South Carolina Conference Journal 1864-1866

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
1864, 1865, & 1866

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Wofford College
Spartanburg, South Carolina
Minutes of the South Carolina Conference of the Methodist Episcopal Church South, held at Newberry, S. C., beginning November 16th 1864, and ending November 21st 1864.

Bishop George F. Pierce, President.

F. Asbury Mood, Secretary


Question 4. Who are re-admitted?—None.

Question 5. Who are received by transfer from other Conferences?—George Bright, from the Georgia Conference.


Question 7. What Travelling Preachers are elected and ordained Deacons?—John C. Hartsell, Robert C. Oliver, Jeremiah J. Snow, Samuel A. Webber.


Question 10. What Local Preachers are elected and ordained Elders?—L. M. Rust, W. S. Hedwright, Fletcher Smith, C. N. Spears, H. H. Penny.

Question 11. Who have located this year?—Miles Puckett.


Question 14. Who have died during the past year? — Our beloved brother William C. Kirkland, fell asleep in Jesus on the 29th of March, 1854. He was born in Barnwell Dist., S. C., Jan. 6th, 1814, was converted to God in Nov. 1832, licensed to preach in Jan. 1835, admitted into the Conference in Jan. 1837, ordained Deacon Jan. 1839, ordained Elder Feb. 1841. At the close of 1850 his health being feeble, he asked from the Conference the relation of Superannuary. At our last session to the delight of his brethren, his health permitted him to return to the active duties of the itinerancy. Alas! the term of his service was brief. Like a true soldier of the Cross, he fell in the field, at his post, with his armour on. Appointed to the Greenville Circuit, he entered upon his work with the zeal and ardour which always characterized his ministry. In the latter part of March, after preaching in one of the Churches of the Circuit, with more than his ordinary pathos and power, he became ill. On the following morning he reached the house of Dr. Wm. H. Austin, where, during two weeks he suffered from Rheumatism and Pneumonia, until at length he peacefully expired. Our dear brother was attended by Drs. Thomas C. and Wm. H. Austin and was nursed with all the careful tenderness of the warmest Christian affection. His remains repose in the Cemetery at Spartanburg. William C. Kirkland was an exceedingly amiable, sweet spirited man; a Christian resembling in the graces of his character, the innocent one to whom the Saviour pointed his disciples, and a model Methodist minister. “In his tongue was the law of kindness,” and in his heart a fountain of love. His preaching had the charm of simplicity and was directed with evident singleness of purpose to the conscience of the hearer. Faithfully and lovingly, often with flowing tears and with a voice quivering with emotion, he pointed the impenitent, the mourner and the believer to the Cross of Jesus, as the only refuge of man. As a Pastor visiting sick, comforting the afflicted, advising the perplexed, praying with the tempted, and feeding the Saviour’s lambs, he was remarkably successful.

Our brother died as only the true Christian can die, in perfect peace, assured of acceptance with God through our Lord Jesus Christ. His mind from disease and the effect of medicine, became somewhat confused, but he was the same gentle, patient saint he had been in health. When asked if Jesus was with him in the dark valley, he replied “O yes,” and so he died. The “good and faithful servant” of the Lord has gone home and is now enjoying his rest. Love weeps at our Kirkland’s grave, but hope standing there, looks to Heaven and exultingly exclaims, “The voice of the archangel and the trump of God.”

William M. Wilson, was admitted into the South Carolina Conference as a member on trial, in December 1860. Early after entering on his work on the City Colored Mission, Charleston, the present year, his health began to fail, rapid consumption was developed, and on the 1st September he fell asleep in peace.

Question 15. Are all the Preachers blameless in their life and official administration?—This was carefully attended to by calling over their names several before the Conference.

Question 16. What is the number of Preachers and Members in the several Circuits and Stations and Missions of the Conference?

RECAPITULATION.

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>Local Preachers</th>
<th>White Members</th>
<th>White Members</th>
<th>Colored Members</th>
<th>Colored Members</th>
<th>Total this year</th>
<th>Increase</th>
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<td>400</td>
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<td>Total this year,</td>
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<td></td>
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</table>

Question 17. What amounts are necessary for the Superannuated Preachers, and the widows and orphans of preachers, and to make up the deficiencies of those who have obtained their regular allowance in their respective Districts and Stations?—$7,980.

Question 18. What has been collected on the foregoing, and how has it been applied?—$18,060.92 and divided between the several claimants according to the Discipline.

Question 19. What has been contributed for the Missionary Sunday School and Tract Societies?—For Missions, $62,813.7; for Sunday Schools, $1,212.1.

Question 20. Where and when shall the next Session of the Conference be held?—Charlotte, N. C., Wednesday, November 1st, 1885.

Question 21. Where are the Preachers stationed this year?

CHARLESTON DISTRICT, Thomas Rayson, P. E. Charleston, E. J. Meynara.

City Colored Mission, F. A. Mood, W. A. Hodges.


Prince Williams, to be supplied.


Savannah River Mission, W. J. E. Frippio.

Missionary to the Army, Alex B. Stevens.

Chaplain to Hospitals in Charleston, F. A. Mood.

Missionary to China, Benjamin Jenkins.

Prince Williams, Bluffton, Beaufort, Edisto, Jocassee, within the lines of the U. S. Army.

ORANGEBERG DISTRICT, A. M. Cliztersberg, P. E.

Orangeburg, George Bright. St. Matthew's, A. McCordouale.


Graniteville, J. R. Pickett. Aiken, to be supplied.


St. James Goose Creek Mission, to be supplied. Cooper River, John L. Sifrey.

Cooper River Mission, to be supplied. Chap. to Hospitals at Sum'ville, J. W. Miller.

MARION DISTRICT, T. R. Walsh, P. E.

Marion, J. J. Boyd. Marion County, M. A. McKibben. Brownsville, S. Jones.

Liberty Chapel and Lynch's Creek, J. B. Campbell, O. Eddy.

Kingston and Mission, J. W. Murray, one to be supplied.

DARLINGTON, W. A. Gamewell.

Dartington, L. M. Hamner, one to be supplied.


Georgetown and Sampit Mission, T. Mitchell.

Black River and Poo Doo Mission, John A. Wood.


Chaplain 4th Military District, W. A. Hammingway.

Post Chaplain at Florence, W. S. Black.


COLUMBIA DISTRICT, C. H. Prichard, P. E.


Congaree Mission, N. Tally. Columbia City, J. J. Workman.


Upper Salter, Mission, P. W. Murrell.


Columbia Female College, H. M. Mood, President.

Chaplain 2nd S. C. Cavalry, M. Brown.


Alberville, T. G. Herbert, J. Attaway.

Ninety Six, Alex L. Smith. Mapleton, T. S. Daniel.

RESOLUTIONS.—EXAMINING COMMITTEES.

Presented by F. A. Mood.

Resolved.—That where a member of the examining committees fails without reasonable excuse or provision for his absence, to meet the class to which he is assigned, that the conference regard his place as vacated and fill it by a new appointment.

Resolved.—That the whole matter of filling vacancies, and making appointment of committees of examination, be hereafter referred to the committee on Education.

MEMOIRS.

Presented by A. G. Stacy.

Resolved.—That in case of the death of any preacher of the Conference, it shall hereafter be the duty of the Presiding Elder of the deceased to prepare a suitable memoir of his departed fellow laborer to be presented to the ensuing session of the Conference.
MINUTES
OF THE
SOUTH CAROLINA CONFERENCE,
FOR THE YEAR 1865.

