the least to them at that time.

I believe I was eight years old when I joined the church. Mr. Henry was our pastor and I loved him because he was such a kind and gentle person.

I remember that during the winter when we went to church (in the afternoon) someone would make a fire in the potbellied stove and usually by the time church was over we would be feeling the warmth.

During the summer months we sat on the auditorium-type seats which smelled of varnish, and our backs would be stuck to them when we stood up to sing. However, the funeral parlors and furniture stores kept the church supplied with nice fans with beautiful Biblical pictures on them and I remember Mama fanning me all during church.



If anyone in the church was feeling the least bit drowsy they immediately came to attention when Mr. Vanro Moore blew his nose. He was the father of Aunt Era Woodham who had charge of the earliest music that I can remember. She was the mother of John, Harvey and Jack and was married to my Grandfather's brother, Uncle Ernest Woodham. I would love to know how many years she faithfully served Hebron Church but I don't. Aunt Era played and sang with all her heart and soul.

"What a friend we have in Jesus,  
All our sins and griefs to bear,  
All because we do not carry  
Everything to God in prayer."

What a great hymn! It seemed as if we sang it every Sunday and it has always seemed like a Hebron theme song to me.

The services were not planned previously, or it seemed that way. I remember when everybody would get in the church just before "preaching" started, Aunt Era would stand up in the choir and motion with her finger for different ones in the congregation to come up and sing. Some came and some didn't but she usually knew which ones to call. It was quite an honor to be invited into the choir and I guess some peoples' feelings were hurt because maybe they were never asked.

Later on, my sister, Eleanor Woodham, played but I don't know how long or what year. Mary Mazingo, Mildred Smith's sister, played some also. Both my sister and Mary received music degrees from Coker College so after their graduation they went off to teach.

As I think back, I realized that we had some pretty good music years ago. My Aunt Hattie Hearon DuRant, a very talented person in many ways, would bring her violin and she and Gladys Beasley would play fine duets. I remember a Mr. Davis was our minister at that time and he begged them to play more often because he enjoyed their music so much.

Edwardine Skinner would delight us with solos occasionally and I always looked forward to seeing her beautiful wide-brimmed hats. Mrs. Bessie Hicks accompanied her. Sometimes Edwardine's and GeDell's Cousin Margaret from Columbia would sing for us. I would go to the house Jean now lives in to practice with her. One song I especially remember her singing was "The Holy City."

I remember attending Revival Meetings morning and night and now a church has difficulty scheduling one for even three or four nights. Those were the days too, when our mothers had no modern conveniences compared to now and the farmers farmed on a completely different scale. One evangelist really impressed me. He was E. A. Wilkes and I can almost hear him saying now, "Lord, sanctify my life this day for Thy glory."

I must have started playing some in my early years of high school. If the pianist didn't show up, whoever was there played and sometimes it was I. I used to wonder why every preacher's wife couldn't play the piano. Mrs. E. S. Dunbar was the only one that I remember who could play. She was an excellent adult Sunday school teacher, also. We had at one time a minister named Mr. Busbee. His daughter, Lillian, would play some and I always wondered how the piano survived.

I played for church when Carl Parker was the pastor for Hebron and Wesley Chapel. One Sunday he stopped me after the first verse of "Jesus Lover of My Soul" and told me I wasn't playing it right. I was aware of the fact that I wasn't following the correct time of the hymn but was playing it the way we had always sung it. It really embarrassed me and I didn't care too much for the hymn or the preacher after that.

We moved to Georgetown in the middle fifties and I believe Clyde Brooks was our pastor then. Dixie Lee Privette took over the music and played until we moved back two and one half years later. As well as I can remember, Lillie Gatling had taken the job as choir director and also played the piano some.

The first Sunday I went to Hebron after we moved back, someone introduced me to Woodrow Smith, our minister then. It might have been Ila Ruth who said, "Mr. Smith, let me introduce you to our old piano player". That was exactly the way I felt.



The ancient piano had been moved out of the choir and a new one (the one in the building now) was on the floor in front of the choir. There were quite a few young people then and Lillie worked them pretty hard. I remember one night at choir practice she couldn't get them to be quiet, and she hit the lecturn so hard with either her hand or book until it nearly scared us all "out of our wits". Her main problem was trying to find a song to sing on Sunday that suited Peggy.

Over the years we have had many programs, plays and cantatas (Christmas and Easter). I always remember the cantata in which Jean sang "Infant Lowly, Infant Holy". It was beautiful. During one cantata Joy swallowed a hard-backed bug and had to keep singing. Those were great years!

We have been fortunate to have many ministers with good voices. Eddie Davidson sang well and I accompanied him many times. Woodrow Smith didn't sing but his step-daughter, Alana, had a lovely voice and sang quite often. Her favorite song was "I Surrender All".

Barbee Parson had a nice voice and brought some enthusiasm into the choir. During his ministry we had a beautiful sunrise service at the Smith millpond. A platform was built near the edge of the water and our piano was moved onto it. Barbee planned the cantata-like service himself and I believe some of the Savannah choir helped also.

One afternoon we were eating grapes under our grapevine and Mr. Parsons and Harvey Woodham came. They said they had decided to pay me ten dollars per month for my services and to help with gasoline, etc. Then when Richard Gardner had me to go to Ashland Church every Sunday after our service, Larry McKenzie said they would pay me ten dollars monthly also.

My, money was really beginning to roll in!

Since then Hebron increased my salary but I have had to live with a guilty conscience because I felt that I should not have accepted it.

Music at Hebron really started moving when Richard Gardner arrived in 1965. He loved music and he and his wife, Marie, loved to sing. Richard, Marie and I traveled about as much as the "Gatlin Brothers". I went to many places to play for them to sing and I also played occasionally at Wilkes Chapel during Mr. Gardner's ministry and also Mr. Floyd's. Mr. Gardner and I ordered the purple Methodist Hymnals we are now using, so this lets you know how long we have had them.

Ernie Nivens and his wife, Rose Marie, sang well together or separately. It was during Ernie's ministry that Andrea Crouch and Dale Evans came to Hartsville. I've never seen such shocked expressions on faces in our church as the Sunday Dale Evans walked in. What a great day! I only wish Roy had come too - I still watch him on T.V. We also had some young singers from California called "Children of the Day" and their music was "hair raising".

There had never been drums or band instruments in Hebron (to my knowledge) until the "Couriers" came and if there were any cracks in the walls after that Sunday they probably were the result of the volume of the music.

Richard King came along with the voice of a Metropolitan opera singer. I played for the Hebron-Twitty Christmas cantata while he was here. He, Sarah Hough and I shopped around for an organ until we found the one most suitable for this size church. Sarah presented it to Hebron and I have enjoyed playing it very much.

Matt Rucker liked music but didn't like to solo. He told me he sang at Twitty one Sunday but he would never do it again. It was during his ministry that his friend, Walter Carter, a concert pianist, visited our church. His fingers were like magic on the keyboard and was a delightful young man. Millicent was in the hospital over thirty days with ruptured appendix and Matt was there most every day praying for her and trying to keep her spirits up. He also performed the wedding ceremony for Suzanne and Johnny at Rebecca and Nelson's home. Matt was like a member of our family.



Gary Hyndman's musical taste sort of ran along with mine. He sang exceptionally well. He enjoyed singing in the choir but was a perfectionist and wanted everything just right.

Let me mention a few people who sang over the years. Jane Hope Privette was always willing to sing whenever I asked her and also what I selected for her. Linda Beasley was a faithful choir member and the lone singer in the choir for many Sundays. Her son, Darin, a very talented young man, played the piano for us from time to time. He also had a good voice but he and Tommy Woodham were two people I never could persuade to sing alone. Bebe willingly played for me when I was unable to walk after breaking my foot in the Byerly Hospital parking lot.

A singing group called "Morning Star" was formed, I believe during Mary Eddins' ministry. Linda Beasley, Joy Smith, Peggy Fields and Lynn Griggs made up this group. I accompanied them and we always dressed alike. For our first appearance we wore long black dresses and a red flower in our hair. Linda later dropped out so that left the trio we now have.

I don't want to forget to mention that I have had the honor of playing for many weddings, including Rebecca and Nelson's. Mary Eddins officiated. I have also played for many funerals of family and friends.

For the past few years Joy and Jean have been doing most of the singing and Joy and I began playing the organ and piano together. We've made countless mistakes because we've been unable to get together to practice but we've enjoyed it. It has really been an experience but fun.

Tots Skinner has helped quite a bit in the choir and has also played the organ for Sunday services. He was gracious enough to present Hebron the nice Baldwin piano and it has been a pleasure to play.

During our revivals for the past several years we have had guests from other churches to sing. Also, Timmy McLendon has been many times with the Savannah choir and since with his own singing group. *Handa Woodham* has also helped with the music by being a choir member and playing the piano.



(7)

Janice Riley Gregory has sung and played for us in her own special way several times. All of these have been greatly enjoyed.

Then along came Jerry. I don't have to tell you he can sing because you have heard him. In fact, he sings so well that he needs no accompaniment. I have enjoyed the children's songs he has sung - many completely new to me. He is willing to work with the choir and that is extremely important.

I'm sure there have been others who have contributed to the music of Hebron Church. Just as I wrote that sentence two people came into my mind that I had failed to mention. Juanita Gatling had a lovely contralto voice and Uneeda Stoner was almost a coloratura soprano. They both sang from time to time.

I really did not intend to write this much but just got carried away and couldn't stop. I sincerely hope it hasn't been too boring.

I'm turning over my work to Joy. I've always heard that if you want something done, give it to a busy person. Joy is surely a busy lady. Maybe in about twenty-five years you will be having a similar service for her.

I hope and pray there will be many great years for Hebron in the future.

28 June

Martyn W. Skinner 1987

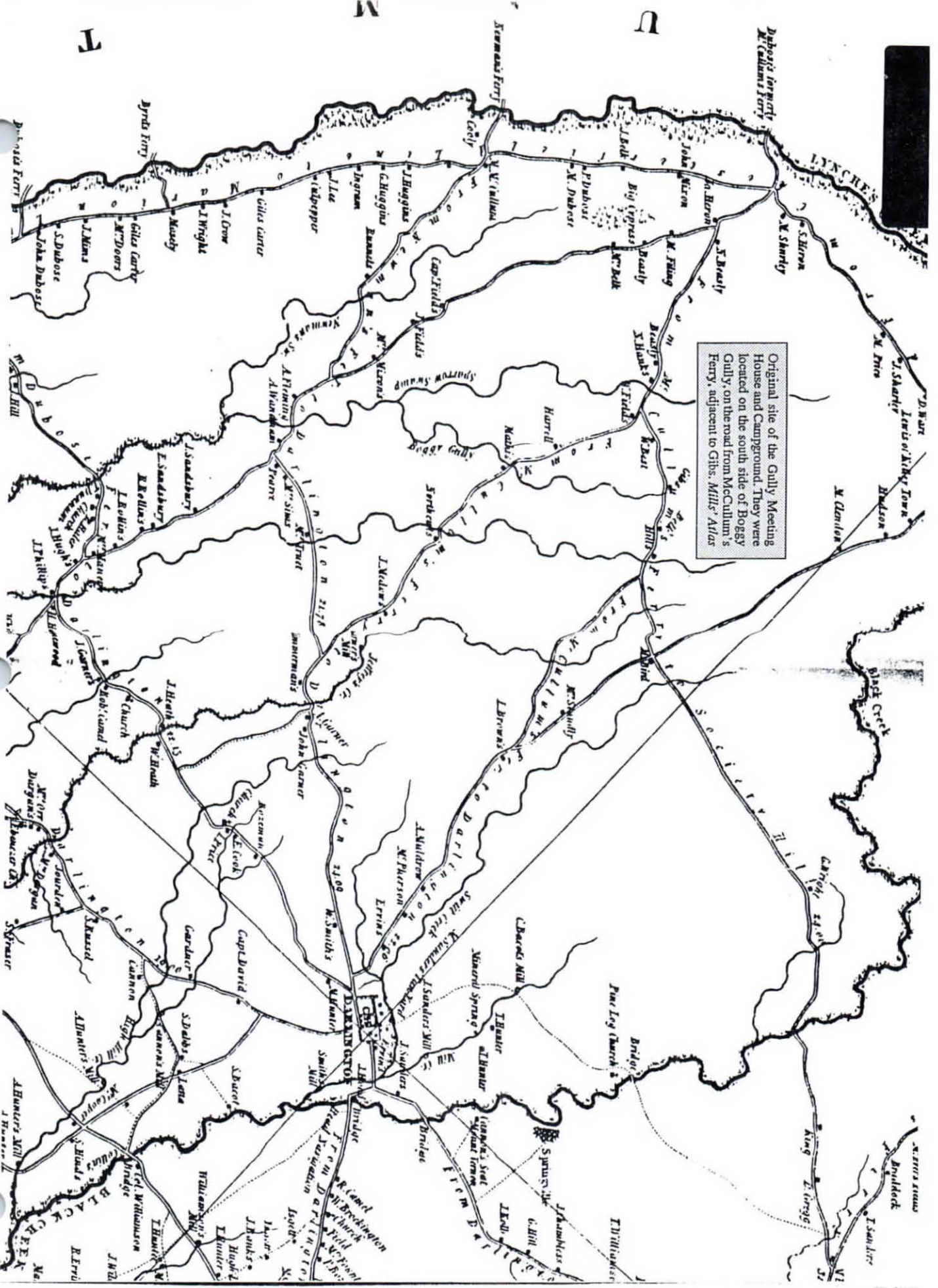
History of  
WESLEY CHAPEL  
UNITED METHODIST CHURCH  
Lydia, South Carolina  
1789-1989

John Lennell Andrews, Jr.

*[descendant of  
MARGARET Woodham]*



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1992



Original site of the Gully Meeting House and Campground. They were located on the south side of Boggy Gully, on the road from McCullum's Ferry, adjacent to Giles' Mills' Atlas



## CHAPTER

# 2

### CAMP MEETINGS: "FISHING WITH A LARGE NET"

The turning point for Methodism in South Carolina and the Gully Meeting House occurred in the first decade of the 1800's. It was during this first decade that an unusual form of worship, the camp meeting, appeared on the Great Pee Dee Circuit. During the last years of the 1700's the growth of Methodism stalled on the Great Pee Dee Circuit. The circuit riding preachers were meeting their assignments, but the population seemed to have other concerns. By the end of 1799 only 189 white members and 52 black members were members of the Great Pee Dee Circuit.<sup>1</sup> The camp meeting enabled the Gully to take a position of leadership in the spread of Methodism along Lynch Creek. The results of this innovative type of worship service led to increased membership, a new zeal for Methodism, and a generation of Methodist leaders and ministers from the southwestern section of Darlington District.

There are conflicting opinions about the origin of the camp meeting as a religious force in the United States. Some scholars claim the camp meeting was first introduced before the Revolutionary War in Guilford County, North Carolina by members of the Baptist denomination. This camp meeting was somewhat different from the later occurrences in that only males could camp overnight, and no provisions were made for feeding the crowds.<sup>2</sup> Other scholars credit Daniel Asbury, a Methodist minister, as the originator of the camp meeting. During the time when his Lincoln County, North Carolina church, Rehoboth, was under construction in 1794, the worship services were held in the forest. Three hundred members were converted during the day and night services. The following year Asbury continued these outdoor meetings in nearby Iredell County with cooperation from James Hall, a Presbyterian minister. These meetings were called "Union Camp-Meetings."<sup>3</sup> Jesse Lee, in his 1810 book concerning the early history of Methodism, states that camp meetings began around the year 1801 in either the upper parts of South Carolina, Tennessee, or Kentucky; however, he was not able to determine which state.<sup>4</sup>

The most often cited origin of the camp meeting concerns the brothers John and William McGee. Both brothers were ministers, but of different denominations. John McGee was a Methodist minister, while William McGee

was a Presbyterian minister. In their early ministry they were residents of Guilford County, North Carolina. By the late 1700's they moved to Logan County, Kentucky. In either 1799 or 1800 they held a revival which soon grew too large to be held in the local church. The congregation was so large that feeding and providing shelter for the many worshipers soon became a problem. It was decided that the worship service should be moved out of doors and provisions gathered from the worshipers. Brush was cleared to provide a meeting area for the crowd. Services began on Saturday evening and continued until Tuesday morning. The crowd spent the nights in crude shelters made with branches in the woods or slept in their wagons. Each day an excitement raced through the crowd as more and more accepted the call to accept Christ as Lord.<sup>5</sup>

James Jenkins, early minister on the Great Pee Dee Circuit and author, seems to accept the McGee brothers as the originators of the camp meeting. Jenkins cites a letter written by John McGee on October 27, 1800, in which he describes this first camp meeting. It occurred in June of 1800 at the Red River Meeting House in Kentucky. Between four and five hundred people had gathered to hear the five ministers present. During the camp meeting . . . "the cry of distressed sinners for mercy was great, while the Lord's people were filled with unspeakable joy." Several found peace while many went away pleading for mercy.<sup>6</sup>

James Jenkins states that the first camp meeting held in South Carolina occurred in June, 1802, at Hanging Rock with fifteen Methodist, Baptist, and Presbyterian ministers and three thousand people present. The camp meeting began on Friday evening and continued until Monday morning with several finding peace in the Lord.<sup>7</sup>

It was the same year, 1802, that the first camp meeting took place at the Gully, in Darlington District. Jenkins recorded the events surrounding this meeting. He had attended a camp meeting at Rembert's Meeting House in Sumter County and had accompanied Rev. Thomas Shaw to the Gully for a night meeting. Jenkins began to preach from under a tree, but soon his heart seemed "hard and barren as a rock." Jenkins, exhausted, retired to the meeting house to lie down. Rev. Shaw, the preacher assigned to the Great Pee Dee Circuit in 1802, relieved Jenkins and continued to preach throughout the night. Shaw's efforts were not without success, for several professed religion at the Gully that night. One of these, Brother Woodham, later became a prominent local preacher of the Lynches Creek area. Brother Woodham is believed to have been Ariss Woodham, son of Edward Woodham. Woodham lived near McCullum's Ferry on Lynches Creek some six or seven miles from the Gully Meeting House. Brother Woodham was described by Jenkins as "one of the most industrious and untiring local preachers I ever saw . . . he frequently worked hard all day, and then held one or two night meetings through the week."<sup>8</sup>



This first camp meeting at the Gully was instrumental in the spread of Methodism in several ways. It began a pattern of camp meetings that continued until the late 1800's in the southwestern section of Darlington District. The Gully was cited many times as one of the foremost camp meeting sites in the state of South Carolina. This camp meeting renewed the spread of Methodism in Darlington District and surrounding areas. Camp meetings at the Gully drew people from the entire area around Lynches Creek and Darlington District. These people took their taste of Methodism back to their own areas, and many societies were formed as a result. By 1817, the successor to the Great Pee Dee Circuit in the Darlington District area, the Lynches Creek Circuit, had twenty-four Methodist societies on it.<sup>9</sup> In the decade after the first camp meeting held at the Gully, membership on the Great Pee Dee Circuit increased greatly, at least among the white population. In 1802, 265 whites and 444 blacks were members of the circuit. By 1812, membership had increased to 750 whites and 374 blacks.<sup>10</sup> Many local and itinerant preachers committed themselves to Methodism or were reinforced as a result of the religious experiences which occurred at the Gully camp meetings. Ariss Woodham, Stephen Thompson, Ephraim Hendrix, Lewis Pipkin, Barnabus Pipkin, Richard Pipkin, Zaccheus Dowling, Dempsey Dowling, and James Windham were some of the men from the Gully and surrounding areas in the first two decades of the nineteenth century who helped the cause of Methodism by becoming local preachers and itinerant preachers. Some, notably Stephen Thompson, the Pipkins, and the Dowlings, sought to spread Methodism as they moved from the boundaries of South Carolina to other states.

