1-5-1853

South Carolina Conference Journal 1852

Methodist Episcopal Church, South. South Carolina Conference

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Minutes

of the

South Carolina
Annual
Conference

of ministers of the

Methodist
Episcopal Church, South

1852

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MINUTES
OF THE
SOUTH CAROLINA CONFERENCE,
OF THE
METHODIST E. CHURCH, SOUTH,
FOR THE YEAR
1852.

TO WHICH ARE ADDED, THE
REPORT OF THE MISSIONARY SOCIETY, &c.

PUBLISHED BY ORDER OF THE CONFERENCE.

CHARLESTON:
OFFICE OF THE SOUTHERN METHODIST ADVOCATE, 535 KING STREET.
1853.
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15. WHAT AMOUNT HAS BEEN COLLECTED ON THE FOREGOING ACCOUNTS, AND HOW HAS IT BEEN APPLIED?

The amount received is $8771 00; and has been appropriated as follows—being 891 per cent:

To the Bishops of the M. E. South, $871 00
Rev. A. L. Smith, 116 00
H. Spain, 155 50
B. English, 121 00
John Watts, 150 00
H. E. Ogbum, 123 00
H. Bass, 121 00
J. Danelly, 150 00
C. Smith, 217 00
Z. W. Barnes, 170 00
S. Dunmore, 121 00
R. Pierce, 60 50
J. W. Townsend, 150 00
J. Hill, 121 00
MINUTES OF THE

To the Rev. J. L. Belin,

- T. M. Farrow,
- J. T. Munde,
Widow Gamewell,
- Ashby,
- Hill,
- Morgan,
- Kennedy,
- McPherson,
- Davis,
- Turpin,
- Tarmond,
- Burch,
- McCauley and child,
Child of J. G. Poitier,
- Rev. A. Hoyle,
- D. Thompson,

121 00
140 35
130 68
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16. WHAT AMOUNT HAS BEEN COLLECTED FOR MISSIONS? AND
WHAT FOR SUNDAY SCHOOL BOOKS? For Missions, $22,516 50; for
Sunday School Books, $21 01.

17. WHERE ARE THE PRCHERS STATIONED?

CHARLESTON DIST.—C. Beto, P. E.

Charleston, Cumberland, W. Smith, Supernumerary, John T. Wrightman,
- Trinity, C. H. Prichard,
- Bethel, Joseph Cross,
- St. James, Allen McCorquodale.

W. M. Wrightman, Editor of S. C. Advocate.

C. Taylor and B. Jenkins, Missionaries to China.

Black Swamp cir., M. A. McKittrick, O. A. Darby.
Savannah River col'd miss., J. J. Fleming, one to be supplied.
Oakton, col'd miss., one to be supplied.
Walterboro cir., A. M. Christelberg, G. W. Ivy.

Graniteville and Aiken, John H. Pickett.
Pen ton col'd miss., W. C. Kirkland.
Edisto and Jejers, C. Wilson, H. A. Buss.
Cooper River cir., J. S. C. Kegg, J. D. W. Crooks.
Cooper col'd miss., D. J. Simonds.
St. Andrews col. miss., to be supplied.

SOUTH CAROLINA CONFERENCE.

Cokesbury Dist.—S. Lord, P. E.

Cokesbury cir., R. J. Boyd, Geo. W. M. Croighton.
Edgefield cir., M. Pickett, A. L. Smith.
Pendleton “ S. H. Bever, W. B. Currie.
Pickens “ Joseph Pilcher.
Greenvile cir., John A. Mus.
- cir., Samuel Brevard.
Mt. Tryon miss., D. D. Byars.
Union, W. A. Gamewell, A. H. Lester.
Laura, Henry Bass.
James W. Whitehouse, Teacher in Cokesbury School.

COLUMBIA DIST.—S. W. Copers, P. E.

Columbia, Washington Street, C. Marchion.
- Marion “ H. C. Parson.

Columbia circuit, M. L. Banks.
Congaree col'd miss., N. Tolly.
Lexington cir., John W. J. Harris, E. A. Price.
Lancaster, A. J. Goodwin.

Canad, War Martin.
Watercol col'd miss., D. C. McDaniel, one to be supplied.
Long Town col'd miss., L. A. Johnson.
Darlington cir., R. Jones, A. P. Martin.
Sumterville, F. A. Mud.
Santer “ J. W. North.
Upper Santee col'd miss., A. P. Avant, one to be supplied.
H. Spain, Agent for Sunday Schools.

GEORGETOWN DIST.—D. Derrick, P. E.

Georgetown, H. A. C. Walker.
Santer col'd miss., M. Edward.
Sumter “ H. R. Rayson.
Black River and Pea Dee, J. L. Steward, W. A. Clark.
Black River cir., Hugh E. Ophard, G. W. Stokes.
Black Mingo col'd miss., F. Rush.
Conwayboro cir., D. McDonald.
Waccamaw cir., J. A. Mulkey, W. Croom.
Marion, James Story.
Bonnetville, Robert F. Frank.

Society Hill col'd miss., Israel P. Hughes.
MINUTES OF THE
SOUTHERN CAROLINA CONFERENCE.

MISSIONARY SOCIETY OF THE S. C. CONFERENCE.

CONFERENCE INSTITUTIONS.

MISSIONARY SOCIETY OF THE S. C. CONFERENCE.

Auxiliary to the Missionary Society of the M. E. Church, South.