Minutes of the South Carolina Conference of the Methodist Episcopal Church South, held at Charlotte N. C. commencing Nov. 1st 1865 and ending Nov. 6th 1865.

Bishop George F. Pierce, President

F. Asbury Mood, Secretary.

Question 1. Who are admitted on trial?—Joseph B. Traywick, John B. Platt.


Question 3. Who are admitted into full connection?—Thomas A. Doon, John R. Little, George F. Round, Andrew J. Stafford, Christopher Thomasa, J. Emory Watson.

Question 4. Who are readmitted?—James P. DePass.

Question 5. Who are received by transfer from other Conferences?—None.


Question 7. What Travelling preachers are elected and ordained Deacons?—Thomas A. Boone, J. R. Little, George F. Round, Christopher Thomasa, J. Emory Watson.


Question 11. Who are elected this year?—Wesley W. Graham, W. J. E. Fripp, E. A. Price.


Question 14. What preachers have died during the year?—Rev. Daniel A. Ogburn was born in Chesterfield, S. C. June 5th, 1833. He joined the M. E. Church, South, Oct. 10, 1846, and was converted to God, near Fork Creek Meeting House, in the same district, May, 10th 1847. He was licensed to preach and admitted on trial into the S. C. Conference in 1853, and passed regularly to the orders of Deacon and Elder in the Church. Brother Ogburn was reappointed to the Society Hill Mission, for the past year, but early in the year found it impracticable to preach longer on the work and accepted a chaplaincy in the S. C. State service. In a few weeks his health proved inadequate to the hardships of Army life, and after four or five days of severe illness, during which he was utterly unconscious, he passed as we believe to that state where the smoke and din of battle are never known. Brother Ogburn, was fortunate in securing the regard and affection of the people among whom he labored, was unassuming and quiet in his deportment a good preacher and a good man.

Rev. Samuel Townsend, was born in Marlboro Dist. S. C. Oct. 29th 1814 and died in Philadelphia, Penn. of inflammation of the bowels, July 31st, 1865, after an illness of forty eight hours. Brother Townsend joined the church in 1832 and it is believed was converted to God, about the same time at a Camp Meeting in Marion District. We have frequently heard our departed brother, relate in lovefeast, the incidents of this great event in his life, with so much clearness and feeling, as to leave no doubt as to its scriptural character. He entered the Conference as a travelling preacher in 1836. He served many of the most important charges of the Conference during the thirty years of his ministry in all which his labors were blessed more or less, in gracious revivals. For three years he was missionary to the people of color on Congaree River, and during three years he served the Conference as Tract agent. In his regular ignorant work, Stn. Townsend, acquired a ruling desire for the circulation of books. This he carried out more largely as tract agent, and it was during the latter term of service that he laid the foundation of what afterwards became an extensive book store in Columbia, and by which he conscientiously believed he was accomplishing much good. How much will he be missed among us in this as in other relations?

Our beloved brother, was a thorough Methodist in his faith, both as to doctrines and usages as well as in Christian experience and yet his views were liberal and large as to Church progress and extension. He was an earnest sound and practical preacher and preeminently a practical man. He wrought results. The charges served by him evidenced to his successor, to all, that a wise, zealous, practical, acceptable, and successful preacher had been there, so that it was often remarked of him, that he always left his charge improved. And though he was not in the regular work for several years past, it is
believed he acted from firm conviction of duty. He was the fast friend of the members, of the Conference, aiding them in every possible way, and entertaining them with a warm and large-hearted hospitality. It will never be known how much he has done in this way.

His greatly bereaved wife testifies that he bore the death of his noble son in the war, and the subsequent loss of the largest portion of his earthly goods, with Christian cheerfulness, frequently saying, "It is all for the best." Bro. Townsend was on his way home from the North where he had been on business, when he was arrested by disease, which baffled the skill of physicians. He was soothed in the absence of his family and brethren at home, by several ministers and friends in Philadelphia. An attached friend of another faith, a Jewish Rabbi, was with him in his last hours, and writes that though very feeble, he said: "I confide in my Saviour and put my trust entirely in Him," and in his last lucid moments he exclaimed: "O my Saviour! O Jesus my Saviour!"

"He rests from his labours."

**Question 15. Are all the Preachers blameless in their life and official administration?**—This was carefully attended to by calling over their names several times before the Conference.

**Question 16. What is the number of Preachers and Members in the several Circuits and Stations and Missions of the Conference?**

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**RECAPITULATION.**

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>Local Preachers</th>
<th>White Members</th>
<th>White Probationers</th>
<th>Colored Members</th>
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<td>1220</td>
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</tbody>
</table>

**Question 19. What has been contributed for the Missionary Sunday School and Tract Societies?**—For Missions, $8302.80.

**Question 20. Where and when shall the next session of the Conference be held?**—Marion, S. C., the time to be fixed by the Bishops.

**Question 21. Where are the Preachers stationed this year?**

**CHARLESTON District, P. A. Moor, P. E.**

- Charleston, Trinity, E J Maynard.
- Cumberland, to be supplied.
- Spring street, W A Hemmingway.
- Bethel, J. T. Wightman.

**Cooper River, G W Byrd.**

- Summerville, J. L. Stoudemire.

**BLACKVILLE District, Thomas Raynor, P. E.**

- Blackville, J R Coburn.
- Prince Williams, to be supplied. Silverton, to be supplied.

**ORANGEBURG District, A M Chrisitzberg, P. E.**

- Orangeburg, John L Sibley.
- Upper Orange, J M Little. Eastern Orange, John D W Crook.
- Providence, S S Connor. St. Matthew's, W Hatte. Fort Motte, to be supplied.
- Marion District, John A Porter, P. E. Marion, R J Boyd, J H Tart.
- Marion Ct., S Jones, T W Munnerly. Black Swamp, D W Scale.
- Brownsville, M A McKibben. Liberty Chapel, J B Campbell.
- Darlington, W A Granwell. Kingstree Ct. & M., O Eaddy, one to be supplied.
- Georgetown and Sampit Miss., J W Murray, A Ervin. Supernumerary.
- Cocalico District, C H Pritchard, P. E.
- Columbia, Washington-St., W Capers. Marion-St., E G Gage.
- Rocky Mount, R F Franks. Sumter, D J Simmons.
- Sumter Ct., C Taylor, S J Hill. Bishopville, P F Kistler.
- Upper Santee, to be supplied. Chaplin Lunatic Asylum, W Martin.
- Columbia District, S H Browne, P. E.
- Abbeville, T G Horbert, Christopher Thomason, J E Penny.
- Ninety Six, Alex J. Smith. Upper Saluda River Miss., W H Lawton.
- Newberry Ct., J H Zimmerman, J B Traywick.
- Laurens, W A McSwain, J R Little, Alex W Moore. Reedy River, F Auld.
- Pickens, J H C McKinney. Anderson, Geo F Round.
- Mt. Zion, J M Carlisle. Cokesbury School, to be supplied.
- Wadensboro District, P M Kennedy.
- Wadensboro, E W Thompson, J C Hartsell, H C Parsons, Supernumerary.
- Ansonville, T A Boone. Lane's Creek, L Wood. Albermarle, J W Fuest.
- Cheraw, M C Davis, R R Pagnes.
RESOLUTIONS—PEOPLE OF COLOR.