What were the characteristics of a camp meeting that set it apart from the regular religious services of the era? Rev. Jesse Lee, in his book concerning the early history of Methodism, published in 1810, gives a contemporary view of camp meetings. His reports echo some of the events which occurred in Kentucky with the McGee brothers' first camp meeting. Because of the great crowds attracted to religious services, it was necessary to hold the services out-doors. The meetings lasted well into the night, sometimes all through the night. In order to be present for the next day's meeting, some of the people spent the night at the site of the camp meeting sleeping on the ground in the woods. Many of these camp meetings had a duration of three to four days. Soon the worshipers began to prepare tents made of cloth or branches in order to shelter themselves during the nights spent at the camp meeting. Food and provisions were also brought by the crowds in attendance so that they might stay the entire duration of the camp meeting without leaving.<sup>11</sup>

It was not long before a certain amount of organization was needed to enable the camp meeting to serve the needs of the great crowds present. Lee states that most camp meeting sites soon cleared an oblong square of underbrush to accommodate the tents of the participants. Usually one or two stages were constructed for the speakers. The men and women were seated



according to the custom of the day, segregated from each other. Lee describes the normal camp meeting routine as beginning at dawn. Soon after the first light of day, a person walked through the area where the tents were pitched arousing the sleeping people. Ten minutes later the people began morning prayers and singing. At the rising of the sun a sermon was preached, followed by breakfast. Another sermon commenced around 10:00 A.M., with the mid-day meal at 1 P.M. Three P.M. brought preaching until suppertime, usually at the setting of the sun. The last sermon was given by candlelight until late in the evening. During the night the site was illuminated by candles affixed to the stages, trees, and other points. Guards were appointed to walk throughout the area during the night to prevent rowdy individuals from creating any kind of commotion.

It was not unusual for a camp meeting to begin on Friday and continue until mid-day on Monday. Although camp meetings were held throughout the warm months of the year, harvest time seemed to be a favorite time for camp meetings. This enabled the residents to take a few days away from the demands of the farm.<sup>12</sup>

Attendance at the early camp meetings was not limited to members of the Methodist church. Baptists, Presbyterians, and members of other denominations were present at many camp meetings. James Jenkins points out that at a camp meeting at the Gully in 1803, many Presbyterians were present. Attendance was not restricted to whites. Slaves were often in attendance, but segregated, as was expected.<sup>13</sup>

At most camp meetings several unofficial groups of participants could be identified. First, there were the leaders of the camp meeting, the preachers and the exhorters. There were usually two types of preachers present, the itinerant minister who traveled the circuit regularly and the local preacher who usually ministered to the local society in between the visits of the itinerant minister. An exhorter was a lay person whose duty was to preach and lead the worshipers in prayer under the direction of the local or itinerant preacher. Often the position of exhorter was a step in preparation for becoming a local or itinerant preacher. The worshipers usually consisted of several different types of individuals: sinners, mourners, and converts. The sinners were those who were not members of the church and who led a worldly life. Much effort was made to bring these sinners to conversion. Mourners were sinners with conviction who "mourned" for their inevitable fate. They were not yet converts, but in a transitional state between sinner and convert. The converts were those who had been converted by the Lord. Many times, even though converted, individuals might be considered backsliders. Once faithful to the church, they now needed a revival of their faith and devotion. A final group of individuals was sometimes present at the Gully, as well as other camp meetings. These individuals were referred to as mockers and scoffers. To the faithful, they were agents of the devil. Their purpose was to disrupt the camp meeting and to heckle the believers.<sup>14</sup>

Woodham's. This is the same Woodham mentioned by James Jenkins in his description of the early camp meetings at the Gully. As stated earlier, it is thought that this is Ariss Woodham, an early local Methodist preacher along Lynches Creek in Darlington District. Asbury soon continued his journey and spent the night with Jeremiah Heath, who lived on Jeffries Creek in the central section of Darlington District.<sup>2</sup>

The importance of Methodism in Darlington District can be seen in the next visit of Bishop Asbury to Ariss Woodham's on January 8, 1809. Asbury ordained Stephen Thompson a deacon in the Methodist Church at this time. Stephen Thompson was described as a close friend of Ariss Woodham before their conversion by James Jenkins.<sup>3</sup> In fact, Stephen Thompson and Ariss Woodham married sisters, Margaret and Rachel Beasley, daughters of John and Margaret Beasley. Thompson was the stepson of Stephen Pipkin, who sent four sons into the Methodist ministry.<sup>4</sup> Stephen Thompson owned land on Sparrow Swamp not far from the Gully Meeting House. Soon after Woodham's profession of faith at the first Gully camp meeting in 1802, Thompson also professed his belief. Thompson did so while "Thundering Jimmy" Jenkins preached from the text, "Stand fast therefore in the liberty wherewith Christ has made you free." Jenkins describes Ariss Woodham and Stephen Thompson as David and Jonathan.<sup>5</sup>

Stephen Thompson was the first Methodist minister from Darlington District who entered the itinerancy. Thompson's stepfather, Stephen Pipkin; his friend, brother-in-law, and local preacher, Ariss Woodham; and the Rev. James Jenkins, no doubt, had an influence upon Thompson becoming a Methodist minister. In 1806 Stephen Thompson was admitted on trial as a minister. He continued on trial in 1807. After Bishop Asbury ordained him, Thompson was appointed to the Bladen, North Carolina Circuit. He was received on the circuit warmly and commenced his work. The Methodists on the circuit remembered Thompson as a "son of thunder and a son of consolation, happily blended together." Within six months of his appointment as a probationary minister, Thompson was attacked by inflammatory rheumatism which soon permeated his entire body. In excruciating pain and unable to perform his duties on the Bladen Circuit, Thompson set out to be with his wife and children in Darlington District. All attempts by local doctors were unsuccessful in relieving Thompson of his terrible suffering. He was dying. In preparation for his eventual death, Thompson executed a deed on August 26, 1809, in lieu of a last will and testament. For the love and affection he had for his wife, Margaret Thompson, Stephen Thompson deeded her all his land, livestock, tools, and household furniture. Instead of the two witnesses required on deeds of that day and time, three witnesses signed this deed of gift, as was required of all last wills and testaments. Charles Beasle (Beasley), Spencer Harrell, and Ariss Woodham were the witnesses. In this last illness, Stephen Thompson surrounded himself with faithful family and friends.



Charles Beasley is believed to be the brother of Thompson's wife, Margaret. Spencer Harrell was a devout Methodist, a member of the Gully Meeting House. Ariss Woodham, Thompson's brother-in-law and close friend, had been influential in Thompson's decision to become a minister. Soon Stephen Thompson died "in the full assurance of faith."<sup>6</sup>

Another early itinerant minister from Darlington District was Zacheus Dowling. Dowling was born in Darlington County on July 29, 1792. He was the son of John and Nancy Dowling. Zacheus Dowling was exposed early in life to the working of the Methodist Church. Early in the history of the Great Pee Dee Circuit a Methodist society was formed at Dowling's Meeting House. John Dowling was a prominent class leader in that society and was known for his strict adherence to the rules and guidelines of the Methodist Church. John Dowling did not tolerate any style of dress that exhibited a worldly pride. He was also known for his faithful observance of the command to keep the Sabbath holy. Zacheus Dowling was greatly influenced by the piety of his father. At the age of eighteen Zacheus Dowling publicly acknowledged the saving grace of Jesus Christ. Two years later, in 1810, he formally joined the Methodist Church under the influence of Rev. Thomas D. Glenn's ministry. Within four years Dowling was first licensed to exhort and then to preach on the Lynches Creek Circuit. Dowling's religious teachings on the Lynches Creek Circuit were interrupted by his service in the militia during the War of 1812. He served for six months in Captain William R. David's Company of South Carolina Militia during late 1814 and early 1815. As the war ended, Dowling returned to spreading the doctrine of Methodism. In January, 1816, Zacheus Dowling was admitted on trial into the South Carolina Conference as an itinerant minister. In 1818, Dowling was ordained a deacon, and in 1820, he was ordained as an elder in the Methodist Church.<sup>7</sup>

Rev. Dowling made a significant contribution to Methodism in five states, South Carolina, North Carolina, Georgia, Florida, and Alabama during his seventy-five years as a member of the Methodist Church. The Bible was his guide in all matters of religion. What he could not find in that holy book, he neither believed as doctrine or observed in practice. Dowling also observed private prayer at least thrice a day. Whenever possible, he constructed a private altar near his home to be used in secret meditations. Dowling expected the members of the churches he served to follow the teachings of the Bible and did not tolerate sin of any sort from believers. This made him unpopular with some, but he continued to preach to all that would hear.<sup>8</sup>

Rev. Dowling was married three times during his lifetime, but had no children. His first wife, Eliza, left him "... without any just cause for doing so, ..." and by 1831 had married and had children by a Dr. McCall of North Carolina. This occurred without Eliza Dowling first obtaining a divorce from Rev. Dowling. Over twenty years later, Zacheus Dowling, living in Pike County, Alabama, was able to divorce his wife. The divorce was granted in



which meeting houses he read the citations. Jacob Kelley lived where present day Kelleytown is located and Watford is believed to have been a resident of the area near the Gully Meeting House. Another citation that may have also been read at the Gully Meeting House was that of Gillis Whiddon in 1813. Gillis Whiddon owned land adjacent to the Gully Meeting House on the road from McCullum's Ferry to Darlington Court House. Ariss Woodham read the citation on Gillis Whiddon's estate on February 21, 1813. Nathan Grantham, a local preacher active in the early 1800's in the area around the Gully Meeting House, published a citation on the estate of "John Harrell late of Boggy Gully" on the "... 6<sup>th</sup> day of August 1803." Various other examples of circuit and local ministers reading citations have been found in the probate records of Darlington County.<sup>12</sup>

The annual salary for a traveling preacher was barely adequate to meet his needs in the first decade of the nineteenth century. Eighty dollars per year was allotted to each itinerant minister. An allowance was also given for the traveling expenses of the minister. If the minister was married, a very difficult accomplishment given the nature of the traveling ministry, an additional allowance of eighty dollars per year was given for the wife. The allowance for the children of ministers varied. For each child to age seven, fourteen dollars a year was allowed. Children between the ages of seven and fourteen were allowed twenty-four dollars annually.<sup>13</sup> It must be remembered that the minister depended upon the generosity of the various societies on the circuit he served for his salary. When the amount collected from the societies came to less than the suggested allowance, then the minister was expected to live on whatever amount was collected. This illustrates why very few ministers who entered the itinerancy were able to support a family on the salary of a minister. Many were forced to locate after only a few years as a traveling minister.

The task of carrying on the activities of the Gully Meeting House whenever the circuit riding minister was not present fell to the local preachers and the local exhorters. Those men who felt the call of God to preach needed a license from the quarterly conference to preach as local preachers. Local preachers were to:

reprove offenders, reclaim wanderers, instruct ignorant persons, settle disputes between brethren, and reconcile contending parties; and thereby prevent apostasies, crimes, and expulsions; which, in failure of their care and labor, might scandalize the Church, and ruin souls.<sup>14</sup>

Under the direction of the itinerant preacher in charge, a local preacher could form new congregations and make a list of all candidates suitable for membership. Local preachers could also serve as class leaders and stewards of the church. For this labor, local preachers received no compensation. Only in the event that a local preacher filled the role of a supply minister did he receive any payment.<sup>15</sup>

Several local preachers who served the Gully Meeting House and other Methodist societies in southwestern Darlington District can be identified. These local preachers served during the years 1800 through 1813, the last years the Gully Meeting House was a part of the Great Pee Dee Circuit. These were men who helped make Methodism a success in Darlington District and whose descendants carried on their example.

One of the earliest local preachers who can be named from the existing records is Lewis Pipkin. Lewis was the son of Stephen and Amelia Pipkin. He was born in Wayne County, North Carolina about 1780. Lewis Pipkin moved with his family to Darlington District soon after 1800. His father eventually owned nearly 1300 acres of land between Sparrow Swamp and Boggy Gully. In 1803 Lewis Pipkin married Pheraby Beasley, the daughter of John and Margaret Beasley. There were many influences upon Pipkin's religious life in Darlington District in the early 1800's. Camp meetings and class meetings certainly played a major role. One influence usually not considered was the fact that there were many intermarriages between the prominent Methodist families of the Boggy Gully and Lynches Creek area. Ariss Woodham, early Methodist pioneer of Darlington District, married Rachel Beasley, the sister of Pheraby Beasley, Lewis Pipkin's wife. Three Pipkin siblings married three Beasley siblings: Lewis, Suzanne (Ann), and Martin Pipkin, children of Stephen and Amelia Pipkin, married respectively Pheraby, John, and Nancy Beasley, children of John and Margaret Beasley. Stephen Thompson, an early itinerant preacher and stepbrother of Lewis Pipkin, married Margaret Beasley, sister to the above mentioned Beasley children. Spencer Harrell, an exhorter in the Gully Meeting House, married Sophia Pipkin, the sister of Lewis Pipkin. These intermarriages within the Pipkin, Woodham, Thompson, Beasley, and Harrell families gave the necessary support needed to promote and foster Methodism during the last years the Gully Meeting House was on the Great Pee Dee Circuit.<sup>16</sup> Pipkin was first licensed to preach in 1804. During the years 1804 through 1810 Lewis Pipkin attended the needs of the growing Methodist membership at the Gully Meeting House and throughout the surrounding area. One of the most memorable traits of this sincere man was his devotion to prayer. Lewis Pipkin set regular stated hours for prayer each day. These daily devotional hours were observed regardless of other pressing business. Lewis Pipkin personified the Biblical holy man. He has been compared with Paul, Jeremiah, Cornelius, and Moses. In fact, later in life, because of his meek and quiet spirit, he was referred to as "Uncle Moses". Often in public worship Pipkin was overcome with emotion and shouted with joy or began singing sacred hymns expressing his love for Jesus.<sup>17</sup>

On Christmas Day, 1810, Lewis Pipkin was ordained a deacon in the Methodist Church by Bishop Francis Asbury in Columbia, South Carolina. Pipkin moved from Darlington District soon after 1810 but continued his efforts to spread the gospel. He served as a local preacher for sixty-one years

in South Carolina, Georgia, Alabama, and Arkansas. He set an example that was followed by many in his family. Three of Lewis Pipkin's brothers followed him into the ministry: Barnabas, Stephen, and Richard. All three were younger than Lewis, and only Barnabas is believed to have preached in South Carolina. Three of Lewis Pipkin's sons also followed their father's example of becoming a Methodist minister: Mellord, John Fletcher, and Daniel Griffin Pipkin. Lewis Pipkin died in 1865 in Ouachita County, Arkansas and is buried beside his wife, Pheraby, who predeceased him.<sup>18</sup>

Several of the contributions of Ariss Woodham to Methodism in Darlington District have been mentioned earlier. Ariss Woodham was born July 31, 1771, in North Carolina, the son of Edward and Mary Woodham. By the early 1790's, the Woodham family had settled in Darlington County along Lynches Creek near McCullum's Ferry. On February 14, 1791, Ariss Woodham married Rachel Beasley, the daughter of John and Margaret Beasley. Along Lynches Creek, Ariss and Rachel Woodham raised a family of eleven children. Woodham became a prosperous planter owning over 700 acres of land, a grist mill, a saw mill, a cotton gin, and at least three slaves.<sup>19</sup>

Ariss Woodham awakened to the call of Methodism at the first camp meeting held at the Gully in 1802. The preaching of James Jenkins induced Ariss Woodham to accept Jesus Christ as his savior. Within a few years Ariss Woodham was serving as a local preacher in Darlington District. Woodham, Stephen Thompson, and Lewis Pipkin, brothers-in-law, share the credit for continuing the successful spread of Methodism in southwestern Darlington District. Perhaps partly in recognition of the role Ariss Woodham played in the success of Methodism along Lynches Creek, Bishop Francis Asbury visited the Woodham residence during his travels through South Carolina in 1807 and 1809.<sup>20</sup> Woodham's residence, located near the road leading from McCullum's Ferry to Darlington Court House, was a convenient stopover for Bishop Asbury.

James Jenkins described Ariss Woodham as a local preacher who could be depended on to meet his appointments any season of the year. Woodham was active in holding class meetings several times a week and conducting divine worship services. Ariss Woodham ministered to the needs of the people by performing marriages. One such marriage conducted by Woodham occurred September 28, 1815, between Noah Galloway and Angeline Truett. The task of publishing legal citations also fell to Ariss Woodham as a local preacher. On Sunday, November 5, 1809, Ariss Woodham, "preacher of the Gospel", read the citation on the estate of William Mixon "immediately after divine Service."<sup>21</sup> Through these activities and many others, Ariss Woodham established himself as one of the leaders of Methodism in Darlington District during the first two decades of the nineteenth century.

