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South Carolina Conference Journal 1841

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MINUTES


of the

South Carolina Annual
Conference

of the

Methodist Episcopal
Church

1841



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MINUTES
Of the 5th Session
OF THE

SOUTH-CAROLINA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

FOR THE YEAR

1840

Camden S. C.

Feb 10, 1841.

TO WHICH ARE ADDED THE

REPORTS OF THE MISSIONARY SOCIETY, &c.

1840

PUBLISHED BY ORDER OF THE CONFERENCE.

CHARLESTON:

BURGES & JAMES, PRINTERS,
No. 44 Queen-street.

1841.

MINUTES, &c. 1840

1. *Who are admitted on trial?*

Claudius H. Pritchard, Daniel D. Cox, Samuel M. Greene, Nathan Byrd, Stafford P. Tayler, William H. Fleming, John A. Porter, Dennis J. Simmons, Thomas Hutchings, Solomon W. Daves, and Albert M. Shipp—11.

2. *Who remain on trial?*

Michael Robbins, John R. Locke, Allen Huckabee, Williamson Smith, Sherrod W. Kennerly, E. L. King, and Lewis Little—7.

3. *Who are received into full connexion?*

L. O'Neale, Zephaniah W. Barnes, Abel M. Chrietzberg, Jacob Nipper, Wesley L. Pegues, Martin Eady, Alfred Richardson, and Wm. A. McSwain—8.

4. *Who are the Deacons?*

Joseph P. Kerton, Jehu G. Postell, Wm. P. Mouzon, John M. Deas, John H. Zimmerman, Wm. E. Collier, Simpson Jones, Hugh E. Ogburn, Benjamin Hamilton, Martin P. Myers, and James H. Chandler, who were ordained last year; and Luke O'Neale, Zephaniah W. Barnes, Abel M. Chrietzberg, Jacob Nipper, Wesley L. Pegues, Martin Eady, Alfred Richardson, and Wm. A. McSwain, who were ordained this year—19.

5. *Who have been elected and ordained Elders?*

P. A. M. Williams, A. J. Green, Wm. C. Kirkland, Cornelius McLeod, Lewis Scarbrough, George R. Talley, Wm. M.

Kerr, Wm. C. Clarke, John McMackin, Colin Murchison, and Abel Hoyle—11.

6. *Who have located this year?*

Charles Betts, James C. Postell, John W. McColl, Allen Hamby, Martin P. Myers, and Wm. Holliday—6.

7. *Who are the Supernumerary Preachers?*

C. A. Crowell.

8. *Who are the Superannuated or worn-out Preachers?*

Joseph Moore, James Jenkins, James Dannelly, Kenneth Murchison,* Wm. M. D. Moore, M. C. Turrentine, Wm. Martin,* J. M. Deas,* Mark Russel, J. W. Townsend, B. Thomason, and J. G. Postell—12.

NOTE—Those marked thus (*) are without claim on the Conference Funds.

9. *Who have been expelled?*

None.

10. *Who have withdrawn?*

None.

11. *Were all the Preachers' characters examined?*

This was strictly attended to, by calling over their names before the Conference.

12. *Who have died this year?*

WILLIAM MCGEE KENNEDY—Who, though of the second race of Methodist Preachers in the Southern States, in respect of time, yet for his purity and weight of character, ardent and well sustained zeal, abundant and long continued labors, deserves to be classed with the Fathers of Southern Methodism. The first race of Preachers were yet in their strength when he began his ministry; and having imbibed their spirit, he followed in their footsteps with unflinching constancy to the close of life. A man of one book and one work, whose motto was, "*all for Christ and the souls of men*;" an evangelist whose whole life was fashioned after the gospel which he preached; a pastor of exemplary patience, tenderness and fidelity; a Methodist minister always weighty in conference, fervent in worship, and holding a first rank among his brethren for wisdom and the unction of the Holy One.

He was born January 13, 1783—born again July, 1803—admitted into the itinerancy, in the South-Carolina Conference, December, 1805—and travelled the Broad River Circuit, Ga., during the year 1806; Enoree, S. C., 1807, Santee, 1808; was stationed in the City of Charleston 1809 and 1810; Presiding Elder of Charleston District (then called Edisto) 1811, 1812, 1813; and of Pee Dee District, 1814, 1815, 1816, 1817; sta-

tioned in Camden, S. C., 1818, Wilmington, N. C., 1819, Charleston, S. C., 1820, 1821; Presiding Elder of Pee Dee District, 1822, 1823, 1824, 1825; stationed in Augusta, Ga., 1826, 1827, Columbia, S. C., 1828, 1829; Presiding Elder of Columbia District, 1830, 1831, 1832, 1833; stationed in Charleston, 1834, 1835; Columbia, 1836, 1837; agent for Cokesbury School 1838, 1839. He died February 22d, 1840.

Possessing a robust constitution, our brother was effective during all this time; and until 1839, was one of the most efficient of effective laborers. Indeed, though others have labored for a longer time, we doubt if there has been another in the Southern Conference, who, for his lifetime, has done as much service as Brother Kennedy. During the year 1839, however, his iron constitution suddenly gave way, and he was threatened with paralysis. Still he maintained his spirits, his zeal, his joy in the Holy Ghost; and travelled and preached perhaps more than he was able. It was the year of the Centenary of Methodism, and he felt its inspiring influence, and exerted himself to promote its objects. It was his last. At the Conference, he reluctantly yielded to the opinion of his brethren that he ought not to take an appointment, and was superannuated. But though his spirit fainted not, his work was done; and on a journey shortly after Conference, and when his health was not thought worse than usual, he was taken, in a moment, to his rest in Heaven. He was at the house of a valued friend, (Dr. Moon, of Newberry, S. C.) where he passed the night in company with an esteemed brother in the ministry, rose at his usual early hour in the morning, and after his devotions, walked into the yard, when he fell, probably by a stroke of apoplexy, and instantly expired.

CHRISTIAN G. HILL—The subject of this brief memoir, was born in Charleston, S. C., April 10, 1791, and early in life was brought to the knowledge of salvation by the remission of sins through faith in Christ, and united himself to the Methodist E. Church. In December, 1811, he was admitted into the travelling connection, in which he labored with usefulness and acceptability for many years. His health failing, he received a superannuated relation, and for several years declined gradually, being a man of much disease, and occasionally of severe suffering. In his last illness, which was long and painful, his soul reposed, in much meekness and patience, upon the atoning sacrifice of Christ, and the precious promises of the Gospel. On one occasion he remarked, "I think my work is done: in other afflictions I have dreamed of preaching and being at meetings in God's service; but in this sickness, my mind does not dwell at all upon the subject, even in sleep. If my work is finished, the will of the Lord be done!" At another time he said, "'God manifested in the flesh'—'Christ crucified,' is my only ground of confidence. Here is something which seems *tangible* to my faith, and upon which my soul can rest." He died of dropsy, in the City of Charleston, 11th of August, 1841, in the 50th year of his age.

13. What numbers are in Society?

Charleston District.						Wilmington District.					
	Local Elders.	Local Deacons.	Licentiates.	Whites.	Colored.		Local Elders.	Local Deacons.	Licentiates.	Whites.	Colored.
Charleston, -	1	1	1	541	4127	Wilmington, -	2	1	1	301	562
Black Swamp, -	1	1	2	465	412	Brunswick, -	1	2	2	477	525
Walterboro', -	1	1	3	666	486	Bladen, -	2	3	2	762	876
Barnwell, -	1	2	1	413	231	Fayetteville, -	1	1	1	180	277
Orangeburg, -	1	2	2	620	861	Rockingham, -	1	6	4	875	450
Cypress, -	3	3	2	939	847	Cheraw, -	1	1	1	1034	881
Cooper River, -	1	1	3	345	432	Pee Dee, -	7	6	7	1034	876
Beaufort Mission, -				3	320	Black River, -	2	6	6	643	920
Pocotaligo " -				1	249	Georgetown, -	2	2	1	131	975
Comb'e & Ashepoo " -					746	Waccamaw, -	2	2	1	716	375
Pon Pon " -					420	Bl'k R. & P. Dee Miss., -				35	1140
South Santee " -					502	Waccamaw Neck " -				6	575
North Santee " -				2	3-5	Sumpt " -					163
Cooper River " -				12	700						
	10	8	14	3941	10752		17	20	23	5158	7895
Cokesbury District.						Lincolnton District.					
Cokesbury, -	4	3	2	821	640	Lincolnton, -	3	11	1	752	207
Edgefield, -	4	1	1	666	581	Deep River, -	1	2	6	602	127
Pendleton, -	1	3		543	70	Montgomery, -	1	2	5	703	88
Greenville, -	3	1	6	937	385	Wadesboro', -	3	5	5	700	142
Yorkville, -	1	1		391	157	Centre, -	1	3	3	646	166
Union, -	2	4	2	1108	509	Charlotte, -				68	48
Laurens, -	1	1	2	500	232	Charlotte Circuit, -	1	1	2	727	323
Newberry, -	1	1	1	571	913	Rutherford, -	1	1	4	738	146
Aiken, -	1	3	1	414	163	King's Mountain, -	1	1	2	819	154
Saluda Mission, -		2	1	243	67	Morgantou, -	1	5	1	826	93
	13	20	18	6164	3720	Spartanburg, -	2	2		564	211
						Rockfish Mission, -	1			131	122
							13	16	28	7306	1922
Columbia District.						Recapitulation.					
Columbia, -			2	159	369	Charleston District, -	10	8	14	3947	10752
Columbia Circuit, -		2	3	453	292	Cokesbury " -	13	20	18	6164	3720
Winnboro', -	3	1	2	870	748	Columbia " -	12	7	24	4370	6192
Lancaster, -	3	1	1	713	431	Wilmington " -	17	20	23	5158	7895
Camden, -	2	1	1	91	325	Lincolnton " -	13	16	28	7306	1922
Santee, -	3	2	4	939	2060	Local Preachers, -				243	
Darlington, -	1	1	8	585	457	Total, -	65	71	107	27188	30481
Chesterfield, -			3	497	203	Number Last Year, -				27338	28031
Upper Santee Mission, -					325	Increase, -					2450
Broad River " -					65	Decrease, -				150	
Waterce " -				13	600						
Rocky Mount " -				26	317						
	12	7	24	4370	6192						

14. What amount is necessary to make up the allowances of the Superannuated Preachers, and the Widows and Orphans of Preachers; and to supply the deficiencies of those Preachers whose claims have not been met in their circuits?

The amount required to meet these claims is \$3841 32.

