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**Baptists . South Carolina. Charleston Association, 1802.
Minutes . . . at the High Hills of Santee, November 6th,
1802.**

[Charleston, 1802.] 10 pp.

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MINUTES

OF THE

CHARLESTON BAPTIST ASSOCIATION,

Convened at the Hall, City of Charleston, November 6th, 1802, and continued to the 10th of said month.

1. THE two first days were employed in exercises of public devotion.

Two sermons were delivered on Saturday, and three on the Sabbath: The celebration of the Lord's Supper closed the solemnities of the latter.

2. On Monday, at 11 o'clock A. M. the Association Sermon was delivered by R. v. Frame Woods, from 1 Cor. i. 9. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

3. Letters from twenty-three churches were read, and the names of the delegates minuted; together with the accounts transmitted of the state of each church.

4. Chose Rev. Dr. Furman, moderator, and Rev. Joseph B. Cook, clerk: also invited regular visiting Brethren in the ministry, who were present, to take a seat with the Association and assist in their deliberations.

5. Rev. John Rooker attended as messenger from the Bethel Association, and was cordially received. Received letters and minutes from corresponding associations—From the Philadelphia, minutes of the last year; the letter had been received at our former session—From the Warren, a printed letter and minutes of this year—From the Bethel, a letter, but no minutes—the letter states that a glorious revival had taken place in the churches of that association, 703 having been baptized among them since their former meeting; chiefly, as it is understood, within a few months previous to their last meeting, in August; and, from private accounts, it is probable a much greater number has been added to them since: one minister, Rev. Mr. Putman, having baptized 63 in one day, and expected to baptize an hundred more in a short time afterwards—From the Georgia and Hephzibah associations received neither letters nor minutes; but obtained private accounts of a great revival in the upper parts of Georgia; also, happy work of grace progressing under the ministry of Rev. Mr. Horcombe in Savannah—From the Neuse, letters and minutes of two years—No accounts from the Sandy-Creek. The minutes of the Elk-Horn Association, of August last, were also read; by which it appears that there are six associations in Kentukey, including 14,076 communicants; 10,000 of whom, at least, are young converts.

6. Appointed the following brethren to write to corresponding associations:—Botsford to the Philadelphia, Roberts to the Warren, J. B. Cook to the Bethel, Woods to the Georgia, Nixon to the Hephzibah, Moseley to the Neuse, and R. Jones to the Sandy-Creek. Also, appointed Messrs. Roberts and E. Pigg messengers to the Bethel Association, and Messrs. Moseley and W. Jones to the Georgia and Hephzibah Associations.

7. The Moderator informed the association that their petition for the amendment of the state law, which was considered as infringing on the freedom of religious worship, had been forwarded by him to the care of the honorable gen. Charles Cotesworth Pinckney, and William H. De-laussure, esq. to be presented to the different branches of the legislature at their last session: that he was informed those gentlemen had presented it; and greatly interested themselves, especially gen. Pinckney, in obtaining a favorable

favorable answer to its prayer: that a bill had been formed in the senate for this purpose, which had passed that house without a dissenting voice; and that it had been also favorably reported on in the house of representatives—But that, by persons best informed, it was thought to be most proper to have the petition renewed. Whereupon, it was agreed unanimously, that the petition be renewed accordingly; and that the Moderator prepare it for signing. Also,

Resolved, That this association have a high sense of the patriotic conduct of those gentlemen who presented their petition to the legislature—They consider them as having thereby furnished a new and pleasing proof of their attachment to the religion of Jesus Christ, which they have always professed; and to the liberties of their country, both civil and religious, of which they have been early, uniform and zealous supporters.

8. Read and approved the Circular Letter, as prepared by Rev. Mr. Botsford.

9. The committee appointed to assist in removing the difficulty which existed in the Congaree Church last year, reported: a petition from Mr. Price, the person concerned, was also presented—by all which it appeared, that the committee had, in tenderness, recommended, and assisted in executing a plan which they judged the most peaceable, and most favorable to Mr. Price; but in its result did not prove satisfactory to either of the parties. The whole of this business being submitted to the association for their advice; they agreed unanimously, that Mr. Price, considering the heinous nature of the actions alledged against him, and the respectability of the sources from whence the information has been derived, ought not to preach, unless his character is suitably cleared of those charges: and that it lies on him to clear himself by producing proper evidence. They also recommend that the assistance of Rev. Messrs. Joseph Camp, Austin Clayton, and John Putman, be applied for, in respect of those charges which are known to the Bethel Association, and are said to be founded on transactions which took place in the parts of the country where they reside: that these brethren be furnished with a just account of the charges as exhibited here, and of what Mr. Price states concerning them; and that a certificate from the said ministers that his character is cleared to their satisfaction, be considered as necessary for his vindication.