Officers and Managers—C. Bette, President; H. A. C. Walker, 1st Vice President; Whitehead Smith, 2nd Vice President; W. A. McSorlan, Secretary; W. M. Wightman, Treasurer; Managers: J. S. Stone, Joseph Cross, P. A. M. Williams, A. M. Forster, W. Martin, T. A. Talley, W. Crook, A. M. Shippp, C. H. Pritchard.

REPORT OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY OF THE SOUTHERN CAROLINA CONFERENCE.

The Board of Managers of the Missionary Society of the S. C. Conference greet the return of another Anniversary with expressions of devout gratitude to God for the growing manifestations of Divine favor concomitant in the great enterprise in which they are engaged, and in view of the rapid extension of the work, as well as the enlarged liberality of the Christian public, cannot do better than to adopt and present as their own the animating report of the first great missionary to the leauther: "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

The great engine upon which we rely for success in all missionary operations is simply the gospel of Christ preached in demonstration of the Spirit and power, being thoroughly understood that Christianity, however at variance with systems of human wisdom and philosophy, is exactly adapted to overcome the dominion of Satan, and to make by way, through the blessing of God, to ultimate empire. There is a distinguishing characteristic by which the Christian religion is separated from every other system which proposes the reformation of man, and which could belong to no system which did not emanate from God. We hold it to have been foretold in the Bible, and to have devised a system assuming as its first principle that man is without power. It is not possible that human wisdom could have suggested an arrangement whose every part should take for granted that its wisdom is folly; but such is the peculiarity of Christianity, and this peculiarity both proclaims it divine, and makes it efficacious. We now feel that in sending our missionaries charged with nothing but the simple gospel of Christ to the tribes of the heathen, or to the neglect of families of our own land, we send them with an engine precisely adapted to effect a moral renovation. The sum and substance of the announcement which they go commissioned to make is that "The Son of man came to seek and to save that which was lost." Into this simple declaration the epitome of the Bible is gathered—the nothingness of man and sufficiency of Christ, and if any thing can break
down opposition it will be this declaration carried home to the heart by the Spirit of God. Let this declaration be received as truth, and nyt ed upon as truth, and man must be humbled before God under a sense of his own unworthiness, and at the same time confident in God as having reconciled him to himself by the death of his Son. Hence, the stronghold of pride, over which there must be humility where there is this feeling of helplessness; and with the stronghold of pride is overturned also the stronghold of fear, since the lesson which teaches us our ruin, teaches us with equal emphasis our restoration. And the stronghold of confidence has to be cast down—the message is a stirring one—it will not let men rest till they flee from impending wrath. Neither can the stronghold of evil passions remain unmolested, for the gospel scheme in providing forgiveness exacts the mortification of these. And hence it is the very nature of Christianity that it is at once intended and adapted to undermine and weaken, and finally overturn those fortresses which have been erected in the soul, and which are fresh-walled and fresh-legionized by the operation of any system of merely human origin. We take then the unconverted sinner who has been raised in idolatry, or the neglected slave who has been abandoned to ignorance—we bring such an individual within the range of foreign or domestic missions, and just as the principle that there are brought to bear upon him, weapons of an eternal nature, and in the proportion that there is no attempt to combine with these others of an earthy manufacture, have we hope of seeing him emerge from his moral degradation, an altered and an elevated being, gloriously emancipated from the tyranny of evil. If we could transplant you to any of these missionary settlements which rise in the darkness of the vast heathen waste—the mission church and the mission school, breaking refreshingly upon the eye weared with the spectacles of ignorance and superstition—and if we could bring you into discourse with the self-renouncing preacher who has given himself to the great work of grappling with idolatry, we are sure that you would receive from him the strongest arguments of this power of Christianity thrown from the first on its own resources for overcoming all opposition. We can imagine him taking you to the last of one of his converts—an old man who breaks boldly away from the trammels of falsehood, and who disowns the name of his countrymen, and among them, the profession by the mockeries of Christianity. And shall we ask the missionary how he dealt, from the first, with this man. Did he begin with the evidence of religion? No. The doctrines were their own evidence. He proclaimed to the idolater salvation through Christ, and the truthcentered itself to his conscience, and asked no external demonstration. And did he call in none of the aids of philosophy to strengthen his convert in his belief, by showing him the vanity of paganism? No. The man’s gaze was on the cross, and where could be then gather greater evidence against the idols of his head? And did he not fortify his position in his righteousness resolution by the motives which moralists would use, and bring the axioms of the schools to brace him to constancy? No; the man had been taught the truth as it is in Jesus. Could he need stronger argument against sin, or more stirring excitement to the culture of holiness? And if you should express surprise that

the simple gospel of Christ had been the same since man was in so great and enduring a transformation—that in fulness of grace and holiness, the basis of the mind, and the basis of the flesh, have been successively mastered—we know no excuse but this that the missionary would make, and in making this an object of joy, we could lift up his features: We proved Christ crucified, unto the Jews an stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