15. What has been collected on the foregoing accounts, and how has it been applied?

The amount received is \$1621 40, which has been appropriated as follows:

To Rev. James Dannelly,	\$174 40	Widow of Rev. J. Bunch,	\$67 58
" Wm. M. Kennedy,	107 36	" " F. D. Turpin,	71 94
" C. G. Hill,	109 00	Child of Rev. J. Freeman,	13 08
" K. Murchison,	71 94	" " J. J. Richardson,	13 08
" W. M. D. Moore,	109 00	Bishop Roberts,	9 84
" Joseph Moore,	54 50	Bishop Soule,	9 84
" M. C. Turrentine,	126 44	Bishop Hedding,	9 84
" John Watts,	135 16	Bishop Andrew,	11 31
Widows and Orphans of		Bishop Waugh,	11 31
Rev. J. Gamewell,	67 58	Bishop Morris,	9 84
" A. Morgan,	67 58	Rev. A. J. Green,	6 75
" Isaac Smith,	54 50	" D. G. McDaniel,	21 73
" D. Asbury,	54 50	" J. M. Bradley,	52 56
" A. Brown,	54 50	" M. P. Myers,	14 50
" A. McPherson,	76 30	" A. W. Walker,	25 72

16. What reports have we from our Sunday Schools?

CIRCUITS AND STATIONS.	Am't collec'd for Missions.	Am't collec'd for S. School Books.	No. Schools.	No. Teachers.	No. of Scholars.	No. of Vols. in Library.	Pages of Tracts distributed.	No. of Bibles distributed.	No. Testam's distributed.
Charleston, -	\$544 00	\$80 00	4	55	531	437	1500		36
Black Swamp, -	295 57	24 50	7	27	135	500	2000	4	12
Walterboro', -	64 18	22 00	12	42	233	440			
Barnwell, -	15 75		2	4	18	62			
Orangeburg, -	54 36		3	13	67		500		
Cypress, -	45 45		1	2	12				
Cooper River, -	5 00								
Beaufort Mission, -	457 00								
Pocotaligo " -	255 00								
Comb'e & Ashepoo " -	325 00								
Pon Pon " -	375 00								
South Santee " -	25 00								
North Santee " -	45 00								
Cooper River " -									
Cokesbury, -	283 50		5	38	234	310	1500	5	11
Edgefield, -	60 50	41 50	8	34	200	229	5000		
Pendleton, -	18 00		3	26	207	30			
Greenville, -		25 00	7	47	242	525			
Yorkville, -	2 62	41 98	2	9	56	231			
Union, -	39 25		8	40	191		5000	6	5
Laurens, -									
Newberry, -	89 85		4	17	117	502			
Aiken, -	33 40		2	10	50				
Saluda Mission, -	80 72		1	7				3	
Carried forward,	1000 00	234 98	65	355	2293	3266	15500	18	64

CIRCUITS AND STATIONS.	Am't collect'd for Missions.	Am't collect'd for S. School Books.	No. Schools.	No. Teachers.	No. of Scholars.	No. of Vols. in Library.	Pages of Tracts distributed.	No. of Bibles distributed.	No. Testam's distributed.
Brought forward, -	1000 00	234 98	66	392	2393	3266	15500	18	64
Columbia, -	171 93		1	15	104	200			
Columbia Circuit, -	5 00								
Winnshoro', -	20 56	35 65	7	35	159			15	6
Lancaster, -	7 50		4	17	120				
Camden, -	107 45	63 00	1	8	48	250			
Santee, -	16 60		6	28	121				
Darlington, -	140 10	10 84	4	32	163	400	5000	9	12
Chesterfield, -	14 32		1	6	25				
Upper Santee Mission,									
Broad River " "	142 66								
Waterce " "	258 50								
Rocky Mount " "	36 00								
Wilmington, -	157 25	40 00	1	13	99	120	20000		
Brunswick, -	19 00	5 00	2	10	70	100	1500	5	30
Bladen, -	11 00								
Payetteville, -	40 00	31 00	1	19	161	131	2000		
Rockingham, -	24 50	11 00	5	35	250	500	1000		
Cheraw, -	163 31	30 00	1	12	55	190			
Pee Dee, -	43 00								
Black River, -	25 00	110 00	15	69	327		3000		
Georgetown, -	38 00		1	7	45	300			
Waccamaw, -	31 00						3000	42	84
Bl'k R. & P. Dec Miss.	240 00								
Waccamaw Neck " "	570 00								
Sampit " "	300 00								
Lincolnton, -	5 25		5	22	173				
Deep River, -							2500	6	12
Montgomery, -	3 70		1	10	50				
Wadesboro', -	8 00		1	8	65				
Centre, -			2	6	30				
Charlotte, -	11 00	23 00	1	13	103	380			
Charlotte Circuit, -	31 25		3	20	130	120			
Rutherford, -	11 00		3	10	59				
King's Mountain, -	17 00		4	18	125				
Morganon, -	3 00	3 50	5	22	198	260	300		12
Spartanburg, -	18 12	13 00	5	24	166	1093	1000		
Rockfish Mission, -	60 09		2	4	28	59			
	5672 55	610 97	151	810	5066	7369	51800	95	220

17. Where are the Preachers stationed? 1841

CHARLESTON DISTRICT.—H. Bass, P. E. *Charleston*—B. English, James Sewell, James Stacy, Wm. M. Wightman, Editor of the Southern Christian Advocate, T. Huchings, Charleston Missionary. *Black Swamp*—R. J. Boyd, M. Eady. *Walterboro'*—T. Huggins, one to be supplied. *Barnwell*—R. J. Limehouse. *Orangeburg*—A. McCorquodale, A. M. Chrietz-

berg. *Cypress*—H. H. Durant, S. P. Taylor. *Cooper River*—A. W. Walker. *Beaufort Mission*—Thomas E. Leadbetter, Wesley L. Pegues. *Pocotaligo Mission*—A. J. Green. *Combahee and Ashepoo Mission*—J. R. Coburn, W. H. Flemming. *Pon Pon Mission*—Charles Wilson. *South Santee Mission*—H. E. Ogburn. *North Santee Mission*—J. R. Locke. *Cooper River Mission*—A. Nettles. W. Capers, Missionary Secretary.

COKEsbURY DISTRICT.—N. Talley, P. E. *Cokesbury*—J. H. Wheeler, A. M. Shipp. *Edgefield*—S. W. Kennerly, John Tarrant. *Pendleton*—Williamson Smith. *Greenville*—W. P. Mouzon. *Greenville Circuit*—D. Hilliard, S. M. Greene. *Union*—P. G. Bowman, J. R. Pickett. *Lawrens*—S. Dunwoody. *Newberry*—George W. Moore, T. S. Daniel. *Aiken*—W. E. Collier. *Saluda*—John H. Zimmerman.

COLUMBIA DISTRICT.—H. Spain, P. E. *Columbia*—W. Smith. *Columbia Circuit*—W. C. Patterson. *Winnshoro'*—D. G. McDaniel, Z. W. Barnes. *Lancaster*—W. T. Harrison. *Camden*—W. C. Kirkland. *Darlington*—to be supplied. *Darlington Circuit*—L. O'Neale, E. L. King. *Santee*—J. W. Wellborn, W. S. Halton. *Broad River Mission*—Joseph Holmes. *Waterce Mission*—W. J. Jackson, Jacob Nipper. *Pee Dee Mission*—W. M. Kerr.

WILMINGTON DISTRICT.—H. A. C. Walker, P. E. *Wilmington*—W. A. Gamewell. *Brunswick*—D. W. Seal, C. H. Pritchard. *Waccamaw*—S. Jones, D. J. Simmons. *Bladen*—J. M. Bradley, John A. Porter. *Black River*—L. Scarbrough, D. D. Cox. *Georgetown*—S. Leard. *Fayetteville*—C. S. Walker. *Pee Dee*—W. A. McSwain. *Black River and Pee Dee Mission*—M. Robbins. *Sampit Mission*—P. A. M. Williams. *Waccamaw Neck Mission*—J. A. Minnick, J. L. Belin. *Cape Fear Mission*—J. H. Chandler.

CHERAW DISTRICT.—David Derrick, P. E. *Cheraw*—A. M. Forster. *Rockingham*—A. Hoyle. *Chesterfield*—George R. Talley. *Wadesboro'*—J. L. Potter, S. W. Daves. *Centre*—S. D. Laney, A. Richardson. *Montgomery*—C. Smith, N. Byrd. *Deep River*—W. C. Clarke, L. Little. *Rockfish*—J. P. Kirton. *Waxaw*—John Watts.

LINCOLNTON DISTRICT.—W. Crook, P. E. *Charlotte*—C. Murchison. *Charlotte Circuit*—Benjamin Hamilton. *Lincolnton*—J. B. Anthony. *York*—S. Townsend. *Spartanburg*—S. W. Capers. *Rutherfordton*—A. B. McGilvray, C. A. Crowell, (Sup.) *King's Mountain*—A. Huckabee. *Mor-*

ganton—M. A. McKibbin, J. McMackin. *Lenoir*—C. McLeod.

S. Armstrong, transferred to Alabama Conference.

W. C. Ferrell, left without an appointment.

18. *Where and when shall our next Conference be held?*

At Charlotte, N. C., January 26th, 1842.

FAST DAYS.

The 7th of May and the 3d of September, are set apart as days of fasting, humiliation and prayer, throughout the bounds of this Conference.

THE COURSE OF STUDY, &c.

“FOR THE FIRST YEAR.—The Holy Bible and the Book of Discipline. In consulting the Bible, the candidate must consult Watson's Biblical and Theological Dictionary, so as to be able to give a good account of the history of the Bible and its versions, of peculiar Biblical terms, and also of Biblical Biography, Chronology and Geography—the last named to be studied with special and constant reference to the maps in Watson's Dictionary. As far as opportunity may serve, the marginal translations and references must also be examined and compared; and Coke's, Benson's or Clarke's Commentary be consulted when practicable, especially on difficult passages; and Wesley's Notes throughout. Dr. A. Clarke's *Clavis Biblica* may aid both the student and the examiner.

“FOR THE SECOND YEAR.—The Holy Bible and the Discipline, as before; Wesley's Sermons, especially those of a doctrinal character; Fletcher's Portrait of St. Paul; Porteus' Evidences of Christianity; and Watson's Apology for the Bible, (the editions from our own press;) and any approved English Grammar.

“FOR THE THIRD YEAR.—The Holy Bible and the Discipline, as before; and Watson's Theological Institutes, to be first read through, and closely studied a second time, throughout, so as to be prepared to pass a satisfactory examination on the Evidences, the Doctrines, the Morals, and the Institutions of Christianity.

“FOR THE FOURTH YEAR.—A summary review of the preceding studies, with the Defence of our Fathers, and the Original Organization of the Methodist Episcopal Church;

Watson's Biblical and Theological Dictionary, under the appropriate heads, for a condensed view of ecclesiastical history, and of the various Christian denominations; together with the constitutions and latest reports of the Bible, Missionary, Sunday School and Tract Societies; and any work from our own press on the best mode of forming and conducting Sunday Schools and Bible Classes.