10. The committee who were appointed to attend at the Beauty Spot, to unite with the church there in reconsidering the case of Mr. Charles Pigg, reported in his favor. Against which report no objections were made.

11. Favorable accounts being received respecting the re-union of a considerable part of the Bethel Church, but with information likewise that they were in doubt concerning some important interests, and needed advice about the best measures to be pursued by them in their existing circumstances; therefore, our brethren Roberts, Dubose and W. Jones were requested to visit and afford them their assistance on these subjects.

12. The employing a suitable person to preach to the Catawba Indians, and the instituting a school among them for the education of their children, with a view to their civilization and conversion to christianity, having been subjects of conversation at two former meetings of the association, and some enquiries having been made as to the favorable disposition of the Indians and the probability of success to such measures; the result of which enquiries have afforded some encouragement—Therefore, resolved, that Rev. John Rooker, who has professed a willingness to engage in the work,

work, be authorized to preach to the said nation of Indians, in behalf of this association, for one year from the present time, as often as he can, at least once in a month; and that he consult the superintendants and chiefs, and make his own observations on the disposition of the nation respecting the founding a school among them. For these services Mr. Rooker shall receive suitable compensation. The superintendency of this business was committed to the Moderator.

13. The churches at Coosawhatchie, Black Swamp, Pipe-Creek, Bethelda and Lower Three Runs, petitioned for dismissal from this body to join an association in Georgia. After serious consideration of this subject, agreed to grant the request.

14. Query from the church in Charleston—Is it not in our power at this time to send out a missionary or missionaries, well qualified for the work, to preach the gospel to the many destitute people in various parts of our land: and do not zeal for the cause of God and love to the souls of men, require of us strenuous exertions in such an undertaking? Answer—The latter part of the query is answered in the affirmative, without hesitation; the former part, respecting a person or persons properly qualified for the work, and free from other engagements, which would prevent their entering on it, is doubtful. But to bring the subject to a fair trial, agreed that the special committee of the churches, who are entrusted with the management of the education fund, be empowered to employ a suitable person for this purpose, if such an one can be obtained—That the association do engage to furnish fifty pounds annually towards his support; and recommend to such destitute churches, and other well disposed persons, as he may visit, to contribute toward the same purpose as far as may be convenient for them to do.

15. Query from the Euhaw Church—Is it consistent with gospel order for the Baptist churches to commune with Pedo Baptists who appear to be truly pious? Answer—If to do so, must be understood as amounting to an acknowledgment of the validity of infant baptism; of the propriety of admitting persons unbaptized to the Lord's Table, and of having fellowship with them in so doing; or to an acknowledgment of a power in the church to alter the order Christ has established in it, by adding to, diminishing from, or changing ordinances of his appointment, (one or all of which we are induced to think are implied in the practice proposed for consideration) then we cannot but say it does not appear to be consistent with gospel order. These are obstacles in our way to such mixed communion, which we have not been able hitherto to surmount. These form the true reason of our objection; not want of affection to our Pedo Baptist brethren; many of whom we consider not only as really, but eminently pious, and high in the favor of God; to commune with whom would, otherwise, be pleasant and delightful.

16. The church at the Upper Fork of Lynch's-Creek, Queried, whether a certain person, whose character, by a detail of circumstances, was placed in a very unfavorable light, should be permitted to preach in our fellowship, or not? Answered—If things are just as represented in the account, connected with the query, we think not. But as it appears, on enquiry, that some of the leading points which relate to the facts stated, are questionable, and the conduct of the church in Anson is considered as implicated, by their admitting said person to membership; therefore, agreed to appoint our brethren Woods, Moseley and Jeremiah Lewis, a committee to visit

visit said churches, and to assist them in the final settlement of this un- pleasant business.

17. Read and approved the letters of correspondence appointed to be written: also, the petition to the legislature; which was signed by all the members.

18. Agreed that the following question be the subject of the Circular Letter for the next year—"How may enthusiasm be distinguished from the influence of the spirit and grace of God on the heart?" Appointed brother J. B. Cook to write the letter.