But the Christianity which is thus effective in converting individuals is equally potent in reforming communities, and civilizing nations—so that the missionary, with no civil weapons at his disposal, with no instrumentality but the Gospel, which the worldly-minded account foolishness, has a far higher likelihood of improving the institutions of a barbarous tribe—introducing among them the dignities and refinements of polished society, increasing the comforts of domestic life, and establishing civil governments on legitimate principles, than if he were the delegates of philosophers who have made civilization their study, or of kings who would lord it over all their people in its promotion. And we would again with you, for the sake of arresting the truth of this statement, transported to a missionary settlement in the midst of a yet uncivilized nation. We should like to travel with you through the district still subject to the tyranny of heathenism, until you reach the missionary village rising in its peacefulness on the mountain side, or in the shaded valley. What contrast between the scenes through which you have passed, and the one you now attain! How striking the difference between the rude wanderers whom you had met in fear and suspicion, and the cottagers who flock around you, and hail you as a brother! Are they men of the same tribe—those whom we have seen wandering like beasts of prey, and those who are here sedent to quiet occupations? In place of the wilderness where wild cattle startled you as you wound through the passes of the land, we hear nothing but the music of contented, the hum of children busy in their schools, or the church bell claiming its summons to worship. What has effected this wonderful transformation? What mechanism has been here summoning up a little paradise on earth, and reducing it to its institutions and domestic household, which we have previously spoken of such a place? We will ask the missionary who is moving up the pathway of the village from cottage to cottage, encouraging and instructing the several families who receive him with smiles, and bear him with reverence—the missionary who will ask him by what influence he withdrew them from idleness, and formed them into a happy and well-organized community. Did he begin with essays on the constitution of society? on the undeveloped powers of the country; on the advantages derivable from the division of labor; or any of those modes of civilization that would be thought worthy of patronage by a philosophical board? The missionary will tell you of no such method of assisting the degradation of centuries: he will tell that he departed from his distant home charged with the gospel of Christ; that he preached Jesus to the savages, and that he found as he met them, at the tidings of redemption, the manners softened and the customs were reformed; he will tell you that he did nothing but plant the Cross in the waste, and that he had found that beneath
its shadow all that is fertile would wither, and all that is gentle spring up and ripen. If you express surprise at his reply, and marvel that the proclamation of Christianity should have caused the spear to be broken into the pronging-beak, and clasped the mountain side with smiting cusses, and brought out and directed the energies of industry, and introduced the comforts and refinements of civilization, we know of nothing which the missionary could say but this: “The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.”

The duty of assisting Christian mission is not a duty to be measured by their success. Indeed, it is not a thing to encourage; since Christianity, as we have seen, is exactly adapted to the work which it would advance, and its prophecies assert its universal diffusion. But nevertheless it is not by the success that we determine the duty of missions. The obligation to send missionaries rests on the same footing as the obligation to receive the holy communion—a command in every case. “Do this in remembrance of me” is my reason for the one—“My soul all the gospel to every creature” is my reason for the other. Yet while the existence of a command ought to leave no room for doubt, we may bravely arm ourselves to obedience by such views as we have now made of the might of Christianity. We are not engaged in a work that gives relief and exercise to nothing but faith—hope follows the missionary as he encounters and vanquishes the forces of error and sin. We know the power he bears with him to bless—we know that he goes to utter the word of which God has declared that it shall not return to him void. We know it is not yet the time for the general gathering of the nations, and if that general gathering be not to be expected until Christ return, there is a remnant from the mountains of heathenism, whom the missionary may be instrumental in bringing home to the fold. We know it to be the purpose of the Almighty that the gospel shall be preached as a witness to all nations, and that then shall the end come. And, therefore, does he command the missionary to be employed in the work, and the church has sanctioned her labors—seen it approved as new efforts are made to diffuse Christianity. Shall we be told that there is a deficiency of motive force and labor to the simple command to the literally supporting the cause of missions? We can never believe that God wishes it useless, and we are sure that missions, conducted as they are, shall not be without results. And in the fidelity of the vision vouchsafed to the church, God manifests his will that as fast as lands are discovered and peopled, they should be visited by the preachers of the gospel. How was that command to St. John introduced: “Then a mighty angel came down from heaven, wrapped in a cloud and a rainbow in his hand—his feet were as pillars of fire. And this angel stood on the sea and his right foot on the earth, and said a sublime truth touching the completion of the mystery of God. By this angel it was—thus standing on the sea and on the earth—that John was directed to prophesy again before many people, and nations, and tongues, and kings. Why this attitude?—Why the right foot on the sea? Might it not have been a prophetic indication that there were to be crowned in the bone of the new vast territories whose existence was then unsuspected, but which in the progress of time should emerge from the deep like a new creation and divide the sphere of missionary exertion? The right foot on the sea—the foot on the land—that might have been to show that the sea had its continents and islands, where the Roman eagle never flew, but which rising hereafter from the sepulchre of centuries should present new trusts on which to rest the honor of the cross.

We obey the proclamations of Christ. While there is a shore which the foot of the missionary has not trodden, we will consider our office unfinished, as ensnared with the oracles of God; while there is a human being who has never heard the tidings of redemption, we will not relax in prophecying again before nations and tongues and kings. We are still called to war—for the strongholds of infidelity and ignorance cover more than half the globe. But they are not impregnable. Do thou, Omnipotent, go forth with our armies, and there shall be a triumphant and most glorious demonstration that “the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.”

The number of missions under the immediate supervision of this society is 22. Of these 2 are to the whites, and 20 to the colored. They embrace a membership of 750 whites and 9,000 colored, exhibiting an increase since the last annual report of 55 whites and 1,150 colored. The number of children and catechetical instruction is 5,550. There are 265 plantations served by 29 missionaries, as follows:

1. Savannah River mission was served last year by Rev. C. McLeod and W. A. Clark, who report 12 plantations served, 9 preaching places, 4 whites and 534 colored members, 256 children catechised, with a population of 2,000.

2. Black Mango mission has been served by Rev. Frederick Rush, who reports 41 plantations served, 9 preaching places, 28 white members and 400 colored, and 757 children catechised. Condition of the mission very encouraging.