The Committee for examination of candidates for admission into full connection in this Conference, shall always be appointed at the Conference preceding the examination, and shall meet at the place of the next session, at 9 o'clock, A. M., two days previous to the session, of which due notice shall be given to the candidate, whose duty it shall be to attend accordingly.

No candidate neglecting to attend as aforesaid, without good and sufficient reason in the judgment of the Conference, shall be admitted into full connection at that session.

The Committee shall consist of a number not less than the number of Districts within the Conference; and not less than one-third thereof shall be such as have not served on the same Committee for the year preceding.

The work of examination shall be subdivided among the members of the Committee at the Conference preceding; and it shall be the duty of each member to attend and take part accordingly; but in case any one be unavoidably prevented, he shall give the earliest notice in his power to the Chairman of the Committee, who shall therefore either appoint a substitute to perform that part of the examination, or perform it himself.

The Committees of Examination for each year, and the work of subdivision, as provided for in the fourth resolution above, shall be published annually in connection with the Minutes.

CONFERENCE INSTITUTIONS.

THE MISSIONARY SOCIETY OF THE SOUTH-CAROLINA CONFERENCE, AUXILIARY TO THE MISSIONARY SOCIETY OF THE M. E. CHURCH.

Officers and Managers.—Dr. W. Capers, President; S. Dunwoody, 1st Vice President; N. Talley, 2d Vice President;

W. M. Wightman, Secretary; Joseph Holmes, Treasurer; H. Spain, B. English, H. Bass, W. Crook, Jos. Moore, W. J. Jackson, W. Martin, H. A. C. Walker, and J. H. Wheeler, Managers.

The following is the

REPORT

Of the Board of Managers of the Missionary Society of the South-Carolina Conference.

The Board of Managers of the Missionary Society of the South-Carolina Conference, respectfully present their Annual Report.

The Providence of God and the position of the South-Carolina Conference, have planted the Missionary Society, whose anniversary we celebrate this evening, on the centre of deeply interesting circumstances, and spread out before us a wide field of solemn and affecting responsibilities. While in common with every other branch of the Church of Christ, we hail with exultation, the progress in foreign and heathen nations, of the Gospel of the grace of God, carrying in its train life and light, civilization and improvement—the hope of heaven and the weal of earth; our vocation, by eminence, is the religious improvement of the colored population of the low countries of the Carolinas. We have found ourselves in the midst of an originally exotic population, brought across the seas in other times, from a distant heathen shore; now domesticated among us; and in the low country, especially, existing by scores and hundreds forbidding necessarily the opportunities and privileges of Christian instruction in the ordinary modes of clerical operation. The most of these are, in the point of fact, as remote from the reach of religious influences, as though they were in the deserts and jungles of Africa itself. Connected with this class in our social economy, are various and important relations, which have fixed the thoughts of the ablest men of the land. Every special movement that connects itself with this class, challenges consideration, and is invested with importance. It is, therefore, neither presumptuous nor uncalled for, if, on an occasion like this, we frankly and publicly declare the principles, interests, objects and successes of a Society which, for the most part by the special invitation of the planters themselves, employs eighteen or twenty ministers exclusively for the blacks; and reckons be-

tween five and seven thousand of them as regular church members; and holds as catechumens more than half that number of their children.

And here we declare it publicly and solemnly—in the face of the highly respectable planters of this community, and before the whole country—that this Missionary Society had no ulterior designs beyond our plain and positive present duties. We are working no secular ends. We have nothing to do with the rights and duties of Caesar. We bow to the authority of the laws; and by the express precepts of the Christianity we preach, we are under obligation to obey those laws. Our vocation looks to a different end. It contemplates spiritual relations, eternal destinies. It sees beneath the humble condition of the plantation-negro, the gleaming lights of soul—the upward burnings of IMMORTALITY. It calculates the elements of his spiritual destiny from the moral and religious capabilities of his nature. It finds him ignorant of God; and its solemn office is to instruct this ignorance. He is fettered by a thousand sad superstitions; these it seeks to dispel by the simple teachings of religious truths. He is responsible to God for his conduct here; and the doom of eternal happiness or woe awaits him hereafter! To awaken in his mind the sense, and fix upon his heart the feeling of responsibility, both to God and his master, is our aim.

In hoping to accomplish this great end, our confidence rests upon the efficiency of the Gospel. The commission we have received of the Lord Christ, is to “preach the Gospel to every creature;” and if to any by emphasis and partiality—to “the poor.” This Gospel brings redeeming energy to the ruined soul of the sinner. It is the strongest remedy for the vice, and ignorance, and woe of the world. It is a remedy applicable at all times and to the worst case. It is a remedy, high in its efficacy as the throne of God—wide as the world—free as the air—deep as the central founts of the soul. It operates without detriment or bar from the outward circumstances of life, be they splendid or mean. It reaches from the shining pinnacles of society to its Helot class. So to preach this Gospel that it may be believed, and being believed, may prove “the power of God unto salvation,” is the great object, and, we repeat it—the sole object of our ministrations among the blacks. This object attained, we find the terminus of our anxieties and toils, of our preaching and prayers.

We have no gloomy forebodings for the future. Born on the soil, brought up amidst the institutions of the SOUTH, known and tried for a series of years, we expect here to spend the term of future life. Beneath the soil that gave us birth, our bones shall rest, till the trumpet sounds and the dead arise. But should a dark and disastrous day come on—among the brave spirits called up by the occasion, should be found the Methodist Preachers of the Carolinas—of the entire South—true to their sacred trust, loyal to the last hour, prepared to share the weal or woe of their country!

It affords the Board a high gratification to state, that no declension is witnessed in the confidence of the gentlemen who have invited and encouraged the labors of your Missionaries among their people. No abatement of their interest in, and satisfaction with, our modes of religious operation, is feared. On the contrary, through the blessing of God, a wider door, a larger field is invitingly opened before us, year by year. Old and tried friends continue fast in their support; new and influential friends swell our ranks. A large portion of the annual revenue flows from the liberality of the planters. Cheering communications come to us, signed by many of the most honored names in the land. Our Missionaries are treated with kind attention; their arduous and self-sacrificing labors meet with an appreciating sympathy. Their great work consists in correcting the vicious, instructing the ignorant, reclaiming the wandering, planting religious principles in the minds of the children, fixing there

"The truths that wake,
To perish never"—

in praying at the bed-sides of the sick, and pointing the departing spirits of the dying to the "cross," to the gate of heavens! And this work falters not in its high and holy course. Indeed, we have good reason to say, that the Christianity of multitudes of rice-field and cotton-plantation negroes, under the charge of your Missionaries, homely and artless as it necessarily must be in its quality, is yet mighty in its efficacy upon heart and temper, life and habit. They know nothing about theories and demonstrations. The light of science has never yet dawned upon their untutored minds. And yet, through the blessed teachings of the Spirit of Grace, by the plain preaching of the Gospel, the light of truth and hope

hath shined in a dark place—the day has dawned from on high—and the day-star arisen in their hearts. They have felt after the true God. They have found him of whom Moses in the law and the prophets did write. The joys of pardoned sin; the sweet, though surpassing peace of God; the tendered conscience; the improved moral character; in a word, all the substantial proofs and manifestations of a genuine Christianity, are found in the experience, and developed in the practice of a great many. And in regard to the rest, it must afford an unspeakable satisfaction to the minds of the planters, that the opportunities and means of Christian instruction—of Gospel salvation, are offered to all their people. This throws the responsibility upon the proper ground; and each and every man shall answer to God for his own soul.

Thus the character and aim of our work; the cordial support of those under whose auspices it must generally be carried on; the substantial proofs of the religious character of thousands embraced in our Missions, are all high arguments of encouragement and perseverance. We take pleasure in adding, that it is the earnest wish of the excellent Treasurer of the Missionary Society of the Methodist Episcopal Church at New-York, the Rev. George Lane, that no retrenchment should be made in the extent or supplies of our Missions to the blacks, though the Missionary Treasury is in debt.

The past year has been one of great sickness and much mortality throughout the low country. Nearly all the Missionaries have been afflicted; some very seriously. We mourn not, however, over the untimely death of any of them. Our prayer to God is, that they may be long spared to the Church.

The Board submit the following detailed statement of the Missions under the charge of this Society:

1. *The Beaufort Mission.*—This has been served by the Rev. T. E. Leadbetter and M. Eady. There have been 40 admitted on trial; and a net increase during the year, exclusive of expulsions, &c. of 26 members. The whole number of members amounts to 320. It is in a prosperous condition; includes 30 plantations; and is steadily improving.

2. *Pocotaligo Mission.*—There are 9 plantations served; 25 members, 197 children catechised. The Rev. J. N. Davis, the Missionary appointed here, fell into such extreme bad health, as obliged him to leave the Mission unsupplied from

July until late in November, when the Rev. A. J. Green was transferred to it by the Superintendent. For these reasons, it has not prospered as much as it was likely to have done. Still the work is going on, and the planters are increasingly kind.

3. *Combaker and Ashepoo Mission*.—This has been under the charge of the Rev. J. R. Coburn and Wm. Holliday; covers 11 plantations; embraces 595 members in full connection; 151 on trial; and about 373 children catechised. The planters have increased their contributions; and the Mission is flourishing.

4. *The Pon Pon Mission*.—The Rev. C. Wilson, who has served this Mission, reports 420 members, and 163 catechumens. There are 5 plantations served; and the work is highly interesting and promising.

5. *South Santee Mission* has been under the pastoral oversight of the Rev. M. Russell, whose health became so bad in August last as to prevent any further service. It embraces 14 plantations, and about 500 church members, and upwards of 200 catechumens.

6. *North Santee*.—The Rev. W. C. Ferrell has been able to render but little pastoral service on this Mission, owing to the failure of his health. It embraces 14 plantations, with nearly 400 church members, and 200 catechumens.

7. *Cooper River Mission*.—The Rev. A. Nettles reports 700 members, and 182 children catechised. The Mission embraces 11 plantations, and needs the services of an additional Missionary.

8. *Upper Santee*.—The Rev. S. D. Lancy, who served this Mission, represents its condition as but indifferent. There is preaching on 8 plantations; 325 church members; 15 on trial; and about 100 catechumens.

9. *Waterce Mission*.—This is under the charge of Rev. W. J. Jackson and J. Nipper; embracing 21 plantations; 600 church members; 300 catechised; and is in a prosperous and progressive condition.

10. *Broad River Mission*.—This has been served by Rev. J. Holmes, who reports 65 church members, and 70 children catechised. The state of the Mission is good.

11. *Rocky Mount Mission*.—This was under the charge of

Rev. E. L. King; it includes 15 plantations, 317 colored members, 144 of whom were received last year; 107 little negroes received catechetical instruction. The Board recommend the discontinuance of this Mission, merging the most of it in the Waterce Mission.

11. *Black River and Pee Dee Mission*.—The Rev. M. McKibben reports 1138 colored members; 540 children instructed; 211 were admitted on trial during the year. The Mission covers 26 plantations; and the contributions from the planters are increasing.

