

Wofford College

Digital Commons @ Wofford

South Carolina Conference 1785 Journal

Methodist Conference Journals

1-26-1831

South Carolina Conference Journal 1831

Methodist Episcopal Church. South Carolina Conference

Follow this and additional works at: <https://digitalcommons.wofford.edu/sc1785>



Part of the [Christian Denominations and Sects Commons](#), and the [History of Christianity Commons](#)

Recommended Citation

Methodist Episcopal Church. South Carolina Conference, "South Carolina Conference Journal 1831" (1831). *South Carolina Conference 1785 Journal*. 19.
<https://digitalcommons.wofford.edu/sc1785/19>

This Conference Proceeding is brought to you for free and open access by the Methodist Conference Journals at Digital Commons @ Wofford. It has been accepted for inclusion in South Carolina Conference 1785 Journal by an authorized administrator of Digital Commons @ Wofford. For more information, please contact stonerp@wofford.edu.

Minutes
of the
South Carolina
Annual
Conference
of ministers of the
Methodist
Episcopal Church
Jan. 26, 1831

Sandor Teszler Library
Wofford College
Spartanburg, South Carolina

A Bishop not being present at the Forty-fifth Session of S. C. Conference, held at Fayetteville, N. C., Wm M. Kennedy was elected President, with Saml W. Copers, Secretary.

White Members,	20,513
Colored "	19,144
	<hr/>
	39657
Increase over last year	1485

Next Session at Darlington,
S. C.

4572

MINUTES

Forty FIFTH
OF THE

SOUTH CAROLINA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

FOR THE YEAR 1830

Held at Fayetteville N. C.
Jan 26, 1831.

TO WHICH ARE ADDED

THE PASTORAL LETTER OF THE CONFERENCE, NOTICES
OF THE SOCIETIES AND TRUSTS CONNECTED
WITH THE CONFERENCE, & C.

PUBLISHED BY ORDER OF THE CONFERENCE.

S. J. M' MORRIS, PRINTER,
COLUMBIA,
1831.

Church

MINUTES, &c.

Question 1. What Preachers are admitted on trial ?

Answer. Charles Wilson, Stephen Williams, Leonard Rush, Hugh A. S. Walker, Thomas Neil and William Whitby—6.

Ques. 2. Who remain on trial ?

Ans. Henry Heath, Allen McCorquodale, Samuel Bozman, John W. McColl, Tracy R. Walsh, Allen Hamby, James Stacey, and Tristram Stackhouse—8.

Ques. 3. Who are admitted into full connexion ?

Ans. Fredrick Rush, David J. Allen, James J. Richardson, Thomas D. Turpin, William Murrab, John R. Coburn, Churchwell A. Crowell, and James J. Alison—8.

Ques. 4. Who are the Deacons ?*

Ans. Samuel W. Capers, John M. Kelly, Thomas C. Smith, William M. Wightman, William H. Ellison, Ab-salom Brown, William Martin, and Edward McNair.

Ques. 5. Who have been elected and ordained Elders this year ?

Ans. The following brethren have been elected, but there being no Bishop present at the Conference, have not been ordained, viz: David L. Ballew, David Derrick, Francis C. Spraggins, Ebenezer Legget, Jacob S. P. Powell, William T. Smith, Kenneth Murchison, and William J. Jackson—8.

Ques. 6. Who have located this year ?

Ans. Barnett Smith, Edward McNair, and Jacob S. P. Powell—3

Ques. 7. Who are the Supernumeraries ?

Ans. None.

Ques. 8. Who are the Superannuated, or Worn out Preachers ?

Ans. Isaac Smith, William Kennedy, James Jenkins, Christian G. Hill, Jacob Hill, James Dannelly, and Francis C. Spraggins—7.

* The brethren mentioned, under the 3d Question, as having been received into full connexion, were also elected to the order of Deacons, but owing to the absence of a Bishop, have not been ordained.

Ques. 9. Who have been expelled from the Connexion this year?

Ans. None.

Ques. 10. Who have withdrawn from the Connexion this year?

Ans. None.

Ques. 11. Who have died this year?

Ans. THOMAS L. WYNN.—He was the son of Lemuel and Elizabeth Wynn; and born in Abbeville District, So. Ca. June 27, 1798. He was converted when only thirteen years old, but by the influence of thoughtless company, lost his first love, and was for several years in a luke-warm state. It is remarkable that even prior to his early conversion, he was impressed with a belief that he would become a preacher; a circumstance which probably conduced much to his being kept from immoral practices, particularly when after having been converted, he lost the power of living faith. His childhood and youth were passed without censure or reproach. In the autumn of the year 1815, he regained what he had lost in religion; and became a serious, determined and zealous christian. His impression that he would be called to the ministry was now ripened into a deep and settled conviction; but under perplexities, such as are not unusual to persons in similar circumstances, as well as on account of his youth, he took no direct steps towards that object. Towards the close of the year 1817, he was licenced to preach, and recommended to the South Carolina Conference as a proper person to be admitted into the Itinerancy. His first appointment (1818, was to Koevee Circuit; and for the next year (1819), to Union Circuit. On these circuits he passed his probation acceptably; and was received into full connexion with the Conference, and ordained a Deacon. For the year 1820, he was appointed to the Black Mountain Circuit; for 1821, to the Deep River Circuit; for 1822, to the Ohoopee Circuit; and for 1823, to the city of Charleston. Up to this period, brother Wynn had enjoyed good health; but during his labors in Charleston, he experienced a sad reverse; and from this time, he began to be troubled with symptoms of the disease of which he died. For the year 1824, he was appointed to the city of Savannah; and for 1825, to Wilmington.—

During both these years he could with difficulty fulfil the duties of his calling, and at the following Conference, received the relation of a Superannuated or Worn out Preacher. This relation, however, he sustained but for one year. Rest from constant preaching, and judicious treatment, soon brought him up, and for the year 1827 he was stationed in Georgetown. Here he was attacked with bilious fever, which had almost taken his life, when again there appeared symptoms of consumption. For 1828 he was stationed in Camden; where his health became much better; and for 1829 he was appointed to the united towns of Washington and Lexington, in Georgia. It was now hoped he had escaped the danger of Consumption; and for the year 1830 he was appointed a second time to the city of Charleston. Early in that year, he was attacked with hemorrhage of the lungs, attended with other alarming symptoms; and after suffering much, without a prospect of speedy recovery, and the air of Charleston being thought unfavorable to him, he removed to Camden, intending as soon as he might be able, to go farther into the interior. A violent bilious fever, however, brought him too low to admit of his travelling; and this was succeeded by a rapid consumption, of which he died on the 9th of October, 1830.