19. Agreed to continue the quarterly meetings for prayer for the increase of vital religion.

20. Agreed, that our next meeting be at Ebenezer, Jeffers's-Creek, the Saturday before the first Lord's Day in November next; Mr. L Collins to preach the sermon; in case of failure, Mr. Cato.

21. Collected the money for printing the minutes, and requested the Moderator to superintend the business.

Concluded with exhortation and prayer,

MINUTES of the GENERAL COMMITTEE.

1. The following delegates to the General Committee were present, viz. Dr. Furman, Messrs. Botsford, Woods, Nixon, Cook, Roberts and Thornley.

2. Elected Dr. Furman, president; Col. Screven, treasurer; Mr. Roberts, secretary; Messrs. William and Henry Inglesby, assistants. Mr. David Adams was also elected assistant provisionally, in case of absence from the state of one of the assistants positively elected.

3. Resolved, That the Special Committee be authorized to purchase a complete library of divinity; and that for the future they be strict in the admission of candidates for the bounty of the fund, in fixing the time of their continuance at their studies.

4. Took account of collections made this year for the fund—Charleston, 52l. 15s. 2d.; Euhaw, 28. 12s. 4d.; Welch Neck, 3l. 5s.; High Hills, 12l. 12s.; Swift Creek, 9s. 4d.; Georgetown, 10l.; Congaree, 8l. 12s. 4d.; Waffamsaw, 1l. 12s. 4d.; amounting in the whole to 117l. 3s. 4d.

State of the Fund as exhibited by the treasurer's account, monies and specialties, including the Charleston collection of 52l.

Collection this year, exclusive of Charleston,	£ 580 3 7
	65 3 4

£645 6 11

Expenditure this year, 40l. 8s. 7d. including 13l. 3s. 5d. more than the sum mentioned in the treasurer's account,	13 3 5
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£632 3 6

RICHARD FURMAN, *President.*
JOHN M. ROBERTS, *Secretary.*

S T A T E

STATE of the CHURCHES.

The Ministers names are in capitals; Licensed Preachers in Italics; Churches distinguished with an asterisk (*) we had no account from, their numbers stand as they did the last year; Pastors and Messengers to whose names an obelisk (†) is affixed, were absent; a dash (—) denotes a vacancy.

CHURCHES.	MESSENGERS.	Baptized.	Rec. by L.	Dismissed	Ex.com.	Rest. rel.	Deat.	Total.	
Charleston,	{ RICHARD FURMAN, William Inglesby,	14		1	3			275	
Euhaw,	{ JOSEPH B. COOK, FRAME WOODS,	10	4				3	183	
Welch Neck,	{ John David, EVAN PUGH,†	6	2	2	2		2	122	
Mount Pleasant,*	{ AARON TISON,	2						12	
Coosawhatchie,	{ BENJAMIN MOSELEY, Matt. M. Cullers,†	2	1				2	60	
Pipe Creek,*	{ JOHN M. ROBERTS, Amos Dubose,	2						46	
Ebenezer,	{ JOSHUA LEWIS,† Gen. T. Thomas,† B. David,	4	1	1				49	
High Hills of Santee,	{ WILLIAM BENNETT,† E. Brown, N. Morris,	4						103	
Lynch's Creek,*	{ A. SCOTT,† R. Bostick,	19	4	2	1	2	1	11	
Cheraw Hill,	{ C. Ingram, F. Hale, LEWIS COLLINS,	8	1	1			2	94	
Beauty Spot,	{ J. Jordan, J. Jones,	19	4	2	1	2	1	95	
Bethel, Black River,*	{ CHARLES COOK, James Morgan,	51						77	
Black Swamp,	{ JEREMIAH LEWIS, G. Bullard, W. Presswood,	51						106	
Little Saltcatcher,*	{ EDMUND BOTSFORD, DAVID OWEN,† Wright	115	7	1			1	96	
Upper F. Lynch's Creek,	{ Wall, John Case, JAMES SWEAT,	3		12	9		5	228	
Swift Creek,	{ JOHN CATO, STEPHEN NIXON,	1						37	
Lower F. Lynch's Creek,	{ RALPH JONES, John Morrow, Thomas Jackson,	8		4				45	
Rockey River,*	{ JAMES COLEMAN,† ROBERT THOMAS,†	3						34	
Anson County, N. C.	{ Burrill Huggins, —, Robert Thornley,	31					1	67	
Great Saltcatcher,	{ esq. Thomas Blackman,†	31		9	1		1	25	
Deep Creek,	{	7	1					61	
Little Pee Dee,*	{	2						26	
Enon,*	{	1						16	
Georgetown,	{	8						31	
Gap Way,	{	2					1	26	
Bethesda,	{	1						40	
Lane's Creek,	{	8						28	
Congaree,	{	11						121	
Lower Three Runs,*	{	4						23	
Black Creek,*	{	3						21	
Three Creeks,	{	3						28	
Wassemsaw,	{	8						23	
Increase this year, 258.		Total		332	29	33	17	2	2215