13. *Sampit Mission*.—This embraces 15 plantations; was served by Rev. P. A. M. Williams, and is prosperous; 163 church members are reported; and 400 children are catechised. Prospects exceedingly flattering.

14. *Waccamaw Neck*.—This is served by Rev. J. A. Minick and Rev. J. Belin; it covers 22 plantations; holds 575 church members; and 575 children instructed, in this, as in all our Missions, orally. This important Mission is prosperous.

Besides the foregoing, which are among the blacks, although here and there a few white members are found, there are two Missions in the upper part of the Conference District established for the benefit of the whites.

15. *The Saluda Mission*.—This has been under the pastoral oversight of the Rev. J. W. Welborn, who reports 283 church members, of whom 67 are colored. This is considered strong enough to be returned in the form of a regular circuit, which the Board recommend.

16. *Rock Fish Mission*.—The Rev. J. McMackin has served this work the past year. There are 131 whites, and 122 colored members. This likewise is recommended to be thrown into the form of a circuit.

The Board recommend the appointment of a City Missionary for Charleston. They likewise recommend the establishment of a Mission to the whites between Little Pee Dee and Waccamaw rivers; and two to the blacks—one on Cape Fear river, near Wilmington—the other on Pee Dee, between Society Hill and Marr's Bluff.

All of which is respectfully submitted.

Camden, 15th February, 1841.

REPORT OF THE TREASURER

Of the Missionary Society, South-Carolina Conference.

RECEIVED FROM THE MISSIONS.

South Santee Mission—From Hon. C. C. Pinckney, \$25.

From Rocky Mount Mission—Mrs. Rebecca Ballard, \$15; Mr. George Stratford, 5; Mr. James Reid, 5; Mr. A. Nettles, 1; collected, 5—\$31.

From Saluda Mission—By Rev. Wm. M. Wightman, and by Rev. J. W. Welborn, \$80 82½ cts.; Hon. C. C. Pinckney, for 1839, by Rev. J. R. Coburn, 25.

Ashepoo Mission—J. G. Godfrey, Esq., \$20; Thomas M. Rhett, Esq., 15; Edward Webb, Esq., 20; Mrs. James Gibbs, by Rev. N. Talley, 25; Hon. Thomas Lowndes, 100; Estate W. Mason Smith, Esq., 50—\$230.

From Sampit Mission—By Rev. P. A. M. Williams, Francis Withers, Esq., \$300.

Pee Dee and Black River Mission—By Rev. M. A. McKibbin, from Benjamin M. Grier, \$5; Thomas B. Hamden, 5; R. H. Collins, 5; J. M. Daniel, 5; J. H. Allston, 15; F. Weston, 10; J. J. Coachman, 30; Col. E. W. Allston, 10; P. Fraser, Esq., 20; Dr. J. Sparkman, 10; Dr. W. Allston, 6; Solomon King, 5; G. Smith, 1; William Sparkman, 10; Joseph Hacks, 2; William B. Pringle, Esq., 15; A Friend, 5; William G. Bellune, 10; John Axum, 20; A. G. Jayroe, 5; Mrs. H. Brown, 1; J. R. Easterling, 5; J. J. Green, 5; F. Green, 5; Sundry persons, 30; Mrs. Eliza Bell, by Rev. N. Talley, 20—\$260.

From Pocotaligo Mission—Captain Edward Barnwell, last year's subscription, \$20; present year's subscription, 25; William Steward, Esq., 40; R. Chisolm, Esq., by Rev. H. Bass, 100; F. G. Fraser, Esq., 50; Rev. Stephen Elliott, 20—\$255.

Cooper River Mission—J. M. Venning, \$10.

North Santee Mission—James R. Pringle, Esq., 20; Edward Frost, Esq., 25.

From Pon Pon Mission—By Rev. C. Wilson, William Aiken, Esq., \$150; Charles Baring, Esq., 150; Col. Lewis Morris, 75—\$375.

From Rock Fish Mission—\$60.

Waccamaw Mission—William A. Alston, Esq., \$150; Francis Withers, Esq., 100; Charles Alston, Esq., 100; Col. J. J. Ward, 100; Col. T. Pinckney Alston, for 1839, 50; for

1840, 50; from a Lady, a friend to the mission, 10; Col. Robert F. Allston, 10—\$570.

Wateree Mission—By Rev. W. J. Jackson, J. M. Desaussare, Esq., \$50; Col. J. Chesnut, Sen., 30; Col. W. J. Taylor, 20; Mr. L. Boykin and Lady, 20; Mrs. Harriet English, 15; Col. W. M. Willie, 15; J. W. Arthur, Esq., 15; Mr. Jacob Little, 10; Dr. John English, 10; J. C. Doby, Esq., 18.75; P. J. Lucius, 10; Mrs. Mary M'Rea, 10; T. Walker, 5; W. Thompson, 5; Sundry persons, 9.75; Haile & Matheson, 15—\$258.50.

Beaufort Mission—By Rev. T. E. Leadbetter. John J. Smith, Esq., \$50; Rev. Stephen Elliott, Sen., 30; Miss Maria Habersham, 30; Dr. Thomas Fuller, 40; For the Estate Thomas Cuthbert, Esq., by Mrs. L. Cuthbert, 45; Colin Campbell, Esq., 20; Mrs. Agnes Leadbetter, 5; A Colored Woman, 50 cents—\$220.50

Ashepoo and Pon Pon Mission—Hon. R. Barnwell Rhett, —through Rev. H. Bass,—\$100.

Broad River Mission—By Rev. J. Holmes. Col. Randal, \$20; Gen. John Means, 20; Daniel H. Kerr, Esq., 20; Edward Means, Esq., 12.50; Mrs. Sarah Means, 15; Missionary Collection taken up at Camp-Meeting, within the bounds of the Broad River Mission, 54.56—\$142.06.

RECEIVED FROM BRANCH SOCIETIES.

From Female Missionary Society, Charleston, (colored) \$80.68½; Juvenile Missionary Society of colored persons of Charleston, 30.62½; Georgetown Missionary Society, by Rev. A. M. Forster, 38; Cokesbury Missionary, Bible, Tract and Sunday School Society, 202; Cokesbury Female Missionary Society, 50; Young Men's Missionary Society of Cokesbury, 25.50; Pee Dee Missionary Society, 43.87½; Cypress Missionary Society, 45.45, (ten dollars of the above to constitute Rev. R. J. Limehouse a life member;) Newberry Missionary Society, 67.75; Female Missionary Society, Newberry, 22.10; Juvenile Missionary Society of Charleston, by Rev. N. Talley, 69.25; Walterborough Circuit Missionary Society, 64.18, (twenty of the above to make Rev. Theophilus Huggins a life member of the parent Society;) Missionary Society, Cheraw, 80.31; Orangeburg Missionary Society, 44.36; Wilmington Missionary Society, 157.25, (ten dollars of the above to make Rev. Jesse Jennett a life member, and forty dollars to constitute Rev. A. Gamewell and Mrs. Mary A. Gamewell

life members of the parent Society;) Union Circuit Missionary Society, 20.12½; Black Swamp Missionary Society, by Rev. R. J. Boyd, 136.12—\$1,187.57.

COLLECTED ON THE CIRCUITS AND STATIONS.

Charlotte circuit, by Rev. P. G. Bowman, \$31.25; Charlotte station, 11; Edgefield circuit, 60.50; Wadesboro' circuit, 8; Centre circuit, 16.62; Aiken circuit, 13.40; Rutherford circuit, 11.20; collections taken up at the celebration of the Charleston Missionary Society, 208.87; do. do. donations, 48.18; annual subscribers and donations, 90; Prayer Meeting monthly collections, do. 72; Pendleton circuit, 18; King's Mountain circuit, 6; Spartanburg circuit, 18.10; Fayetteville station, 40; Waccamaw circuit, 31; Montgomery circuit, 3.70; Cooper River circuit, 5; Wimsboro' circuit, 20.56; Lancaster circuit, 7.50; Sunday School children, Columbia, 23; (ten dollars of which is for the Oregon Mission;) Columbia station, 33.93; Brunswick circuit, 19; Monthly Concert collection, Bennettsville, 4.50; Union circuit, 9.12½; Morganton circuit, 3; Columbia circuit, 5; Lincolnton circuit, 5.25; contents of two small Missionary Boxes in Charleston, 7; on the Darlington circuit, 55.60; Chesterfield circuit, 14.31; Black River circuit, 25; Barnwell circuit, 15.75; Bladen circuit, 8—\$957.85.

LIFE SUBSCRIPTIONS.

Mrs. Elizabeth J. M. Lloyd, by Rev. N. Talley, \$10; Rev. Simpson Jones, to make Mr. Job Jones a life member, 10—\$20. From sundry annual subscribers, \$35.

CONTRIBUTIONS AT ANNIVERSARY IN CAMDEN.

Rev. J. Belin, \$100; Rev. Wm. M. Wightman, 50; Dr. George Reynolds, for foreign missions, 50; Rev. R. J. Boyd, to constitute Charles W. and Mary Eliza Boyd life members, 20; Rev. W. J. Jackson, to constitute Mrs. Jackson a life member, 10; Rev. John A. Minick, 10; Rev. C. A. Walker, to constitute Rev. A. M. Forster life member, 10; Rev. J. M. Deas and Lady, 10; Rev. A. W. Walker, to make Francis M. Walker life member, 10; Rev. Dr. W. Capers, 10; Rev. W. Martin, to make J. Dawson Martin life member, 10; Rev. Bond English, 10; Rev. Joseph Moore, 10; Rev. Thomas S. Daniel, to make Job Jones life member, 10; Rev. W. C. Clark, life member, 10; Rev. M. P. Myers, 5; Rev. W. C. Patterson,

10; Mr. James Dunlap, 10; Rev. Bishop Andrew, 10; Rev. Joseph Holmes, to make Mrs. E. L. Holmes life member, 10; Mr. William Workman, 10; Rev. H. A. C. Walker, 10; Robert Bryce, 10; J. Waring, 10; President Garland, to make Mrs. Dunlap life member, 10; Rev. N. Talley, to make Stephen Olin Talley a life member, 10; William E. Johnson, Esq., to make two children life members, 20; Rev. Joseph H. Wheeler, to make Peter Warren Wheeler life member, 10; from two Gentlemen, 10; Rev. Henry Bass, 5; Rev. J. Nipper, 5; Mr. Jacob Depass, 5; Rev. D. Derrick, 5; Mr. P. Thornton, 5; Rev. J. Tarrant, 5; Rev. Samuel Dunwoody, 5; Rev. Martin Eady, 5; Rev. J. W. Welborn, 5; Rev. H. Spain, 5; Rev. M. A. McKibbin, 5; Cash, 5; Rev. A. M. Forster, 5; Rev. A. McCorquodale, 5; Rev. P. G. Bowman, 5; Rev. C. Wilson, 5; Rev. W. Crook, 5; Rev. T. E. Leadbetter, 5; Rev. W. A. Gamewell, 5; Rev. J. R. Coburn, 5; Rev. John Watts, to make John W. Watts life member, 10; Rev. A. R. Danner, 5; Rev. William P. Monzon, 5; from two Gentlemen, 10; Rev. A. Hoyle, 5; Mrs. Ballard, 5; Miss Phelps, 5; Miss Ann Phelps, 1; A Lady, 1; Mrs. Murchison, 5; Mrs. Haile, 10; Mrs. Jackson, 5; Cash, 10; Rev. S. Townsend, 2; Cash, 2; Rev. William Pritchard, 5; Rev. George W. Moore, 5; Mrs. Sarah Waring, 10; Dr. McCain, 5; from a little Girl, 15 cts.; Cash, 1; from a Lady, 5; from Mrs. Sarah Ciples, by Rev. W. M. Wightman, 50; from Mrs. McIntosh, 3; Mrs. James Reid, for Rocky Mount Mission, 5; Miss Sarah Niles, 25 cts.; Miss Mary Black, 25 cts. *More afterthoughts*—From a colored woman, 2; from a Lady, 1; Mrs. W. Joy, 1; Col. Wm. McWillie, 20; Rev. James Stacy, 5; from a gentleman, 10—\$784.65.