The exercises of his mind, and other manifestations of the grace of God which he experienced during his last illness, were peculiarly edifying. His pious and amiable widow has kindly furnished a few hints, which we cannot forbear inserting in this place. "His illness seemed to have troubled his spirits; and sometimes he was bowed down under manifold temptations. But again God would dispel the cloud, and give him to rejoice.— About ten days before his departure he was particularly blessed. 'Death,' said he, 'has lost his sting. Feeble nature has sometimes feared to meet the enemy; but it is all with God.' At another time he exclaimed, 'Heaven, what a delightful place! how can you wish to be detained from it!' About seven o'clock the evening before he died, he requested me to bring his two dear children to him; and as he embraced them he said, 'they will soon be fatherless;' then with his eyes swimming with tears, and looking up to heaven, he rejoined, 'Father of the Fatherless, take care of my children.' He

gave them back to me and said, 'I have given both them and you to God, and now I have nothing more to do but to wait the will of my Lord.' During the night, his kind and attentive physician said to him, 'Mr. Wynn, I think your end is drawing near.' He gave him in reply an affectionate look, embraced him, and thanked him with great tenderness for all his attention to him. After this he exclaimed 'Glory to God, glory, hallelujah!' repeating the expression several times. He seemed to be slumbering most of the night, saying many things indistinctly, about 'angels,' 'the blessed,' &c. At one time I aroused him, saying, I was afraid he did not lie easy. he smilingly replied, '*I sleep so sweetly in Christ Jesus.*' Thus he seemed to slumber until half past six o'clock in the morning, when he opened his eyes, and looked affectionately at all around him, and then closed them, never to open them more till the morning of the resurrection."

Brother Wynn possessed extraordinary abilities as a preacher. From childhood he was studious and thoughtful; and although his opportunities of acquiring knowledge in early life, were perhaps rather limited than liberal, his after habits were such as to render him respectable both for his literary and theological attainments. In this respect he was a fine example of what a Methodist preacher can do to improve his mind, *if he will be studious*;—though it must be acknowledged that he possessed a capacity for improvement far above what is common even among preachers. His perception was quick, his understanding strong, and his judgment well balanced. He loved to reason on a right subject, and he reasoned well. This gave a distinguishing character to his pulpit labors. They were sure to exhibit an able argument as well as a warm application. As a preacher, altogether, he richly merited the high estimation in which he was held; and what he was by the grace of God, as a man and a christian, let his death-bed speak. By his death, the Church has lost a son and a servant, much lamented and long to be remembered.

☞ The following should have appeared in the Minutes of last year, but were not furnished in time for insertion—

GEORGE HILL, was born in Charleston, So. Ca.

February 20, 1797. His father, Paul Hill, Esq. was a native of Germany, but removed in early life to South Carolina. His mother was a Carolinian by birth. They both were attached to the Lutheran Church; were persons of exemplary morals; and enjoyed to a great age a very estimable reputation. When a child, George gave decisive indications of superior mental capacity, and his father intended him for one of the learned professions. For some reason, however, perhaps pecuniary embarrassment, he relinquished this intention, and put him to the trade of a ship carpenter. While in this situation, he had frequent access to the Methodist ministry, and became to some extent, acquainted with the doctrines and usages of that Church. We are not able to state with precision, at what time, and under what particular circumstances he was converted to God. We presume this event, and his uniting himself to the Church, must have transpired in the year 1817. He was licenced to preach by the Quarterly Conference of the Church in Charleston, May 21, 1819; and towards the close of the same year was recommended to the South Carolina Conference as a proper person to be admitted on trial in the Itinerancy. He was admitted, and appointed to travel the Warren Circuit, (Geo.) for the year 1820. For the year 1821, he was appointed to the Louisville (now Waynesboro, Geo.) Circuit. On these Circuits he fulfilled his probation with extraordinary acceptance and usefulness; and at the ensuing Conference was accordingly admitted into full connexion, and ordained a Deacon. The year 1822 he passed in Wilmington, N.C.; and during 1823, was employed as a Missionary in the west of Georgia, on what was then called Monroe Mission, now one of the most populous, wealthy, and prosperous circuits in that State. Here his labors were pre-eminently useful, in planting and establishing the Church in a most interesting part of the country.—At the close of this year he was ordained an Elder; and appointed to the city of Augusta for 1824. For the year 1825, he was stationed in the city of Savannah. These were extraordinary appointments for so young a minister—having the charge at every place where he labored from his second year: but he sustained them well, and at the Conference held January, 1826, was selected for the still

more arduous office of a Presiding Elder. He was appointed to the Savannah District, and during the years 1826, '27, '28, presided with great respectability and usefulness over that portion of the work. At the Conference held in Charleston, January, 1829, he solicited relief from the severe labors of this appointment; and the Bishop judging that his request was not improper stationed him in the town of Milledgeville, (Geo.) for that year. This concluded his mortal course. Early in the month of August, he was attacked with bilious fever, of which he died on the 22d of the same month. During his illness he had a presentiment of his approaching dissolution; and spake of it as an event which would certainly transpire, and which he would not choose to avoid. His faith was steadfast and triumphant; and during nineteen days of great bodily suffering, his patience was most exemplary. His soul rejoiced in God his Saviour, full of hope, and longing after immortality. His death was truly a "falling asleep in Jesus."