Number of Members in the five churches dismissed, 275.

The CIRCULAR LETTER.

The CHARLESTON BAPTIST ASSOCIATION, met at the HIGH HILLS OF SANTEE, the 6th day of November, 1802—To the Churches they represent, send Christian Salutation.

BELOVED BRETHREN,

THE following question, proposed at our last annual meeting, forms the subject of our address for the present year—"By what conduct are members of churches most likely to strengthen the hands of their ministers, and co-operate with them in promoting the interests of vital religion?" The subject is important, and will, we hope, arrest your attention. We solicit your aid in the noble work of advancing the holy religion of Jesus Christ, and would gladly point out to you the most certain means of success. To do this, we shall take a view of the various branches of christian duty, and endeavor to impress your minds with their importance. Your ministers, with whom you are united in this work, demand your attention; to them you owe a peculiar duty: they are appointed of God to lead in this great work, and to devote themselves wholly to it. As ministers of Christ they are holy men, possessing the spirit of that religion they are appointed to inculcate upon others—Men eminent for faith and patience, for charity and godly zeal, for prudence and discretion, for every grace and virtue—men animated with a principle of love to Christ and the souls of men. Their appointment also, as teachers, implies that they are themselves taught and are able to teach others. As shepherds of the flock, they are, it is to be presumed, possessed of qualifications and abilities to lead you into truth, and to feed you with knowledge. But with all these qualifications, which we hope they in some measure possess, and are still endeavouring to improve, they are but men—men of infirmities and feeble men, who cannot command success. You then are not to be idle spectators and leave your ministers to labour alone. What may be your treatment of them, cannot be a matter of indifference; to secure their greatest usefulness, a certain line of conduct towards them is incumbent on you. Their influence is to be preserved, otherwise their usefulness is lost. To preserve their influence, as far as it depends on you, tenderly regard their characters. The character of every good man is dear to him, and ought never to be slandered. With what delicacy then, should we treat that of a minister; and how carefully should we refrain, not only from every thing which may slander, but which may, either directly or indirectly, lessen that reputation on which not only the dearest happiness of an individual, but in some degree that of a whole community, depends. The nature of our letter will not permit an enumeration of the various means by which the character of your minister may be injured, but your own prudence will see and avoid them; and your own solicitude that his character should be fair and honorable, will suggest to you many prudent expedients to wrest it from the abuse of others. Feel for the cause of God and you will then feel for the reputation of your ministers. You may lessen your minister's influence by the want of a proper regard, not only to their moral, but to their ministerial character: unjustly depreciating their abilities and making illiberal remarks on their performances, will greatly injure their influence. It is laudable to compare the doctrines delivered by your ministers with the sacred scriptures, and to judge for yourselves