As early as 1800 the name of Nathan Grantham appears as a local preacher in Darlington District. Grantham was a native of North Carolina. Soon after



the Revolutionary War began, he enlisted in the North Carolina Militia to fight the British and their supporters, the Tories. Shortly after the war, he embraced the banner of Christianity under the North Carolina Methodist preacher Henry Willis. He was licensed as a local preacher before moving to the southwestern area of Darlington County in the late 1790's. Nathan Grantham established himself as a leader in the Methodist Church in Darlington District during the first two decades of the nineteenth century. In addition to serving as a local preacher, Grantham also served as a trustee of Methodist property by 1817. Grantham's "talents were not of high order, but in patience, meekness, zeal, and piety [were] of the deepest grade." Throughout most of his adult life Nathan Grantham was a schoolmaster. In 1818 Grantham advertised the opening of a school in Camden teaching orthography, reading, writing, and arithmetic. For this service he charged six dollars per quarter.<sup>22</sup>

As many residents of Darlington District did in the 1820's, Nathan Grantham moved his family west. He settled in Stewart County, Georgia. In 1834, at age 75, he applied for a pension for his service in the Revolutionary War. Grantham did not remain in Stewart County, but moved to Henry County, Alabama. Here he continued as a local Methodist preacher among many former Darlington District residents. On May 6, 1839, "Father" Grantham died in the garden of his residence in Henry County, Alabama. On the day before his death he preached a funeral sermon some twenty miles from his home. He left seventy-six children and grandchildren to mourn his death. A son said of Nathan Grantham soon after his father's death, "I am advancing toward 60 . . . my father was a preacher of righteousness when I can first remember, and never did I see his temper ruffled, or hear him utter one word in anger."<sup>23</sup>

The local preacher most closely associated with the Gully Meeting House was Ephraim Hendrix. Local tradition holds that the Gully Meeting House was first erected on land belonging to Ephraim Hendrix. The author has been unsuccessful in proving this claim but unable to ignore this tradition handed down by generations of Gully members. The scarce public and religious records do not address this point. Many Darlington County real estate records were destroyed in a fire in 1806, and local Methodist records do not exist before 1817. Whether or not Ephraim Hendrix gave the land for the Gully Meeting House will not be examined in detail; rather, the contributions of Hendrix to the early success of the Gully Meeting House will be emphasized.

The names of the parents and birthplace of Ephraim Hendrix have not survived the steady parade of years. There is even uncertainty concerning the year of his birth. The census records suggest that Hendrix was born between the years 1770 and 1780 in either North or South Carolina. It is not known whether Ephraim Hendrix grew up in a religious environment, was converted during his youth, or perhaps influenced at an early Methodist camp meeting.

well continued during his retirement to preach as much as his weakened body allowed. Gamewell once observed that he had "... a located body ... yet an itinerant soul. ... ." Gamewell died on a trip to Horry District on October 7, 1828, and is buried in Conway.<sup>7</sup>

By 1817, there were over twenty Methodist societies on the Lynches Creek Circuit. A listing, taken from the Quarterly Conference Minutes of 1817, includes:

... Zion, Dowlings, Bethlehem, Liberty Chapel, Bethel, Salem, Sardis, Shiloh, Pine Grove, Wrights, Windhams, Garners, New Chapel, Rehoboth, New Hope, Antioch, Gully, Providence, Mt. Olivet, Duetts, Haws, Campbells, Eadys, [and] Wards. ...<sup>8</sup>

Most of these societies were very small, containing only a few dozen members at the most. Many were not meeting houses at all, but only a member's home. The names of several of the above mentioned societies indicate which member's homes served as a meeting place and a place of worship. Several of these small societies later joined to form larger, stronger churches.

In the first listing of officials in the Quarterly Conference Minutes of the Lynches Creek Circuit, the Gully Meeting House was well represented. Ephraim Hendrix was listed as a local preacher and Spencer Harrell was listed as an exhorter. Other local preachers on the circuit in 1817 included William Hudson, Drewry Flowers, Dempsey Dowling, Robert Stewart, Edwin James, Nathan Grantham, Robert Campbell, John W. Thompson, Ariss Woodham, and James Windham. Class leaders who lived in the general vicinity of the Gully Meeting House were Reuben Beasley, John Northcutt, and Jeremiah Belk.<sup>9</sup>

The trustees of the Lynches Creek Circuit in 1817 were listed in a deed from James and William Houze to these same trustees on March 8, of that year. Again the Gully Meeting House is well represented. The trustees for 1817 included Nathan Grantham, Robert Campbell, Spencer Harrell, Ephraim Hendrix, and William King.<sup>10</sup>

At each quarterly conference the officials of the circuit met to file various reports, review the membership, license local preachers and exhorters, hear complaints against members, and collect the quarterage. The amount paid to the two itinerant preachers and the presiding elder for 1817 amounted to \$140.58 3/4.<sup>11</sup> The biggest percentage usually went to the circuit preachers and only a small portion was paid to the presiding elder. The amount of the quarterage varied from year to year depending upon the generosity of the Methodists on the circuit. An amount was usually suggested by the General Conference, but rarely did the salaries paid to the itinerant preachers and the presiding elder equal this.

During the years 1818 through 1822 only one itinerant minister was assigned to the Lynches Creek Circuit each year in contrast to the two min-

Ministers assigned each of the first five years of the circuit. This change contributed to the material well being of the itinerant ministers on the circuit. The quarterage collected from the Methodist societies was given almost entirely to the one minister, with only a small amount reserved for the presiding elder.

The year 1818 also saw another change in the Lynches Creek Circuit, Joseph Travis became its presiding elder. Travis was born September 13, 1786, in Harford County, Maryland. His parents moved to South Carolina while he was still young. Travis was admitted by the South Carolina Conference in 1807 and quickly rose to leadership positions.<sup>12</sup> Rev. Joseph Travis was active on the Lynches Creek Circuit. In 1819, for example, Travis was present at each quarterly conference held by the circuit. At one quarterly conference during 1819, Travis presided over the expulsion of John W. Thompson, a local preacher, for . . . "charges preferred though not stated. . . ."<sup>13</sup> Travis later moved to Georgia, Alabama, and Mississippi. Near the end of his life, Travis wrote an autobiography in which he gave accounts of many early preachers that served the Great Pee Dee Circuit and the Lynches Creek Circuit.<sup>14</sup>

During the spring of 1818, a local minister from the Lynches Creek Circuit transferred his services to the Santee Circuit, Nathan Grantham. The Santee Circuit's territory began on the opposite bank of Lynches Creek and extended south with this waterway as its northern boundary. On April 11, the Quarterly Conference of the Santee Circuit met at Rembert's Meeting House. Among those present was Rev. James Jenkins, Rev. John Gamewell, and Rev. Thomas Humphries. At this meeting the conference considered the petition of Nathan Grantham to be accepted into the circuit as a local minister.

Brother Nathan Grantham presented a certificate of his Ministerial standing in Lynches Creek circuit & requested to be received in fellowship among us as a Local Preacher which was unanimously granted.<sup>15</sup>

It was not unusual for local ministers and officials to serve both the Santee Circuit and the Lynches Creek Circuit. In addition to Nathan Grantham, those who served on both sides of Lynches Creek were William Hudson, James Hudson, Edward Skinner, and William Brockinton. The Santee Circuit recommended William Hudson, in 1826 and 1829, and James Hudson, in 1829, to the Annual Conference for elder's orders. Both of these men were listed as local preachers by the Santee Circuit. The records of the Santee Circuit indicate that William Hudson transferred back to the Lynches Creek Circuit in 1830. On September 15, 1819, the Quarterly Conference of the Santee Circuit looked into the character of two individuals usually associated with the Lynches Creek Circuit, Edward Skinner and Nathan Grantham. Skinner was recommended as a candidate for the office of deacon and Grantham was recommended as a candidate for the office of elder. William Brockinton was licensed as a local preacher as late as 1827.<sup>16</sup>



District.<sup>3</sup> John Josey served as a constable from Sumter District before moving to Darlington District. Josey was active in Darlington District as a teacher at the Cross Roads School House in 1843, and served as Deputy Sheriff in 1858.<sup>4</sup> He later served the Methodist Church for years to come as an exhorter, deacon, and an elder. Galloway, a class leader, was born November 4, 1820, the son of George and Susannah Galloway.<sup>5</sup> He followed his father as a servant of the Lord at Wesley Chapel. Pipkin married Phariba Beasley<sup>6</sup> and to this union were born ten children. Pipkin Galloway served Wesley Chapel as a leader even after his enlistment as a soldier in the Civil War.

One of the two ministers assigned to the circuit in 1841, Rev. Lark O'Neal, was removed by the presiding elder in the spring of the year.<sup>7</sup> No indication of the problem is given in the circuit minutes. O'Neal had served the circuit the previous year.

The regular camp meetings at the Gully were noted in 1841 and 1842. "Thundering Jimmy" Jenkins gave his last report of a Gully camp meeting after nearly forty years of periodic attendance. He reported that in September of 1841, he spent a Sabbath at the Gully camp meeting.

Here I saw some of my old friends and children in the Lord. On Sunday I preached from 1 Tim. iv., "The Spirit speaketh expressly, that in the last days some shall depart from the faith," &c. I think the subject was suited to the occasion.<sup>8</sup>

Rev. Lewis Scarborough, the sole circuit minister on the Darlington Circuit in 1842, wrote a glowing account of the camp meetings held on the Darlington Circuit in the *Southern Christian Advocate*. An eight day camp meeting at Philadelphia Church in July saw the conversion of seventeen people. "Our Campmeeting held at the Gully was remarkably glorious in its concluding services." At a two day meeting at Mt. Carmel sixty-five individuals were admitted on trial. Scarborough acknowledged the role of the local preachers in these successes. "The local preachers have had a heart to work in the Lord's vineyard, and their labours have been exceedingly blessed."<sup>9</sup>

In the routine business of the circuit in 1842, J.F.A. Elliott was recommended by the society at Newman Swamp for a license to preach. After examination by Presiding Elder Charles Betts, Elliott was licensed to preach on March 5, 1842. Elliott, in later years, became associated with Wesley Chapel and served its members in the same manner. At the same conference held in March, the question of how to divide the parsonage between the church at Darlington Court House and the Darlington Circuit was discussed. The church at Darlington, once a member of the circuit, was now a station, with its own minister. It remained a station until 1844, when it returned to the Darlington Circuit for fifteen additional years. A proposal by the congregation at Darlington Court House was discussed and a counter proposal by the churches on the circuit was considered. No decision was reached concerning the parsonage at this time.<sup>10</sup>

On September 10, the Third Quarterly Conference was held at Wesley Chapel. An unusual number of disciplinary matters were taken up by the thirty officials present. Perhaps the topic of Rev. James Jenkins' sermon at the Gully camp meeting the previous year had a ring of truth to it, . . . "that in the last days some shall depart from the faith." Rev. Lewis Scarbrough requested that Hester Dowling of the Philadelphia Church be expelled, being charged with "Bastardy." The conference unanimously gave its consent. Lemuel Skinner, a member of Hebron, appealed his conviction and expulsion by a church committee of telling falsehoods concerning Sister Martha Mixon. Skinner expressed sincere regret for this deed and asked to remain in the church. This request was granted by the conference. The conference also recommended that Asa Woodham, Alexander Skinner, McKenzie Mazingo, Matthew Harrell, Middleton DuBose, and Nicey Alexander come before the society and . . . "acknowledge that if they have done or Said any thing to the injury of any person, they are sorry." All of the latter, except Middleton DuBose, were members of Hebron Church. Because of the disciplinary actions taken, the conference had to adjourn twice before all the licenses of local preachers, exhorters, class leaders, and stewards could be completed.<sup>11</sup>

The last official business of the conference in 1842 centered around the recommendation of preachers to the South Carolina Conference for deacon's orders and admission to the itinerancy. Milby Mixon, a local preacher at Hebron the past four years, applied for a recommendation to the next South Carolina Annual Conference for deacon's orders. The circuit conference granted his request. Spencer Atkinson of Sardis Church, asked for a recommendation for admission into the itinerancy. The conference refused his request.<sup>12</sup>

The Darlington Circuit embarked in a new direction in 1843 under the direction of Rev. Joel Wilson Townsend, circuit preacher. Townsend, forty-three years of age, was a native of Marlborough District, South Carolina. First licensed to preach in 1822 and admitted as an itinerant minister in 1823, Townsend served the South Carolina Conference as an effective minister for twenty years prior to his assignment to the Darlington Circuit. He assumed this position grieving the loss of his wife of fifteen years, Mary. Mary Townsend died the previous year, 1842.<sup>13</sup> At the First Quarterly Conference of 1843, held at Philadelphia Church, it was moved that an auxiliary of the Missionary Society of the South Carolina Conference be formed on the Darlington Circuit. A committee composed of Rev. Joel Wilson Townsend, Robert Campbell, and William Brockinton was formed to study this proposal. At the Third Quarterly Conference held at Wesley Chapel on August 5, 1843, the committee presented a proposed constitution for the Missionary Society to the thirty-two members present. Five officers and twelve managers constituted the leadership of the society. Dues were set at fifty cents a year, or a lifetime membership for five dollars. The conference approved the constitution and elected William Brockinton, president; Middleton DuBose,

parcel of land. The deed designated the land . . . "for the use and benefit of said Church & Camp ground. . . ."48 Perhaps the size of the renewed camp meetings required the purchase of the additional acreage. Joseph and Clarissa A. Hendrix, who lived adjacent to the church, were able to sell a small portion of their farm to enable Wesley Chapel to meet the needs of the campground. Increasingly the campground hosted larger gatherings.

Rev. Hamer was assisted on the circuit during 1875 by Rev. William Wesley Williams. Williams was born in Richland District on July 24, 1848, the son of John Pritchett Williams and Nancy Leitner Williams. At the age of eight, the family moved to the city of Columbia to take advantage of the educational opportunities available there. Williams attended Columbia High School and was taught by a local Methodist minister, F.W. Pope. Unfortunately, Williams' education was interrupted by the Civil War and he was denied the opportunity to attend college. In the fall of 1865, at the age of seventeen, Williams was able to secure a job in a mercantile establishment. Soon he became aware of the calling of the Lord, and devoted more attention to religious activities. On November 14, 1874, Williams was licensed to preach and by the end of the year was admitted on trial into the South Carolina Conference. The Darlington Circuit was the first appointment for the young preacher.<sup>49</sup>

Rev. Williams proved to be an able assistant to Rev. Hamer. He was described as a clear Gospel preacher who won the love and confidence of the Methodists on the circuit by his Christian life and sincere purpose to serve God. Williams, to compensate for his lack of education, applied himself to a course of study first outlined by a former pastor, Rev. W.D. Kirkland. Over the years a considerable library of religious books was acquired as Williams continued his study. Despite this collection of books, Rev. Williams was, first and foremost, a student of the Bible. The friendships Williams made on the Darlington Circuit during his one year of ministry there continued over many years. On December 26, 1878, Williams married a native of Darlington County, Laura King.<sup>50</sup>

A significant loss occurred within the Wesley Chapel family on February 25, 1875. Eliza Virginia Jones, daughter of Rev. Simpson Jones and his wife Mary F. Jones, died at the age of twenty. She was born, August 18, 1854, during Rev. Jones' first assignment to the Darlington Circuit. During her father's periodic ministry on the circuit, the members of Wesley Chapel watched Eliza grow into young womanhood. The Jones family, as well as the community at large, mourned the death of Eliza Virginia Jones. She was buried in Wesley Chapel Cemetery.<sup>51</sup>

In accordance with the laws of the state of South Carolina, Wesley Chapel Methodist Episcopal Church, South applied for a state charter on August 13, 1875. Thirty individuals signed the petition presented to the state: Lewis Lawson, W.R.S. Lawson, Stephen Wesley Harrell, Ira Martin Harrell, Nahum



Galloway, Green Watford, Williams Best, Joseph Rhodes King, Rufus T. Galloway, Samuel S. Dowling, J.C. Clements, James Register, D.G. DuBose, Charles Talley Harrell, William L. Galloway, Henry Loyd, McKenzie Mazingo, Thompson G. Harrell, I.P. Zimmerman King, Jesse Parrott, James N. Ingram, H. Miller, S. Miller Harrell, Calvin R. King, Robert K. Kea, Hugh Middleton Woodham, S. Best, E. Loyd, J.B. Truett, and Jacob Truett.<sup>52</sup>

Most of these men were representatives of families that had served the old Gully Church for well over a generation. Wesley Chapel had long counted among its family members of the Harrell, Lawson, Galloway, Best, Clements, Register, and Loyd families. Relative newcomers were also listed on the charter application. Green Watford's association with Wesley Chapel may have been the result of his marriage to Rebecca Clements.<sup>53</sup> The King brothers, Joseph Rhodes King and Calvin R. King, were no strangers to Methodism on the Darlington Circuit. Their grandfather, William (Factory Billy) King, was considered the patriarch of Snow Hill Methodist Church. D.G. DuBose, James N. Ingram, H. Miller, Robert K. Kea, J.B. Truett, Jacob Truett, and their families made substantial contributions to Wesley Chapel for the remainder of the nineteenth century and into the twentieth century.

The remaining gentlemen listed on the petition for a church charter were all members of sister churches on the Darlington Circuit in 1875. Samuel S. Dowling was a representative of Philadelphia Church, formerly Dowling's Meeting House. The Dowling family was among those first counted as Methodists in Darlington County. McKenzie Mazingo had long been associated with Hebron Methodist Church as a local preacher. Mazingo was listed briefly as a member of Wesley Chapel during the 1880's,<sup>54</sup> but was buried at Hebron, indicating he never fully disassociated himself from that church. Israel Pinkney Zimmerman King, brother of Joseph Rhodes King and Calvin R. King, was a member of Snow Hill Methodist Church for many years. He later moved his membership to Damascus Methodist Church near Hartsville. Jesse Parrott was a member at Bethel Methodist Church. Hugh Middleton Woodham represented Hebron Methodist Church. The Woodham family could look back on the efforts of Ariss Woodham to promote Methodism in the old Pee Dee Circuit and Lynches Creek Circuit in the early 1800's with pride.

At end of 1875, the Darlington Circuit was split by the South Carolina Conference. Hebron and Cypress were taken from the Darlington Circuit and united with Union, Prospect, and Hebron of the Chesterfield Circuit. This new circuit was called the Hebron Circuit. So much dissatisfaction was expressed by the members of Hebron and Cypress Churches of Darlington County, that these churches were removed from the newly formed Hebron Circuit in 1876. Hebron was returned to the Darlington Circuit. This circuit now consisted of Wesley Chapel, Hebron, Snow Hill, and Damascus. Cypress joined the Lower Darlington Circuit with Bethel, Philadelphia, and Newman Swamp.<sup>55</sup>

continued to grow in size during Hamer's tenure on the circuit.<sup>65</sup>

Rev. Thomas W. Munnerlyn returned to the Darlington Circuit in 1878. Nearly two decades earlier Munnerlyn had served as the junior preacher on the circuit under the leadership of Rev. Paul Franklin Kistler. Rev. Munnerlyn reported that the Sunday Schools did not begin their sessions this year until March 1. Munnerlyn stated that the schools were in "tolerable good shape",<sup>66</sup> but felt if the older members of the church were to take a greater interest, the schools could be greatly improved. The minister also reported that there was a great need for a revival of religion on the circuit.<sup>67</sup>

Wesley Chapel was the host to many secular as well as religious activities during the summer and fall of 1878. On Saturday, August 10, the campground at Wesley Chapel was the site of a military festival. The day began with a baseball game between the Gully (Wesley Chapel) and Cypress teams at nearby Harrell's Mill. The Gully team was victorious by a score of twenty to seven. At eleven A.M., people from the surrounding area began to gather at the campground. A visitor described the scene.