DONATIONS.

Benjamin Corley, Esq., Aiken Circuit, \$20; Mrs. Ann Crandel, by Rev. N. Talley, 5; Miss H. Bowman, 30; from an Episcopalian, friendly to the benevolent and religious enterprises of the day, for the missions to the blacks, 25; Isabella D. Heyward, for home missions, 8.62½; from a Friend, Orangeburg Circuit, 5; from Fayetteville, by Rev. J. Stacey, Peleg Pierce, Esq., 5; Children of James G. Cook, 41 cents; Charles Hays, 1; Mrs. Haile, 5; A Friend, 50 cents; Jacob Hoyle, 4; John Husstetler, 3; Moses Black, 1; Mrs. Elizabeth Brown, 2.62½; Mr. Edward Chambers, Yorkville, 1; S. J., for foreign missions, 10—\$127.16.

Collection taken up in the Methodist Church, Camden, Sunday night, \$94.95.

RECAPITULATION.

Received from different Missions, - - -	\$2987 88
“ “ Branch Societies, - - -	1187 57
Circuits and Stations, - - -	957 85
Life Subscribers, - - -	20 00
Annual Subscribers, - - -	35 00
Donations, - - -	127 16
Anniversary Collections, - - -	784 65
Collection taken up on Sabbath Night in the M. E. Church, - - -	94 95
From Chairman Centenary Committee, - - -	797 43
From individuals whose names have been omitted, - - -	11 54
From H. A. C. Walker, Centenary Collections received by him, - - -	416 22
	<hr/>
	\$7420 26

MONIES PAID AWAY.

Forwarded to the Treasurer of the Missionary Society M. E. Church, by Dr. Capers, - - -	\$257 05
Paid Dr. W. Capers by Rev. R. J. Boyd, and by him forwarded to New-York, - - -	49 37
Paid Dr. Capers by Rev. J. R. Coburn, and forwarded as above, - - -	25 00
Amount of Missionary Collection taken up in Broad River Mission, and forwarded to New-York by Rev. H. Spain, - - -	54 56
Paid Rev. H. Spain 1st and 2d instalments, - - -	625 00
Rev. H. Bass, 1st and 2d instalments, - - -	2337 00
Rev. H. A. C. Walker, 1st and 2d instalments, - - -	1111 10
Forwarded to Charleston, to be sent to Rev. George Lane, Treasurer Miss. Society M. E Church, - - -	2961 17
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	\$7420 25

THE SOCIETY

OF THE SOUTH-CAROLINA CONFERENCE, FOR THE RELIEF OF THE CHILDREN OF ITS MEMBERS.

Officers and Managers.—N. Talley, President; W. Capers, Vice-President; Wm. Martin, Treasurer; H. A. C. Walker,

Secretary; H. Bass, J. Holmes, W. M. Wightman, A. McCorquodale, H. Spain, and D. G. McDaniel, Managers.

THE TRUST

FOR THE RELIEF OF THE SUPERANNUATED OR WORN-OUT PREACHERS, AND THE WIDOWS AND ORPHANS OF PREACHERS.

Board of Trustees.—Wm. M. Wightman, Chairman; Thomas E. Leadbetter, Treasurer; H. A. C. Walker, Secretary; W. Martin, J. W. Townsend, D. Derrick, and R. J. Boyd.

FUND OF SPECIAL RELIEF.

Trustees.—W. Capers, Chairman; B. English, Treasurer; N. Talley, Secretary; S. Dunwoody, H. Bass, D. Derrick, and Wm. Crook.

The Trustees of this Fund reported to the Conference the following appropriations, which were confirmed:

Widow Hartley, mother of Rev. Isaac Hartley, dec'd, -	\$25
Widow Spain, mother of Rev. H. Spain, - - -	25
Widow of Rev. John Gamewell, - - -	25
Widow of Rev. Asbury Morgan, - - -	25
Widow of Rev. K. Dawson, a Local Preacher, - - -	25
Rev. John Newell, a Local Preacher, - - -	25
Rev. Levi Garrison, a Local Preacher, - - -	25
Widow of Rev. C. G. Hill, - - -	30
Widow of Rev. Jas Hill, a Local Preacher, - - -	13
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	\$243

EXTRA ALLOWANCES.

The Committee of the Conference (appointed under the 7th rule of the 4th section, and the 7th of the 5th of the Discipline, Part 2,) have reported, and the Conference passed the following extra allowances; to be raised one sixth part on each of the Presiding Elder's Districts:

Received from Georgetown, by A. M. Forster, - - -	\$9 00
From Camden, by S. Townsend, - - -	3 50
Black Swamp, by R. J. Boyd, - - -	23 00
Pendleton, by T. Zimmerman, - - -	2 25

From the Conference Working Society, Charleston, by

N. Talley, - - - -	200 25
Charleston Station, by N. Talley, - - - -	1 00
Cheraw, by W. C. Kirkland, - - - -	8 00
Santee Circuit, by Z. W. Barnes, - - - -	3 65
Wilmington, by Mrs. Gamewell, - - - -	18 00
Darlington, by S. W. Capers, - - - -	10 00
Winnsboro', by W. C. Patterson, - - - -	3 25
Cokesbury, by Mrs. Turpin, - - - -	10 00
Cokesbury Circuit, by J. H. Wheeler, - - - -	15 00
Edgefield, by D. Derrick, - - - -	9 25
Black River, by C. S. Walker, - - - -	3 10
A Donation, - - - -	1 00

\$320 25

And have appropriated it as follows:

To the Widow and Orphans of Rev. J. Gamewell, - - - -	\$76 75
To the Widow and Orphans of Rev. J. Bunch, - - - -	76 75
To the Widow and Orphans of Rev. C. G. Hill, - - - -	76 75
To the Widow of Rev. J. Barton, - - - -	90 00

\$320 25

They also recommend that three hundred and fifty dollars (\$350) be raised the ensuing year for necessitous cases.

AN ADDRESS

DELIVERED BEFORE THE

MUTUAL IMPROVEMENT SOCIETY

OF THE

SOUTH-CAROLINA CONFERENCE,

JANUARY 11, 1840,

BY REV. WM. M. WIGHTMAN, A. M.,

PRESIDENT OF THE SOCIETY.

PUBLISHED BY REQUEST OF THE SOCIETY.

CHARLESTON :

BURGES & JAMES, PRINTERS.

1840.

ADDRESS.

"The world," said Dr Bunting a year or two since, "has the highest interest in a wise and holy, a devoted and laborious ministry of the gospel. The ministry is one of the choicest gifts of Christ, our ascended Saviour, to his Church. 'When he ascended up on high, he received gifts for men;' and among these gifts, we are told, was that of ministers of his word." From the bare fact of the divine origination of the clerical order, this general doctrine may be gathered,—that man is allowed to exert on his fellows a strong and master influence:—that this influence, however subordinate to a higher agency, is yet, under the sanction and accompanying blessing of that higher agency, the instrument of salvation to the world: and that the divine mercy flows out to man, only through the channel of those subordinate means bound up in the evangelic ministry. That we are not mistaken in such a conclusion, is manifest from the great fact, that apart from such an agency, no nation or tribe has ever "received salvation through the remission of sins." Faith cometh by hearing:—but how shall they hear without a preacher? Are the heathen to be converted? Or is a nation in the centre of European civilization, but destitute of spiritual life, to be regenerated and pervaded with the activities of a genuine Christianity? Or is a slumbering church to be roused? In any of these instances, there is no hope for man, even in the mercy of God, and the provisions of the Gospel, apart from that class of instrumental agencies just adverted to. We are not discussing the question as to what the Divine wisdom and power might be able to effect independently of a system of secondary agencies. But your attention is pointed to the fact recorded on the face of the moral world, and written in the story and institutions of every nation which has a place in history;—that where the Christian ministry began

to labour, there light began to shine, and life to stir:—that where this agency became corrupted, there followed a general stagnation of religious principle, a feculent corruption of public manners:—that when the clerical body again threw off the bandages of spiritual despotism and death, and struck a redeeming blow for the world, a reformation followed, alike salutary to public virtue, and inspiring to human hope. “It is God only,” says Wesley, “that changes the heart, without which, every other change is lighter than vanity. Nevertheless it pleaseth him who worketh all, to help man chiefly by man; to convey his own power, and blessing, and love, through one man to another.”

Such a statement may not be supposed to derogate from the honor due to the Divine Agent. If he has seen fit to originate such an order of means as the Christian ministry—a function of public preaching and Christian discipline; if he has promised his blessing to the labors of his ministers;—and if in connection with these labors alone, there goes out upon the world a vital energy, a sanctifying influence, then confessedly, to him alone is due all the praise. The excellency of the power is of God, and not of us. The mouth of all human boasting is shut. This point being properly guarded, it still remains true, that a solemn responsibility in reference to human salvation, is hung upon the Christian ministry; and that in the position they occupy in the economy of Gospel salvation, they are, in a restricted and properly guarded sense, as necessary to human salvation, as is the active and sanctifying Agent which goes along with them, and operates not upon the world without them.

If I have succeeded in making out the truth and importance of this preliminary remark, then it follows that the character and extent of the successes of the Christian ministry, will be as is the quality, mental, moral and physical, of that ministry. Without corporeal health, whatsoever other qualifications might be possessed they will be of but little avail. Physical debility places a seal of silence upon the most persuasive lips—chains up the most eloquent tongue. There will doubtless occur to the recollection of most who hear me, an instance of the truth of this remark, in the history of one of the masters of our Israel, at this time

seeking a restoration of his health in foreign travel. Abilities the most eminent and shining; a zeal and simplicity of character worthy of the apostolic age—alas! how little at present, is all this rich moral and intellectual furniture, available to the church.