Brother Hill possessed to a rare degree, the excellence of great firmness of purpose, joined to meekness and humility of spirit. He was apt to be slow rather than hasty, in forming his conclusions, but when satisfied of the truth in a case, nothing could move him from the line of his duty. In the administration of the discipline of the Church, he was particularly circumspect, and inflexibly uniform. He possessed a vigorous and well balanced mind; was eminently fervent in spirit, and solemn and collected in his ministerial duties. He gave himself much to prayer and study, and "his profiting appeared unto all." He was universally acknowledged a bold, powerful, and eminently successful preacher.—By his brethren in the ministry, he was peculiarly beloved. His intercourse with them was always marked with frankness and affection. He honored them from his heart; and held in return their confidence and esteem, to a high degree. He was indeed "a man of God," and the Church records his death with gratitude for his valuable labors, and sincere mourning for the loss of them.

JOHN HONOUR, son of Dr. Thomas Honour, was born in St. Andrews' Parish, So. Ca. July 22, 1770.—In the year 1780, Sir Henry Clinton, commander of the British forces, took possession of his father's

dwelling; in consequence of which, the family retired to the city of Charleston, and both father and mother fell victims to the yellow fever. Thus at the tender age of 10 years, he was left an orphan, and exposed to the vicissitudes of a time of war. Shortly after the conclusion of the war, being inclined to a seafaring life, he shipped on board a vessel bound to the West Indies. He soon, however, relinquished the sea, and returned to Charleston, where he found that by the fault of a near relation a considerable patrimonial estate had been squandered; and he apprenticed himself to a Mr. Switzer, a saddle and harness maker, with whom he acquired the trade. In the year 1792 he was married.—In 1793 he first became acquainted with the Methodists; among whom he was converted to God, and became a member of the Church. He was diligent in business and steadfast in his religious profession; and in June 1811 was licenced as an Exhorter. On the 25th of December of the same year, he was licenced to preach, and officiated as a local preacher in Charleston, with acceptability and usefulness, until the Conference of February, 1827, when he was admitted into the Itinerancy. His probation as an Itinerant preacher during the years 1827 and 1828, was passed in the Cooper River Circuit; where his labors were very acceptable: and at the Conference of January, 1829, he was received into full connexion, and appointed to the Mission to the slaves south of Ashley River. On the 11th of September of this year, he took a bilious fever, contracted by exposure in the swamps where his mission lay; and on the 19th of the same month, after "witnessing a good confession before many witnesses," he triumphantly concluded his mortal life, and entered into that which is everlasting. He was a great lover of Methodism and Religion; ardent in his affections, and zealous and devout as a christian and christian minister. He was blessed with great animal vigour, and though nearly sixty years of age, was at the time he was last taken ill, possessed of as much bodily strength, and as good spirits, as are usual to persons in middle age. His life was undoubtedly a sacrifice to his work; but he considered it well bestowed, and joyfully resigned it in the service of the Saviour. May there never be wanting among us, ministers who are like minded.

Ques. 12. What numbers are in society?

Answer,

	Whites.	Colored.		Whites.	Colored.
Charleston,	613	3354	Santee,	816	1436
Black Swamp,	381	428	Congaree,	498	323
Cooper River,	347	425	Lynches Creek,	868	327
Orangeburgh,	900	859	Wateree,	665	192
Cypress,	947	745	Sandy River,	745	482
Hollow Creek,	475	163	York,	220	91
Mission to the slaves on Pon Pon, Com- bahee, &c.			Columbia district,	4069	3725
Mission to the slaves on Santee,		410	Fayetteville,	161	350
Charleston Dis- trict,	3563	6805	Bladen,	541	573
Saluda,	586	319	Brunswick,	485	528
Abbeville,	950	281	Wilmington,	77	820
Koewee,	658	65	Waccamaw,	474	230
Reedy River,	593	121	Georgetown,	86	1108
Enoree,	754	263	Black River,	613	1457
Laurens,	567	134	Pee Dee,	1620	710
Newberry,	394	375	Fayetteville Dis- trict,	4057	5776
Mission to the slaves on Savannah Riv- er,		245	Deep River,	280	74
Saluda District,	4502	1804	Montgomery,	713	128
Columbia,	173	317	Yadkin,	296	34
Camden,	84	557	Rocky River,	464	140
			Sugar Creek,	468	159
			Lincoln,	768	207
			Rutherford,	665	150
			Morganton,	668	142
			Lincolnton district,	4322	1034

RECAPITULATION.

	Whites.	Colored.
Charleston District,	3563	6805
Saluda District,	4502	1804
Columbia District,	4069	3725
Fayetteville District,	4057	5776
Lincolnton District,	4322	1034
Total,	20513	19144
Total last year,	19750	18422
Increase this year,	763	722
Grand Total,	39657	
Last year,	38172	
Increase,	1485	

Ques. 13. Where are the preachers stationed this year?*

* The names of the Elders are printed in *Italics*.

Answer,

CHRLESTON DISTRICT, *Henry Bass, P. E.*

Charleston—*Charles Betts, Bond English, William Murrah.* Black Swamp—*William Crook,* Charles Wil-
son. Hollow Creek—*Henry W. Ledbetter,* James J.
Richardson. Orangeburgh—*Robert Adams,* Churchwell
A. Crowell. Cypress—*Elisha Calloway,* Tristram
Stackhouse. Cooper River—*Thomas C. Smith.* Mission
to the slaves on Pon Pon, Cambahee, and Wappahoola—
George Washington Moore. Mission to the slaves on
Santee—*John H. Massey.*

SALUDA DISTRICT, *Malcam McPherson, P. E.*

Saluda—*Joel W. Townsend,* John R. Coburn. Abbe-
ville—*Reddick Pierce,* Tracey R. Walsh. Koewee—
David Derrick. Reedy River—*Joseph Moore.* Enoree—
James Stockdale, Leonard Rush. Laurens—*Jacob
Ozier.* Newberry—*John Watis.* Mission to the slaves
on Savannah River—*Thomas D. Turpin.*