A more lovely place than the Gully Camp Ground in Summer could not be found in the County of Darlington, and possibly not in the whole state. . . . The magnificent snow-white church-building, situated as it is on a cozy little hill, overspread by a grove of stately oaks, and encircled by a little village of neatly-constructed tents, here you find a picture of wealth, romance and moral beauty combined.<sup>68</sup>

At noon Mr. Gibbs of Stokes Bridge delivered an address on soldiery. Maj. Albertus Chambers Spain was called on next and gave a speech on the subjects of education, agriculture, and the military. Afterwards the crowd brought their prepared lunches out for a grand picnic. A military parade concluded the festival at the Gully Campground.<sup>69</sup>

The regular camp meeting was held at the campground during late August and early September.<sup>70</sup> The Third Quarterly Conference met in conjunction with the camp meeting, renewing a custom practiced before the Civil War. The Sunday Schools of the circuit were reported to be strong with over 200 children in attendance. McKenzie Mazingo and Joseph Hendrix both received a renewal of their licenses to preach.<sup>71</sup>

Wesley Chapel was the site of two other noteworthy events during September and October of 1878, the Democratic Club of Lydia meeting<sup>72</sup> and the Special County Fair. Political meetings were common at the church. The campground was a convenient site to host large numbers of people. The organizers of the Special County Fair, J. W. Beasley, T. J. Price, T. J. Bell, John W. Woodham, and Alonzo W. Parrott, invited all interested citizens to exhibit their colts on Saturday, October 5. Local military units were invited, as well as the Timmons ville brass band.<sup>73</sup> The campground was increasingly the center of social activities for the entire western portion of Darlington County during the late 1870's and early 1880's.

Wesley Chapel was able to overcome the division resulting from the departure of Rev. Peyton Green Bowman. During the period 1873-1878, able ministers such as John Boykin Campbell, Simpson Jones, and Lewis Meyers Hamer enabled Wesley Chapel and the Darlington Circuit to recover from the unusual events surrounding Bowman's ministry. These ministers, with the advice of the local leadership, saw the wisdom of resurrecting the camp meeting as a means of bringing a spiritual revival to Wesley Chapel and the Darlington Circuit. The circuit responded to the return of the camp meeting with an increase in membership. However, the success certain aspects of the camp meeting enjoyed, would eventually lead to its permanent abandonment. A slow change was enveloping society as a whole. Again Wesley Chapel would need to adapt its ministry in response to the changing needs of its members.



Wesley Chapel and McKenzie Mozingo were renewed by the Third Quarterly Conference.<sup>10</sup>

"The Gully Camp Meeting will open tomorrow night, 26 instant."<sup>11</sup> Thus reported the September 25, 1879 issue of the *Darlington News*. Once again the faithful from the Darlington Circuit, and beyond, descended upon the campground to continue a tradition which began in 1802. Another tradition, although not nearly as old, continued again this year. The Quarterly Conference of the Darlington Circuit met at Wesley Chapel during the camp meeting, on September 27. The custom had developed over the years to meet the Third or Fourth Quarterly Conference in conjunction with the annual camp meeting. J.C. Stoll, the presiding elder; Rev. David D. Dantzler, the preacher in charge; and visiting minister Rev. Simpson Jones represented the South Carolina Conference. Officials of the Darlington Circuit present included Hugh Middleton Woodham, W.G. King, John W. Terry, J.E. Woodham, E.D. Wright, W.R.S. Lawson, Stephen Wesley Harrell, J.C. Clements, Ira Martin Harrell, and Rufus T. Galloway. The five last named gentlemen represented Wesley Chapel. Rev. David D. Dantzler reported that the general condition of the churches on the circuit was good. A special meeting had been held at each church and fifty-seven had been received into membership. Most of these new members joined the society at Damascus.<sup>12</sup>

One of the more notable additions to Wesley Chapel's membership rolls during the late summer of 1879, was Cato Ashe Seabrook, the principal of Epworth Academy.<sup>13</sup> Seabrook, a native of Charleston, was a highly respected educator. He was described as . . . "a gentleman of culture and a good teacher . . ." who taught the students of Epworth . . . "not only reading and writing but the higher branches of English and the languages."<sup>14</sup> Seabrook took an active part in Wesley Chapel's Sunday School program, eventually serving as its secretary.<sup>15</sup>

The Quarterly Conference also heard reports from Rev. Dantzler concerning the Sunday Schools of the circuit and a recent death. Sunday School attendance was reported to be 200, with thirty-five officers. Dantzler reported, probably with some measure of regret, that there was some inclination to discontinue the Sunday Schools during the winter months. Dantzler noted that the church at Snow Hill lost a trusted leader to death during August, John W. King. King had long served as a Sunday School superintendent at Snow Hill. The conference voted to reserve a page in the minute book to King's memory.<sup>16</sup>

The stewardship report for the year 1879 was bright, at least from Wesley Chapel's point of view. The church was assessed \$303.70 for support of the ministry and \$61.99 for support of missions. Collections exceeded the amount assessed by \$1.45. In addition, the four churches on the circuit contributed \$35.00 to the Sunday School program and \$360.00 to the building of a new parsonage. The circuit owned property consisting of the four churches and

the campground. All were considered to be in good condition and valued at \$6,000. Stewards for the upcoming year included J.C. Clements, W.R.S. Lawson, and Rufus T. Galloway of Wesley Chapel; Hugh Middleton Woodham and J.E. Woodham of Hebron; John W. Terry and Wiley Scarborough King of Snow Hill; and E.D. Wright of Damascus. J.C. Clements was also elected district steward. Trustees for the parsonage property were also elected: W.R.S. Lawson, J.C. Clements, John E. Woodham, Wiley Scarborough King, and E.D. Wright.<sup>17</sup>

The decade of the 1880's saw the demise of the camp meeting at the Gully Campground. The actual date of the last camp meeting cannot be determined with accuracy, but it can be written that this institution did not survive into the last decade of the nineteenth century.<sup>18</sup> Its decline was not immediately recognized by all. Rev. John W. McRoy, later a minister on the Darlington Circuit, described the 1880 camp meeting at the Gully for the *Southern Christian Advocate*.

The services were attended by thousands, and I never saw better order. The people were sorry to see the meeting close . . . the alter was thronged hour after hour. . . .<sup>19</sup>

McRoy related that thirteen ministers, including one Presbyterian minister, were present to serve the spiritual needs of the vast crowds.<sup>20</sup>

An entirely different opinion of the same camp meeting was given by Thompson G. Harrell, a long time member of Wesley Chapel. Harrell's reply to McRoy's description of the camp meeting could be considered an obituary of camp meetings at the Gully.

I have been tenting at the Gully occasionally for nearly fifty years. . . . I noticed all through the [August] meeting, during services at the stand, the young people coupled off, flaunting round and round, back and forth, to the great annoyance of the services at the stand, and to the universal mortification of the tent holders. I have . . . heard at least a dozen of the tent holders express themselves as utterly opposed to so much promenading at camp-meetings, and if there is no way to stop it, they will desist from tenting hereafter. It reminds me of the Scotch Fairs we used to have in North Carolina. . . . In newly, thinly settled countries where churches are few and far between, camp-meetings are productive . . . but here where we are in convenient distance of five or six churches . . . many think that they are productive of more harm than good to our church. I remember from forty to fifty years ago, in the days of Father Jenkins, Charles Betts, and others, at our church at camp-meeting, hundreds were converted and joined the church. You saw no display among the tenters; they were poor homespun people; occupied clap-board tents, some of them covered with brush; eat their meals spread on a cloth in the tent on the straw; no flaunting around; the people went there to do and get good. Now . . . our dressing must be of the finest material; our tables groaning under the weight of luxuries . . . and the strictest etiquette observed throughout the meeting.<sup>21</sup>

In the Gully's long history of camp meetings, it was not unusual to have a disruptive element present. During the last few years of the Gully Camp Meeting the officials of the campground read from the stand a list of rules at

seventy-two scholars enrolled at the beginning of the term. By the middle of May, enrollment had surged to ninety-five. Under Rev. McRoy's leadership, Sunday School usually began with a hymn followed by a Scripture reading. The Sunday School lesson was next taught in the various classes by the teachers. Dismissal was preceded by the reading of the Apostles' Creed. The program continued to be strong until the early fall, when the attendance began to drop substantially.<sup>48</sup>

The spring and summer of 1882 saw several changes in the membership of Wesley Chapel. One member was lost to death and two members moved from the Wesley Chapel area and withdrew their membership. Elizabeth C. Harrell, the wife of Ira Martin Harrell, died June 19, 1882, after a long illness. Harrell, fifty-eight years old, had long been active at Wesley Chapel.<sup>49</sup> Thompson G. Harrell, son of Spencer Harrell and a trustee at Wesley Chapel, moved with his family to Florida during the summer of 1882. J. Wesley Beasley was elected at the Fourth Quarterly Conference to fill the vacancy created by Harrell's departure.<sup>50</sup> Robert C. Galloway, the son of James and Elizabeth Galloway,<sup>51</sup> withdrew his membership from Wesley Chapel during this same summer after a move to Darlington. Galloway had joined the church under the ministry of Rev. David D. Dantzler in 1879.<sup>52</sup>

Rev. John W. McRoy made note of the death and burial of a long time Methodist during July of 1882, Mrs. Rebecca Mason. She died at the home of her son-in-law, Rev. James T. Kilgo.<sup>53</sup> Rev. Kilgo served Philadelphia Methodist Church, among others, of the Lower Darlington Circuit. Mrs. Mason was born on November 15, 1803, in Fairfield District, South Carolina. She married Rev. Washington Mason on June 22, 1826. Rev. Mason died early in life, leaving his widow with three young children to raise. Upon her death on July 8, Mason had been a devoted member of the Methodist Church for over sixty years. "She was buried at Gully Campground. . . . She was the oldest member of Bethel Church, Fairfield Circuit. . . ." <sup>54</sup> Because Philadelphia Church did not have a cemetery, it was the practice during most of the 1800's to bury those persons associated with that church at Wesley Chapel.

Wesley Chapel ushered in a new year in robust health. The church could boast 189 lay members, 2 local preachers, and 106 pupils in its Sunday School program. The sanctuary was valued at \$2,500 and the campground facilities were valued at an additional \$500. During 1882, the members of the circuit contributed \$17.15 for camp meeting purposes. No other mention of a possible camp meeting occurs. The circuit parsonage, located adjacent to the Wesley Chapel church grounds, was worth \$1,000.<sup>55</sup> Rev. Alex W. Moore served the Methodists on the Darlington Circuit during 1883. Moore was first admitted to the South Carolina Conference in 1864, and served the Methodist Church until his location in 1885.<sup>56</sup> The year proved to be an eventful year for the Methodists of Wesley Chapel and the circuit. Wesley Chapel, under Moore's leadership, saw the demise of its sister society, Snow Hill. At the



same time, Wesley Chapel welcomed into membership some of those dislocated by Snow Hill's passing. Wesley Chapel's Sunday School program was also the beneficiary of the talents of two young men not previously associated with the church.

Rev. Alex W. Moore was warmly welcomed into the circuit parsonage by the members of Wesley Chapel and the circuit. For the second year in a row the parsonage was warmed by a blazing fire in the fireplace and the dining room table piled high with food in anticipation of a new minister's arrival. Rev. Moore was favorably impressed by his welcome. The facilities of Wesley Chapel and the prestige of the campground also impressed Moore. He described the scene in a letter to the *Southern Christian Advocate* soon after his arrival on the circuit.

The church buildings are large and commodious. Wesley Chapel, at the Gully, is one of the largest edifices of the kind I have seen in the country; and I am told that it is pretty well filled, even on ordinary occasions. The campground was admirably located, ten years ago, through the foresight and energy of Bro. J.B. Campbell. . . . The arbor is large, and covered with shingles; the tents, which are numerous, are weather boarded. From the back piazza of the parsonage we look out upon the church and campground, located in a grove of oak and pine. Great multitudes have been wont to assemble here, from this and neighboring counties, on campmeeting occasions.<sup>57</sup>

The stewards wasted no time in meeting with the new minister to attend to some of the pressing needs of the Darlington Circuit. On January 6, 1883, the Board of Stewards met at the parsonage with Rev. Moore. W.R.S. Lawson and J.C. Clements of Wesley Chapel, were elected chairman and secretary, respectively. Other members present included John E. Woodham, Hugh Middleton Woodham, and L.D. King. The salary of the minister was set at \$800 for the upcoming year, an increase of \$25 over the previous year's salary. The most important business taken up by the board concerned the membership of Snow Hill and Damascus churches. The stewards signed a petition recommending the membership of the two churches unite at Parrott's X Roads (Parrott's Cross Roads) to establish a new church at that place.<sup>58</sup> This decision led to the disbandment of Snow Hill. Damascus Methodist Church was able to continue to operate for another decade, until most of its members united with Wesley Methodist Church in Hartsville.

The establishment of a new church at Parrott's Cross Roads moved swiftly. At the First Quarterly Conference held on February 10, at Damascus, the plans for unification of the churches were discussed. A committee was appointed from officials of the Darlington and Lower Darlington Circuits to discuss the possibility of conducting preaching at the schoolhouse located at Parrott's Cross Roads. The officials of the Lower Darlington Circuit were consulted with the view that the membership of Bethel Church, from that circuit, would also benefit from a new church at Parrott's Cross Roads. On February 24, Rev. Moore organized a society at Parrott's Cross Roads with

The Fourth Quarterly Conference of the Darlington Circuit passed the following resolution upon the death of Lewis Lawson:

Whereas, Bro. Lewis Lawson, who was a member of this Quarterly Conference for a half Century, filling the various offices in the gift of the Quarterly Conf. with a fidelity worthy a devoted servant of Jesus Christ, the Great Head of the Church, has been removed from the Church Militant of the Church triumphant.

Resolved 1<sup>st</sup> That we feel and express our gratitude to our Heavenly Father, whose providence brought in our midst one whose influence, and labor have largely contributed to building up Methodism in the Darlington Circuit, and for the grace which comforted and sustained him through a long and useful life and supported him in death.

Resolved 2<sup>nd</sup> That in the death of our brother [we] are low with humble submission to the will of Him who does all things for the best.

Resolved 3<sup>rd</sup> That a copy of this preamble and resolution be sent to the family of the deceased, and to the *S.C. Advocate*, and to the *Christian Neighbor* for publication.

October 18<sup>th</sup>, 1884

E.T. Hodges

Oliver Parrott

Williams Best<sup>85</sup>

Stephen P. Galloway also died during 1884, at the age of fifty-five. Galloway was born August 26, 1829. In the decade prior to the Civil War he served Wesley Chapel as a class leader. During the war Galloway fought as a private in Company G of the 21<sup>st</sup> Regiment of South Carolina Volunteers. He was buried in Wesley Chapel Cemetery adjacent to four of his children.<sup>86</sup>

In the midst of these deaths, Wesley Chapel, and the entire South Carolina Conference, continued preparations for the celebration of Methodism's centennial year in the state. The celebrations on the Darlington Circuit centered on two services held at Wesley Chapel. The first centennial event scheduled to be held at Wesley Chapel was a district wide mass meeting. This was followed a month and a half later by a special Children's Centenary Day.<sup>87</sup> Before Wesley Chapel and the Methodists of the Darlington Circuit observed these occasions, the pastor and Professor Samuel Herbert Zimmerman were invited to participate in centenary events in Bishopville. On June 21, both men were present at a program hosted by the Bishopville Sunday School. Zimmerman opened the program with a lesson entitled, "A Black Heart Verses a Pure One." After a short talk by another invited guest, Elwyn Rogers, Rev. E.T. Hodges delivered the centenary address. The hour long address impressed those present, even to the point that the teachers and students were seen taking notes.<sup>88</sup>

The centennial celebration at Wesley Chapel was well planned and well attended. The gathering took the form of a mass meeting. Rev. Frank H. Wood of the North Carolina Conference was the guest minister on the day of the celebration, August 9. Rev. Wood . . . "preached a powerful sermon to a large and appreciative congregation, setting forth the peculiar and distinctive

doctrines and policy of the Methodist Church."<sup>89</sup> The second part of the centennial observance occurred September 27. Wesley Chapel designated that Saturday as Children's Centenary Day. The results of the children's celebration was described as . . . "both pleasant and profitable."<sup>90</sup> Special collections were taken during the centennial observances. J.C. Clements was elected treasurer of the Centenary Fund. The first money collected was appropriated to the building of a servant's house on the parsonage property.<sup>91</sup>

The work of the church did not cease after the hundredth anniversary of South Carolina Methodism. Each subsequent year added to the luster of Methodism in Darlington County. As 1885 began, Wesley Chapel continued to encourage its members to be ever faithful in the Lord's work as it had done the previous ninety-six years. Officers of the church for this year included Joseph Hendrix, local elder, Stephen Wesley Harrell, trustee, Ira Martin Harrell, trustee and steward, W.R.S. Lawson, trustee, steward, and class leader, J. Wesley Beasley, steward and Sunday School superintendent, Williams Best, steward, C.T. Harrell, steward, Thomas D. King, steward and trustee, J.C. Clements, steward and trustee, Samuel Herbert Zimmerman, class leader, Dr. William L. Galloway, class leader, R.M. Galloway, class leader, Albert Hart Best, class leader, and J.W. Stuckey, class leader. Realizing that one of the keys to a successful church was the continued improvement of church property, the trustees of Wesley Chapel purchased and installed two new coal stoves during the winter of 1885. The trustees also took steps to improve the cemetery grounds.<sup>92</sup>

The circuit continued to give its attention to the Snow Hill property during 1885. A committee of five was appointed to confer with the trustees of the Snow Hill property. J.C. Clements, J.E. Woodham, Stephen W. Harrell, W.R.S. Lawson, and John W. Terry served on this committee. The ultimate goal of the committee was the sale of the property.<sup>93</sup>

Attendance at worship services continued to be good during 1885, but the minister saw the need for some improvement. Rev. Hodges felt that . . . "there is need of more spirituality, more family prayer, and a higher appreciation of the church conference."<sup>94</sup> Wesley Chapel's membership grew steadily during the year. During 1885, Henry B. Skinner, Louisa F. Skinner, Mary E. Howle, Lizzie S. Zimmerman, Ellerbe E. King, Elias Reddick, Sarah Reddick, and Fifine Parrott joined with Wesley Chapel.<sup>95</sup>