BY REPORT OF SPECIAL COMMITTEE.

Resolved, 1. That the South Carolina Conference feels a deep and abiding solicitude in the moral and religious welfare of the colored people within our bounds, who have so long been the objects of our regard and paternal care, and that we will continue to put forth our best efforts in their service and for their good.

Resolved, 2. That the Quarterly Conferences within our bounds, are advised to grant licenses to preach and exhort to suitable persons of color, so far as may be done consistent with the laws of the State.

Resolved, 3. That the subject of providing for the supply of the religious wants of the colored people be referred to the Presiding Bishop and Presiding Elders.

CLASS MEETINGS.

PRESENTED BY E. J. MEYNAIRD.

Resolved, That as members of the South Carolina Conference, we will endeavor to sustain Class Meeting by every laudable effort, and convince those who may be committed to our pastoral care, to adopt proper views of the institution and to discharge their duty in reference to it.

WORLDLY AMUSEMENTS.

PRESENTED BY E. J. MEYNAIRD.

Resolved, That under a grave apprehension of the danger of popular amusements, such as Theatres, Circuses, Balls, and the like, we pledge ourselves to labor to save the Church from the seductions which they present to its members, especially the younger.

W. P. Mouzon was appointed to preach the Annual Sermon before the Conference.

MINUTES.

OF THE

SOUTH CAROLINA CONFERENCE,

FOR THE YEAR 1866.

Minutes of the South Carolina Conference of the Methodist Episcopal Church South, held at Marion, S. C., beginning December 19th 1866, and closing December 23rd 1866.

Bishop William M. Wightman, President.

F. Asbury Moon, Secretary.

One hundred and twelve members were present. The Sessions were opened daily with reading the Scriptures, singing and Prayer. The business was conducted in harmony, and was dispatched promptly. The entire business of the Conference was completed by Saturday night. On Sunday morning the Deacons were ordained and the Elders in the afternoon, by Bishop Wightman. On Sunday night the services memorial of the five ministers who had died during the year, were conducted by Whitfield Smith, after which the Bishop addressed the Conference, and announced the appointments for the ensuing year. The Conference and congregation united in singing the Doxology, and were dismissed with the benediction from the Bishop.


Question 2. Who remain on Trial?—Micaiah C. Davis, John B. Platt, James C. Crisp.

Question 3. Who are admitted into Full Connexion?—John Attaway, Samuel Landor.

Question 4. Who are re-admitted?—None.

Question 5. Who are received by transfer from other Conferences?—None.

Questions 6. Who are the Deacons of one Year?—Thomas A. Boone, John B. Little, George F. Round, Christopher Thomason, J Emory Watson, A J. Safford.

Question 7. What Travelling Preachers are elected and ordained Deacons?—Samuel Landor.


William Thomas.

Question 10. What Local Preachers are elected and ordained Elders?—

Question 11. Who have located this year?—John L. Stoudeire, Israel P. Hughes, Alex W. Moore, Jas. H. Tarl.


Question 14. What Preachers have died during the year?

Cornelius McLeod, died at his residence in Richland district, on the 9th of April 1866. In the death of this good man, the church of which he was a minister, has sustained a great loss. He is due to the memory of the deceased, and to the church in which he so long labored with zeal and faithfulness, that a brief sketch of his life and labors should be given. He was not blessed in youth with advantages necessary to secure a good education. Having attended school but a few weeks in his life, he succeeded, nevertheless, by hard study, and close application to large requirements; without the assistance of an instructor, he acquired a knowledge of several of the ancient, and modern languages. At the time of his death he was engaged in translating a book of sermons from the French. Devoted to books, very industrious, and having a retentive memory, he was pronounced by capable judges, one of the best men of his age.

But our brother professed that which was far more important than human learning, a sanctified heart. When but a boy he joined the church, and at the early age of sixteen was licensed to exhort. Entering the conference in 1857, he was ordained deacon in 1839, and elder in 1841. For nearly thirty years he was a faithful and zealous laborer in his master's vineyard, through heat and cold, over mountains, and in swamps, in the city and in the country. He learned and the unlearned, he preached Jesus and the resurrection. His last appointment was to the Richland Fork mission, on which he labored acceptably until stricken down by disease, and when rendered unfit for the active duties of his calling, he retired to his study to prepare for greater usefulness in the event of his recovery. He was a very successful laborer, and much beloved by those for whom he labored. Remarkably amiable, he was without effort the affection of those with whom he was associated. And now, though he has passed away, he lives, where all ministers should desire to live, in the hearts of his people.

Doubtful as to the time of his natural birth he was very certain that on the 15th, July 1832, Cornelius McLeod, was born of God.

Much of his success in the ministry, may be attributed to his sound Christian experience. He could say with St. Paul, that he knew the gospel to be the power of God, unto Salvation, to every one that believeth. Through life he took the word of God, as the man of his counsel.

In preparing for the great work of the ministry, he seemed to have followed closely the instructions of Paul to Timothy, and studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and when the time of his departure was at hand could say with the former, I have finished my course, I have kept the faith. During a long and painful illness, which he bore with Christian fortitude and patience, he testified that the grace which he had so often recommended to others was sufficient for him. He did not fear death's approach, but housing by faith, upon the arm of his Saviour, passed safely over the dark waters to the happy shade of the blessed.

John Wesley Miller, was born in the city of Charleston, October 27th, 1829, and died in the village of Darlington, S. C. June 29th, 1866.

Our beloved brother was remarkable through life for his ardent piety, his love of purity, and devotion to principal. He was blameless, and harmless, son of God, without reproach from early childhood until the hour of his dismissal from the trials and cares of earth. One of his brethren in the ministry, who was his playmate in childhood, his companion in college, and his colleague in conference, says of him: "I never heard him utter a word, I never saw him do an act, that was unchristian or improper. When a little boy he was so good and gentle that he seemed to be a wanderer from a better world seeking for his home. In college his seriousness, his conscientiousness, his many avowed Christian principles, his fondness for things spiritual and things divine, subjected him to no small amount of persecution, which he bore with the meekness of a true disciple of the Lamb of God, continuing steadfast and immovable."