And then again, in the lack of mental ability, how much is lost to the cause and character of ministerial success. Suppose the apprehension to be dull, the understanding feeble, the powers of analysis and combination confused; suppose the mind, through the destitution of early culture and careful after observation, to be poorly furnished with: knowledge of theological principles, and their application: the ever-varying phases of human nature; how a one, *child* as he is in knowledge, experience, and action, go forth, with the probabilities of success: solemn task of instructing the ignorant—guided—comforting the sorrowful; of opposing of cavilling scepticism, or staying the plague of establishing the truth in all its extent and vitality and building up the kingdom of Christ mightily, men.

The admission is freely made, for it really costs nothing to the argument, that now and then, a man of very moderate mental abilities and limited cultivation, may have considerable success. But in such cases, the success has been, not the consequence of mental weakness, but in spite of it. Some other peculiar qualifications have afforded, so to speak, a compensating power. One is indefatigable in *labors*, preaching, praying, exhorting, visiting—up to the extreme limit of nature's energy. Another is kindly and endearingly cordial in his *spirit*, binding himself to the affections of all hearts, by the ties of a master-sympathy. And yet another may be occasionally seen, whose pre-eminent piety throws a lustre over very moderate abilities; and he wins by the force of exalted Christian goodness, despite of indifferent preaching. “His good example,” as the Shakespeare of divines expresses it, “is the most prevailing homily—his life is his best sermon!”

But then, in these and all similar cases, if we could only remove mental infirmity, give greater reach and depth to

the reasoning faculty, and pour along all the channels of thought an invigorating stream of fresh and enlarged conceptions—the other excellent points of their character remaining the same, who can doubt that their successes would be multiplied just to the extent of the mental improvement.

In regard to the *spiritual* furniture necessary to the successful preacher, we can command no language strong enough to express our conviction of the absolute necessity of *thorough and abiding personal holiness*. Let a man be wise he may;—unless he has been converted, penitence towards God, and faith toward Christ," has received the grace of personal holiness, he is to all material intents and purposes, an empty vessel. So much of divinity lies in experimental and practical exercises, that apart from these, no instructions or schools can make up the fatal deficiency. "Christian faith," as Jeremy Taylor hath it,—“must be something of in-evidence, something that must be proved up by duty and by obedience.” Or as Coleridge says it,—“Christianity is not a theory or a speculation, but a *life*. Not a philosophy of life, but a life and a living process.”

Now then, forasmuch as no man can effectively teach that to others, which he does not himself understand; and as the fundamental truths of Christianity, can never be understood from a mere synopsis of theories—it follows that the unconverted man can never successfully impart the knowledge of salvation to others. Upon the great and distinguishing points of the Gospel, there will rest the haze of uncertainty: and such a preacher will be driven, either to dwell upon the mere ethics of the Christian system, or he will mystify into unintelligible parables, his spiritual instructions.

And further;—such a man can never feel the lofty and generous impulses which move the heaven-sent and Spirit-empowered minister of Christ. No tender *compassion* for suffering souls, fills his bosom:—no constraining love of the lost—no awful impression of “the terror of the Lord,” and the dread account at the last day, rests upon him. He

is a non-conductor of spiritual influences. His every sermon is an indictment brought up against himself; and the lamp which might have guided himself and others up to Heaven's gate, is doomed to go out in everlasting darkness.

Absolutely necessary then, is a genuine, deep and enduring piety, to a successful minister of the Gospel. On his heart must live with quenchless flame the burning and shining light of a personal holiness; and like Moses, his face must be all-illuminated with the radiance caught from devout converse with God.

The great principle then, may be considered established; that, in the procedures of the economy of redemption, God condescending to use a secondary agency, the character, extent, and permanence of the success of the clerical function, is as the furniture of the agent, considered in its corporeal, intellectual and spiritual relations. Considering this fundamental position as a point of departure, and in view of the specific occasion of my remarks, I shall confine them chiefly to the subject of mental culture, among the Junior members of this Conference, who have originated a society for Mutual Improvement; and in obedience to whose request, I am honored to appear before you.

That a special attention should be directed to this point is manifest from a moment's consideration of the peculiar elements, making up what has been called the Wesleyan succession of ministers. By the venerable Founder of Methodism at first, and by the connection ever since, it has been held an undisputed doctrine, that the Divine Head of the Church, has the sole right to call into the work of the ministry, men from various occupations and different quarters. The marks by which the church is to judge and determine as to the call of each applicant for holy orders, are laid down clearly in our Book of Discipline. Accordingly we have ministers from the plough, from the artisan's shop and the merchant's counting-room, as well as from the College and the University.

At first, when the wants of the infant church were urgent;—when to meet these wants, a very inadequate supply of preachers was furnished forth;—when the circuits were immensely large—the rides vastly too long, and time-con-

urning; then but little stress could be laid upon the careful cultivation of the mind. A single examination by a Committee of Conference, without any reference to a specific course of study, and galloped over in "hot haste"—this was the custom at as late a day, as my own reception into the Conference. Zeal and energy; a firm grasp upon the great peculiarities of the Gospel; a strong persuasion of the want and wo of the world; a blunt, straight-forward style of appeal to the conscience, were the common elements of a Methodist Preacher's character.

Historic justice, however, demands the statement that among our fathers, there were to be found here and there, intellectual materials of the finest character. Masculine and earnest, all of them, devoted to one great calling, the distinguishing characteristic of the preachers of that time, was their solemnity. If here and there only, something of the Grecian refinement and cultivation was to be found, there was among them all, more than the old Roman firmness. Thrown out upon the world, in no quiet mood of its history, charged with the commission to revive the almost decayed first principles of the Reformation;—insisting with exclusive emphasis, upon the great points of the evangelic testimony, which had been almost entirely lost sight of in the preaching of that day; all this demanded a constant and careful study of the Scriptures—a personal experience of the truths they taught, and hour after hour of earnest and solitary prayer. The very stress of the times compelled them to arm from head to heel: and many of them, though untaught in the schools, yet, in the stern discipline of actual life, reached a masculine shrewdness and strength of understanding, and were able to "wield at will, the fierce democracy." It would constitute a most interesting and valuable series of sketches, had we the intellectual history, in its developments and peculiarities of such God-gifted, clear-spirited men as George Daugherty, Hope Hull, Hilliard Judge, James Russell; of the Gassaways, Gamewells, Humphreys, Collinsworths, Tarpleys—"whose bow abode in its strength, and the arms of whose hands were made strong by the mighty God of Jacob." They are names which the world should not willingly let die. I could not deny to my-

self the gratification of this casual mention of them:—

"A token, would it were a monument!"

But it deeply concerns us to mark, that the spirit of the time has changed; that the average rate of the intellectual movement of society is vastly accelerated; and that however important are the same great truths on which our fathers laid so much emphasis, yet the freshness of novelty is lacking to them, and they are moreover, very generally received by the prevailing denominations of Christians. And besides, not only is the present state of the common Christianity greatly different from its condition a hundred years ago, in doctrine and experience, but the clerical character, taken generally, is by many degrees in advance of its former grade of piety and knowledge. In many other pulpits, besides those of the Methodist ministry, you will now hear not only the saving truth of the Gospel, but that truth delivered with unction, pressed upon the conscience with earnestness, and backed with "power from on high."

And then consider the necessities of our own Church.—Will our people be satisfied in these times of intellectual stir, that other churches should be supplied with able and accomplished ministers, while they themselves are served by men, who for lack of mental qualification, cannot occupy creditably that centre of strength, which our doctrinal system, our numerical force, the genius of our itinerant operations, and the extent of our pecuniary resources, furnish to us? Hear what one of the laymen of the Wesleyan connection unhesitatingly affirmed at a Manchester meeting, in the face of the most distinguished Wesleyan ministers. "I speak for myself; I require it; (that is, a supply of creditable and able ministers;) and the body of the Church, situated like myself requires it; and I unhesitatingly affirm, that I have a right to it. I expect the ministry to whom I am attached on principle—to whom I have given my choice and the affections of my heart, and from whom I have received every thing of Christianity that I know—should keep ahead of me; that 'the priest's lips should distil knowledge;' and that my heart and understanding should be improved under every ordinance of Christianity, and especially by the ministry of the word of reconciliation. If this is not

the result, I am not satisfied; I am not nourished as I ought to be, 'with the words of truth and sound doctrine;' I feel as if I had lost a meal; and nothing, nothing, nothing—I care not to what you direct my attention, *nothing* can be to me a substitute for that rich provision which our holy Christianity supplies, and which, in the New Testament of Jesus Christ, is made over to me as my privilege."

These are words that burn. And every pious and intelligent member of our wide-spread communion, will respond heartily to them.

The general inquiry to which they give rise, is of profound importance to us. What can be done to improve the coming race of Methodist ministers, entering as we are, upon the second centenary of Methodist history? It is doing something to choose a fit course of study, and to make it part and parcel of every young preacher's duty to attend to it year by year, until he rises to the office of Elder in the Church. It is doing much to appoint competent committees of examination, and to insist on their attending faithfully to this duty. I hail all this as more than a day's march upon the old system of operations. I consider it the precursor of better things, when the suitable time comes on. But until more extensive plans of operation shall come to be adopted, may we not accomplish much for ourselves, and for the Church, by our Society for the advancement of intellectual and moral culture,—as the humble representative and organ of which, I appear before you, at present. Doubtless, much may be accomplished. Allow me then, though with great deference, to offer to you a few suggestions, which may be promotive of this end.

And 1, *a right choice of books to be read, and texts to be studied, is matter of prime importance.* Lord Bacon says, 'some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in part; others to be read, but not curiously; and some few to be read wholly and with diligence and attention.' It has been estimated that if a man should live to the age of sixty years, and should appropriate forty of them to the study of books, the most that could be accomplished in that time, would be the careful study of

about 1600 octavo volumes, of 500 pages each. How small is this number compared with the millions of books in existence, out of which a selection is to be made. It cannot then be a matter of small moment, to make such a choice as will most judiciously serve our purpose, and enable us to prosecute systematically, whatever line of study we may take in hand. And further, when it is recollected that a multitude of active engagements crowd upon the attention, and engross the time of a travelling Preacher—and that with all his efforts, and the whole possibility of his exertions, but too few of his hours can be given to study, then is the importance of a judicious selection most strikingly obvious.