COLUMBIA DISTRICT, *William M. Kennedy, P. E.*

Columbia—*William Capers.* Congaree—*Frederick
Rush,* Hugh A. S. Walker. Sandy River—*Samuel Dun-
woody,* John M. Kelly. Camden—*Samuel W. Capers.*
Santee—*William M. Wightman,* James J. Alison. Dar-
lington—*Noah Laney,* Allen Hamby. Wateree—*John
H. Robinson.* York—*Stephen Williams.*

FAYETTEVILLE DISTRICT, *Nicholas Talley, P. E.*

Georgetown—*David J. Allen.* Black River—*John
Bunch,* Henry Heath. Pee Dee—*William W. King.*
Jackey M. Bradley, Samuel Bozman. Waccamaw—
Kenneth Murchison. Brunswick—*Ebenezer Legget,* Wil-
liam Whitby. Wilmington—*William H. Ellison.* Bladen—
Morgan C. Turventine. Fayetteville—*Josiah
Freeman.*

LINCOLNTON DISTRICT, *Hartwell Spain, P. E.*

Deep River—*Angus McPherson.* Montgomery—
Benjamin Bell, Allen McCorquodale. Rocky River—
William T. Smith. Rutherford—*David L. Ballew,*
Thomas Neil. Morganton—*William J. Jackson,* James
Stacey. Sugar Creek—*Absalom Brown.* Lincoln—
Daniel G. McDaniel, John McColl. Yadkin—*William
Martin.*

Ques. 14. Where and when shall our next Conference
be held?

Ans. At the village of Darlington, S. C. The time to be fixed by the Bishops.

PASTORAL LETTER.

The South Carolina Conference of the Methodist Episcopal Church, in Session in the town of Fayetteville, N. C. Jan. 26 to Feb. 2, 1851, to the Churches of its care throughout the Conference District, Greeting :

Dearlly Beloved Brethren—By some cause in the providence of God, we have been deprived of the benefit of the Bishop's presence at our Annual Conference; and being also without advice as to what he might desire touching the peculiar functions which had thus devolved on us, we elected brother WILLIAM M. KENNEDY to the Presidency of the Conference, and appointed the Presiding Elders of the past year, jointly, to station the preachers. This arrangement has proved highly satisfactory; and under the blessing of God, we have had a happy, and we trust, a profitable session. In the important business of stationing the preachers, which in our circumstances we feared would prove most difficult, we have been especially assisted; and we record it with thankfulness, that the Committee has been enabled to act with so much unity, as to fix on every appointment without a division. Thus, brethren, we are about to go forth again into the work among you, each with the pleasing assurance of being sent to *that* part, which, the whole being considered, is judged most suitable for him, and to which *alone*, he could be sent with perfect unanimity. We go firmly persuaded of the Lord's direction, and humbly looking for his blessing on our labors, "*through your prayers, and the supply of the Spirit of Jesus Christ.*"

We deem it proper, before we separate, to express, by this letter, (which the preachers are charged to read in all the societies,) our most sober and united views on several subjects, vitally important to you. And first,

Respecting the Holy Sacraments.—Owing to the fewness of Ordained Ministers, during the first year of our Ministry, the Sacraments, and particularly the Lord's Supper, could not be administered regularly in all the societies. And subsequently, there have occurred so many locations, from year to year, as to perpetuate, to a

considerable degree, this "lack of service." We greatly regret that even at the present time, we are not able to furnish an Elder for every Circuit. And the more, as we have cause to fear, that, in some places, a sinful undervaluing of the Lord's Supper has been induced in consequence of the infrequency of its administration.— This is a calamity much to be deplored. It is grievous to hear of persons in the fellowship of the Church, who repeatedly absent themselves from the Lord's table, when they might be present; and of some, who have shown so scandalous an indifference, as to withdraw to a distance at the moment the minister was urging that most affecting and authoritative precept, "*Do this in remembrance of me.*" Such examples are most pernicious, and require to be rebuked sharply. From whatever cause they proceed, they must be corrected, or the offenders be disowned by the Church. If some scruple of conscience be pleaded by such delinquents, let them be referred immediately to the minister. It is possible that, in some cases, the evil may be cured by particular instruction. But if not, let the Church be clear of the individual's fault. In every case, those who do not communicate when they may, and will not amend after suitable admonition, must be disowned.

We earnestly call upon our esteemed brethren of the local ministry, to lend their aid, and especially in those circuits where there is not an Elder in charge, to have the Sacrament of the Lord's Supper administered regularly, once a quarter, in every society. And the stewards of circuits, we exhort to see that there be wine provided for this purpose, in every place—*as is their duty.*

Of Baptism.—We judge it proper to express our decided disapprobation of the administering of baptism in private chambers, unless in cases of sickness, or some such urgency as will not admit of its being administered in the Church. We also strongly disapprove of the deferring of the baptism of infants, to some extraordinary meeting, as a Campmeeting or Quarterly meeting; or until the coming of a favorite minister. These are abuses which ought by all means to be corrected. They take off from the reverence due to this sacrament; and tend to its profanation, by making it an occasion of vain parade, or idle compliment to a minister. We exhort parents,

bringing their children to Christ in baptism, to do so with all purity and a single eye, as becomes those who draw near to God. With respect to our own duty herein, we judge, that, forasmuch as the administering of the holy sacraments constitutes an essential part of the duties of the pastoral office, the minister in charge, should feel no delicacy in inquiring if there be any under his oversight, either infants or adults, who ought to be baptised; and to baptise all such at the earliest opportunity.