Our deceased brother entered the ministry in 1849, and was licentiate, deacon, and elder, on stations, circuits, missions and in the Army as chaplain of hospitals, always the same faithful, devoted servant of the Saviour, ever an uncomprising champion of the Cross. He sought occasions to work and speak and think of Christ. Duty was Wesley Miller's delight labor his refreshment. Large hearted, progressive and hopeful, he rejoiced to see signs of church extension and cordially favored measures looking to the more extensive diffusion of Wesleyan Theology, which he believed to be Christianity in earnest, the spirit of Jesus in the souls of believers. Feeling the importance of mental culture, he was an active, deeply interested member of literary societies, a warm friend of our schools and colleges. As a teacher our brother spared no pains to instruct his pupils striving by various expedients and with unceasing patience to allure the young to the fountains of knowledge. An admirable Sunday School Superintendent, his lectures to the scholars were adapted to their capacities and fed the Lord's lambs. As a preacher he was kind, earnest, practical, simple and loving. The preciousness of Jesus to believers was his favorite theme. His highest ambition was to preach him and cry in death, behold the Lamb.
Rev. John David Weaver Crook, was born in Orangeburg District, S. C., Oct. 16th, 1820, and died May 1st, 1866. He embraced religion and joined the M. E. Church when about 22 years of age, and subsequently he received license from the C. Conference of the Cypress Circuit. He exercised his office for several years as a local preacher to the satisfaction and profit of his hearers at the close of the year 1854, he was admitted on trial in the S. C. Conference by the unanimous vote of that body. He labored faithfully and studied diligently, and was ordained deacon and elder respectively as soon as he became eligible in 1852, and 1855, he served the Cooper River, Ct., in '56, '57, '58, and '59, Savannah River Mission; in '60, and '61, Walterboro Circuit, in '62, and '63, Providence Circuit; in '64, Black-swan Circuit; in 1865, he was appointed to St. Bartholomews Ct. But on the advance of the Federal Army, in Jan., he left, and returned to his native district for refuge where he spent the remaining part of the year in teaching school and preaching at the surrounding churches as opportunity offered. He was sent the present year to Eastern Orange Circuit, where he arrived in good time and entered upon his work faithfully and zealously, and was well received by the people. About two weeks before his death, he was attacked with a severe stroke of Paralysis, and was almost totally unconscious throughout his illness. However, there was a period of partial consciousness; he would give evidence of his resignation to the will of his Master, and his readiness to depart; and having given some directions in reference to his burial and the education of his children, he calmly fell asleep.

Rev. William Abney McSwain was born in Montgomery, now Stanley Co., N. C., Nov. 5th, 1814; was converted at Center Camp Ground, in Center, now Albemarle Circuit, South Carolina Conference, Sept. 28th, 1831; joined the Methodist Church, in October following, at New Hope; was licensed to preach May 21st, 1836, at Mt. Carmel, in the same circuit, and was admitted on trial in the South Carolina Conference during the session which closed the ecclesiastical year of 1838.

He labored as Junior Preacher in 1839, on Montgomery, in 1840 on Rockingham Circuit, was ordained Deacon in Canad in the ensuing session of the Annual Conference. He was in charge of appointments home-forward to the end of his laborious life. In 1865 he labored on Laurens Circuit. At the last session of the Conference he was re-appointed to Laurens Circuit. Not having sufficiently recovered from physical affliction, he failed to attend the last session of the Conference when he was re-appointed to Laurens Circuit. This is the only time during a membership of twenty-seven years when he did not answer a roll-call the first day of each session.

Though the Conference was deprived of his cheering presence and helping counsel and labors, he continued to labor on his charge, connecting by preaching, the last with the present Conference year. The intelligence of his reappointment found him already at work. In his habitual punctuality and characteristic cheerfulness he began the labors of the year with even more than ordinary zeal and hope.

On November 26th—the Sabbath day—he was travelling to an appointment with his colleague, whose horse became so frightened at the running of a cow at the road side, as to induce Brother McSwain to leap from his buggy for safety. Not clearing the buggy successfully, he fell with his weight mainly on one leg, which was broken just above the ankle. By early aid the limb was set, and he was carried to his home at the parsonage, in Laurensville, the next day. His suffering was intense. The skill of physicians and attention of friends were unavailing; typhoid diarrhoea supervened, and 15 minutes after 1 o’clock, January 1st, 1866, he died “in great peace” and strong hope. Repeatedly, and with emphasis, he declared he had not served God in vain, and in anticipation of the saints’ rest, so long the object of hope, but now nearly seen, he employed some of his last moments and waning strength in announcing, though in low accents, the character of the state upon which he was entering; “glory, glory,” was his pass-word as he crossed the river Jordan. He has entered into rest.

Besides the trustworthiness indicated in his appointments, he served as a delegate to the last two session of the General Conference, and was elected to that which was to meet in 1862, and was at the time of his death President of the Sunday School Society of the So. Ca. Conference.

Few men, with similar disadvantages, ever attained that measure of ability, degree of eminence, and width of popularity which constituted that honor which was so cheerfully and universally awarded by the church and world to this self-made man. Ambitions and ambitious, his gifted and vigorous mind, early and late, eagerly sought to know “the wisdom and reason of things.” In the innumerable “university,” in his voluminous and varied reading, and in his critical observation, he learned much where others would not have seen the lesson. His excellent common sense and acquaintance with human nature enabled him, in his sagacity, to pass smoothly among men and to dispose wisely of things. He could do these as well as he could read books and preach sermons.

Possessed of great versatility of genius, gifted with rare social qualities and conversational powers, and blessed with singular descriptive faculty, he was well qualified, from his vast fund of general information, to give life, interest and edification to the fireside or social circle. His flexible and sanguine mind could, without any apparent effort, so adjust itself to any society, condition, or subject, as to make it manifest that he and the company were, at home. His appearance in the pulpit, his engaging address, flow of language, and tone of voice, and ease and naturalness of manner—his own interest in the subject, with the general persuasiveness of his style, gave to his sermons which evinced much thought and research, a popularity which was only equalled by the great popularity of the preacher himself. He was a popular divine with all sects of christians and all classes of people.

In his great desire to know the reason of things, to understand the relations and dependencies of the phenomena of matter and mind, he cultivated, espe-
cally in the latter years of his ministry, the metaphysical propension of his
mind. Feeling called mainly to enlighten, it was his delight to show the
reason for, and the wisdom in, the facts and laws of mind and matter, and
lead the audience to perceive the grand agreement in the works, providence
and law of God, the Creator. But he was none the less able in preaching
Christ and him crucified. The same ability and learning were manifest in
the "fountains" of the Christian's hope, the necessity of a revelation, the
divinity, death, resurrection and exaltation of Christ.

And according to his own oft-uttered sentiment to me, for what he was and
what he did, and what he hoped to be, and have and do in the future of time
and eternity, he was wholly indebted to God and his church.

He left, with four children, a devoted, sincere Christian wife, who through-
out his ministerial life, shared without complaining the labors and sacrifices
of the itinerant life. The mother and children are all in the Methodist Church
and more than others can feel the heavy loss sustained in the death of the
devoted and affectionate husband and father. A pious and useful citizen,
a hard Christian student, an able minister, of the gospel, and by God's gift
and grace a self-made, a great and good man has fallen. Truly, he fell at
his post.

"The voice at midnight came.
He started up to hear;
A mortal arrow pierced his frame;
He fell—but fell no fear.

Soldier of Christ, well done!
Praise be thy new employer;
And while eternal ages run,
Rest in thy Saviour's joy."

Rev. Hilliard Crawford Parsons, of the South Carolina Conference, died of
consumption, in Wadesboro', N. C., January 29th, 1866.

He was born in Sumter District, Feb. 28 1824, and joined the South Caro-
lina Conference January, 1847.