But not only ought the best books to be chosen, but 2dly, *it is of the highest consequence that we read and study in reference to a systematic arrangement of subjects, and a due order and connection of the principles belonging to those several subjects.* Now inasmuch as the fields of knowledge are boundless; as there can be no valuable improvement, without a *progressive transition* from one subject to another, as the passing from one thought to another, without an effort to classify and arrange, leaves the mind in a chaos;—then is it of paramount importance to notice the order in which our progress is maintained. Without order and method, indeed, there can be no real *progress*, deserving the name of advancement; or as little as might be supposed in the case of some luckless vessel, dismantled in a storm, and stripped of canvass and rudder. She moves indeed, but it is at the mercy of winds and waves, which roll her hither and thither, without reference to her original course, or destined port. And we may add to this, the fine remark of Coleridge, that "not solely in the formation of the human understanding and in the constructions of science and literature, the employment of method is indispensably necessary; but its importance is equally felt and equally acknowledged in the whole economy of active and domestic life. From the cottager's hearth, or the workshop of the artizan, to the palace or the arsenal,—the first merit, that which admits neither substitute nor equivalent, *is that every thing is in its place.* Where this charm is wanting, every other merit either loses its name,

or becomes an additional ground of accusation and regret."

Now Theology being the subject to which our principal energies are to be directed, the Student cannot be too strongly impressed with a sense of its dignity and value; and the estimate which he will put upon the other kindred sciences, will be determined by the extent of their influence upon, and connection with Theology. To understand this aright, it will be important for him to observe its relative position, in the circle of knowledge.

The most general outline, which maps off into a due connection and subordination the several departments of the mighty mass of human knowledge, is that which contemplates the *relations* of things, and divides these relations into the two classes of LAW and THEORY, according as the mind contemplates relations as *necessary*;—or as merely the results of *observation*. Upon the relations which the operations or laws of the mind bear to each other, are founded the pure sciences. On the relations which the mind bears to the *world without*, rest the mixed and applied.

With the former of these lies our main business. And in a systematic course of study, the following would be the proper arrangement and connection of subjects. 1. Grammar, concerning itself with the fixed relations of significant language. 2. Logic, embracing the principles of reasoning, and the rules of their application. 3. Rhetoric, teaching those universal principles by which truth, ascertained by the processes of Logic, may be convincingly conveyed to others. 4. Mathematics, relating to the fixed laws of number and figure. 5. *Metaphysics*, relating to the conditions of our being—or the science of what IS. 6. *Moral Philosophy*, deriving its principles from conscience, natural religion, and revelation, and teaching the science of what OUGHT TO BE. And 7. Theology, comprehending the great cause of all being—a science of which the Holy Scriptures are the living and inexhaustible fountain.

Thus we have before us, in reference to the pure sciences, a *method* of intellectual procedure, which combines unity with progression, and will infallibly lead to success.

I wish I could repeat the words, *methodical study and*

reading, with the emphasis that should leave an indestructible impression upon understanding and memory. Why is our name Methodist? It were our glory and boast did we deserve it. And why should we not carry our METHODISM into our studies, and march under our denominational banner, from one step to another, of progressive transition in intellectual advancement, until we shall have travelled around the whole encyclopedia of knowledge. Our Book of Discipline is true to its name; it excels all others in its method. Our doctrinal system developed in the masterly writings of our Founder, carries unanswerable proofs, in the luminous simplicity and beautiful harmony of its elements; and ought always to be studied in the methodical connection of its great principles. Our system of clerical operations diverges from a living centre, and spreads in widening circles, according to the laws of a method allowing an expansion which may "track every sea and touch every shore," and belt the globe, without feebleness, without confusion, without interference of superior or co-ordinate powers. And shall we be feeble, desultory, *methodless*, in the prosecution of those masculine studies of fresh youth, and ripe manhood, which are to furnish intellectual and moral vigor for the immortal work to which we have laid our hands? In a word, let us mark well what the father of the modern philosophy has declared on this copious theme:—"METHOD levels on the intellectual field the giant and the dwarf."

In addition to an orderly and consecutive plan of studies, theological and literary, allow me to insist, 3dly, *upon the necessity* of being a *Student*. "Wisdom," Dr. Hannah has finely said, "has a far more intimate alliance with calm and studious thought than with voracious, and often ill-digested reading." And yet it is so much easier to talk than to read; and to read, than to think, that it is not wonderful men will, in this labor-saving age, gallop through this and the other book, rather than slowly master those productions of the mighty minds of long-gone years, which are the glory of our literature. Newspapers, Pamphlets, Magazines—a literature made up of shreds and patches—a mince-pie and syllabub sort of thing, catering to the modern taste for variety;

and stimulants, this, I fear, has supplanted the sterling sense, the vigorous thoughts, the masculine severities of style that belong to the writers of the 17th and 18th centuries—to the Chillingworths, Barrows, Taylors, Howes, Baxters, and Wesleys. Thus it comes to pass that our scholarship, both in its extent of information, and its intellectual grasp and vigor, is wofully defective. The mind skims along the surface, gathering indeed excitement and delectation sufficient to prevent stagnation; but it fails commonly, to push the subject in hand, through those processes of searching thought, and thorough analysis, by which alone our reading passes by virtue of the mysterious and alchymic powers of the intellect, into vital nutriment; nay becomes part and parcel of our own mental life, and sends forth its results, stamped with the impress of the mind's own sovereignty.*

Let the student then be warned that no rail-road passage can be taken to intellectual eminence, although we may fly over mountain tops on the fiery wings of steam. Let him deliberately make it up in his mind, that *labor*, earnest, vigorous, sustained labor, is the price of improvement and success. Let him *take stock* for himself in this concern.—Let him feel that the times in which we live, and the field which tasks our energies, demands that in understanding we be men, full-sized, “of mighty bone and bold enterprise”—capable of holding the helm, and watching the needle, and heaving the lead, when the winds whistle, and the face of sky and sea is black with storms.

O could we feel adequately the need for this, how earnestly would we give all diligence to add to our faith and manliness, knowledge of every kind that has in it a property to purchase success. This would furnish us with an ever prompting impulse, in the 4th place, to *improve the fragments of time*, which is another suggestion, I beg to leave, especially with my junior brethren. It is certain that in

* Gibbon remarks somewhere, that “Salmatius had read as much as Grotius—perhaps more. But their different modes of reading made the one an enlightened philosopher, and the other a pedant, stuffed up with useless erudition.”

our restless itinerant work, we cannot spend hours together, in a study, as men of letters love to do. If we attain to the measure of that intellectual stature, which the stress of the times, the improvement of society, and our position and responsibilities demand, it must be by an energy which puts forth extra exertions—an indomitable will, that annihilates difficulties; it must be by following up the search after truth through many a difficulty and many an interruption; “by bracing the nerves and straining the mental powers to the task, with sleepless diligence.” In a word, we must stand bravely by those great rules in our Discipline—“never to be unemployed—never be triflingly employed—never while away time.” The Jews, Archbishop Leighton tells us, would not willingly tread upon the smallest piece of paper in their way, but took it up; for, said they, the name of God may be on it. Thus should we feel, and act in reference to fragments of time, which are all of them gifted with soul, capable of immortal improvement. Instead of despising and throwing them away, because they are but shreds, we should make the improvement of each one, as it flits by, a matter as well of conscience as of consciousness. “I have lived,” said the great and labor-loving Dr. Clarke, “to know that the great secret of human happiness”—and well he might have added, human improvement—“is this: never suffer your energies to stagnate. The old adage of ‘too many irons in the fire,’ conveys an abominable falsehood; you cannot have too many; poker, tongs, and all, keep them all a going.” As an additional illustration, I might mention that the Chancellor D’Agneseau composed a work in three large quarto volumes, by employing some ten or fifteen minutes every day, during which his lady was in the habit of delaying before coming down to dinner. Sir Thomas Moore composed his Utopia in intervals subtracted from sleep and meals.

Again—as the Student diligently gathers up the fragments of time, let him be content, if he can do no more *with small daily accessions*, provided they are *thorough*. Let him take time and pains to master every difficulty as he proceeds. Let him review to-day the task of yesterday, and to-morrow the whole—and patience and pains the motto of Dr. Carey—slow but sure accumulations, will

after a while, ensure respectable scholarship, and build up a worthy intellectual character. Nothing from without can prevent ultimate success provided the self-fed force of strong determination is maintained within. Genius is thought, is study, is application. The two simple but magic words which contain the secret of Newton's success and greatness, according to his own explanation, are, "patient thought." The earnest unalterable resolution, is the battle half won. Professor Porson, who could at will recite any passage from the Greek Poets, thus speaks:—"I never remember any thing but what I transcribe three times, or read over six times at least; and if you will do the same you will have as good a memory." And Eugene Aram, we are told, mastered the entire circle of learning, by studying five lines at a time, and ceasing not from his labor till these were thoroughly acquired.

At the risk of an unwarrantable task upon your patience, I must beg room for one further suggestion. It will be highly advantageous to *devote as much time as possible to writing*. This will not only improve one's style of composition, but experience teaches that to write upon any difficult subject is one of the best methods of mastering it.—And moreover, at the present time, the wants of the Church and her command of the press, increase the demand for able and accomplished writers. And I need not stop to say, how much good may be done through this instrumentality. Martin Luther, in the latter part of his life, maintained that the Devil in visible shape used occasionally to visit him. At one particular interview high words passed between the parties, and the dispute was terminated by the great Reformer's flinging his *inkstand* at the Devil's head!—"There is a grave moral in this. Next to the pulpit the Devil dislikes the inkstand most—and the quill's point is more mortal to the cause of error than an edge of steel, or the point of sword or lance.

And now, my brethren, let us review the subject. The Christian Ministry exists in the world, to guard, perpetuate, and proclaim, through all time, the message of God's redeeming mercy to man. In point of *honor*, it transcends all other callings, simply because it invites us to be "workers together with God." Though it offers no worldly

emoluments, and least of all, in the field we cultivate, yet in "making many rich" in the treasures of grace and hope, there is an imperishable good and interest to the faithful Minister. But still it is an institution full of responsibilities, fraught with labors and perils. For the weal or the woe of the world it exists; for the rise or for the fall of many. Robert Hall says, that the loss of a single sinner is an event, to shadow forth the horror of which, "it would not suffice for the sun to veil his face, and the moon her brightness, or to cover the ocean with mourning, or the heaven with sackcloth. Nor were all nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to furnish an adequate idea of the magnitude and extent of such a catastrophe." How important then the salvation of a single soul!

But stretch the view to a wider extent—take in the great social law which binds man to his fellows, and trace the linking as it goes down to an interminable chain of consequences, connecting the unborn and mighty future with the present. Follow out in the mind's eye, all the consequences upon posterity of a single man's conversion; and then up to the Judgment Seat, and on, and on, into the dim and changeless *for-ever*, beyond; and then say with what stirred sensibilities, with what vital and sustained energies, the Minister of Jesus Christ should ply his task of toil and triumph! Every sermon which *achieves* something—and no other sort should a heaven-baptized Minister wish to preach—strikes a blow which is felt to the end of time. Every such effort stirs an undulation upon the dead calm of the human heart, which shall move and swell in a broader ripple, till it touches the last race of men that shall live. "Words," as Hazlitt has nobly said, "are the only things that last forever." Aye, words that enshrine the story of the Cross—that bear from the throne the message of God's mercy to a captive, sin-ruined world; words that shall be repeated from age to age, with a louder emphasis, with a sweeter melody—till the sound melts all hearts, and flying over seas and lands,

"Earth rolls the rapturous hosanna round!"