Two deaths struck the membership of Wesley Chapel during 1885, one an infant full of promise, and one a leader who had devoted most of his adult life to the service of God at Wesley Chapel. The infant daughter of Samuel Herbert and Lizzie S. Zimmerman died during 1885, leaving the stunned parents to cope with the lost of their first born child. Rev. Hodges was called upon to conduct the funeral services of the child. One year earlier he had been called upon to marry the Zimmermans. A simple marker in Wesley Chapel's cemetery marks her resting place: "Infant dau. of S.H. & L.S. Zimmerman 1885."<sup>96</sup>



Wesley Chapel took the first steps toward the establishment of a permanent cemetery association during the summer of 1887. On July 14, a group of individuals interested in the preservation and upkeep of Wesley Chapel Cemetery met together at the church. J.C. Clements was elected president and Samuel Herbert Zimmerman was selected as secretary of the Wesley Chapel Cemetery Association. Rev. Simpson Jones made a motion that a committee be appointed to insure that the cemetery was properly maintained for the coming year. J.C. Clements, William J. Oates, James Register, W.R.S. Lawson, and Lemuel E. Watford were appointed to this committee. A committee, consisting of Dr. Henry J. Lee, Thomas H. Parrott, and Craven N. Oates, was also appointed to draw up bylaws for the association. The bylaws later adopted listed the duties of the officers, procedures relating to the cemetery assessments, the upkeep of the cemetery, the annual meeting date, and how deep graves should be dug (four and a half feet). The first meeting of the Wesley Chapel Cemetery Association adjourned after agreeing to meet again in 1888, on the third Sunday in July.<sup>113</sup>

The years 1879 through 1887 saw Wesley Chapel slowly disassociate itself from the institution that first brought notoriety to the Methodists of Darlington County, the camp meeting. No doubt the decision to discontinue this annual event was difficult, but the members of Wesley Chapel realized that it was no longer effective in bringing God's message to sinners. Perhaps Rev. John W. McRoy saw the future of the camp meeting in 1880, when he wrote of leaving the Gully Campground:

... who could be associated with the Millers, Lucases, Kings, Craigs . . . Galloways, Parrotts, Woodhams, Lawsons, Stewarts, Wallaces, and DuBoses, and the rest, without feeling sad at parting, and earnestly hoping to meet again, if not in this life, on the great camp-ground where Jesus will be in charge, where the angels will be the tent holders, and where all will be shaded by the tree, and watered by the river of life.<sup>114</sup>

The use of the revival soon demonstrated that the same results could be achieved without some of the problems that came to be associated with the camp meeting. The Methodists of Wesley Chapel were active on other fronts as well. The church sanctuary was remodeled and a new parsonage built in time for the centennial celebrations held at Wesley Chapel. Wesley Chapel, as well as the other churches on the Darlington Circuit, enjoyed a vigorous Sunday School program. This program became the focus of much time, attention, and financial consideration. The positive results of the Sunday Schools were not long in coming. Samuel Herbert Zimmerman, Sunday School teacher and leader, left Wesley Chapel and became a Methodist minister in later years. Albert Hart Best, a student in Wesley Chapel's Sunday School Bible Class also devoted his life to the Methodist ministry. The benefits of this instruction to the children of the church could not be denied. It is good that the Sunday School activities trained the children of the church

Chapel. He became conscious of the Lord's call into the ministry at an early age. After attending Vanderbilt University and Wofford College, Best was admitted on trial into the South Carolina Conference in November, 1889. In 1891, Best was ordained a deacon in Darlington by Bishop Granbery. Bishop Hargrave ordained Best an elder in 1893. Best married Lillie Andrews of Darlington County, February 25, 1890. Seven children were born to this union, Louise, Marvin Andrews, Robert Henry, Alliene, Lillie, Albert Hart, Jr. and Susan. Lillie Best died December 13, 1911. Rev. Albert Hart Best married his second wife, Mrs. M. Ella (Smith) Littlejohn, on June 22, 1915. Best was active as a minister until 1922.<sup>108</sup>

With the demise of the annual camp meeting, the Methodists of the Darlington Circuit enlisted the services of another weapon in their arsenal, the revival. During the first two weeks of July, 1886, a revival was held at Wesley Chapel. Two visiting ministers assisted Rev. Hodges in the services, Rev. Martin Luther Banks and Professor V.C. Dibble. During the first week of the revival, Rev. Banks conducted four services. The results were encouraging. The altar was crowded with those in need of prayer. Professor Dibble of Trinity Methodist Church in Charleston, was the guest speaker the second week of the revival. Fifteen individuals applied for membership during the two week revival. The revival next visited Hebron, with Professor Dibble again serving as guest minister. Rev. Edward Toland Hodges followed up the success of the revival with a number of visits to the homes of members to encourage the establishment of family altars. Because of his devotion and labors on the Darlington Circuit, the Quarterly Conference voted the pastor a three week leave of absence as a token of their appreciation.<sup>109</sup>

As 1886 came to a close, the Methodists on the Darlington Circuit were enjoying great success. The Sunday School program reached record attendance, 402 students and twenty-nine teachers. There were 460 individuals who were members of the churches on the circuit, and the spiritual condition of those members was greatly improved. Ten infants and forty-six adults were baptized during 1886 on the circuit. The sanctuary at Wesley Chapel was reported to be in good condition with a value of \$2,500. The trustees reported the parsonage to be in fair condition and valued at \$1,200.<sup>110</sup>

The work of Rev. Edward Toland Hodges was not yet complete on the Darlington Circuit. His final year on the circuit saw a continuation of the successes of 1886. The dedication of Rev. Hodges to the Sunday School program continued to show results. Attendance increased to 450 students and teachers on the circuit. The members of Wesley Chapel also showed an interest in a Sunday School program located at Lydia. The congregations at worship services were encouraging. New members continued to join and the financial condition of the churches on the circuit remained strong.<sup>111</sup> A revival was again held at Wesley Chapel. Rev. John W. Murray of the Lower Darlington Circuit conducted several services during August.<sup>112</sup>

amount of attention from the members of the circuit. The minister felt that the study of the catechisms by the students would pay substantial benefits.<sup>69</sup> The Darlington Circuit was able to pay in full its missions' apportionment by mid-March. Rev. Bethea had encouraged the members of each Church to give to the missions program by circulating literature and preaching on the importance of foreign and domestic missions.<sup>70</sup>

The First Quarterly Conference of 1893, which actually met December 31, 1892, considered a request by William Augustus Massebeau to be licensed as a local preacher. Massebeau was examined by the conference and unanimously approved as a local preacher.<sup>71</sup> Massebeau was admitted into the South Carolina Conference in November, 1893 as an itinerant minister.<sup>72</sup>

The Darlington Circuit lost two stewards and a trustee to death during the first three months of 1893, John W. Terry, John E. Woodham, and Elias Grantham. Of the three officials, Terry was active in Wesley Chapel, while Woodham and Grantham were associated with Hebron. John W. Terry was born in Richmond County, North Carolina, December 8, 1830. Terry was converted and joined the Methodist Church in 1850. For many years Terry was associated with the society at Snow Hill, then with Wesley Chapel. Terry served Snow Hill for several years as Sunday School superintendent and was active at the time of his death as a steward of Wesley Chapel. John W. Terry was survived by a wife and five daughters; three sons predeceased their father.<sup>73</sup> The epitaph on Terry's tombstone read:

MODEST AND UNASSUMING IN HIS DEVELOPMENT.  
FAITHFUL AND HONEST IN HIS DEALINGS,  
HE LIVED RESPECTED AND DIED LAMENTED<sup>74</sup>

Spring was a busy time for the members of Wesley Chapel. Easter services at Wesley Chapel were well attended. The church was decorated beautifully for the special service. Rev. Bethea preached a sermon from Matthew 28:6. Miss Mary Harrell, Wesley Chapel's organist, provided appropriate music for the occasion.<sup>75</sup> In May, Wesley Chapel purchased a handsome communion service on which the church's name was engraved.<sup>76</sup>

The Darlington Circuit again proved to be the training ground for future Methodist ministers. The Third Quarterly Conference of the Darlington Circuit unanimously granted Russell Easterling Mood a license to preach June 30, 1893. Mood had joined as a member of the circuit by transfer of certificate in the latter part of 1892.<sup>77</sup> Russell Easterling Mood was born in Georgetown, the son of Rev. John A. Mood and his wife, Mary Easterling Mood. During his youth, before starting school, Mood was taught to read the Bible by his parents. He later attended the Bennettsville Academy and Wofford College. After graduation from Wofford College, Mood served as principal to several different schools including Blenheim High School, St. George's Collegiate Institute, and Summerton High School. Mood came to Darlington County as principal of the Union Academy. Mood expressed a



desire to become a Christian educator and to cultivate the entire personality of his students. Mood later moved to Marion County and was recommended to the South Carolina Annual Conference by the Blenheim Circuit. He joined the South Carolina Conference as a minister on trial in 1894.<sup>78</sup>

One of the highlights of the year for the Darlington Circuit occurred Sunday, October 15, the dedication of the new Methodist Church at Ashland. People from all sections of Darlington County, as well as persons from neighboring Chesterfield, Kershaw, and Sumter Counties, were in attendance. Rev. J.C. Kilgo of Wofford College preached the sermon of dedication to the large crowd of 400 persons gathered. Rev. Kilgo used John 1:14 as his text. The sermon was equal to the occasion. The dedication was especially joyous to the members of the church present. The new church was dedicated without the shadow of debt over it. The new church took the name Corinth.<sup>79</sup>

Corinth's beginning was encouraging in other ways as well. Dedicated workers, W.V. Moore being the most noteworthy, ensured that the church met the needs of Methodists in the Ashland community. Moore organized Corinth's first Sunday School nearly six months prior to the official dedication of the church. Nearly fifty students were in regular attendance. Moore took the position of superintendent of the Sunday School and ensured its success.<sup>80</sup> The religious zeal at Corinth did not end with the dedication service. The week after the service protracted meetings were held at the church with a great crowd in attendance. The altar was surrounded by many penitent individuals.<sup>81</sup>

Rev. Bethea, as he concluded his work on the Darlington Circuit, left with a feeling of accomplishment. The programs of the circuit had been strengthened under his stewardship. Membership increased with revivals at each church adding to the ranks of the believers as well as nourishing the faith of the committed. Bethea also saw the establishment and completion of a new Methodist church in the Ashland community, Corinth. Wesley Chapel remained steadfast in the work of the Lord and looked forward to continued growth in the years to come.

The Darlington Circuit was fortunate to receive Rev. Pierce Fleming Kilgo as its minister during the years 1894 through 1897. Pierce Fleming Kilgo was born in Cokesbury, South Carolina, May 18, 1867, the son of Rev. James Tillman and Catherine Kilgo. After an education in the public schools of South Carolina, Pierce Fleming Kilgo attended Wofford College. Soon after graduation from Wofford in 1888, he married Nettie Bethea. Kilgo was conscious of a call to the ministry at an early age. At the age of ten, Kilgo joined the Methodist Church in Bishopville, South Carolina. A year before his graduation from Wofford, Kilgo was licensed to preach. In December, 1888, he was admitted on trial into the South Carolina Conference. Prior to his appointment to the Darlington Circuit, Rev. Pierce Fleming Kilgo served Lancaster, Greenwood, and Cheraw.<sup>82</sup>

the agricultural interests of the county during his life of active public service.<sup>19</sup>

Among the first new members welcomed to Wesley Chapel by Rev. Davis was the Hay family. Reuben Hay, Sarah E. Hay, and their children, Sallie E. and Clarence B. Hay, joined the church by transfer of their certificates.<sup>20</sup>

Rev. Davis had only been in Darlington County for a short period of time when he was called upon to preach the funeral of one of Wesley Chapel's leaders, W.R.S. Lawson. Lawson died March 22, 1899. William Robert Spencer Lawson was born December 25, 1831, the son of Lewis and Helena Harrell Lawson. Lawson's wife of nearly twenty-six years, Julia Ann, died the previous year.<sup>21</sup> W.R.S. Lawson had been a member of Wesley Chapel for fifty-two years. Lawson followed the example of service to Wesley Chapel set by his father, Lewis Lawson, and grandfather, Spencer Harrell. W.R.S. Lawson served as Sunday School superintendent, trustee, and steward. For over twenty years, Lawson held the office of chairman of the Board of Stewards. The Third Quarterly Conference of the Darlington Circuit meeting at Wesley Chapel passed a resolution concerning the death of W.R.S. Lawson. This resolution read in part:

... he was ... always ready and willing to give his best energies to the cause of the Master; Therefore, be it

Resolved ... That this church and charge has sustained a most grievous deprivation, his family an irreparable loss, and the community deprived of a most useful and worthy citizen.<sup>22</sup>

As spring began, Rev. Davis worked with the members of the circuit to establish and publish a preaching schedule for the churches of the Darlington Circuit. Rev. Davis preached at Wesley Chapel the first three Sundays of each month at 11:00 A.M. On the first and third Sundays of each month, Rev. Davis preached at Hebron at 3:30 P.M., and on the fourth Sunday, preaching was held at Hebron at 11:00 A.M. Preaching was scheduled at Ashland on the second and fourth Sundays of each month at 3:30 P.M.<sup>23</sup>

The annual Sunday School Convention was held at Cypress Church May 16-18, 1899. The Sunday Schools of the Darlington Circuit were well represented at this convention. Rev. Davis presided over a session held on Wednesday, May 17, entitled, 'Parental Training, How, when, where, and why?' He also delivered the sermon at the Wednesday evening gathering.<sup>24</sup>

Rev. Davis gave special praise to the Sunday School programs of Wesley Chapel and Ashland during the Second and Third Quarterly Conferences. The Wesley Chapel program increased its enrollment and seemed to be maintaining the interest of the children. The children of Wesley Chapel had donated \$2.86 to mission work through the Sunday School. The program had recently been upgraded by the addition of several new teaching positions and the purchase of new maps at a cost of \$10.00. The enrollment of the Sunday Schools at Ashland exceeded that of the church. The superintendent of the Ashland school, P.P. Bethea, complained that the attendance was not as good

as it should have been. Davis felt the spiritual life of the circuit was not as good as it could have been either. If he could have made changes in the members spiritual lives, he would have given . . . "the church of God and her interests a larger place in many minds than it seems now to have."<sup>25</sup>

The passing of the older generation continued on the Darlington Circuit during 1899. Two of Hebron's most respected leaders, Hugh Middleton Woodham and local preacher, McKenzie Mazingo, died during the year. Both men had served Methodism at Hebron Church for several decades. The entire circuit mourned their passing.<sup>26</sup>

The Lydia community was shocked by the death of one of its most prominent citizens, Dr. Henry J. Lee, on October 7. The events leading to his death created sensational headlines in the county newspapers. On Thursday, October 5, Dr. Henry J. Lee was mortally wounded by his son, Dr. Maxcy Gregg Lee. The elder Lee lived for two days after the shooting. During this time Lee stated that his son deliberately shot him after an argument. During a drunken rage Dr. Maxcy Gregg Lee had threatened to kill the Lee's housekeeper. When Dr. Lee admonished his son, he was shot with a shot gun. Shortly before his death, Dr. Lee told an attending physician, Dr. R.B.R.C. Wallace, "Maxcy shot me wilfully and deliberately." Dr. Henry J. Lee was born in Sumter District on October 2, 1829. He was the son of Oran D. and Susan McKenzie Lee. Early in his life, his parents moved to the Stokes Bridge area of Darlington District. Lee graduated from the South Carolina Medical College in 1854. Dr. Lee moved to the Lydia community and became a partner of Dr. Christopher J. Flinn. In 1856, Dr. Lee married Olivia Lavinia Perry of Lancaster District, South Carolina. The couple were parents to eight children, Fannie, Henry J., Samuel Henry Dixon, Maxcy Gregg, George O., Susan Olivia, Robert Edward, and Fitzhugh. During the Civil War, Lee served in the 21<sup>st</sup> Regiment of South Carolina Volunteers, eventually obtaining the rank of Lieutenant. After the war, Lee served his community in a variety of ways. He represented Darlington County in the South Carolina General Assembly from 1892 to 1893. Funeral services were held for Dr. Lee at Wesley Chapel on Sunday morning, October 8. He was buried in Wesley Chapel Cemetery with full masonic honors. Dr. Maxcy Gregg Lee was tried and convicted for the murder of his father. He was sentenced to life in the penitentiary.<sup>27</sup>

In November Rev. Davis looked back on his year of service to the Methodists of Wesley Chapel, Hebron, and Ashland. The circuit's general condition was as good as he had seen it during his limited stay. The circuit continued to emphasize its Sunday School program. Over 270 students were enrolled at the three churches under the supervision of twenty-eight teachers and officers. Recently \$44.00 had been expended on literature for the children. Wesley Chapel had held its Rally Day with good results. Stewardship for the mission's program was encouraging to the minister. Davis left the



from Lumberton, North Carolina. In addition, Colin M. Best and W.L. Crosswell transferred their certificates to Wesley Chapel during February and March, respectively. The pastor was somewhat disappointed in the progress Methodism had made at Philadelphia during the winter months. Rev. Mason admonished the membership of Philadelphia concerning attendance at Sunday worship. Mason contended that there were more nonmembers in attendance at Philadelphia than members on some Sundays, . . . "a fact that should cause us some concern & self examination."<sup>19</sup>

Wesley Chapel continued to emphasize its ministry to the young people of the church during the spring of 1912. The children participated in special exercises on Easter Sunday as well as an Easter egg hunt.<sup>20</sup> Miss Agnes Reynolds, Miss Dosia Register, Miss Nannie Loyd, Joe Reynolds, and John David Taylor attended a joint meeting of the Woman's Home Mission Society and the Epworth Leagues of the Florence District in Lamar on June 7 through 9. The delegates heard reports from several individuals familiar to the Methodists of the Darlington Circuit including Mrs. Jane Wait and Miss Bettie Lawson. Rev. William Augustus Masseur delivered a sermon to the assembled delegates on the importance of the Woman's Home Mission Society.<sup>21</sup> The Sunday School program lost an important asset in May, its superintendent, W.B. Carns and his wife. Professor Carns, the principal of Epworth School, left the area to take another position. The Sunday School program under Carns had expanded and made use of the graded system. Attendance increased with a new emphasis on classes suited to the church's adult members. The ministry to the adults resulted in three Adult Bible Classes. Only a few years before in Wesley Chapel's history the minister was lamenting the fact that few if any adults participated in the Sunday School program. Under the leadership of Professor Carns, and others, the program began to reach far beyond its traditional juvenile base. The Third Quarterly Conference designated Luther Fields as the new Sunday School superintendent and James R. Register as his assistant.<sup>22</sup>