3. Jabez and Franckie Island mission has been served by Rev. C. Wilson and H. A. Ross, who report 11 plantations served, 11 preaching places, 642 members, 156 children catechised, and a population of 4,000.

4. Gambia and A. Islands was served the past year by Rev. J. B. Coburn, who reports 319 members, 347 children, catechised 9 plantations and 19 preaching places.

5. Pan Plantation was served the past year by Rev. W. C. Kirkland, who reports 615 members, 170 children catechised, 8 plantations and 6 preaching places.

6. Cooper River mission was served the past year by Rev. D. J. Simmons, who reports 7 plantations, 5 preaching places, and 471 members and 100 children catechised.
7. *St. Andrews mission* was served the past year by Rev. A. R. Danner, who reports 16 plantations, 4 preaching places, 12 white and 192 colored members, and 68 children catechised.

8. *Mt. Tabor mission* was served the past year by the Rev. D. D. Byars, who reports 27 preaching places, 220 white and 30 colored members.

9. *Round O mission* was served the past year by Rev. P. A. M. Williams, who reports 12 plantations served, 6 preaching places, 160 members and 98 children catechised.

10. *Walnut mission* was served the past year by Rev. D. D. McDaniel and A. J. Canten, who report 16 preaching places, 42 white, 883 colored members, and 760 children catechised. In consequence of recent removals, this mission has been discontinued.

11. *Santee mission* was served the past year by Revs. A. P. Avant and Sherod Owens, who report 41 whites, 619 colored members, 226 children catechised, and 8 preaching places.

12. *Conquer mission* was served the past year by Rev. N. Talley, who reports 11 white, 212 colored members, and 220 children catechised.

13. *St. Stephen's mission* was served the past year by Rev. Williamson Smith, who reports 3 plantations, 3 preaching places, 4 white, 155 colored members, and 271 children catechised. In consequence of recent removals, this mission has been discontinued.

14. *Bannock and Prince Williams mission* has been served the past year by Revs. G. W. Moore and William Hutto, who report 20 plantations, 11 preaching places, 5 white, 327 colored members, 320 children catechised.

15. *Black River and Poe River mission* was served the past year by the Revs. W. Carson and J. W. Falkner, who report 12 preaching places, 10 plantations, 50 white, 1429 colored members, 322 children catechised.

16. *Sanjay mission* was served the past year by the Rev. Thomas Ravar, who reports 8 plantations, 3 preaching places, 257 members, 250 children catechised.

17. *Santee Hill mission* was served the past year by Rev. J. A. Mood, who reports 12 plantations, 6 preaching places, 13 whites, 258 colored members, and 175 children catechised.

18. *Greenville mission* was served the past year by Rev. H. M. Mood, who reports 101 white and 38 colored members.

19. *Cheaha mission* was served the past year by Rev. W. J. Jackson, who reports 32 plantations, 231 colored members and 334 children catechised.

20. *Santee mission* was served the past year by Revs. L. A. Grier and W. M. Lee, who report 18 plantations, 12 preaching places, 770 Church members, and 320 children catechised.

21. *Warencurne mission* was served the past year by Revs. Jno. A. Minier and Abner Irvine, who report 16 plantations, 5 preaching places, 29 whites, 539 colored members, 227 children catechised.

22. *Oaklee mission* was served the past year by Rev. G. B. Talley, who reports 25 plantations, 6 preaching places, 27 white and 200 colored members, and 230 children catechised.

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**JOINT BOARD OF FINANCE.**


**REPORT OF THE BOARD OF FINANCE.**

The Joint Board of Finance beg leave respectfully to report, that having performed in part the duty assigned them, they have been enabled to pay deficient claimants only $347 62 dollars in the hundred. Painful as this state of things is, it is a slight advance on the settlements of last year, for then $241 51 in the hundred was the amount paid. The Board would earnestly call the attention—the early and continued attention—of all concerned, and particularly of the preachers, to this important interest.

As will be seen by the accompanying statement, the whole amount of claim on the Conference Collections is $9565; and the collections to meet it amount to $3415 11, less $1111, appropriated, by order of Conference, to Thos. M. Farrow for the year 1851. The remainder, $2304 76, has been divided among the claimants as shown in the statement referred to already.

**ASSESSMENTS FOR 1853.**

The Joint Board of Finance respectfully suggest the following assessments for the current year, viz:—

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Charleston:</td>
<td></td>
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<tr>
<td>Cumberia</td>
<td>$151</td>
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<tr>
<td>Trinity,</td>
<td>150</td>
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<td>Beaufort,</td>
<td>150</td>
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<tr>
<td>St. James,</td>
<td>150</td>
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<tr>
<td>Black Swamp,</td>
<td>150</td>
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<tr>
<td>Walterboro,</td>
<td>150</td>
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<tr>
<td>Orangeburg,</td>
<td>150</td>
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<tr>
<td>Barnwell,</td>
<td>150</td>
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<tr>
<td>Graniteville,</td>
<td>150</td>
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<tr>
<td>Cypress,</td>
<td>150</td>
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<tr>
<td>Cooper River,</td>
<td>150</td>
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<tr>
<td>Cokesbury,</td>
<td>150</td>
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<tr>
<td>Edgerton,</td>
<td>150</td>
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<tr>
<td>Pendleton,</td>
<td>150</td>
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</tbody>
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M. L. Edgerton, 1853.
 REPORT OF THE COMMITTEE ON BOOKS AND SUNDAY SCHOOLS