At the last Conference held in Columbia, in 1860, he took a supernumerary
relation, which he sustained until his death. He was one of the children of
the church—his father having been one of the ministers—and in the absence
of positive information, we take it for granted that his mother was one of her
members. Yielding to the gracious influences which were brought to bear
upon him, he remembered his Creator in the days of his youth, and conse-
crated himself to his service. Here commenced a Christian life, which was
distinguished for devotion to the church, and arduous duties performed in her
service; the power of pulpit ministrations, and the success with which they
were crowned; the intensity of physical sufferings, and the patience with
which they were borne. But this life was not more remarkable for the devo-
tion, suffering, efforts, and achievements, which marked its progress, than
for the grandeur of its peaceful and triumphant close. He loved the
church of his choice. He admired her government, usages and doctrines.
There was no feature of this Methodist economy which he admired more
than the itinerancy. Could he have followed the inclinations of his own heart
he would have fallen in the itinerant ranks. But that fatal disease seized
him, and for years he gradually declined, until he saw the necessity of chang-
ing his relation, and taking a field less extensive and less exacting in its
claims. In this new field he watched the interests intrusted to his guardian-
ship, and "wielded a two-edged blade, of heavenly temper keen," until his
Captain bade him "quit the sword and take the crown." When in health, his
cheerfulness, amiability, affable manners, and superior conversational powers,
combined to make him an ornament in the social circle, while his intelligence,
gentlemanly deportment, and exalted Christian virtues made him an influen-
tial and useful member of the community in which he lived. Endowed with a
vigorous intellect, and indefatigable energy, and having trained his mind to
habits of patient thought, and this intellect, energy and thought having been
quickened, sanctified and directed by Divine grace, it is not remarkable that
his ministry was characterized by ability and success. Those who had the
pleasure of hearing him in his best days, can bear testimony to his ability,
and the scores who have been converted under his ministry, a number of whom
are members of this Conference, are the living witnesses of his success. His
favorite pulpit themes were the cardinal doctrines of the New Testament as
taught by his church. He seemed to have a clear conception of these truths,
and before the great congregation, he defended them with ability and urged
them with singular pathos and power. Though an able defender of the faith,
his sermons did not lack energy, animation and fire, elegance of expression
and delivery, the absence of which is sometimes a peculiarity with doctrinal
preachers. He happily united the qualities of the able debater and the attrac-
tive orator. His propositions were clearly stated, and sustained by the con-
clusive reasoning of the one, and sufficiently adorned by the embellishments
of the other. This rare combination rendered him one of the most popular
preachers in the Conference of which he was a member. He possessed the
rare gift of pleasing the different classes. The unthinking throng was charmed
with his appropriate language and striking illustration; the more thoughtful
were convinced by his cogent reasoning, and the truly devout were edified by
the pure word delivered "in demonstration of the spirit and with power."

The leading characteristics of his preaching were elegance, strength and un-
fashion. His sermons were remarkable for the uniformity of their excellence.
Nearly every effort was a success. Nor was he distinguished alone for the
ability and success of his pulpit ministrations, but for his wisdom in counsel,
and administrative capacity. But in the ministerial sphere, he was removed
from the itinerant's field to the invalid's limited sphere; from the pulpit to
the sick room. In his affliction and death he exemplified the truth of that
he had preached in life. One of the most prominent features of his Chris-
tian character was unshaken confidence in the atonement of Jesus Christ. He
would often say, "all I have done is nothing. I trust only in Christ for sal-
vation." Several days before his death he did not seem to enjoy as much
content as he had done, owing, doubtless, to his great mental anxiety about
his family, and his intense physical suffering; yet in the absence of this rap-

ture and joy, he would say: "I trust in Christ for the future." When asked if he enjoyed the same comfort he had spoken of before, he replied, "peace, peace." He was a great sufferer, but he was patient to the end. Often when his frail frame was writhing in intense agony, he would express a desire to die, but on reflection, he would say, in the language of his suffering Master, "not my will but thine be done." A short time before he died, at his request, his family came very near his bedside, and he gave them his dying charge and breathed on them his dying prayer. He spoke tenderly to his sorrowing wife, and told her to raise the children in the fear of God. He took each of his children by the hand and gave them a father's counsel and blessing.

When the youngest was brought, he looked upon the dear little boy with a solicitude which only a parent could feel, and breathed a most touching prayer for him. He then said—"I feel that I have trusted in the Saviour, and that I have not trusted him in vain. I believe I shall soon come off more than conqueror and be at rest. Glory to God." On being asked if he had any message to send to the Conference or to any of his individual members, he replied, "I would like to send messages to several of my friends if I had strength to talk; but I want them all to understand that I died in the faith of the Gospel, praising Him for all that is past and trusting Him for all that is to come.

"Mark the perfect man and behold the upright, for the end of that man is peace."

Question 15. Are all the preachers blameless in life and official administration? This was carefully attended to by calling over their names several before the Conference.

Question 16. What is the number of preachers and members in the several Circuits, Stations, and Missions, of the Conference?

**CHARLESTON DISTRICT.**

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<th>Names of Circuits, Stations, and Missions in District.</th>
<th>Local Preachers</th>
<th>White Women</th>
<th>White Men</th>
<th>Colored Men</th>
<th>Total Members</th>
<th>Baptized</th>
<th>Infants Baptized</th>
<th>Adults Baptized</th>
<th>No. of S. Teachers</th>
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**BLACKVILLE DISTRICT.**

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<th>No. of S. Teachers</th>
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**MARION DISTRICT.**

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<th>Total Members</th>
<th>Baptized</th>
<th>Infants Baptized</th>
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**District discontinued.**

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| Total                                    | 203564          | 272826       | 138              | 179            | 2441              | 2681338|       |          |                     |

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| Total                                    | 245969          | 641266       | 4                | 382            | 164               | 37922146|       |          |                     |

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**SPARTANBURG DISTRICT.**

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* No Report.

| Total this year: | 19039111 | 4685638 | 23552675 | 6724210 | 38094311 | 78412003 |

**RECAPITULATION.**

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Chester, S Leard. Fairfield, A J Caufield, one to be supplied.
Camden, C Thomas. Santer, Jas Stacy.
Sumter Ct., J W Murray, one to be supplied.
Bishopville, P F Kistler, A McKeequodale, Supernumerary.
Manning, W A Homingway. Santee, S J Hill.
Cokesbury District, W H Fleming, P E.
Cokesbury Ct., J T Kilgo, S B Jones, Supernumerary.
Abbeville, W P Monson, R M Harrison.
Ninety Six, T G Herbert, A L Smith, Supernumerary.
Laurens, A N Wells, R R Dagnall. Reedy River, F Auld.
Greenville District, A J Stevens, P E. Greenville, J W Humbert.
Greenwood, J T Kilgo, S B Jones, Supernumerary.
Abbeville, W P Monson, R M Harrison.
Sixty Six, T G Herbert, A L Smith, Supernumerary.
Sixty Six Colored Ct., J A Attaway. Saluda River Miss., W H Launton.
Laurens, A N Wells, R R Dagnall. Reedy River, F Auld.
Greenville District, A J Stevens, P E. Greenville, J W Humbert.
Greenville, J W Murray, one to be supplied.

RESOLUTIONS.—MINUTES.
PRESIDENTED BY A. G. STACY.
Resolved, That the preachers in charge of circuits, stations and missions shall collect during
the ensuing Conference year, from each of one of the Churches under their care, such an
amount as the members and friends are willing to contribute for the publication of the
Minutes of our next Annual Session, and that each Church contributing shall in due time
be furnished with copies of the Minutes to the value of the amount advanced.

PRESIDENTED BY W. A. GAMEREL.
Resolved, That the first Friday in April and September of the ensuing year, be set apart as
days of fasting and prayer, and that upon those occasions, special supplication be made to
Almighty God for the outpouring of His Spirit upon the Church, and the thrusting out addi-
tional laborers into His vineyard; and the publication be made in the Southern Christian
Advocate, and other papers friendly to the cause, for six weeks preceding.