With each passing year, the summer revival became more of a tradition at Wesley Chapel. The revival of 1912 saw many backsliders renew their commitment to the church. Rev. Mason felt the entire membership was brought into a closer relationship with Jesus Christ. Eleven new members were brought into the membership of Wesley Chapel during this revival on profession of faith: Sadie Jordan, M. Martin Harrell, Jessie King, Pearce Lee, Henry Lee Bass, Alma Munn, Winston Melton, Clarence Lee, Maxie Norwood, Belle Spradley, and Roland Register. Previously, five members joined Wesley Chapel by transfer of their church letter: Dr. Jehu M. Woodham and his wife, Olivia Woodham, Martha Privette Munn, Mattie Garner Gandy, and David B. King. The spring and summer also proved to be a time for infant baptisms. Thirty-six infants were baptized by the members of Wesley Chapel and Philadelphia during this period, including Edward Racine Mason, the son

of Rev. and Mrs. Mason. "May we, the officials; members, and pastor, take these whom God has entrusted to our keeping, and rear them up in His nurture, and for his service."<sup>23</sup>

As Rev. Mason ended his last year on the circuit, he reflected upon the accomplishments of Methodism at Wesley Chapel. The Epworth League of the church had increased its membership from seventeen to fifty-two. The league met twice monthly and had developed plans to designate a room as their own. The newly organized Wesley Bible Class boasted sixty-one members. This class also resolved to devote one Sunday each quarter to a mission study. Christian education was evident in the children's Sunday School program. The new sense of excitement for the Sunday School program could be seen in the Sunday School's new motto, "Every member a member of our Sunday School."<sup>24</sup> Several of the young adults continued their education in college: Joseph B. Reynolds, Wofford College, Foster Lee, the University of South Carolina, Mona Pate, Lander College, Efford Pate, Clemson University, and Fila Suggs, Coker College. The congregations at Wesley Chapel had increased to their greatest level since Rev. Mason's arrival on the circuit. Spirituality and the placement of family altars in the home had also increased during Mason's two years on the circuit. The importance of missions' work was not lost on the members of Wesley Chapel. The Home Missionary Society with eleven members and the Women's Foreign Missionary Society with twenty-four members had recently combined at the church. The money from the dues and the projects of the societies was forwarded to aid the cause of missions in South Carolina and around the world. Rev. Mason left Wesley Chapel and the Darlington Circuit confident that the work of the Lord had progressed during his two year tenure.<sup>25</sup>

Rev. Reuben Wilson Humphries ministered to the Darlington Circuit for four years, 1913 through 1916. He was the eldest of Milton W. and Mary G. Humphries' seven children. Humphries was born in Union, South Carolina, December 9, 1878. He obtained his early education from the Union city schools. After graduation from high school, Humphries entered Presbyterian College in Clinton, South Carolina. The year 1896 proved to be one of the most important of Humphries' life. On June 11, he graduated from Presbyterian College. Almost immediately after his graduation, he was licensed to preach. On October 14, Reuben Wilson Humphries married Miss Florence Chandler of Kingstree, South Carolina. To complete an eventful year, the South Carolina Conference year appointed Rev. Humphries as a supply minister for 1897. Humphries brought a special talent to the Darlington Circuit, the special ability to minister and give guidance to the young men of the community.<sup>26</sup>

As Rev. Humphries began his duties on the Darlington Circuit, an aged member of the Wesley Chapel congregation died, Nancy Register. Nancy Register was born in 1830, the daughter of Abel and Nannie Register.<sup>27</sup> The



Register family had long been associated with Wesley Chapel. Nancy Register died December 23, 1912. She was buried in the Wesley Chapel Cemetery.<sup>28</sup>

At the last Quarterly Conference of 1912, the stewards and trustees for 1913 were elected. Members of the Board of Stewards from Wesley Chapel included: J.C. Clements, Clarence D. Lee, Luther Fields, Marion D. Stokes, Robert Lee Melton, John T. Suggs, Charles S. Register, James R. Register, Eli W. Register, Phillip H. Tedder, George O. Lee, and Charles W. Galloway. Philadelphia members of the board were: John C. Dowling, Thomas E. Woodham, W.P. DuBose, Samuel Truett, and J.M. Yarborough. Five men from Wesley Chapel served on the Board of Trustees: J.C. Clements, Clarence D. Lee, Benjamin Sydney Josey, John A. Fields, and Laurie William Redick. Francis Asbury Dowling, W.P. DuBose, J.E. Sumner, and J. Sam Howle represented Philadelphia on the Board of Trustees. Luther Fields continued to serve Wesley Chapel as Sunday School superintendent and J. Sam Howle served Philadelphia in the same capacity. Rev. Humphries depended upon these men to assist him in the implementation of various programs on the circuit during 1913.<sup>29</sup>

Rev. Humphries was not able to accurately determine the state of Methodism until he had served the circuit for several months. On April 12, at the Second Quarterly Conference at Philadelphia, Humphries reported on the state of the churches on the circuit. He found the general state of the churches encouraging. The services were well attended, the missionary societies were doing good work, and the officials were efficient and faithful. The Sunday Schools were organized into missionary societies and sent a monthly contribution to support the work of a missionary in Brazil. Rev. Humphries did find some fault with the state of the church, "The supreme need of the hour is a deepening of the spiritual tone of the church."<sup>30</sup>

Periodically Wesley Chapel expanded its regular programs to involve more and more people in the work of the church. During the late spring and early summer of 1913, the church instituted a Junior Epworth League. Wesley Chapel did not neglect its established programs. The Children's Day festivities raised \$21.00 for the cause of missions. The Women's Home and Foreign Missionary Society had a surplus of \$100.00 after conference commitments had been paid. This was expected to increase after the Layman's Rally Day was held.<sup>31</sup>

Rev. Humphries was not the only minister concerned about the lack of spirituality among his parishioners. The Florence District of the South Carolina Conference, of which the Darlington Circuit was a part, also addressed this lack of spirituality at its May meeting. The Florence District Conference passed a resolution urging ministers to emphasize evangelism. June 15 through June 22 was set aside as a week of prayer within the district that God may continue to exhibit his saving grace.<sup>32</sup>

Wesley Chapel's lone local preacher, Charles W. Galloway, continued to



play an important role within the area. Galloway often performed marriage ceremonies for young couples within the Lydia area and conducted funeral services. He traveled outside the bounds of the Darlington Circuit to minister the Gospel to neighboring Methodist churches. Elim Methodist Church benefited from Galloway's talents on a hot Sabbath during mid-July. Galloway journeyed to Elim and delivered a sermon to the gathered congregation.<sup>33</sup>

As the summer ended and fall approached, Wesley Chapel did not interrupt its ministry on the Darlington Circuit. Rev. R.E. Turnipseed returned to the church on Sunday, September 7, to conduct a series of services in connection with the church's revival. Rev. Turnipseed was a favorite among the people of Wesley Chapel. Wesley Chapel in an effort to involve the children in the revival services, held "Decision Day" on the first day of the revival.<sup>34</sup> November 2 was a meaningful day for the members of the Junior and Senior Epworth Leagues of Wesley Chapel. On this day the Florence District secretary visited with the young people and presented a program to each group. The senior group heard the secretary deliver an address entitled, "The Third Department." The junior group enjoyed an address entitled, "The Junior and Seniors of Tomorrow."<sup>35</sup>

As 1913 ended, Wesley Chapel could look back on the year with pride. Almost every phase of the church's ministry continued to grow, Sunday Schools, Epworth Leagues, and the Women's Home and Foreign Missionary Society. Church members were present in large numbers during Sunday worship services. The church had gained several new members during the year: Florence Chandler Humphries, Florence Wilson Humphries, Gilliam Gee Humphries, Barney A. Hobson, Mary Jane Hobson, Thomas B. Holcombe, Irane McKinney Holcombe, C.F. Burgdorf, B.F. King, William Hampton Blackwell, and Clifton Galloway.<sup>36</sup> The church also lost a well liked gentleman during 1913, J. Ferdinand Galloway. Galloway was a veteran of the Civil War and a member of Wesley Chapel in good standing upon his death on August 16. He left his wife, Maggie F. Galloway and five children: Maggie Witherspoon, Sue Jordan, Minnie Galloway, Lewis Duncan Galloway, and F. Middleton Galloway.<sup>37</sup> He was buried in Wesley Chapel Cemetery.

The new year, 1914, saw Wesley Chapel participate in many district wide activities. Rev. Humphries was active at the district level as secretary of the Florence District Conference. Many of the decisions and resolutions passed by the conference were later put into effect by the Methodists of the Darlington Circuit. The minister was not the only one active from Wesley Chapel at the district level. John David Taylor, former president of the Wesley Chapel Epworth League, shared his experiences as president with other churches in the district. In an effort to duplicate the successful Wesley Chapel Epworth program, Taylor was asked to visit a number of rural

Therefore be it resolved:

First, that his removal from our midst will leave a vacancy that will be deeply felt by all members of the Board of Stewards; and that we deplore the loss of J.C. Clements with deep feelings of regret, softened only by the confident assurance that his spirit is with those who having fought the good fight here, are enjoying perfect happiness in a better world.

Second, that the efforts put forth by him in the building up of the community, by service, contribution and counsel will be held in grateful remembrance.<sup>8</sup>

Rev. Rhoad met for the first time officially with the members of the Quarterly Conference at Wesley Chapel on February 11. Presiding Elder Rev. Elbert L. McCoy was also in attendance at this meeting. The new pastor was able to report that the size of the congregations had doubled since the December Annual Conference. The stewards reported that \$2,400 had been set as the pastor's salary for 1922. This amount was to be divided between the two churches with Wesley Chapel responsible for \$1,440 and Hebron responsible for \$960. Luther Fields of Wesley Chapel was selected as a delegate to the District Conference, in addition to Ernest E. Woodham and Asa Edward Mazingo of Hebron. The pastor reported that Mrs. Rhoad and three of their children had joined the fellowship of Wesley Chapel. Wheeler A. Rhinehardt and Ethel D. Rhinehardt also joined the membership of the church by transfer of certificate.<sup>9</sup>

The membership of Wesley Chapel was engaged in several notable activities during the winter and spring of 1922. The church welcomed Dr. E.W. Sikes, president of Coker College, on Sunday, February 26. Dr. Sikes addressed the Men's Bible Class during Sunday School on the subject of the Disarmament Conference. His lecture gave a description of the conference and the results that could be expected from the gathering. During the worship service, Dr. Sikes spoke to the congregation concerning John Wesley. The unusually large crowd listened intently to the address on the founding father of Methodism. A large delegation from Wesley Chapel attended the Sunday School Convention in Bishopville on Friday, April 7. On April 9, several members of the church heard the noted black minister, Rev. Richard Carroll, preach at Josey Chapel in Lydia. During May, several members of Wesley Chapel attended the District Missionary Convention in Sumter. Wesley Chapel was filled to capacity on Mother's Day. A committee met members of the arriving congregation at the door and pinned roses on those individuals who arrived without a flower. The Men's Bible Class counted fifty-three present. Total Sunday School attendance was 267. Rev. Rhoad delivered an excellent sermon entitled, "Mother, Home, and Heaven." The following Sunday, May 21, services were not held at Wesley Chapel because of the graduation exercises at the high school. A commencement sermon was preached by Rev. Adolphus P. Turner of Mount Elon Baptist Church.<sup>10</sup>

The members of the Quarterly Conference met July 29, at Wesley Chapel. Rev. Rhoad reported that Mr. A.W. Ayers, the Epworth League field

secretary of the South Carolina Conference, visited Wesley Chapel on July 9. Ayers aided the young people of the church in the organization of the Epworth League. The league's attendance suffered during and immediately after the World War. Francis Marion Oates was elected president of the Epworth League for the remainder of 1922. Rev. Rhoad reported that Miss Minnie Galloway moved her membership from Wesley Chapel during the third quarter by certificate. The major interest of the conference evolved around the status of the ongoing business transaction undertaken by the church with Benjamin Sydney Josey. Previously the church purchased the parsonage from Josey and decided to sell him a tract of land adjacent to the church. The account was still outstanding, and the Quarterly Conference gave the Wesley Chapel Church Conference the authority to . . . "balance accounts with B.S. Josey for parsonage as far as it will do so, if it is decided by church conference that it is the proper thing to do."<sup>11</sup>

The autumn proved to be a period of growth for Wesley Chapel. Ten new members joined the church on October 8, by vows: Irene Rhinehardt, Bessie Leola Holcombe, Mary Elizabeth Holcombe, Margaret Witherspoon, Mary Katherine Brooks, Troy Adams, Julian Stith, Jack Truett, Jack Edwin Suggs, and Eula Louise Suggs. Mr. and Mrs. J. Leland Gilmore joined the church on the same date by transfer of their certificate. Rev. Rhoad added even more members to the church roll on October 29: Heyward Truett, Annie Lee Suggs, Ruth Stewart, Mary Stewart, Sara Helena Register, Alma Truett, Lavelle Galloway, M.D. Stokes, Jr., R. Strom Fields, Annie King, Melissa Harrell, Selima Galloway, Christine Adams, Edith Rhoad, Alwin Rhinehardt, Harley S. Stewart, Herbert Galloway, Robert Fields, Edel Norwood, Louise Norwood, Maggie Redick, and Howard Tedder. Mrs. Foster P. Lee, Lide Norwood, Mrs. Tom Lee, and A.H. Best were enrolled during November of 1922. One member of the church transferred during the fall, Mrs. Hattie Stokes.<sup>12</sup>

Thus a true revival is in progress each Sunday at Wesley Chapel, as should be the case, and the live interest manifested is in evidence not only on the part of those just uniting with the church, but on the part of the general membership, who deeply appreciate Rev. Rhoad as a pastor and as a minister, and whose church loyalty renders Wesley Chapel an institution of unusual strength in the way of social efficiency and of real religion.<sup>13</sup>

The Women's Missionary Society and the Epworth League gave their yearly report to the officials of the charge gathered at Hebron on October 9. Miss Dosia Register, treasurer of the organization, reported that the Wesley Chapel Auxiliary was active with forty-seven members. The membership sent a total of \$123.80 to the conference treasurer during 1922. The Epworth League reported thirty-one members. A.H. Best, Jr. was elected as president of the league for the coming year. "The outlook for a wide awake league at this place is very good indeed."<sup>14</sup>



and trustees for the upcoming year, 1924. Francis Oates, Wheeler A. Rhinehardt, Henry Lee Bass, Luther Fields, Charles S. Register, Dorsey A. DuBose, A. Theodore Register, William Asbury Suggs, Whiteman Melton, and George C. Best were elected to represent Wesley Chapel on the Board of Stewards. Trustees of church property elected from Wesley Chapel were Joseph B. Reynolds, John G. Suggs, Barney Fields, J.L. Blackman, and Benjamin Sydney Josey. Parsonage trustees from Wesley Chapel included Luther Fields, James R. Register, and Dorsey A. DuBose. W.B. Carns was again selected to supervise the Sunday Schools of the church.<sup>23</sup>

Rev. Rhoad was appointed to the Wesley Chapel and Hebron Charge for another year. The year 1924, proved to be one of his most memorable years of service to the Methodist Church. The ongoing dispute between Wesley Chapel and one of its trustees, Benjamin Sydney Josey, erupted during the year after simmering under the seemingly tranquil surface for several years. The dispute had its origins in 1920, when the church decided to acquire a new parsonage and make repairs on the sanctuary. The church decided to buy a house from Josey located near Lydia to use as a parsonage. Soon afterwards, Wesley Chapel put up for sale three acres of land on which the Epworth School stood. Josey was the highest bidder for the property. Josey paid the church twenty percent of the \$2250 purchase price, \$450. As part of the agreement between the church and Josey, the Library Hall was to be moved or torn down by the church. It is not clear why the church agreed to move or tear down the Library Hall. The building was located on land donated to Wesley Chapel by Ira Martin Harrell.

The church did delay in giving Josey a deed to the property. The delay was caused by the refusal of one of the church trustees, John W. Reynolds, to sign the deed conveying the property to Josey. The property in question was originally sold to the church by Joseph and Clarissa Hendrix in 1874. The deed contained the phrase:

To have and to hold forever for the use and benefit of said Church and Camp ground, and we hereby bind ourselves, our heirs, executors, administrators and assigns forever to defend unto the said trustees and to their successors in office the . . . tract of land.<sup>24</sup>

John W. Reynolds married Mary Alice Hendrix, the daughter of Joseph and Clarissa Hendrix. John W. Reynolds and his wife Mary Alice, either believed the wording of the 1874 deed precluded the church from disposing of the property, or were unwilling to dispose of the property sold the church by the Hendrix family. John W. Reynolds, as a successor in office to the 1874 trustees, decided not to sign the deed to Josey.<sup>25</sup>

The deed was signed by J.C. Clements, Barney Fields, Benjamin Sydney Josey, and J.L. Blackman, trustees of Wesley Chapel, and dated June 1920. The signature of John W. Reynolds does not appear on the deed. The deed was finally delivered to Josey more than three years after the transaction. Josey recorded the deed in Darlington on November 28, 1923.<sup>26</sup>

Despite the delivery of the deed to Josey, there continued to be a great deal of antagonism between some of the officials of Wesley Chapel and Benjamin Sydney Josey. A final settlement of the financial aspects of the transaction had not yet taken place. The First Quarterly Conference of 1924, decided to appoint a committee, made up of members from Wesley Chapel and Hebron, to . . . "settle the parsonage and church matters. That the said committee be authorized to employ, if necessary, legal assistance." The trustees of the parsonage and church were instructed to sign all deeds agreed to by the committee. The committee was asked to report their findings to the Second Quarterly Conference. No agreement reached would be final unless agreed upon by the conference.<sup>27</sup>

On April 27, a church conference was held at Wesley Chapel. The church voted eighty-seven to zero to move the parsonage from its location to a location closer to the church. The church decided to forego the purchase of the parsonage from Josey. A verbal report was made to the Second Quarterly Conference by the committee on May 10. The nature of the report was not recorded, but apparently no suitable agreement was reached between the committee and Benjamin Sydney Josey. Charles W. Galloway made a motion that Benjamin Sydney Josey and J.L. Blackman be removed from the Wesley Chapel Board of Trustees. The motion was voted upon by the officials present and passed. A second motion was put forth by Galloway that James R. Register and Luther Fields be removed from the Board of Trustees of the parsonage. This motion also was approved by the assembled members of the conference. To fill the vacancies created by the vote to oust Josey and Blackman from Board of Trustees of Wesley Chapel, the conference elected Ellie P. Galloway and Lee Melton. Marion D. Stokes and Brantley F. Melton were elected to fill the vacancies on the Board of Trustees of the parsonage. The conference also appointed a Parsonage Building Committee. The members of the committee were: Brantley F. Melton, Willie Lee, Henry Lee Bass, William Asbury Suggs, Marion D. Stokes, and Wheeler A. Rhinehardt of Wesley Chapel and John C. Gatlin, Charles H. Kelley, and Ernest E. Woodham of Hebron.<sup>28</sup>