With respect to the Sabbath.—We deprecate the profanation of this holy day, whether by ordinary labor, or traffic, or travelling on secular business, or idle amusements, or visiting, as on other days. We lament that any who are so well instructed as to avoid ordinary business on the Sabbath day, and who would on no account set out on a journey on that day, should be so blinded as not to scruple at its profanation by idle visits, or even the prosecution of a journey previously begun. It is holy time, and can be employed with propriety, in no other than holy uses. Works of piety, and mercy, are those alone, which are appropriate to the Sabbath day. In such works, brethren, we would have you to spend it, and prosper. And we beseech you, “*Render unto God the things that are God’s,*” that you may be spared the retribution with which he is apt to visit, even in the present life, those who profane the Sabbath day.

Of Secret Prayer.—The time was, as many of you know, when the observance of *stated hours* of prayer, *daily*, was almost universal among us, not excepting those on trial. And thus, we are persuaded, it continues to be, with as many as enjoy a prosperous state. But we fear it is otherwise with not a few; and that of those who no longer observe *stated hours* of prayer, the greater number have either declined from the practice of secret prayer altogether, or limit it to a hasty confession at the time of going to bed. Such persons have lost the relish of prayer, and the comfort which is proper to it. They have fallen into a lukewarm state, out of which, we warn them, they must be aroused, or they will shortly add to their present heartlessness the farther guilt of actual transgression. We exhort you all, brethren, to adhere to the good old way of *stated hours of prayer daily*, as being calculated to preserve you in the spirit of piety,

and the knowledge of our Lord and Saviour, Jesus Christ.

Concerning Family Religion.—We exhort all heads of families to be constant in family worship—reading the Scriptures after a solemn manner, singing devoutly a hymn of praise to God, and offering prayer, at suitable hours, morning and evening, with their families. Those who complain of a want of the gift of extemporaneous prayer, we advise to use a form. And we admonish any who habitually neglect this duty—who rise up and lie down without acknowledging God in their families—to take shame to themselves, repent, and remain no longer under the condemnation of those, whom the Scriptures reckon fit to be classed with the heathen, (*Jer. X. 25.*) Let the leaders of classes be particular to ascertain who neglect this duty, and encourage them to amend. Or let them know that they can remain among us no longer than until we shall have lost a reasonable hope of their amendment.

Let all parents feel it their duty to teach their little children, beginning at the age of two or three years, to kneel separately and repeat a short form of prayer before going to bed at night, and another as soon as they are dressed in the morning. Let them begin early to impress the minds of their children with the fear of the Lord; to guard them against the profanation of the Sabbath day; to cultivate in them due respect for public worship, a quiet and sober demeanor in the house of God, and the love of virtue and religion. We recommend SUNDAY SCHOOLS, in connexion with the Union of our own Church, as a most efficient means of religious education; and we earnestly advise their being instituted in every congregation.

Masters, we exhort to provide for the religious instruction of their slaves. At a time when this subject is beginning to engage the favorable attention of persons of other denominations, of some who make no decided profession, we feel ourselves more than ever bound to impress on your minds, brethren, its great importance. Can we have done our duty as a Christian people, if we suffer those who are wholly at our will, by whose labor we have our wealth, and who have souls to be saved as well as we, to live and die without scriptural instruction.

either destitute of religion, or possessing only such as they may fashion for themselves? Would it be too much to allow them—ought it not rather to be cheerfully afforded—that where they have not the opportunity of public worship on the Sabbath day, they might attend our circuit preaching in the week? Might not the improvement of their morals compensate fully for the loss of the time from their daily labor? And might not such a sacrifice prove acceptable to God, and much to the comfort of your own souls.

We have observed with pain, that in most of our country Churches, there is not room to admit the slaves; or not in proportion to their numbers. And this we have been told, is owing to their indifference towards public worship, unless conducted in their own way. "*They will not attend; and therefore more room need not be provided for them.*" Is this conclusion positively just? May not their absenting themselves from the public worship, be rather owing to the lack of room for them in the Churches, than the indifference which has been so commonly assigned as the cause? Is it not certain, and do they not know it, that if they were generally to attend, they could not find seats in the Church? And is it not likely that a knowledge of this, may discourage many who would otherwise attend, but not at the present disadvantage? As things now are, what shall bring them to the Church? We know not what. Shall they worship wholly by themselves—"the blind leading the blind?" This, we all admit, would not be for the better. What then shall be done? Will we abandon them altogether? God forbid! They have souls in their bodies, and we are their masters. We beseech you, brethren, acquit your consciences in this matter. If your negroes will not share the benefit of public worship, let the guilt be wholly on themselves. Provide for their attendance: encourage them to go; and then, if still they absent themselves, you at least, may feel yourselves at peace.

The Cause of Missions.—We recommend this great interest, brethren, to your more general and zealous support. We are sorry to state, that during the past year, there has been a diminution, and not an increase of your contributions. We pray you to renew your efforts; and for the time to come, let there be no cause of complaint

on this score. We advise the immediate institution of a Missionary Society in every circuit and station, where there is none. And we submit to your discretion, whether it might not be well to hold the Annual Meeting of each circuit society, at the time and place of the last Quarterly Meeting. By this arrangement the subscribers throughout the circuit would be readily informed when and where to forward their subscriptions; and these would come in at the most convenient time to be forwarded by their treasurer, to the treasurer of the conference society, at the place of its Annual Session. Thus would the circuit societies be brought into regular and easy correspondence with that of the conference, as the conference society is with the parent institution at New York. Might it not also be well to require the Treasurer of each circuit society, or other branch of the conference society, to furnish a list of the subscribers' names, and the names of donors, together with the sums severally subscribed or given in his particular society, that the whole may be published in a condensed form, accompanying the conference minutes, or as the conference society may direct.