Is not this the fit time to press upon you, the claims of

the country that gave us birth, and that protects us in the rights of conscience, and throws around us the guardianship of wholesome and equitable laws. That country has a right to look to the Christian Ministry as a fountain of conservative influences. I, for one, firmly believe that civil freedom can never sustain itself without the aid of the Gospel. Jesus Christ must be the "corner-stone" of the temple of our liberties, and knowledge and Christian virtue must be the stability of our times, if, as a nation, we ever reach a happy and illustrious destiny. And now stretch your thoughts over the length and breadth of our land. Behold the millions that make up our population. Contemplate the vast and growing disproportion between the religious and the irreligious. Here soul-damning heresy spreads its wasting infection—there open Infidelity flings loose its black banner, and marches rank and file, as well as chiefs, to the attack upon Christianity. Large portions of the American press are the engines of calumny; and among these, and claiming pre-eminence for scurrility, are several whose noble labor it is to mix, and stir, and pour out the black bile of a malignity, bitter as hell's vomitings, against a Church which troubles them not, save as her prosperity and favor with the American people sickens them. Mark moreover the licentiousness of young men, the ambition and covetousness of old men. See how gold is enshrined in high places; and as the tutelar divinity receives the worship of the land. Mark well all this, and then say, where is the grand conservative power which shall arrest the march of these elements of national ruin? I know of nothing but the Gospel of the grace of God. Where its hallowed influence goes, there true patriotism lives. He whose heart is pervaded by its sanctifying leaven; who loves God, and for God's sake loves his neighbor; who obeys all human law, because of duty to God; and whose conscience is not satisfied unless his motives, intentions, and actions, are all right; who, in a word, is a Christian inwardly and outwardly;—he alone challenges to himself the name of lover of his country. The safety of our broad land is found in the multiplication of such men, in every rank and grade of society. They are the saving salt of

the public body—and eternal Providence will save any nation so long as it is *worth* preserving.

To the Christian Ministry we turn, as the Heaven-appointed instrument for accomplishing these great results. But if, in the stress of these times, we are to look for great moral achievements, how excellent must be the furniture, mental, moral, and even physical?

This, then, is our WORK; and well may we tremble at its responsibilities. If it terminated at the saving of a single soul from death, how noble would be the prize. If it grasped only civil and social blessings, how illustrious would be the office of the Christian Ministry! But behold—the story of its triumphs, unfinished at the last syllable of living time, is caught up, and pealed in the clang of the judgment-bringing trumpet, and echoed through eternity in the awards of the great day.

May I not then ask, in dismissing the subject, if such an office and function does not rightly demand the most luminous *perceptions* of the Divine character; the greatest *jealousy* for the honor of God; the most unwavering *loyalty* to his government? Does it not require *sympathies* of the deepest tone, and of the strongest hold on our fellows—a *compassion* which identifies itself with the saddest form of human woe—and a *love* which flies on swift wings to bring available relief? Ought it not to fix the concentration of mighty affections upon its desired results, and keep in vigorous play the *energies* of a *faith* which poises itself with steady confidence upon the truth, power, and mercy of God.

And moreover, ought it not to demand the most careful cultivation of the mind—the largest knowledge—the constant tension of the full measure of mental strength.

To sum up the whole, in one word, ought we not to seek, with restless ardor of faith and prayer, to be *Ministers of the Spirit*, anointed with his plentiful unction, responding to his gushing sympathies, and crowned, through his blessing, with large and scripturally marked success!

COURSE OF STUDY,

FOR THE MEMBERS OF THE MUTUAL IMPROVEMENT SOCIETY OF THE S. C. CONFERENCE.

Dear Brethren,—I take the earliest opportunity of submitting to you the following paper, in relation to a course of study, literary and theological, which has been drawn up in compliance with a resolution of the Society at the last Conference. I have aimed at such a *methodical arrangement of subjects*, as will furnish a *progressive transition* from one subject to another; and the course at the same time has been narrowed down to the *smallest dimensions* consistent with completeness. Without method in our reading and study, no real advancement can be expected, whatever stir and movement may mark our intellectual exertions: and with too wide a field before him, there is danger that the young travelling preacher, amidst the multitude and urgency of his professional engagements, should grow discouraged and attempt nothing. His motto must necessarily be, "multum legendum, non multa," as much as possible to be read, in the smallest possible number of books.

The first named books in each subject, are to be considered **TEXTS** to be studied and mastered by careful and searching analysis. Along with these are placed the collateral books of **REFERENCE** to be read or consulted in connexion.

LITERARY.

1. *Grammar.* Lowth's or Murray's *Text*. Harris' Hermes, Stoddart's Treatise on Grammar: *References*:
2. *Logic.* Hedge's Logic, *Text*. Kirwan, and Whately, *References*:
3. *Rhetoric.* Blair's Lectures, *Text*. Kaime's Elements of Criticism, Campbell's Philosophy of Rhetoric, and Whately's Rhetoric, particularly the last, *References*.
4. *Metaphysics.* Stewart's Elements, or Upham's Mental Philosophy, (Edition of 1837.) *Text*. *References*: Hedge's Abridgement of Brown's Philosophy, Locke's

Essay on the Understanding, or best of all, Cousin's Elements of Physiology, translated from the French by Henry, a work which cannot be too strongly recommended to those who are about to tread the mazes of metaphysics.

5. *Moral Philosophy.* Wayland's Elements of Moral Science, *Text.* Beattie's Elements and McIntosh's History of the Progress of Ethical Philosophy, *References.*

THEOLOGICAL.

At the head of this subject we place the BIBLE: the Old Testament "the bright and morning star;" the New—the risen, cloudless, unsetting sun.

Preparatory to the study of the Scriptures: 1. *The necessity and historical evidences* of Revelation should be studied. *Text,* Paley's Evidences, or 1st part of Watson's Institutes. *References,* Chalmers' Evidences, Paley's Horæ Paulinæ, and Butler's Analogy.

2. The *inspiration* of the Scriptures. On this ground, chiefly is the battle fought, between *faith* and *rationalism*. Let the Student master thoroughly the *article on the subject* in Watson's Theological Dictionary. *References,* Dick on Inspiration, Campbell's Preliminary Dissertations, Diss. 1, Part 1, and Horne's Introduction, vol. 1, Appendix No. 1.

3. The *use and limitation of reason* in relation to Revelation. Richard Watson's Letter to Dr. Clarke, *Text.* *References,* Ellis' Knowledge of Divine Things, the Chapter on Mysteries in Dr. Gregory's Letters, and the 10th Chapter in Chalmers' Evidences.

4. The *divine attributes*, natural and moral, Watson's Theological Institutes, *Text.*

5. The doctrine of the *Trinity*, Watson's Theological Institutes, *Text.* Waterland's Vindication, and Horseley's Tracts, *References.*

6. We have now reached a point in the science of Theology, at which the *state, character, and hopes of man*, come up for consideration; and properly in the following order: 1. His original state. 2. His depravity. 3. The relations he at present sustains to God under the remedial provisions of the Gospel. This whole subject is thoroughly and ably

canvassed in Watson's Theological Institutes. *References,* Wesley's Original Sin, and Fletcher's Checks.

A reference to the *Lives* of Arminius, Episcopius, and Goodwin will be valuable on the subject of general redemption.

7. The next important subjects which present themselves, are *justification, regeneration, the witness of the Spirit, and entire sanctification.*

Wesley's Sermons are the great text-book to a Methodist Preacher on these vital doctrines. Consult Watson's Observations in reply to Southey, on the subject of personal assurance. Dwight's Theology, vol 3d, presents in a brief and handsome style, the Calvinistic view of these subjects. Allow me again to refer to Wesley's Works, on this particular range of doctrines. He well deserves the title which has sometimes been given him, "the great Divine of religious experience."

8. Finally, the doctrine of the *resurrection* and future *rewards and punishments.* Taylor's Physical Theory of another Life. *Text.* Consult Watson's Theological Institutes, Part ii. at the close of chap. xxix, Benson's Sermons, on the subjects.

9. The *duties* of Christianity. Watson's Institutes, *Text.* Wardlaw's Christian Ethics, *Reference.*

HISTORICAL.

1. *Ecclesiastical.* Gieseler's Text-book of Ecclesiastical History, translated by Cunningham, is the best we possess on that subject. Consult as *References,* Mosheim and Milner, and particularly the following works of Taylor: Euthusiasm, Fanaticism, and Spiritual Despotism.

2. *Ecclesiastical Constitutions and the Episcopal Controversy.* A work of high character on these subjects is yet a desideratum in the Methodist E. Church. Dr. Bangs' late publication, however, contains a sound and satisfactory argument on the question at issue. Allow me to recommend to those of our junior brethren, who have neither time nor means to consult extensive authorities, the careful study of an article to be found in the July No. of 1831, of the Methodist Magazine and Review, from the masterly

pen of R. Watson, on the subject of a divinely called Ministry, and Dr. Emory's "Episcopal Controversy Reviewed."

For the Constitutions of Methodism, consult Watson's Life of Wesley, the Journals of Mr. Wesley, and Dr. Emory's Defence of our Fathers.

PROFANE.

1. *Universal History.* Tytler.
2. Hallam's Middle Ages.
3. Russel's Modern Europe.
4. Bancroft's United States, and Marshall's Life of Washington.

To the members of the Mutual Improvement Society, for whose special benefit the foregoing course is intended, I beg to add, though with great respect and deference, a word: Reading is the food of thought; and some books, says Lord Bacon, are to be chewed and digested. Let us not be in haste, however. "Wisdom has a far more intimate alliance with calm and studious thought, than with voracious, and often ill-digested reading." Let us aim at being reading and thinking men. Let us read systematically. Let us think severely. The bow of the Gospel which sends a barbed and piercing shaft, abides in its strength; and the arm which draws it effectually, must have masculine vigor in it. Let us, by all the love we have for the truth; by all the hope of success, and by all that range of ultimate and far-reaching consequences which go out from ministerial labor, well conducted, O let us avoid dealing in misty generalities, in full repetitions of former exercises. The truth is mighty in our hands, when our own hearts feel its force and freshness. Thus to feel it, however, requires not only the spirit of genuine devotion to God, but likewise the bracing of the nerves, and straining of the mind in a tireless pursuit along all those paths where truth is to be found. Indeed a genuine devotion, naturally tends to the improvement of all our powers.

In a word, let us be willing to do the best, and the most, that our circumstances will allow.

Very respectfully,

W. M. WIGHTMAN.

Cokesbury, May 6, 1839.