The Committee to whom were referred the communications of Dr. Summers and Dr. Early would respectfully report:

The matters committed to us are of vital interest to the Church. Nothing is more important to our continued prosperity than the circulation of suitable books and periodicals among our people. It is to be deeply regretted that the necessary assumption by our General Agent, of the debt of the Methodist Expositor, formerly published in Cincinnati, the great expense of procuring our claim against the Methodist Episcopal Church, North, together with "the law's delay," and other unforeseen circumstances, have much embarrassed the publishing interests of the church, and are the issue of many valuable works already prepared for the press. The "Heart Blossoms" are fast running in the hand; and the "Bible Readings," though prepared in The Visitor, are left to the deeming rate and sale; and many an angel of light and love, that should now be soaring in the cloudless heaven, descending from his habitation, in the editor's desk, or amidst the dust and rubbish of the bindery. Meanwhile, the country is flooded with worthless and vicious literature; and unscrupulous sectaries are resorting to the press, the laity and the pulpit, to make many purely evil and unholy, a homespun, and even, in some cases, impure; the gospel is besmirched with error and prevarication; and Satan, in angelic form, fills the pulpit and degrades the altar; and "the man of sin," assuming ungodly doctrine, in the Protestant Republic that has furnished him and his minions, too favorable a theatre for the elevation of their dark designs. To arrest these agencies of evil, to destroy these fortresses of the prince of darkness, we must bring the cogwheels of the press into cooperation with the pulpit. This was one of the main dependences of our Great Founders; and under God, was blessed in his hands to the salvation of thousands. Let our ministers awake at once to this momentous interest, stir up the minds of our people on the subject, make collections in all their congregations, and diligently circulate our books. In reference to this last particular, the fact is not to be disguised, and cannot be too deeply deplored, that our zeal has flagged, and our volumes remain upon the shelves, and "the people perish for lack of knowledge." May we not hope for a revival at least in the South Carolina Conference in the primitive industry and energy of our ministry, in this "labor of love."

Our General Editor, the Rev. Dr. Summers, has excited himself, with commendable diligence and zeal, to furnish the church with an ample catalogue of useful publications. His own contributions to our Theological Literature entitle him to the thanks of his brethren, and constitute an unfailing chapter for his own. The Work on Barrows is perhaps the best treatise on that subject extant. The essay on Holmes is unquestionably the clearest and most satisfactory exposition of the doctrine that has ever issued from the Methodist Press. Both these books ought to be in the hands of all our ministers, and might with great advantage be incorporated into our Conference Course of Study. The Poems of Ziegen—beautiful and tasteful compilation of Sacred Melodies; adapted to Revivals, Camp-Meetings, and Social Woship—we do not hesitate to pronounce superior to all other collections of the kind, and desired that all competitors. The new edition of Wesley's Sermons, with the corrections, additions and expurgations—beautifully bound in four handsome volumes, is suitable alike to the Sabbath School Library, the Centre Table, and the Saddle Bags. The same in Tract Form—the best and cheapest series of tracts ever printed—ought to be circulated through every society. The Poems of Dr. Greatbatch are excellent to be overlooked, he is too well known to need our commendation—his greatly enhanced interest is by the additional information concerning that remarkable young saint furnished by Dr. Summers' Introduction. Memnonian in Barrows, with his able Preliminary Essay by the Editor, might do immense good in reviving the primitive ardor of our ministry and people. Besides these The Life and Times of James Lee—the Author of NewEngland Methodism, the admirable treats of Bishop Anderson on Family Government, the Methodist Church Property Case, and the Little Horn Book, your committee would most cordially commend to the Methodist Public, as well as to the Members of the Conference. Nor ought the Quarterly Review to be neglected—an invaluable auxiliary to the pulpit—an exponent of Methodism which we cannot do without—which every one of our preachers should study take himself, and earnestly recommend to the patronage and perusal of the public.

Your committee regard the S. S. Visitor worthy of all confidence and commendation. Its publication must be continued. The interests of the church imperiously demand it. The necessities of the young urgently call for it. It seems to be a universal favorite. It has affected pleasing entertainment and useful information to thousands. It has procreated the place that would otherwise have been claimed by trivial and demoralizing publications. It has formed an iniquitous taste for solid and religious reading. It has been blessed to the conversion of many souls. It has given a new impulse to the Sunday School interest. It has stirred up our ministry and membership to a sense of their responsibility in relation to the rising generation. It has acted effectually to many a reformer in the market place, "Go thou also into the vineyard." We are sorry to hear that its faithful and indefatigable Editor has hitherto labored amidst so many discouragements—