Bibles, Sunday School Books, and Tracts.—We have already expressed our desire to have Sunday Schools established in all our congregations. These require suitable books. The institution of the Bible Society of our Church, was principally owing to the want of Bibles and Testaments for our Sunday Schools—an application to a society in connexion with that called American, having been refused. For as good a reason as can influence Calvinistic Churches, under the imposing names of American and National Societies, to monopolise as far as they can, the publication of Sunday School books and Tracts, we feel it our duty to provide for the wants of our own congregations from the press of our own Church. We know no reason why the Methodist people ought to be compelled to support Calvinistic institutions, however ingeniously conducted; or why they should oblige themselves to purchase for their Sunday Schools and families, such publications as are not agreeable to their own belief. The revenue of the National Societies, derived from numerous auxiliaries, patrons, agencies, &c. is sufficient to enable them to publish Bibles, Sunday School books and Tracts, at a price little above the cost of the

white paper on which they are printed; while our own institutions, having no hired agents, and paying back to the auxiliary societies the whole amount of their contributions, cannot possibly afford the books which they publish, at so low a rate. Some means, therefore, ought to be devised to make up this deficiency. Bibles, Sunday School books, and Tracts, published by us, must be afforded at as low prices as those published by the National Societies; or we must presently succumb to them, and be content to purchase only such books and Tracts, as they may please to publish. In order to meet this exigency, it has been proposed to institute a fund, commonly called the publishing fund, in connexion with our book concern at New York, the proceeds of which should be exclusively applied to the reduction of the prices of our charitable publications to as low a rate as possible. A more commendable object, brethren, or one more important to the Church, could scarcely be presented to your notice; and as such, we recommend it to your liberal patronage. We also recommend that the Quarterly Conferences, take special cognizance of the Sunday Schools in their respective circuits, authorise their members to form schools in their different neighborhoods, ascertain what books are wanted for their use, and open subscriptions for the purpose of supplying them. The preacher in charge of the circuit will always be a suitable medium of correspondence with the agents at New York.

Finally, brethren, give yourselves to God, and the Word of his Grace. Consider your profession, and hold fast unto the end. Great has been the mercy of the Lord towards you; and proportionably great is your just responsibility for what you have received. We beseech you, by the doctrines you profess to believe, by the discipline you have acknowledged, by the abundant means of grace you enjoy, and still more, by the power of the Quickening Spirit which has wrought mightily among you, be vigilant, be sober, be heavenly minded. Flee the spirit of the world; the love of dress, of pageantry, of popular distinction. Drink no ardent spirit. Take no part in that whereof the whole is evil. Remember our rule in this respect; and what you have professed before many witnesses. Give no countenance to sin. Be faithful and affectionate in admonishing one another. Be much in

prayer. Attend strictly on all the means of grace. "Be not high minded nor trust in uncertain riches, but in the Living God, who giveth us richly all things to enjoy." Do good; be rich in good works—ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that you may lay hold on eternal life."

Brethren, pray for us.
Signed by order, and in behalf of the Conference.
W. M. KENNEDY, *President*.
SAMUEL W. CAPERS, *Secretary*.

THE MISSIONARY SOCIETY OF THE SOUTH
CAROLINA CONFERENCE,
Auxiliary to the Missionary Society of the Methodist
Episcopal Church.

Officers and Managers.—William Capers, President; Samuel Dunwody, 1st, and William M. Kennedy, 2nd Vice Presidents; William M. Wightman, Secretary; Robert Adams, Treasurer; and Joseph Moore, Hartwell Spain, Malcom McPherson, Charles Betts, Bond English, Nicholas Talley, Josiah Freeman, Samuel W. Capers and James Jenkins, Managers.

The Annual Meeting of this Society, was held in the Methodist Church, Fayetteville, N. C. on the evening of Thursday, January 27, 1831.

The sermon was preached by brother Capers, the President, from Isaiah, LII, 7, and the Report of the Board of Managers was read by Brother Wightman, the Secretary. The congregation was large, and appeared deeply interested.

After the Report, a collection was taken up, which amounted to forty dollars and seventy six cents.

In the meeting of the Society, after dismissing the congregation, the Treasurer acknowledged the receipt of the following sums of money:

By annual subscriptions of the members,	\$64 00
" Life subscription of the Rev. David Derrick,	10 00
" Cash from the Female Missionary Society of Mt. Ariel,	16 12
" Cash from the Missionary Society of Rocky Swamp,	6 50
" Cash from the Missionary Society of Charleston,	94 00

" Cash by a collection taken up at Jacksonboro, by Rev. George Washington Moore,	6 00
" Cash by donation of Daniel McLeod, Esq.	5 00
" Cash by donation of J. Baxtron, Esq.	5 00
" Cash by donation of John Dawson, Esq.	7 00
" Cash by donation of J. H. Hall, Esq.	5 00
" Cash by donation of Rev. John Watts,	1 00

Whole amount, inclusive of Anniversary collection, \$261 33

Much regret was expressed on account of the smallness of the amount received; and particularly that so few of the Branch Societies had forwarded the usual returns. From two of these only, the Charleston District, and the Saddler's Swamp Societies, there has formerly been a larger amount contributed, than the whole of the present receipts. As it is known, however, that these Societies are still in existence, and have held their anniversaries the past year, it is concluded that the present deficiency is owing to some inadvertency of their officers, and not to their having made no collections. More general returns are confidently expected at the next anniversary of the Conference Society; and we sincerely wish a similar disappointment to that now experienced, may never again occur.

CONFERENCE INSTITUTIONS.

Much has been said of late, respecting the support of the itinerant ministers. Some have seemed to be alarmed at their "Funds;" and with as little information as brotherly kindness, have labored to expose them to the world as a set of mercenary men. Others, better informed, and whose feelings were as kind as their information was accurate, have both vindicated their character, and proved that there was need of "Funds" to secure them, in many cases, from extreme distress. Without argument on the subject either way, in the present place, we submit the constitutions of the several societies and trusts instituted by the South-Carolina Conference. On any subject, facts form the best ground of appeal; and by reference to these, it may be seen, that, for the support of itinerant ministers regularly in the work, we ask no more, and would have no more, than the amounts stipulated by the discipline, viz: To each preacher, 100

dollars. To each wife of a preacher, 100 dollars. To each child, over 7 and under 14 years old, 24 dollars. To each child, under 7 years old, 16 dollars. And where there is a family, such an additional allowance for table expenses and fuel, as may be judged necessary by a committee of the quarterly conference (*not ministers*) of the circuit or station where the minister belongs.