DISTRICT MEETINGS.
PRESIDENTED BY G. A. BARBY.
Resolved, In case the Annual Conference shall ratify the action of the General Conference
inference to lay-representation, that each Presiding Elder shall call together the members
this Quarterly Conference, at some suitable time and place within the bounds of his
district, once during the year.

Resolved, That the District Meetings be empowered to elect laymen to represent the Dis-

COMMITTEE ON EDUCATION.
A. M. Shipp, Chairman. H. M. Mood, James Stacy; T. R. Walsh, C. Betts.

WOFFORD COLLEGE, SPARTANBURG C. H., S. C.

ANNUAL REPORT.

The first session of the 13th Collegiate year commenced in this Institution
on the first day of October last, with a patronage of fifty students in the Col-
lege and Preparatory school. Their progress in studies during the year has
been satisfactory to the Faculty, and their moral deportment unexceptionable.
Many were the subjects of a gracious revival of religion during the month of
October, and these, added to the number of those who were antece-
dently members of the Church, leave a comparatively small number in the Institu-
tion who are not now professors of religion. The course of studies and the
standard of scholarship remain unchanged, but the Faculty now admit into
the Institution irregular students or those who wish to pursue particular stu-

The Trustees on the 4th of July established a new Professorship to be called the Professorship of History and Biblical Literature, and the Rev. A. H. Lester, A. M., a member of the Conference, was elected to fill it. A Divinity School was at the same time established and placed under the superintendence of Rev. A. M. Shipp, D. D., Rev. Whitford Smith, D. D., and Rev. A. H. Lester.

The next session of the College and Schools will begin on the 8th January, 1867. The Faculty is composed of: Rev. A. M. Shipp, D. D., President and Prof. of Mental and Moral Science; David Duncan, A. M., Professor of Ancient Languages and Literature, Rev. Whitford Smith, D. D., Professor of English Literature; J. H. Carlisle, A. M., Professor of Mathematics; Warren Du Pré, A. M., Professor of Natural Science; Rev. A. H. Lester, A. M., Professor of History and Biblical Literature.


COLOMIA FEMALE COLLEGE.

The Committee on Education recommend that the Rev. W. C. Power be appointed by this Conference to examine specially into the liabilities and assets of the Columbia Female College, and in consultation with the Trustees devise means for payment, and also to obtain an inventory of the furniture outside the College and to ascertain who holds it—and to see that the pianos are rented or sold as shall be the interest of the College—and to arrange for the opening of the College as soon as the debts of the Institution can be adjusted.


SPARTANBURG FEMALE COLLEGE.

This Institution after temporary suspension was re-opened on the 9th of May last, with a small patronage, became several schools conducted by worthy and competent teachers in the town had sprung up and taken off the demand for scholars. The number of students, however, is increasing, and it is hoped that its former prosperity and usefulness will at no distant day be restored. A fine climate, healthy location and competent Faculty recommend this College to public patronage.

The Faculty consists of Rev. A. W. Cummings, D. D., Mrs Isabella H. Cummings, Miss Alice M. Sheldon, and Miss Sue V. R. Sheldon.


CAROLINA FEMALE COLLEGE.

During the academic year which ended on the 30th May last, there were received into this Institute at different times 65 pupils, and the present session has had an average patronage of about 60. Bright hopes are entertained by the Faculty and Trustees of still increased patronage and prosperity in consequence of the good health that prevailed in the College during the past year and other favoring circumstances. The committee recommend a concurrence on the part of the Conference in the following resolutions of the Board of Trustees, and the appointment of Rev. T. A. Boone, as Chaplain and Agent for the College:

Resolved, That we, the Board of Trustees of C. F. College, make this proposition to the South Carolina Conference, that we will pay off the indebtedness of the Conference upon the condition that the Conference will authorize the Board of Trustees to execute a deed of trust of the College and the property belonging thereto, to the individual members of the Board of Trustees, who loan the money, to secure them in the payment of the principal and interest at some future time, and that the Conference put an agent in the field and continue him there, until he shall secure the money to release the College from the trusts. The agent to be paid for his services under the original agreement made with the old Board of Trustees.

Faculty.—Rev. J. E. Blankenship, President; T. S. Smith, Professor; Mrs Emma Cannon, Teacher of Music; Miss Z. Blankenship, Ornamental Department; Miss Annie Burns, Preparatory School.


DAVENPORT FEMALE COLLEGE.

The first session of this Institution, located in Lenoir, N. C., for the year 1866, commenced on Feb. 28th, and the second session closed on Nov. 12th. The past year has been a successful one for the College. Seventy-eight pupils have matriculated during the year. Five young ladies were graduated at the Commencement. The friends of the Institution confidently predict for it still greater prosperity for the next year than has attended it during the last.

Faculty.—Rev. J. R. Griffith, President; Rev. Samuel A. Weber, Professor; L. F. Whitaker, Professor of Music; Mrs C. A. Wilber, Teacher of Literature and Language; Miss S. Rankin, Teacher of Drawing and Painting; A. A. Scroggs, M. D., Lecturer on Anatomy, etc.


Visiting Committee.—P. G. Bowman, S. Lauder, and J. Stafford.

COTSWURD SCHOOL.

Has, during the past year under the rectorship of Rev. S. B. Jones and Captain Smith, had a pleasant year. The number of pupils on account of the stringent times has been small. It is desirable and practicable to make this old and valued Institution of learning what it should be a well patronized and useful agency in the cause of literature and religion.

The Trustees are—Layman, F. A. Connor, Chas. Smith, G. W. Hodges, F. F. Gary.


The Committee respectfully request the presiding Bishop to appoint the Rev. H. M. Mood, as Principal of the State Normal and High School of Charleston, Rev. A. G. Stacy as President of the Mecklenburg Female College, and the Rev. W. G. Conner as Principal of Orangeburg Female Academy, as Institutions worthy of public patronage and promising great usefulness to the Church and country.
In conclusion, the committee beg leave to offer for adoption by the Conference, the following resolutions, viz:

1. That the presiding Bishop be respectfully requested to appoint to our Institutions of learning, such members of the Conference as have been elected by the several Boards of Trustees to fill chairs of instruction.

2. That as a body of Christian ministers, we will use our best endeavors and most active exertions to promote the interests of our Institutions of learning, recommending them in all our pastoral intercourse, obtaining for them as many students as possible, and heartily co-operating in raising such funds as have been voted by the Conference.

COMMITTEES OF EXAMINATION.

For Candidates.—S. H. Browne, John W. Kelly, John H. Zimmerman.
Second Year.—Thomas Mitchell, Wm. T. Caper, Rob't. P. Franks, Jno. R. Picket.
Third Year.—Samuel Leard, Robert J. Boyd, Jno. W. Humbert, Wm. Martin.

COURSE OF STUDY.


COMMITTEE ON CHURCH EXTENSION.


THE CONSTITUTION

OF THE

DOMESTIC BOARD OF MISSIONS,

OF THE

SOUTH CAROLINA CONFERENCE.

M. E. CHURCH SOUTH.

Article 1. This Board shall consist of a President, and three vice Presidents; a Secretary, a Treasurer, and twelve Managers, who shall be members of the Methodist Episcopal Church South, six of whom shall be laymen and be elected quadrennially by the South Carolina Conference, but should the Conference fail to meet at the appointed time the Board shall continue in office until the election, or appointment of its successors.