The relationship between Wesley Chapel and Benjamin Sydney Josey continued to worsen. A Special Quarterly Conference was held at Wesley Chapel on July 30. Presiding Elder Rev. Elbert L. McCoy served as chairman of the conference. In addition to Rev. Rhoad, the following officials of the Wesley Chapel and Hebron Charge were present: A. Theodore Register, Marion D. Stokes, John C. Gatlin, William Asbury Suggs, John G. Suggs, Wheeler A. Rhinehardt, Francis Oates, Henry L. Bass, Ernest E. Woodham, Ellie P. Galloway, William T. Taylor, Joseph B. Reynolds, Charles W. Galloway, Barney Fields, Robert L. Melton, Brantley F. Melton, Charles S. Register, George C. Best, and Mattie Taylor. The following resolution was made and unanimously adopted by the conference:



been in declining health for several years, his death on Friday, December 30, was unexpected. Rhinehardt was survived by his wife, Ethel DuBose Rhinehardt, and four children, Alwin Rhinehardt, W.A. Rhinehardt, Jr., James Rhinehardt, and Irene Rhinehardt. Wheeler A. Rhinehardt was buried in Wesley Chapel Cemetery in services conducted by Rev. Godbold, assisted by Rev. A.C. Magee of Mount Elon Baptist Church.<sup>90</sup>

On January 5, 1939, the ladies of Wesley Chapel celebrated the sixtieth anniversary of the Women's Missionary Society in South Carolina. Mrs. Emmett Adams served as hostess of the event. She was assisted by Margaret Lee, Helen Lee, Doris Adams, and Carolyn Adams. After the guests were served refreshments, Doris Adams sang a song accompanied instrumentally by Christine Adams. Readings were given by Margaret Lee and Helen Lee. The highlight of the program was a paper presented by Mrs. Erin W. Register on the history of the auxiliary at Wesley Chapel. Register outlined the contributions of the auxiliary during its nearly one half century of service to Wesley Chapel:

The value of our society cannot be estimated. We have helped to build a church, buy a piano, carpet, . . . chairs, and light plant, and other furnishings. . . . We have helped with the parsonage furnishings and given of our time [and] money to community social work. Our pledge for Foreign Missions have [sic] increased each year. . . . We now have two circles, Jane Waite and Betty Josey meeting each month in the homes and membership of 40. . . .<sup>91</sup>

Rev. Godbold and the officials of the charge also began the new year with a good outlook. The stewards of the charge worked with the pastor in setting a budget. The pastor's salary and the benevolences were paid from this budget. Again the charge tried to successfully introduce the envelope system to the membership of Wesley Chapel and Hebron. The introduction of this system was greeted with some support by the membership. Some families used the envelopes each week, some every other week, and some families used it monthly. The pastor was hopeful the congregations would accept this system. The First Quarterly Conference elected four additional stewards from Wesley Chapel on January 29, 1939. Clifton Galloway, Harley S. Stewart, Luther Fields, Jr., and Jess Taylor were asked to serve on the Board of Stewards. In addition, Francis M. Oates agreed to serve as acting superintendent of the Wesley Chapel Sunday Schools. Rev. Godbold reported several membership changes to the First Quarterly Conference. In addition to the death of Wheeler A. Rhinehardt and James Raleigh Register, Godbold reported the loss of Lester Watford to death. Seven members of Wesley Chapel transferred their membership from the church by certificate: Mr. and Mrs. Otto Roy Fields, Roy Fields, Jr., LuEllen Fields, Mr. and Mrs. J.R. Boykin, and Mrs. Bessie Josey. Two individuals joined Wesley Chapel during this period, Mrs. Clifton Galloway and Mrs. Troy Privette.<sup>92</sup>

Two members of the Wesley Chapel family died during the first three



months of 1939, Mattie J. Blackwell, and Eliza J. Suggs. Mattie J. Blackwell was born in North Carolina, August 23, 1865, the daughter of John and Sarah Ann Terry. She died at her home near Lydia on February 25, after a long illness. Her family moved to Darlington County after the Civil War and became active members of Snow Hill Methodist Church. After the demise of Snow Hill the Terry family moved their membership to Wesley Chapel. Mattie J. Terry first married George King and was married second to Willie H. Blackwell. Mattie J. Blackwell was survived by her husband as well as four children by her former marriage: Maxie King, Belton King, Mrs. Arthur Newsome, and Mrs. Mattie Newsome.<sup>93</sup> Eliza J. Suggs, the widow of John T. Suggs, died March 8. She was born, February 6, 1860, the daughter of Nicholas and Mary Mixon Best. Suggs was survived by five daughters; Bessie Josey, Fannye Mae Suggs, Mamie Stewart, Lois Suggs, Phila Chandler; and one son, William Asbury Suggs.<sup>94</sup>

As winter gave way to spring, Rev. Godbold reported that the condition of Wesley Chapel's Sunday Schools showed marked improvement. Various classes sponsored regular worship programs. This increased interest and attendance at Sunday School. The church also observed Missionary Sunday every fourth Sunday with the offering submitted to the Board of Christian Education. The stewards were encouraged with the continued good response of the congregation to the envelope system. Two special services were held Sunday, April 9, Easter Sunday. Church School Day was observed during the morning, and during the evening the young people presented an Easter pageant.<sup>95</sup>

During the spring and summer of 1939 the membership of Wesley Chapel and Hebron discussed the possibility of erecting a new parsonage. These discussions culminated in the formation of several committees to proceed with the planning and building of the parsonage and the collection of the necessary funds. The members of the Designing Committee were Rev. Godbold, Mrs. H. Marvin Mozingo, of Hebron, and Mrs. Evelyn Oates, of Wesley Chapel. Asa Edward Mozingo, of Hebron, and Homie M. Kelley and Luther Fields, Sr., of Wesley Chapel, served as members of the Building Committee. Rev. Godbold also served on the Building Committee as an ex officio member. The members of the Collecting Committee from Wesley Chapel were: Clara Mozingo, Johnnie E. Mozingo, Harley S. Stewart, Alwin Rhinehardt, and Luther Fields, Sr. Mrs. H. Marvin Mozingo, Mrs. Charlie Woodham, and Mrs. Eva Gatlin, of Hebron, agreed to also serve on the Collecting Committee. Luther Fields, Sr. served as chairman of these committees with Charles S. Register acting as secretary. The committees estimated that the cost of the new parsonage would be at least \$1,500, excluding the lot. The charge hoped to collect \$500 from the membership of the two churches. Wesley Chapel members were responsible for contributing \$330, with Hebron responsible for the balance of \$170. A deadline of September 15,

The activities of the church continued despite Rev. Scott's impending departure. The M. Y. F. of Wesley Chapel stepped up its activities during May. Bessie King gave a series of programs on "Friendship" during the month. She was assisted by Peggy Ann Mozingo, Frances King, Marie Taylor, Janice Privette, and Uldine Privette. Representatives from Wesley Chapel's M. Y. F. attended the Sumter District M. Y. F. Rally at Bethlehem Methodist Church in Bishopville, May 11. Frances King, Bessie King, and Marie Taylor were elected to district wide offices by those in attendance. Rev. Scott welcomed eight new members into the membership of Wesley Chapel on June 13: Emily Faye Byrd, Della Rochelle Moore, Wilhelmina Pate, Leon Privette, Jr., Barbara Lee Redick, Dorothy F. Tedder, Tommy L. Tedder, and Clinton A. Woodham. The W.S.C.S. held its meeting during June. The topic of June's meeting was "Alcoholism."<sup>93</sup>

Rev. Scott's ministry to Wesley Chapel came to a close in the summer of 1948, however his service to the Methodist Church continued for many years. Scott moved his family to the community of Alma, in western Nebraska. The Scotts served the Methodist Church in Nebraska until the summer of 1953, when they transferred to the Virginia Conference. One year after the transfer to Virginia, Rev. Scott was appointed to the Conference Board on Town and Country Work. He continued in this capacity for thirteen years. In 1967, Rev. Scott returned to the active ministry. In subsequent years he served various churches in Virginia before retiring at age sixty-five. The Scotts spent most of their retirement years in Courtland, Virginia at a retirement home for Methodist ministers.<sup>94</sup>

As Rev. Scott and his family departed for Nebraska, the Wesley Chapel and Hebron Charge welcomed Rev. Edward Laney Davidson into its midst. Edward Laney Davidson was born September 9, 1924, in Cheraw, South Carolina. He was the son of James Edward and Cynthia Aline Laney Davidson. Davidson attended the public schools of Cheraw and graduated from Cheraw High School in 1941. He continued his education at Bob Jones College in Cleveland, Tennessee during the years 1941 through 1944. He transferred to Wofford College in 1944 and graduated in 1945. Davidson attended Dallas Theological Seminary, 1945 through 1946, and Candler School of Theology, Emory University, 1946 through 1948. He received his B.D. degree from Emory University in 1948. Davidson was first licensed to preach by the Florence District Committee in Darlington on September 3, 1943. He was admitted on trial into the South Carolina Conference and ordained a deacon on October 29, 1948. Prior to his service on the Wesley Chapel and Hebron Charge, Rev. Davidson served as a supply minister to Bethune and Inman Mills of the South Carolina Conference and to Cusseta of the South Georgia Conference.<sup>95</sup>

One day before Rev. Davidson's arrival, the Third Quarterly Conference met at Wesley Chapel under the leadership of Rev. J.T. Peeler, district

superintendent. The conference selected Alec Mazingo as a delegate to the Annual Conference with Harley S. Stewart serving as an alternate. Rev. Davidson began his service to the Methodists of the charge on July 13. Davidson considered himself an evangelistic minister and encouraged individuals to make a personal commitment to Jesus Christ. Rev. Davidson was soon adopted by the Methodists of the Wesley Chapel and Hebron Charge. Because of his young age and bachelor status, the new minister was asked often to eat in the homes of the parishioners. Among those who regularly extended invitations to Rev. Davidson were the families of John and Bessie L. Norris and Luther and Annie S. Fields.<sup>96</sup>

The Wesley Chapel M.Y.F. met with Rev. Davidson on July 25, at the church. The group listened to a program presented by Marjorie Kelley, enjoyed fellowship, and were led in prayer by Rev. Davidson. Rev. Davidson enjoyed a special rapport with these young people. He was only slightly older than the members of the M.Y.F. and was readily accepted into their midst.<sup>97</sup>

On October 10, Robert G. Fields, a member of Wesley Chapel, died in an automobile wreck near Lee's Crossroads. Fields operated a store in Lydia at the time of his death. He was born July 14, 1911, the son of Barney and Blanche Huggins Fields. On December 24, 1931, Fields married Annie Lee Suggs. Robert G. and Annie Lee Fields were the parents of two sons, Robert Lee (Bobby) Fields and William (Bill) Gettys Fields. Funeral services were conducted by Rev. Davidson and former minister Rev. Ernest Stackhouse Dunbar of Bennettsville. Fields was survived by his widow, two sons, parents, and three siblings.<sup>98</sup>

Nominations for the year 1948-1949 were presented to the Fourth Quarterly Conference meeting in mid-October at Hebron. Strom Fields was nominated to serve on the Board of Stewards of the church by the Quarterly Conference. Homie M. Kelley and Luther Fields replaced Charles H. Kelley and Barney Fields on the Board of Trustees. The leadership of the Sunday School at Wesley Chapel remained unchanged with the exception of the general superintendent. Hallie DeWitt replaced Strom Fields in that position. Eloise Kelley Bass, the recent bride of Harry Lee Bass, agreed to serve as a teacher in the Junior Department of the Sunday School. Edith Adams continued to serve the church as communion steward during 1948-1949. The brief ministry of Rev. Davidson on the charge was now at an end. He continued to serve the South Carolina Conference for over four decades. Wesley Chapel would not forget this young minister. During the ministry of Rev. Charles Herbert Boulware and Rev. Clifton Eugene Jones, Davidson returned to the church to conduct revival services.<sup>99</sup>

Rev. Charles Shuford Felder served the Wesley Chapel and Hebron Charge during the 1948-1949 year. Felder was born June 24, 1877, near Pinewood in Clarendon County, South Carolina. He was the son of Charles Richard and Mary Margaret Shuford Felder. Young Felder felt the influence



## CHAPTER

# 18

### POST WAR GROWTH 1950-1956

Wesley Chapel took several positive steps over the course of the next few years. The church had certainly matured during its numerous decades of service to the Methodists of Darlington County. Many citizens of the Lydia community continued to look to the church as a foundation for their lives. Membership and participation grew at Wesley Chapel to the point that several major changes to the facilities were considered by the membership. The church also undertook a change in its status within the South Carolina Methodist Conference. As in the past, Wesley Chapel continued to reach out to the many different groups within the community with wide ranging programs. A period of growth and development was underway. The church was again blessed with strong leadership that used foresight to guide its decisions. The membership responded to this leadership in a positive way. They assured the success of the changes that were underway within the church. The ministers that served the church during this period cannot be ignored. Their dedication to the work of the Lord and concern for the cause of Methodism within the community inspired the people of the church to meet new challenges.

The members of the Wesley Chapel and Hebron Charge welcomed Rev. Kayton Spencer Carmichael into their midst as the 1950-1951 conference year began. Carmichael was born at Fork, in Dillon County, South Carolina, on August 5, 1889. His parents were Gilbert and Florence Rogers Carmichael. Young Carmichael attended the Fork Grammar and High School. Upon graduation from high school he enrolled at Massey Business College. He later attended Wofford College in 1921. On January 27, 1915, Carmichael married Annie R. Gaddy. They became the parents of five children: Alton Channing, Marsden Beverly, Emma-Lou, Kayton Spencer, Jr., and William Wayne. Carmichael first joined the church in 1904. He experienced a true conversion four years later. Carmichael was not called to the ministry until 1918. He was first licensed to preach by the Marion District Conference on April 27, 1921. In December of the same year Carmichael was admitted on trial by the South Carolina Conference. In November and December of 1923, respectively, Rev. Carmichael was received into the full connection and ordained a deacon.

Carmichael's ordination as an elder occurred in Darlington on November 29, 1925. Prior to his appointment to the Wesley Chapel and Hebron Charge, Carmichael served Lynchburg. Rev. Carmichael's doctors urged him to conserve his strength during his ministry in Lydia. During this time, his wife became his closest companion assisting him in many ways.<sup>1</sup>

The Carmichael family was made to feel at home by the members of the sister churches, Wesley Chapel and Hebron. The Carmichaels moved into the parsonage on November 8, and received the traditional warm welcome the Methodists of the area reserved for new ministers and their families. Rev. Carmichael found strong leadership in place at both churches. The leadership of Wesley Chapel anticipated a productive year. Members of the Board of Stewards from Wesley Chapel for the 1950-1951 year were: Clarence Emmett Adams, Edith Adams, George Best, Robert Byrd, Milton Campbell, Luther Fields, Strom Fields, Ellie P. Galloway, Claude Hill, Homie M. Kelley, Thomas Kelley, Belton King, George Moore, Alec Mazingo, Lawrence Norwood, Francis M. Oates, Leon W. Privette, Harley S. Stewart, James Stewart, and Jesse Taylor. Hallie DeWitt served as Sunday School superintendent. The Board of Trustees from the church included: Ellie P. Galloway, Rivers L. Kelley, Luther Fields, Homie M. Kelley, Johnnie E. Mazingo, and Harley S. Stewart. Grace Askins Galloway presided as president of the W.S.C.S. and Betty Lou Privette served as president of the M.Y.F.<sup>2</sup> Rev. Carmichael soon called upon these leaders, as well as other members of the congregation, to put forth their best efforts to ensure the successful completion of the planned Educational Building and the regular programs of the church.

As the pastor and his family settled into the parsonage, the Wesley Chapel family was struck with several deaths. Within five weeks four members of the church were lost to death, Foster P. Lee, John Wallace Davis, Nannie Parker Davis, and Thomas E. Woodham. Lee, a veteran of World War I and a former member of the General Assembly, died November 12, at his home in Lydia. He was born July 13, 1895, the son of George O. and Helen Harrell Lee. Funeral services were conducted by Rev. Carmichael with burial in the Wesley Chapel Cemetery. Lee's widow, Margaret Harvey Lee; daughter, Helen Harvey Williams; and mother were among surviving family members. John Wallace Davis died on November 27, at the age of seventy-seven. Davis and his wife, Lillian S.A. Davis, joined Wesley Chapel during the tenure of Rev. James E. Scott, Jr. Davis was buried in the Mount Elon Baptist Church Cemetery. In addition to his wife, he was survived by six children, nine grandchildren, a brother, and a sister. Nannie Parker Freeman, aged sixty-one, died Wednesday, December 6. She was born in the county, a daughter of John Q. and Mary Oates Parker. Freeman was survived by her husband, Wesley Hamer Freeman, and three foster children, Patty Jo Gainey, Robert K. Kea, and Tracy Kea. Funeral services were held at the church conducted



by Rev. Carmichael, Rev. William Roy Phillips, Rev. William Lycurgus Parker, and Rev. G.M. Profitt. Burial was in Wesley Chapel Cemetery. Thomas E. Woodham, of Oates, died at the age of seventy-two one week later, on Wednesday, December 13. Woodham left a wife, Annie Bell Grantham Woodham, nine children, and a host of grandchildren and great grandchildren as surviving family members. Rev. Carmichael conducted the funeral at Wesley Chapel assisted by former Wesley Chapel minister, Rev. Charles Shuford Felder of Manning. Thomas E. Woodham was buried in Hebron Cemetery.<sup>3</sup>

The pastor and his family were surprised by the members of Wesley Chapel and Hebron with a pounding during the Christmas holidays. Although the recent deaths within the church helped Rev. Carmichael become acquainted with the membership of the church, the pounding served the same purpose under much more pleasant circumstances.<sup>4</sup>

As the new year began, the officials of Wesley Chapel began to pursue in earnest the new construction approved by the church on July 16, 1950. The cost of the new building was estimated at \$22,000, with an additional \$2,000 required to make the approved improvements to the existing church building. The proposed design of the new building drawn by Carl Newsome, Jr. showed a two story facility with separate rooms for the ever expanding children's and young people's Sunday School classes, a kitchen, an assembly area, and bathroom facilities. By January 31, the members of Wesley Chapel had raised \$3,000 in cash and had pledges of an additional \$2,000. Additional funding was sought by the church's legal counsel, Jerome F. Pate, from the Board of Missions and Church Extension of the Methodist Church. The Board of Missions and Church Extension, due to limited funds, was unable to be of assistance to Wesley Chapel at this time. The officials of the church, led by Building Committee Chairman Harley S. Stewart, sought the necessary funds locally. The committee also considered measures that would reduce the cost of the new construction to the church.<sup>5</sup>