This last mentioned allowance has not been extended to the superannuated or worn-out preachers and their families. And when it is considered that they have worn out their strength in the service of the church, under circumstances utterly forbidding of their laying up money for their after support, who would forbid the little (alas, too little) pains we take, to procure them some assistance? And especially, in the view of the notorious fact, that, insufficient as the allowance of \$100 must be to furnish them with such things as are absolutely needful, the monies at the disposal of the conference for this use, from year to year, have always fallen short of making up even that small amount.

We reckon the widows and orphans of preachers who have died in the work, as deserving a place in this *first* class of beneficiaries. And to support this claim, we need only refer to that peculiarity of the methodist economy, which requires, unconditionally, of every preacher, to go wherever he may be sent—whether among the healthy mountains or the sickly swamps. Let the reader pause, and answer, whether the church ought not to provide, at least a moiety, towards the subsistence of the widows and orphans of those, who have thus both lived and died for the work's sake.

Beyond these objects, there is a third, and no more, (as far as the members of conference are concerned,) for which we judge some provision ought to be made—namely, the education of the children of the preachers. The expense of this, we are unable to meet by any means derived from the church; and few of us are able to meet it by other means. Judge ye, brethren, from what you know of us, whether a society for such a purpose, formed within the conference, ought not to receive your kind encouragement.

Besides "the trust for the relief of the superannuated or worn out preachers, and the widows and orphans of

preachers," and "the society of the South Carolina conference for the relief of the children of its members;" there is under the control of the conference, a trust for the relief of cases of extraordinary distress of the widows and orphans of either travelling or local preachers; and of preachers themselves, whether itinerant or local, who may be in pressing want from "long family sickness, loss of crops, burning of houses," &c. This is usually denominated "the fund of special relief;" and was instituted, at the recommendation of Bishop Asbury, in the year 1807. The amount now vested in this fund since the late division of the conference district, is \$8,600.—The interest of which is annually applied to such objects as are contemplated by its constitution. The two former institutions are of late origin. Some steps were taken towards the formation of the society for the education of our children, at the conference of 1823; and subsequently to that period, the preachers have contributed among themselves to this object, from year to year; but with little or no assistance from other persons. At our late conference, the society received its present organization. And at the same time, the trust for the relief of the superannuated or worn out preachers, was instituted.

THE TRUST,

For the relief of the Superannuated or Worn out Preachers, and the Widows and Orphans of Preachers.

Board of Trustees.—Malcolm McPherson, Chairman, William M. Wightman, Secretary; Robert Adams, Treasurer; and Charles Betts, Elisha Calloway, William H. Ellison, and David Derrick.

CONSTITUTION.

Preamble.—Whereas there is no certain provision made for the support of the superannuated or worn out preachers and their families, or for the widows and orphans of preachers who have died in the work, beyond the annual allowance of \$100 to each superannuated preacher, or wife, or widow of a preacher, and sixteen or twenty-four dollars, as the case may be, to each one of their children—and this insufficient annuity is not usually made up to them—the South Carolina Conference deems it proper to constitute within itself a society for

the purpose, exclusively, of raising monies and applying them towards the relief of persons of the descriptions above mentioned, belonging to this conference: *Provided*, That in all cases, the sums appropriated to an individual or family, shall not be more than so much, as, in addition to the sum or sums received by him, her, or them, from the conference, shall raise his, her, or their whole allowance, to the amount of a fair average of the whole allowance of the members of the conference, and their families, on the circuits and stations generally.

And in order to the accomplishment of these objects, the following regulations are adopted:

1. The Conference shall elect seven of its members, who, under the title of Trustees of the Superannuated Preachers' Fund, shall receive the contributions of the preachers and other benevolent persons aiding this interest; and shall have the management of all monies and other effects, given or bequeathed to the conference for the the relief of such persons as are herein contemplated: *Provided*, That no superannuated preacher shall be a Trustee; and that as often as there shall be a vacancy in the Board, by death or otherwise, the conference shall fill such vacancy by election, as at first.

2. The Board of Trustees shall have regular meetings, either on a day shortly previous to the session of conference, or early in the session; and shall report to conference fully every year, the amount of money, or other means, in its possession; how such monies shall have been employed, and on what security; and what appropriations, agreeably to the purport of this trust, shall have been made.

3. A part of all monies given to this trust, (not forbidden by the giver,) and a part of the interest of all monies at interest, shall be annually divided among the superannuated or worn out preachers and their families, and the widows and orphans of deceased preachers. But the whole amount, either of monies contributed, or of the annual interest of the trust, shall not be so divided and applied, unless in the judgment of the conference, expressed by vote, the capital of the trust shall have been increased to a sufficient amount to secure to the persons intended to be served, an allowance equal to that of the efficient members of the conference generally, and their wives and children. Beyond which amount, the conference is pledged not to suffer it to be increased.

THE SOCIETY OF THE SOUTH CAROLINA CONFERENCE
FOR THE RELIEF OF THE CHILDREN OF ITS MEMBERS.

Officers and Managers.—William M. Kennedy, President, William Capers, Vice President, Charles Betts, Treasurer, William M. Wightman, Secretary; and Samuel Dunwoody, Nicholas Talley, Henry Bass, Hartwell Spain, and Elisha Calloway, Managers.

CONSTITUTION.

Preamble.—The sole objects of the institution of this society, the designation of which shall be, “The Society of the South Carolina Conference for the relief of the children of its members,” are, the education and comfortable subsistence of the children of living or deceased ministers of the South Carolina Conference of the Methodist Episcopal Church. Which objects the society hopes to accomplish, to some considerable extent, not only by the yearly or life subscriptions of its members, but also, by the contributions of pious friends; there being provided in this society, as we trust, a suitable medium for the communication of their charities.