Article 2. The Board shall have power to make regulations for its own proceedings, to appropriate money to the support of the missions embraced in the bounds of the Conference, and to defray incidental expenses, together with the Report of the action of the Board annually, and make such recommendations, for the contraction, or discontinuance of Missions to the Conference, as it may seem proper.

Article 3. Seven members at all meetings of the Board shall constitute a quorum.

Article 4. The Board shall keep a journal of all its proceedings and the minutes of each meeting shall be signed by the presiding officer and the Secretary.

Article 5. It shall be the duty of the Secretary to journalize the proceedings of the Board, to conduct its correspondence, to prepare and superintend, as far as possible, the publication of proceedings and annual Report in the minutes and otherwise as the Board or Conference may direct.

Article 6. The Treasurer shall hold all moneys of the Board in his possession in safe deposits with such instructions as the Board may direct, and in the event of such direction, as he may judge safe and convenient, which deposits shall be made by him as an officer of the Board, and subject to his drafts as such, and his successors in office. He shall furnish an annual Report to be published with the annual report of the Secretary, and also amounts received for Foreign Missionary Board.

E5
MISSIONARY REPORT.

The Board of Managers held, but not as formerly, another anniversary of this venerable Society. Once they rejoiced in an increasing revenue, a growing membership, and catechumens under its fostering care. Each return of this auspicious day, and them mapping out new fields of blessed till, devising means for their supply, thanking God and taking courage. But from causes needless to narrate, a great change has come over us, and mourn, as we may, the loss of worldly wealth, thousands mourn more bitterly the blight fallen upon our once fruitful mission fields. It would advantage us little to enumerate our losses as we once counted our gains; and we addle to them simply to urge increased vigor in the prosecution of missionary enterprise, for though cast down we are not destroyed. The success or failure of Christian missions is not the ground or reason for their prosecution. Many would seem to think it was; hence the long delay of success in foreign fields, or the wide spread ruin that has overtaken our domestic work, may be seized upon by some as a reason for their abandonment altogether. A godless world in its natural hostility to the Church of Christ opposes Christian missions; but this would not be discouraging in itself the fear is that the Church of Christ may unconsciously lend that godless world its aid. Many favorable to missions may not see or express very truly the ground the Church occupies in persecuting them. Long has this utilitarian age demanded the facts and figures indicative of success; these wanting, no high sounding rhetoric will satisfy, not even a command from heaven encourage the movement. But we hesitate not to declare, no degree of success is the proper incentive to the duty; no degree of failure the reason for abandonment. The subordinate in the field, questions at his peril, the command of his superior. It is his to obey, let the result be victory or defeat. The Church by her very charter is a Missionary Society; the command of her Lord is “Go ye into all the world and preach the gospel to every creature.” The reason and warrant for preaching the gospel in Christendom, is precisely the same for preaching the gospel in pagan lands. In neither case is success or failure in saving souls the measure of her duty; but simply the command of her Lord, who for this one great end hath organized the church, “that always, and to the end of the world, she may teach all nations, and reach the gospel to every creature.” If there be hesitation therefore on her part to prosecute the work, because of the want of success, difficulty, or cost of the enterprise, she is recreant to her trust, and cannot look for the divine blessing on her operations at home. The cry from many quarters is, better let the heathen alone; but they will not be left alone; the great movements of commercial enterprise invade the remotest parts of the earth, and the vices of civilization, unrelieved by its virtues, prey upon the savage. Besides, we have no choice; the command is “Go,” and “into all the world,” and preach the gospel to every creature.

The love of Christ is expansive in its nature; no limits and bounds restrain it, hence we wonder not that the heart under its influence exclaims, “The world is my parish.” This love urges to service. And the outlay of one’s best efforts for another’s good is the glory of our holy Christianity. According to her teachings, true dignity consists not in robes of State, or insignia of office, but in ministering to the wants of the race. Angels are ministering spirits. The Saviour himself came not to be ministered unto, but to minister, and taught his disciples “He that will be chief among you let him be your servant.” So we are not surprised at St. Paul’s exclamation, “I am debtor both to the Greek and to the barbarian; both to the wise and the unwise, and that he should declare “as much as in me is,” his readiness to preach the gospel in “the regions beyond.”

In no age of the church has there ever been a lack of men to illustrate the same spirit: the lack of means has been the chief hindrance to the advance of the gospel. And no wonder; for no abiding affection, for two objects diametrically opposed can exist in the same heart. The love of gold will inevitably supplant the love of Christ. A church may be “rich and increased goods and have need of nothing,” and yet like lukewarm Laodicea, be powerless to advance Christ’s kingdom. Another like Smyrna may have “tribulation and poverty,” and the record of the Spirit be, “but thou art rich,” with the assurance that upon continued fidelity the crown of life was certain like the church of Macedonia the grace of God may be manifest when “In a great trial of affliction the abundance of their joy and their deep poverty bounded unto the riches of their liberality.” Poverty then, even the deepest, is no excuse for neglecting the command of the Saviour. In this view, it is painful to the conscientious, even if poverty is prevalent, to hear the common vulgarism, “missions are played out.” A saying, it is feared, that has deterred many a Christian minister from presenting and urging their claims upon the bounty of the church. The business of the prophet of the Lord is
to teach. All timidity, sensitiveness, fear of the reproach of self-seeking, are out of place in this connection. St. Paul, whatever may have been the degree of self-abandonment he practiced, lost the gospel should be hindered, failed not to declare the whole duty of the church, and startled the Corinthians with the declaration, that if he preached the gospel to them freely he robbed other churches, taking wages of them to do it. At this juncture the trumpet should give no uncertain sound. It is said that commercial ruin has overtaken the country, "we have no money and cannot give." If true, this is a sufficient answer both to God and man; but if not true, it is intolerable hypocrisy towards both. Can it be true, when "silks rustle and jewels shine" as of yore, when all demands that luxury and pride and commercial enterprises are made without a murmur—God's calls and the claims of the gospel are alone ignored? This should not be. The Lord's portion of a man's substance must be insisted on, and the offering of the lame and sick, and the blind shamed from the sanctuary. Every man makes provision for the claims upon his income, so much for the cost of living, luxury, dress—how much for his religion? In innumerable cases it is the title of nothing. St. Paul urges "as we have opportunity do good to all men," exhort to be "rich in good works," ready to distribute. In the light of the scriptures, none can escape the obligation; no duty is enjoined more forcibly, none urged more frequently, and yet what are the facts? War luxury, and vice absorb the revenues of earth; sin, self, and Satan all make their claims upon one's income and are unhesitatingly met—the honor of Christ, and the good of the world are alone ignored. To get the merest driblets of one's bounty, strong appeals to passion, prejudice and pride must be made, and the gift not at all proportionate to the giver's ability, wonderfully exalts his self-appreciation. Oh! humanity, Christianized humanity, is this right? Every lover of Christ is bound to honor Him; he is obliged to help in the advancement of His kingdom. Ministers are not alone responsible, "we to them if they preach not the gospel," we to others if in their farms and workshops and the marts of trade they ignore its claims. The spirit of Christianity is a spirit of self-sacrifice, and he is no Christian who cannot denying himself. The spirit of benevolence is one of its crowning graces; the scriptures are crowded with incentives to the duty; precept, promise and example all urge it; from the example of the widow's mite, in the balances of the sanctuary out weighing the gold, to that of the God man dying upon the cross. The Saviour said, "take heed and beware of covetousness." The church has need to learn its great danger, and in these Southern lands under Divine Providence she is being taught, "that a man's life, that is, the good of it, "consisteth not in the abundance of the things he possesseth." God hath arisen in the majesty of a reawakened, and the boundless treasure hath vanished; yet we still live, and with higher hopes of that blessed inheritance, beyond the reach of war's devastations and governmental intrigue. An enlarged benevolence must be the result of an avoidance of this sin, and a consecration of a portion of one's substance to the Lord must fill a depleted treasury to aid in the advance of the gospel. Men must know that if the Lord's claims are not met, they will meet judgment even in this life; they will pay them in lost of property, bad harvests, security debts, such like. So taught the prophets of old. "Ye have sown much and reaped in little, why? I did blow upon it, saith the Lord of hosts." "He that casteth the laborers of thy hands." This follows, inevitably, from offering the lame, and the sick, and the blind in sacrifice. "Offer it now to thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts." The worst that can be said of covetousness is that it is idolatry, transferring the confidence that should be in God to gold, and leaving in the midst of Christendom a baser idolatry than among heathenized pagans. Fine gold becomes a man's hope, and directly in the face of the teachings of the Saviour, he makes the good of his life to consist in his abundance, which abundance is exposed to loss, and even if retained, cannot minister to the supreme wants of his being, while on the other hand, he that maketh the Great God His trust, hath always the eternal Father's superintending care—then comes unhesitating self-sacrifice, compliance with every law of the gospel, and a full acknowledgement of the great truth in opposition to a godless world's opinion that the little that a righteous man hath is better than the riches of many wicked. Under divine protection the handful of meal in the barn ceases not, and the cruze of oil supplies the necessities of God's children. In view, then, of the fact that the prosecution of the mission enterprise is in simple obedience to the commands of the Saviour, and because of the expansiveness of Christians charity, and it being the bounden duty of Christians to consecrate their substance, as well as themselves, to the Lord, in order to do good, as well as to save themselves from the sin of covetousness, unhesitatingly urge church to an increased liberality.