Respectfully submitted,

H. A. C. WALKER, Chairman.
MINUTES OF THE

that its circulation is so limited, and its support so meager. It is devoutly to be hoped, that our preachers will renew their efforts in its behalf, and that our people will yet favor it with a liberal patronage. Doctor Summers is no alarmist, and his denunciation to the conference is no Croakian. He complains, not without justice, that the religious education of the young among us has been grievously neglected—that the cause of Sabbath Schools is not generally appreciated—that multitudes of our children remain unbaptised, and multitudes of baptised children grow up without ever assuming their baptismal obligations—left to the influence of others, turned over to the training of the world—as if they were not the ‘children of the Church’—as if we had no right to control their moral education—no responsibility in connection with the character and destiny of those whom we have formally dedicated to God. These are serious facts, which should awaken our solicitude for the future. What is to become of the flock if we thus neglect the lambs? Where will Methodism be a hundred years hence, unless we awake to this most vital interest? It is plain that we are not to depend hereafter, as hitherto, mainly upon occasional revivals, and camp-meetings, and conversion of adults, for the future, ascertainment, and perpetuation of the Church. Methodism no longer “has the dew of her youth.” The virgin of the burning sea and blooming cheek has grown into the maturity of sober womanhood, and become an honored “mother in Israel.” The charm of novelty is gone. Our doctrines—preached in other pulpits, and our measures—adopted by other communities, no longer strike and excite the multitude. Our gospel is still the same, and we boldly trust the Spirit of Methodism has not greatly deteriorated; but our revivals are certainly less marked and powerful, and the circumstances attending the philosophically account for the phenomenon. We may still look for those gracious outpourings of the Spirit—and God forbid that we should ever cease to look for them, and live for them, and labor for them—but our chief hope is now in the proper training of the young—the raising up of members for the church in our own families, instead of bringing them in from without. We must teach the children, preach to the children, and urge upon them the duty of an early assumption of their baptismal obligations. We must regard the Sabbath School as the nursery of the church—an essential element of our ecclesiastical organization—the primary department of the school of Christ. We must teach the people from the pulpit the importance of this salutary Christian institution, and labor in every proper way to excite an interest among them in its behalf. We must organize Sunday Schools wherever we can, visit them as often as practicable in person, and exercise a controlling influence in their management. And to aid in this good work, let us as the Editor suggests, put the Visitor into every school in packages proportioned to the number of scholars and teachers. And your committee would respectfully suggest whether it would not be well for the conference to appoint a suitable Agent, to travel throughout their bounds, organize schools, visit those in operation, see that they are supplied with suitable libraries, procure subscriptions for the Visitor, make collections for the publication of Sunday School Books, and in all other ways Christian and practicable promote the interest of the work.

The following Resolutions are respectfully submitted:

Resolved, That we will renew our efforts to circulate our Books and Periodicals among our people.

Resolved, That we pledge ourselves, “as much as in us lieth,” to increase the patronage of the Sunday School Visitor.

Resolved, That a collection be made in all our appointments, during the month of April next, to aid in the publication of the Sunday School Library.

Resolved, That we ought to be more diligent in instructing the children of our charges, and urging upon parents the necessity of “keeping them up in the nurture and admonition of the Lord,” preaching on the subject at least twice a year in every appointment, organizing Sunday Schools wherever it is practicable, and doing all in our power to sustain and render them efficient.

All which is respectfully submitted by your committee.

Joe. Cross,
Whitford Smith.

FAST DAYS.

Resolved, That the first Friday in April and in October be observed as days of Fasting and Prayer within our conference district, and that we do hereby call on our people to join in with us on those days specially in humiliation and supplications, and in earnest prayer for more laborers to be sent into the Lord’s harvest.

FEMALE COLLEGE.

Resolved, That a Committee of five be appointed, to receive any offers that may be made on the subject of establishing a Female College in some central or suitable position in this State; and if they shall deem it necessary to act in the recess of the Conference they are hereby clothed with power to do so as Commissioners in behalf of the So. Ca. Conference.

COMMITTEE ON A FEMALE COLLEGE.

The following were appointed a Committee for the selection of a central and suitable location for a Female College, to be organized in So. Ca., under the supervision of the Conference:—

MINUTES OF THE
VISITING COMMITTEES.


COMMITTEES OF EXAMINATION.

For the 1st year.—Henry M. Mood, William H. Fleming and Henry A. Ross.

For the 2nd year.—William Martin, Cornelius McLeod, and Hilliard C. Parsons.

For the 3rd year.—William A. McSwain, Miles Pucket, and Dennis J. Simmons.

For the 4th year.—Whatcoat A. Gamewell, Alexr. W. Walker, and John T. Wightman.

FINANCIAL PLAN.

A Joint Board of Finance having been organized by the last Annual Conference; they have, after due deliberation, agreed to present to this Conference the following Plan, to raise the amount necessary to meet the current claims of the Conference.

1. It shall be the duty of the Board, after ascertaining the whole amount of claim against them, annually to apportion the same to the several circuits, and stations, in the Conference District; and each preacher having charge of a circuit or station shall furnish his successor with the amount apportioned to his charge.

2. Each preacher shall make all necessary efforts to collect the amount apportioned to his charge by the Board.

3. The preacher in charge of each circuit shall (at the close of the Conference year) fix the first appointment for his successor, at the church nearest the Parsonage (or place of boarding), and shall allow him there-

after at least one week to arrange for the year; during which time (the day to be fixed the preceding year by the preacher and stewards) the stewards shall hold the first meeting at the Parsonage or place of boarding, at which it shall be the duty of each steward to attend.

4. Each board of stewards, respectively, shall ascertain the whole claim against the circuit for the current year, both for quarterage and travelling expenses, as definitely as possible; they shall then make an estimate of the family expenses of the preacher, or preachers of the circuit, including servant’s hire and house rent (if a house be rented) and the entire claim against the circuit, for the current year, shall be apportioned to the several congregations composing the circuit forthwith—each congregation being notified immediately, of the amount it is expected to collect.

5. The stewards shall divide the congregations composing the circuit, among themselves, and shall make all necessary efforts to collect the amounts apportioned them.

6. It shall be the duty of the stewards to open subscription books in each congregation to meet the current claims—and shall also cause public collections to be taken up, if they deem it necessary, for the same purpose.