And for the preservation, inviolate, of the design of the society, and the exact appropriation of all its means, in conformity to this design as above expressed, the good faith of the members of the society and its Board of Managers stands solemnly pledged, by their individually signing this instrument, with the Articles following:

ARTICLE 1. There shall be an annual meeting of the society, coincident with the meeting of the conference, and on a day not later than the fourth after its commencement (the particular day to be fixed previously, and made known by the board of managers;) at which annual meeting the board shall present a minute account of its transactions; and especially, the receipts and expenditures of the past year.

ART. 2. The Board of Managers shall consist of the President, Vice President, Secretary, Treasurer, and not fewer than three, nor more than seven other members of the society, to be elected at each annual meeting. Which board shall be entrusted with the entire management of the affairs of the society during its recess, and be charged with making such regulations, subject to inspection and amendment by the society, as shall secure

the faithful performance of the duties and trusts of its officers—particularly the Treasurer.

ART. 3. Two-thirds of the yearly interest of the funds of the society, and a part of all donations or legacies in money, at the discretion of the board of managers, shall be applied to the immediate relief of such children as shall be selected by the board—except as provided in the 5th Article.

ART. 4. Any person subscribing the Preamble and Articles forming this instrument (which is intended, and received, as the Constitution of the Society,) and paying two dollars yearly, or twenty dollars at one time, shall be a member of the society.

ART. 5. Any person making a donation or bequest to this society, with the intention of benefiting some particular child or children of the description it proposes to serve, and designating such child or children, shall have the amount of such donation or bequest, strictly appropriated to such child or children only.

ART. 6. These Articles shall not be liable to alteration or change, unless on the recommendation of the board of managers at an annual meeting of the society, and by a vote of two-thirds of the members composing such meeting.

BY-LAWS.

1. The President of the Society (or in his absence, the Vice President,) when present in the Board, shall act as its President. And in like manner, the Secretary of the Society, shall be ex-officio Secretary of the Board of Managers.

2. The Treasurer shall have the care of all monies, papers, or other available effects of the society; shall be the organ of the Board in putting out the monies of the society on interest, and collecting the same; and shall keep a regular account, in a book provided for that purpose, of all contracts, receipts, and expenditures of the Board.

3. The Board of Managers may meet at any time during the recess of the conference, either at the call of the President, or by previous adjournment; but the annual meeting of the Board, preparatory to the annual meeting of the society, shall be on the evening of the first day of the session of conference, and at the place of its session.

4. The Board shall make an annual exhibit, both to the society, and to the conference, of the full amount of its funds; in what they are invested, and on what securities; and of the amount of interest, and of donations or legacies, obtained during the year.

5. The Board shall present annually to the society, and to the conference, a list of the children who shall have been assisted, and the sums granted for each child during the year; and shall cause the same to be published previously to the adjournment of the conference.

FUND OF SPECIAL RELIEF.

Trustees.—William Capers, Chairman, William M. Kennedy, Treasurer, Nicholas Talley, Secretary, Samuel Dunwoody, Henry Bass, Bond English, and Josiah Freeman.

CONSTITUTION.

Preamble.—Whereas there are a number of widows and orphans, both of itinerant and local ministers, in very indigent circumstances; and among both these classes of ministers, there do also often occur cases of pressing pecuniary need; and whereas there has been no provision made by the General Conference for the relief of such cases; now therefore, it has seemed advisable to the South Carolina Conference, with the advice of the venerable Bishop Asbury, to institute, and it does hereby institute, a Trust, for that special purpose, under the regulations following, to wit:

1. The Conference shall elect seven of its members for this Trust, who shall be designated by the title of the Board of Trustees of the Fund of Special Relief. And as often as there shall occur a vacancy in the Board, by death, resignation, or otherwise, such vacancy shall be filled by the conference; so as to keep up the number of seven trustees perpetually.

2. The Board of Trustees shall have authority to receive contributions of any kind for this trust; and to invest under full security, on interest, whatever they receive.

3. The Board shall not appropriate any thing from this fund, till it shall have amounted to a sum yielding an interest of one hundred dollars, or more, annually. It shall then be its duty to call for information, in the con-

ference, yearly, concerning the most necessitous widows and orphans of either travelling or local preachers within the conference district; and such preachers, of either class, as shall have fallen into circumstances calling specially for relief—as by sickness, loss of crops, burning of houses, arrest for debt, and such like. And according to the interest of the fund, excepting two per centum, to increase the capital, such cases shall be relieved. The Board may also extend relief to needy parents of preachers; and on the recommendation of a Bishop, may make a donation to the necessitous of other conferences: *Provided*, nevertheless, that no appropriation, or gift, by the Board, shall be made without the consent of the annual conference.

4. The Board of Trustees, shall report to the conference, from year to year, the amounts received for this fund, the amount of the interest it affords, the amount appropriated, and the persons to whom appropriations shall have been made, and on what accounts they each have been assisted; all which shall be published under its direction.

Report of the Board to the Conference, Feb. 1, 1831.

The Board of Trustees of the Fund of Special Relief, respectfully Report, That the whole amount of interest arising from the fund for the year past, after deducting two per cent. to be added to the capital, is 153 dollars and 80 cents. This amount the Board has concluded to distribute among the following persons, and in the proportion of the sums annexed:

To Sister Gamewell, widow of the Rev. John Gamewell,	\$20 00
To Sister Murrow, widow of a local preacher,	20 00
To Sister Hill, widow of a local minister,	25 00
To Sister Hartley, mother of the late Rev. Isaac Hartley,	25 00
To Sister Dicks, widow of the late Dicks,	10 00
To Rev. J. Newell, a local preacher, his house being burnt,	10 00
To Rev. Jordon Rana, a local preacher—long in ill health,	10 00
To Rev. Francis C. Spraggins, a superannuated minister,	10 00
To Rev. Christian G. Hill, a superannuated minister,	23 80

\$153 80

\$ 2.50
John W. Ball

ERRATA.

Page 11, line 28, before Pee Dee, read
Cheraw—Benjamin H. Capers.