Pursue the oil, pour boldly forth, it will not fail until
"Thou fairest vessels to provide, which it may largely fill.
Make channels for the stream o' love, where they may broadly run
And love has over flowing streams, to fill them every one.
But if at any time we cease such channels to provide,
The very founts of love for us, will soon be parched and dried;
For we must share, if we would keep them blessing from above.
Cessing to give, we cease to love, such is the law of love."

We have under our supervision eight missions, seven to the whites and one to the colored people:

Graniteville Mission, was served by Rev. J. R. Pickett, it is a mission to whites. He reports it in a flourishing condition.

Silver Mission, discontinued.

Water Mission, was served by Rev. J. L. Shuford. He reports whites 38, and colored 395. There is one Sabbath school with 84 scholars. Received for missions 865.
Richland Fork Mission, was served by Rev. M. Brown. He reports 200
whites and 220 colored members.
Saluda River Mission, was served by Rev. W. H. Lawton. This is a mis-
tion to the whites—no statistical report.
Waccamaw Mission, was served by Rev. C. Bates. He made a verbal re-
port of the condition of the work. It was incorporated with the Waccamaw
circuit.
South Mountain Mission, no report. It was continued.
Several new missions were established, mainly, to the whites.

JOINT BOARD OF FINANCE.

James Stacy, Chairman; S. Leard, Secretary; C. Murchison, Treasurer;
S. B. Jones, W. Martin, W. C. Power, A. J. Stokes, J. T. Kilgo, D. J. Sim-
mons, George W. Williams, S. M. Stevenson, W. J. T. Miller, G. W. Mue,
A. S. Sally, E. T. Rembert, Thomas A. Carlisle, W. M. Connors, J. M. Rich-
ardson.

ASSESSMENT FOR 1867.

For Missions, .................................................. $10,000
For Education, .................................................. 6,000
For Conference Collection, ..................................... 8,000
For Church Extension, ......................................... 2,000
For Sunday Schools, .......................................... 500

$26,500

Bishop's Fund, .................................................. 1,000

$27,500

Total, .............................................................. $27,500

To be divided among the Districts as follows:
Charleston District, ........................................... $3,500
Orangeburg ....................................................... 3,500
Marion ............................................................ 3,500
Columbia .......................................................... 3,500
Cokesbury ......................................................... 2,000
Greenville ....................................................... 2,075
Spartanburg ..................................................... 2,075
Wadesboro ......................................................... 2,075
Shelby ............................................................. 2,075

Total, .............................................................. $27,500

It is understood that special donations may be made to any desired object,
but the full amount of the assessment for each District as above, must, if pos-
tible, be raised.

FINANCIAL PLAN.

1. It shall be the duty of the Church Extension Committee, in conjunc-

2. Each Preacher shall make all necessary efforts to collect the money ap-
portioned to his charge by the Board.
3. The Preacher in charge of each Circuit, shall, (at the close of the Con-
ference year,) fix the first appointment for his successor, at the church nearest
the parsonage, or place of boarding; and shall allow him thereafter, 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 quarter and traveling ex-
enses, as definitely as possible; and they shall then make an estimate of the
family expenses of the Preacher or Preachers of the circuit, including serv-
ants' hire and house rent, (if a house is to 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 to be noti-
"ed 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
to them.
6. It shall be the duty of the Stewards to open subscription books in each
congregation, to meet the current claim; and they shall also cause public col-
lections 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 installments.
8. The Conference collections for the support of our Supernumerary Teach-
ers and to meet the claims of Preachers, widows, and orphans of Preachers,
and to meet the claims of Preachers deficient in quarterage, 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, that should any vacancy occur in the Board, such vacan-
cy shall be supplied by the Quarterly Conference; and each District Steward
shall be charged with collecting the amount apportioned for the Presiding
Elder, to the circuit or station where he resides.
10. The Board of District Stewards shall be charged with the work of sup-
plying the District parsonages with suitable furniture, and shall be authorized

to take up collections for the object, in their respective charges.
11. Each member of the 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 correspondence with the Stewards of the
several charges, by public addresses to the Church, at suitable times, or in
any other way he may deem best.
12. The Circuit Steward shall make arrangements early in the year, if they
deem it necessary, to receive from the congregations assigned to them, such
provisions as they may be able to give, for the support of the Preacher's fami-
ly which shall be delivered at the parsonage, at market prices, and shall be
placed to the credit of the Church sending it, as family expenses.
13. The Board of Stewards, on their respective charges, are requested to
co-operate with the ministers laboring them, in securing the amount the charge
has been requested to collect as Conference collection, by private applications
to our wealthier members, and, if necessary, by public collections in their respective congregations.

14. The respective Board of Stewards shall have authority to retain any surplus Conference collections to meet the deficiencies, if any, in the current expenses in the charge where it is collected.

15. The Missionaries are requested to solicit donations for the benefit of the superannuated Preachers, widows, and orphans of Preachers, together with deficient effective preachers of the Conference, from the white membership of the Church under their care.

16. The Presiding Elders shall constitute a Standing Committee to ascertain the names of claimants, and the amount of claim each has upon the funds managed by the Board, which information shall be placed in the hands of some member of the Board, during the first or second day of the session of the Conference, annually.

17. Whenever an effective claimant receives on his work an amount equal to his quarterage, he shall have no claim on the funds of this Board.

18. We recommend all our circuits and stations to publish, from year to year, in one or more of the papers published in the district or county, the names of the Stewards of each circuit and station for the current year.

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