7. The stewards shall settle with the preachers quarterly, and to this end, the subscriptions shall be taken in quarterly instalments.

8. The Conference collections, for the support of our Bishops, and supernumary preachers, widows and orphans of preachers—and to meet deficiencies in quarterage claims—shall be taken up in each congregation as early in the year as practicable.

9. The Board of District stewards shall be a standing Board for four years; provided, nevertheless should any vacancy occur in the Board, such vacancy shall be supplied by the Quarterly Conference; and the District steward shall be charged with collecting the amount apportioned to the circuit or station where he resides.

10. The Board of District stewards shall be charged with the work of supplying the District Parsonage with suitable furniture; and shall be authorized to take up collections in their respective charges for that object.

11. Each member of this joint Board, and more especially the chairman thereof, shall feel it his duty to be active, in endeavoring to improve
the financial condition of the Church, by written correspondence, or other-
wise, with the stewards, and other leading brethren of the several circuits
and stations—and by public addresses to the church at suitable times
and occasions.

12. That the circuit stewards shall make arrangements early in the
year, if they deem it necessary, to receive from the congregations assigned
to them respectively, such provisions, as they may be able to give for the
support of the preacher's family, which shall be delivered at the parson-
age, at market prices, and shall be placed to the credit of the circuit as
family expenses.

A COURSE OF STUDY

For the Divorce Probationary and Deacons of the M. E. Church, South,
to be uniformly observed in all the Annual Conferences, as provided
for by the late General Conference.

FIRST YEAR.—The Bible as to Doctrines, with reference to Wesley's
Notes, the Bible Dictionaries, and Commentaries of our own publication;
Concordance; and Gaston's Collections of Sacred Scriptures. Wesley's
Sermons; Fletcher's Appeal and Christian Perfection. English Gram-
mar and Composition.

SECOND YEAR.—The Bible as to Ordinances of Sacraments. Refer-
ce books the same as the first year. Watson's Life of Wesley; Bishop
Watson's Apology; Fletcher's Christian Perfection. Methodist Disci-
pline. Geography. Composition.

THIRD YEAR.—The Bible as to History and Chronology. Reference
books as before. The first and second parts of Watson's Institutes.
Gregory's Church History. Rhetoric. Written Essay or Sermon.

FOURTH YEAR.—The Bible generally. Reference books the same.
The third and fourth parts of Watson's Institutes. Powell on Apostolical
Succession. Old Christianity contrasted with the novelties of Popery,
by Gideon Ouseley. Logie. Written Essay or Sermon.

The foregoing course is considered obligatory upon the several classes
The following is for such as have ability, time and in-
eligation to accomplish more, on which, or any part of it, such only as
desire it should be examined.

MISCELLANEOUS DEPARTMENT.—The Bible continued. Fletcher's
Checks; Life of Dr. Episcopius Mosheim's Church History; Dr. Elliot
on Romanism; D'Aubigne's History of the Reformation; Butler's Ana-
logy; Natural Philosophy; Moral Philosophy; Civil History. And if
any desire to proceed still farther, they can include in their course other
sciences, and the dead languages, aided by the best authors, and such
private instruction as may be within their reach.

CONSTITUTION OF THE SO. CA. CONFERENCE MISSIONARY
SOCIETY.

Art. 1. This Society shall be denominated "The Missionary Society
of the South Carolina Conference, auxiliary to the Missionary Society
of the Methodist Episcopal Church, South."

Art. 2. The object of this Society shall be to assist the parent society
to extend its missionary labors in the United States and elsewhere.

Art. 3. The business of this Society shall be conducted by a Presi-
dent, two Vice-Presidents, a Recording and Corresponding Secretary,
Treasurer and nine Managers, who shall be annually elected by the
Society; all of whom shall be members of the Methodist Episcopal
Church, South.

Art. 4. At all meetings of the Board of Managers, it shall require
five members to form a quorum.

Art. 5. The Board shall have authority to make by-laws for regulating
its own proceedings; and shall annually submit a report of its trans-
actions and funds to the Society; and shall inform the Conference of the
state of its funds.

Art. 6. The Treasurer, who shall reside in Charleston, shall hold the
funds of the Society, subject to the drafts of the Bishops; in accordance
with the 21 article of this constitution.

Art. 7. Each subscriber paying one dollar annually shall be a member
of this Society; and the payment of ten dollars shall constitute a member for life.

Art. 8. The annual meeting of this society shall be held some time during the session of the Conference, at the discretion of the Board of Managers.

Art. 9. The President, Vice-President, Secretary, and Treasurer, shall be ex-officio members of the Board of Managers.

Art. 10. At all the meetings of the Society, the President, or in his absence, one of the Vice-Presidents, or in the absence of both Vice-Presidents, such member as shall be appointed by the meeting shall preside.

Art. 11. The minutes of each meeting of the Society shall be signed by the President and Recording Secretary.

Art. 12. The Constitution shall not be altered, but by a vote of two-thirds of the Annual Conference at the recommendation of the Board of Managers.

BY-LAWS.

1. The Managers shall meet annually, at such places as may be appointed for the Annual Conference, on the day previous to its sitting.

2. At all the meetings of the Board, the President, or in his absence, the Vice-President, or President pro tem., shall take the chair at the hour appointed; shall preserve order and appoint committees, and shall also have authority to appoint extra meetings of the Board.

3. The Secretary shall keep a correct journal of the minutes and proceedings of the Board, and attend all its sittings when practicable, and in case of absence, transmit the records of the Board to the place of meeting.