As the Building Committee struggled with the problem of a loan for the proposed construction and remodeling, the activities of Wesley Chapel continued as they had for numerous years before. The Sunday School program of the church surged forward as average attendance approached 200 per Sunday. An appreciable increase was noted at worship services also. The three circles of the W.S.C.S. were active during the early months of 1951 with a series of meetings and activities. Wesley Chapel gained a new member during February, Mrs. Russell Booth. One member transferred her certificate during March, Lillian S.A. Davis.<sup>6</sup>

Death took a member of the Wesley Chapel community during February, Dora E. Pate. Pate was born December 25, 1868, in the Cypress section of Darlington County, the daughter of John H. and Alice Galloway Huggins. She became the wife of Dove Segars Pate and joined into membership with



Wesley Chapel, by transfer of certificate, on March 10, 1895. A widow for over thirty years, Pate raised a large family of children in the Methodist Church. She had been in declining health for several years prior to her death on February 18. Funeral services were conducted by Rev. Carmichael at Wesley Chapel, assisted by Rev. Bertie Snow Hughes of Lamar Methodist Church and Rev. Llewellyn E. Pope, Jr. of Trinity Methodist Church in Darlington. Pate was buried next to her husband in Wesley Chapel Cemetery. Seven children survived to mourn their loss: Jerome F. Pate, Mona Furman, Efford H. Pate, Willie L. Pate, Cecil P. Pate, Olin Hazel Pate, and Faye Pate.<sup>7</sup>

As spring began, Wesley Chapel experienced a substantial growth in membership. The church received fifteen new members into membership. Those joining the church by profession of faith and transfer of certificate on April 8 were : Mrs. Murray Byrd, Edgar Hendrix, Henry Timmons (Tim) and Bunnie Clanton Thomas, Catherine Register, L.D. and Dorothy Galloway, Elva Dudley, Doris Ann Dudley, Lois Stewart, Frank Butler Stewart, William George and Vivian Newsome, and George Everette and Alice Newsome. Rev. Carmichael also used this Sunday to baptize a number of infants: Nancy Carroll Thomas, James Roddy Register, Wilson (Bill) Norwood, Terry Register Thomas, and Mitchell Hill. Spring also brought the annual revival to Wesley Chapel and a renewal of faith. Rev. Llewellyn E. Pope, Jr. of nearby Darlington was invited to share a series of sermons with the Methodists of the Lydia community. The week long revival began on Monday, April 16. Wesley Chapel again opened its doors to new members upon the completion of revival services. Frances Best, Clyde R. and Margaret Carter, Clyde R. Carter, Jr., Lou Ellen Norwood, Eleanor Norwood, Nina Jo King, Mr. and Mrs. H.H. Sartor, and John Harrison Sartor joined the church during this period. One member was lost during April by transfer of certificate, Charlotte Mae Mims.<sup>8</sup>

In the midst of Wesley Chapel's revival, the membership was reminded of mortality of the flesh and the immortality of the spirit. Steward Belton King died April 20, after an illness of several weeks. He was fifty-nine years old. King was born in Darlington County, the son of George and Mattie Terry King. King married Alma Kelley. In 1919, Belton King joined Wesley Chapel Methodist Church. Rev. Carmichael and Rev. E.M. Leonard, Jr., pastor of Mount Elon Baptist Church, conducted funeral services at Wesley Chapel. He was buried in Wesley Chapel Cemetery. In addition to his wife, King left three daughters, Annie McFarland, Frances King, and Bessie King, and one son, George King.<sup>9</sup>

The Building Committee had worked through the late winter and early spring on securing a local loan and reducing the cost of building the new addition to the church. The committee was successful on both counts. With the permission of the Quarterly Conference, partial financing (\$12,000) was obtained from Mutual Savings and Loan Association in Hartsville. The

ship included: Mr. and Mrs. Joe Askins, Joyce Marie Askins, Betty Jean Blackwell, Wade Hampton Blackwell, Stephanie Burch, Christopher Steven (Steve) Burch, Robert Henry Byrd, Jr., Larry Ray Chapman, Richard Cooley, Winston Cooley, James Luther Fields, Jane Elizabeth Fields, Richard Strom Fields, Brenda Annette Galloway, Julia Ann Kelley, Thomas H. Kelley, Mary Ann King, Billy Sherwood Mahn, Carl W. Newsome, III, John Norwood, Jr., Della Marie Norwood, Wilson C. Norwood, Ronald Page, Charles Chandler Peel, Joseph Boyd Stewart, Jr., Judy Marie Stewart, Albert Tedder, James Stanley Tedder, and McIver Emberry Woodham. Several joined Wesley Chapel by transfer from other churches. A listing of these individuals include: Frankie Bass, Boyd Copeland, Annie S. Fields, Windal Leslie Galloway (Buddy), Mrs. Billy Sherwood Mahn, Lila Norwood, Pearl Norwood, Mrs. Ralph Page, Emma Stewart, Betty Walters (Mrs. William D. Walters), Dora Melton Stackhouse, and Betty Walters (Mrs. Carroll Walters).<sup>39</sup>

Rev. Brooks recorded the loss of two church members during the spring, Ruth Stewart Jordan and Dora H. Howell. Jordan transferred her membership to Trinity Methodist Church in Darlington. Dora H. Howell died on May 26, at her home at the age of ninety. In her death Wesley Chapel was reminded of its proud Methodist heritage. Dora H. Howell was born Martha Endora Alberter Hendrix, on February 3, 1863, within sight of Wesley Chapel. Her father, Joseph Hendrix, and grandfather, Ephriam Hendrix, were well known local ministers at Wesley Chapel. She married Hardy Howell and together they became the parents of a large family of children. Hardy Howell died in 1937. Funeral services were conducted in the church of her father and grandfather, Wesley Chapel, by Rev. Brooks and Rev. Dallas L. Mackey. She was laid to rest near the graves of five predeceased children in Wesley Chapel Cemetery. Two sons, Grady and Gary Howell; two daughters, Elizabeth Howell and Hattie Gray; and a host of grandchildren, great-grandchildren, and great-great grandchildren survived.<sup>40</sup>

The Official Board of Wesley Chapel struggled with financial concerns during the latter part of the conference year. At the June 5 meeting, Treasurer James H. Kelley reported that the Mother's Day offering of \$135.00 had been sent to the Epworth Children's Home. Kelley also reported that Wesley Chapel faced several bills that needed to be paid, including bills for the new chairs in the Educational Building, a new mimeograph machine, and various conference apportionments. Ashland and Hebron Churches contributed their financial share for the recent improvements made to the parsonage. It was decided that the Finance Committee should meet and report to the next meeting concerning the financial health of Wesley Chapel. The Official Board set September 27 as homecoming for Wesley Chapel. It was hoped that a drive coinciding with homecoming could substantially reduce the Educational Building debt. Hallie DeWitt agreed to supervise the preparations for

church's homecoming activities.<sup>41</sup>

The Official Board met again on September 3. Again the financial condition of the church was the paramount concern. The church still faced the bill for the new chairs and other accumulated bills. In addition, the church owed Rev. Brooks one month's salary and needed to raise over \$600 to pay the conference apportionments. The members of the board present agreed to raise the necessary funds to meet these obligations by the end of the conference year. It was suggested that an up-to-date accounting be printed in the church bulletin to inform the congregation of the financial condition of the church. A motion was made and passed that \$300 raised from the upcoming homecoming day be set aside as a reserve fund for the treasurer. This would enable him to pay various bills when they came due. James H. Kelley pointed out that Wesley Chapel was paying the entire premium for the parsonage's insurance. This matter was referred to the trustees of the parsonage in an effort to seek an equitable solution.<sup>42</sup>

The last quarterly conference of the 1952-1953 year was held at Wesley Chapel on September 13. Rev. Brooks reported that attendance had decreased slightly during the summer, but that interest in the work of the church continued to be strong. The minister reported the loss of one member of Wesley Chapel by death, William Thomas Tedder. Tedder was born October 22, 1878 in Darlington County. He married May Bell Andrews on January 31, 1907, and became the father of a large family of children. Tedder was a successful farmer and was active in agricultural circles. After several years of declining health, William Thomas Tedder died on August 14, 1953. In addition to his widow, Tedder was survived by four sons; Howard, Cole L., Foster, and Stanford; and three daughters, Gladys Beckham, Bonnie Polson, and Odelia Moulton. Funeral services were conducted by Rev. Brooks with burial in Wesley Chapel Cemetery.<sup>43</sup>

The membership of Wesley Chapel was able to meet the church's financial obligations by the end of the conference year. The church made payments on the Educational Building debt totaling \$2,495, leaving a balance of \$7,735. An additional \$1,000 was spent by Wesley Chapel on other capital improvements to the parsonage and the church building. Despite difficulties during the summer months, Rev. Brooks' salary and the conference apportionments were paid in full by the churches of the Lydia Charge. The officials of Wesley Chapel felt that continued improvements to the facilities were in order when they met on October 18. The Official Board gave Frances King permission to raise funds to purchase an organ for the church. King was given one year to raise the necessary money. When the fund raising was completed, a committee would be appointed to purchase the organ. A tentative budget for the 1953-1954 year was submitted by the Wesley Chapel Finance Committee, Carl W. Newsome, Jr., James H. Kelley, Harley S. Stewart, and Rev. Brooks. Wesley Chapel's portion of Rev. Brooks' salary remained at \$2,500. Addi-



on these cards was slightly changed from the previous year. Rev. Boulware brought the subject of the spring revival before the Official Board. An all out effort would begin on January 1, 1961, to prepare the church for this revival. A "Church Attendance Crusade" was to begin with the new year and would be promoted from the pulpit, through the church bulletin, and by sending cards to absent members. The minister suggested that a song leader be employed for the revival. The board delayed action on this matter until a future date.<sup>72</sup>

As 1960 gave way for 1961, Rev. Boulware recorded the membership changes that had occurred during his short time in Lydia. The church regained the membership of the Beckham family during the second half of 1960. Thurell Beckham and Kathryn Beckham moved their certificate to Wesley Chapel. Forrest Clinton (F.C.) and Mary McCoy Wyont, and their children, Larry Clinton Wyont, Linda Wyont, and Charles Wyont, transferred their certificates of membership to Wesley Chapel. Rev. Boulware also noted the addition of his family to the membership roll of the church. Four departures occurred since Rev. Boulware assumed the ministry of Wesley Chapel: Myrtle Hatchett, William Harvey Hatchett, Edell A. Stewart, and Geraldine Dudley Petty.<sup>73</sup>

The upcoming revival continued to occupy the officials of the church at their January and March meetings. The revival was scheduled for March 20 through March 26. The leadership decided that Rev. Boulware would be asked to preach during this revival. Carolyn Quick's services were engaged as song leader during the week long services. The board also dealt with other items of interest at these two board meetings. Glenn Best was appointed a trustee to fill the term of Luther Fields. Various repairs and improvements to the church property was handled by the membership of the board. The Wesley Fellowship Class was given permission to install a light at the front of the church. Repairs to a leaking roof and to the church pews were approved.<sup>74</sup>

In addition to the spring revival, the church participated in other noteworthy activities. Regular Family Night Suppers, M.Y.F. meetings, district youth gatherings, and pulpit exchanges with Mount Elon Baptist Church served to bring the membership Wesley Chapel together in a common ministry. Partly through the annual Easter sunrise service with Mount Elon Baptist Church, Rev. Boulware developed a close friendship with Rev. Thomas T. Faucette.<sup>75</sup>

Lula Taylor Haynes died at the age of sixty on February 15, 1961. She was the daughter of William T. and Elizabeth Hudson Taylor. Haynes was a member of the Ladies Bible Class. She was survived by her second husband, B.A. Haynes, and two sons from her first marriage to George Maxie King, Hampton King and George Maxie King, Jr. and four grandchildren. In addition, five sisters, one brother, and three stepchildren survived. She was buried next to her first husband in Wesley Chapel Cemetery in services conducted by Rev. Boulware.<sup>76</sup> "We shall always remember her staunch

character, her sincerity, her generosity, and above all her loyalty to her Lord and His Church."<sup>77</sup>

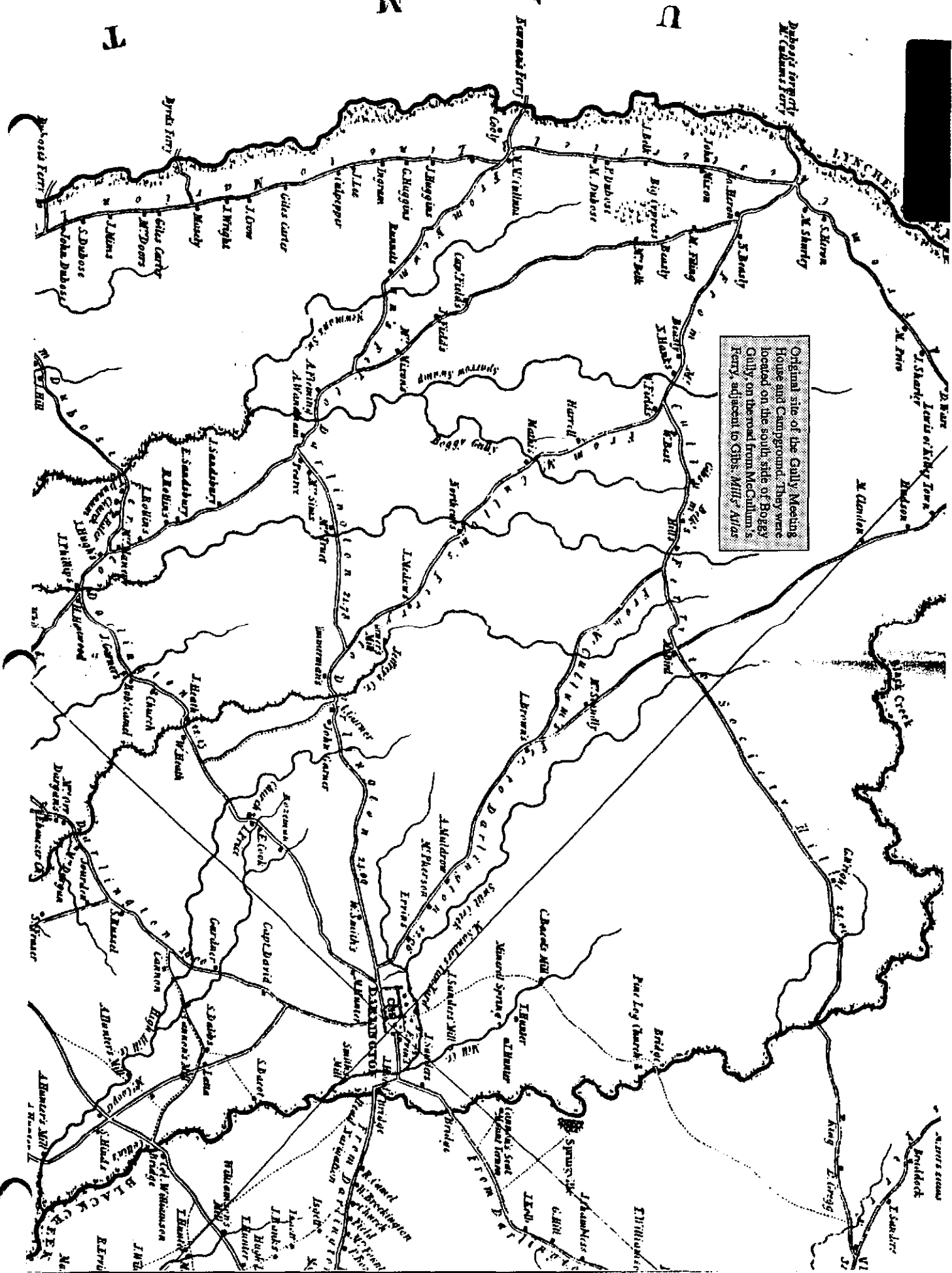
The status of the budget was the subject of most of the discussion at the April meeting of the Official Board. It was reported that the church needed \$2,400 by June 24 in order to meet all its obligations. The Finance Committee was asked to send a letter to each church member asking that those who had not met their pledges to please do so before the end of the conference year. Harley S. Stewart made a motion that was seconded and approved by the members to keep the pastor's salary at the same level for the 1961-1962 year. Trustee Johnnie E. Mozingo reported that the new section of the cemetery had been marked off into two and four grave plots for sale to the membership. The price of the two grave plots was \$20, with the large plots selling for \$35. In other business, Rev. Boulware introduced Annette Galloway, president of the M.Y.F. Galloway gave the board a report on the activities of this organization.<sup>78</sup>

Clarence A. Burkett died May 16, at the age of seventy-one. Rev. Boulware and Rev. Thomas T. Faucette, pastor of Mount Elon Baptist Church, conducted the services from the chapel of Brown-Pennington Funeral Home. Burkett was buried in St. Matthews Methodist Church Cemetery. He was survived by his widow, Lucile Dampier Burkett.<sup>79</sup>

Wesley Chapel participated in an area baccalaureate held at Bethlehem Methodist Church in the Byrdtown community on Sunday, May 21, 1961. Rev. Boulware delivered the sermon to the assembled graduates, parents, and friends. Graduating from Hartsville High School from Wesley Chapel were: Doris Ann Dudley, Annette Galloway, Judy Kelley, Mary Elizabeth Stewart, Lynn Thomas, and William D. Walters. Wesley Chapel also honored graduates from Lamar High School: Dickie Fields, Joe Plummer, Joe Stewart, Jr., and Mack Woodham.<sup>80</sup>

With the end of the conference year quickly approaching, Rev. Boulware compiled the yearly statistical report for Wesley Chapel. The total membership of the church had increased by four to 466 during the 1960-1961 year. Three new members had been added by vows, Reba Best, Dorothy Elizabeth DeWitt, and Joe Allen Smith. Sunday School attendance, under the leadership of Johnny Suggs, continued to improve. The Sunday Schools boasted an average attendance of 205. The M.Y.F. of Wesley Chapel was in a healthy state with fifty members. Sixty-five younger children of the church attended the annual Vacation Bible School. Attendance during Sunday worship services remained strong during the first year of Rev. Boulware's ministry. He reported that an average of 190 people were in the congregation on Sunday mornings. The stewardship of the church was strong despite earlier difficulties. The pastor's salary was fully paid and the church met its conference obligations. The parsonage debt was reduced by \$2,000, and as 1961-1962 began, stood at \$7,000.<sup>81</sup>

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Original site of the Gully Meeting House and Campground. They were located on the south side of Boyer's Gully on the road from McCullum's Ferry adjacent to Gibbs Mills' Mill.