4. It shall be the duty of the Treasurer to keep a correct account of receipts and expenditures, which shall be submitted with the necessary vouchers, to an auditing committee, to be appointed by the Board of each annual meeting.

5. The Board shall hold a meeting on a day, not later than the seventh of the Conference sessions, at which the Treasurer shall be required to furnish a statement of the funds. And the Board shall thereupon notify the presiding Bishop of the amount for which drafts may be made for the ensuing year.

REPORT OF THE TREASURER OF THE SO. CA. CONFERENCE MISSIONARY SOCIETY.

W. M. Wrightman, Treasurer, in account with the Miss'y. Society of the S. C. Conf. Dr.


South Carolina Conference by Rev T Rogers.—Est of Wispers 500, J F Pyatt Eq 70.


Charleston mission by Rev J Fallon.—Col W Hampton 100, Gen W Hopkins 50, capt A R Taylor 40, Gen H Arthur 15, miss A Arthur 10, miss C Arthur 10, miss
and E Maynardie life members, and 29 to make Mrs C F Stacy and Mrs E Maynardie life members.

94 30

Yorkville, by Rev E J Maynardie, col'd society, 80 37

Greenville, by Rev C La Motte—Collection, 23 60


circle.

Cypress, by Rev W P Monson—Collection, of which 40 are for travelling expenses of Bp Soule, 888 76

Winston, by Rev W Martin—Collection, 792 73

Cokesbury, by Rev Dr Boyl—At Smyrna camp-meeting, public collection 49, donations 106, Rev G W Hayscho to make E M Hayscho life member 10, J Lockhart for Indian mission 5, for California mission 28, at Union camp-meeting, public collection 16, donations 115 50, cast a week 110 25, Cokesbury Female mission society, by Mrs Epsi 28, may be call Rev G Hedges 100, 255 90

Wadsworth, by Rev C S Walker—J P Smith, W S Spear, G Dunlap, R J Smith, S W Cole, A Myers, J Hinkley, Rev J W Miller 8, T Gaffige, Dr Carroll and lady 7, col Wad 15, B Henry, A C Crawford 5, W White 5, A B Kerns, H Eubanks 5, Dr J B Hinkley 5, T Ehrig 5, J Stanbrevant 5, Mrs Eubanks and lady 10, Rev Allen 2, niece Mrs Myers 10, J H Stallard 5, W Lowry 5, Dr T Hall 5, by J J Smith 5, J Carpenter 6, Mrs Garret 6, J Melly and daughter for California 10, W J Leesbreth 5, R L Steel 5, D Dunlap 5, W Rouch 5, W J Campbell 5, W A Rice 5, Mrs C Picket 5, J Picket 5, W E Lack and family, 10, Miss S Gaffige 6, donations 28, cast a week 117 30, may be call other 90 72.

Unionville, by Rev G W Garneswell—Rev Monson 10, Dr Martin 10, Rev Rutherford 10, B P Sim 10, W Kelly 10, T Bradley 10, Dr Eppes 10, J Hill 10, J Satter 10, Mrs R 10, col W H Gla 10, Rev G B Taylor 10, Rev J Holmes 10, Mr Gilsom 6, G Dray 5, J L S Hill 5, Mrs M B Rice 5, W Humphries 5, T Sargent 6, C Reagan 6, T C Jancob 6, E Grace 5, J Longw 5, W E J T Amson 6, J A Stewart 5, W S Gregory 5, Mrs S Stevens 5, Mrs A P Harky 5, Mrs C Rice 5, Mrs A Metc 5, J H Nichols 5, D W Bates 5, Mrs Gilley 5, W Bird 5, J G Folwell 5, T McCull 5, T E Jutchen, J Thomas 5, Rev A Taylor 5 for foreign mission, T M Garneswell 5, for dinner, Mrs W Kelly 5, J A Brackley 5 for dinner mission, T C Collings 5, A S Shott 5, J Foster 5, from letter to make Charles Taylor life member 20, maj H Weathers 250, Dr D H Bult 250, S W Knickerbocker 250, J Anderson 2, cast a week 121 50, maj H Sims 2, cast a week 50 to make Rev D Martin and W A Garneswell life member, 91 62

Orangeburg, by Rev W H Pacing—Collection, of which 29 to make Rev W P Monson life member, 479 50

Edgfield, by Rev S H Brown—Collection, 460 00

Benjamin, by Rev J H Zimmerman—Dr W Crossland 59 for support of Lith, China mission 35 50, 459 00

Charleston, by Rev W C Paterson—Harrison 251 84, Loss 26 50, Sandy Ridge 14 57, Fair View 9 50, New Hope 5 50, Mill Grove 2 42, Sumter 1 50, Bethel 26 50, Prospect 7 50, Tidwell 5 50, Mt Zion 97 05, Dens 5 50, Big Spring 2 85, Philadelphia 5 50, Dr Dunlap 25, each 1 421 08

Black Sea 9 9, by Rev J M Christberg—Collections, 294 55

Sanderson, by Rev A McCorrad—Collections, 286 57

SOUTH CAROLINA CONFERENCE.
Miss Louisa H. Richardson, 30 00
Mrs. C. G. Kennedy, of which 3 by Rev. N. Talley, 15 00
Miss Laura A. Fleming, avails of missionary box, 1.20; Mary M.
Fleming 1 ditto, 2 20
Collections on Mt. Tryon mission and paid to missionary, 40 00
Amount paid Rev. W. Smith on St. Matthew's mission and not reported 400 00