selves respecting the truth of them; but is there not some delicacy to be used in expressing your objection to their doctrines, or your disapprobation of their performances? Instead of retarding the work by continual and severe remarks upon the labours of your ministers, would you not do well to remember that no human works are perfect, and that you, in forming to yourselves a standard of excellence, are subject to deception and error. Let then forbearance be exercised; recollecting also that circumstances are numerous, which lead mankind to feel, think and judge differently. You will act a more liberal, a more consistent and a more useful part, by uniting with your ministers; and as suitable opportunities may offer, by endeavouring to impress the minds of your families, friends and neighbours with the excellency of those truths which they may from time to time deliver unto you. Dwell more upon their good and wholesome instructions, their fervent and pious exhortations, than upon their errors and failings, and you will strengthen their influence and assist their labours. Circumstances may occur in which it may be proper to notice the deficiencies in the performances of your ministers; but in those instances prudence and discretion are to be used. A free and affectionate conversation with your ministers themselves upon the unsatisfactory parts of their performances, would be of mutual advantage. Failings, to which your ministers are liable in common with all mankind, and which may be called infirmities, are to be borne with tenderness, and should never be subject to severe censure or ridicule. A contrary conduct would not only be ungenerous, but would lessen the respect for their character and injure their usefulness. Let your general deportment towards them be respectful and becoming the dignity, not of their persons, they are earthen vessels, but of their office; of the trust committed unto them. Live with them in love, esteeming them highly for their work's sake, and you will comfort their hearts, strengthen their hands, encourage them to enter with more cheerfulness and spirit upon their labours, and open to them a fairer prospect of success. Be ever ready and desirous to enter into free and affectionate conversation with your ministers upon the spiritual state of your own souls; on the duties of the christian, and the precepts and doctrines of the gospel. Great would be the advantage vital religion would derive from a such well improved intimacy between ministers and their people. Knowing your views and feelings, they would more successfully communicate to you instructions, and you, with your ministers, be mutually animated in the work of God. Reflect upon the effects of a contrary conduct. Consider the discouragement and difficulties your ministers must feel, and the darkness and coldness in which you must remain, if no opportunities for spiritual conversation with them are improved. Is not the want of this free converse with them on spiritual things, one great source of those complaints which you have often made respecting your lifeless state; and are not ministers and people, in this respect, verily guilty? May your lips be touched as with a live coal from the altar, and your tongues become the pen of a ready writer; and at the close of your interviews with your minister, may you be able to say, did not our hearts burn within us when we communicated our thoughts and feelings to him, and he expounded unto us the scriptures!

To pray for your ministers, is a duty incumbent on you. "Brethren," says the apostle, "pray for us." That they have the prayers of the souls committed to their charge is an animating consideration to your ministers; and cannot fail to attach them to you more tenderly. Provide

Provide for your ministers a comfortable support. They are to be instant in season and out of season; to be wholly occupied in the various duties of their office: studying, meditating, reading, preaching, praying, exhorting and visiting their flocks, in sickness and health. These are labours in which your ministers are to be continually engaged; but their temporal support God has made your care. If their time and attention are occupied and embarrassed with making provision for their own and their families support, it will be impossible for them to prevent the cause of God from suffering among you. Here you must strengthen their hands and encourage them in their work, by delivering them, as much as possible, from the perplexing cares of the world; thus manifesting your willingness to bear your share of the burden. Has the conduct of any of you been different from this; and if so, have your ministers felt no difficulties, and vital religion suffered no injury? Let experience impartially decide.— Surely they have. Brethren, these things ought not so to be; the sacred cause of Christ demands from you every support. Unite with your ministers, and if they are willing to devote their time and strength to the work, do not prevent them by denying them a comfortable subsistence.

From the faithful discharge of the duties we have already enumerated incumbent on you, your ministers will derive peculiar aid in their work, but your general conduct, as well as the treatment of your ministers, will either strengthen or weaken their hands, as such conduct either supports or wounds the cause of God. Your exemplary and holy lives will add force and energy to the truths delivered by your ministers. Live then that religion which you would wish recommended to others; maintain a holy communion with God, and keep alive the spirit of religion. Let your souls be animated with the contemplation of the glorious character of God, and the glory and grandeur of Christ's kingdom, both in this and the future world. But remember, religion does not consist in contemplation only. The duties inculcated in the Bible, are mostly of the active kind; and such as can be performed only by men in a state of society. The fruit of the spirit, not the flights of the imagination, mark the Christian and distinguish him from the children of the wicked. Be careful to have your intercourse with the world free from censure, and recollect that he who is unjust to man, is unjust to God. The enemies of religion will justly ridicule your profession of a change of heart, if it be not connected with a change of conduct. They will say your conversion is a deception, your devotion mockery, and your faith no better than that of devils. Your ministers will labour in vain to convince others of the necessity of being born again, if you should be found of an unforgiving temper and conduct, censorious, backbiting, passionate, impatient, indolent, covetous or sensual. They will never believe that religion to be of God which does not benefit mankind by softening and improving the mind, and by suppressing those passions which are destructive of domestic and public happiness. Viewing the works of God and his providences, and being struck with that goodness which he has displayed in these operations, they justly look for the same display in the effects of a religion which claims God for its author. They will never believe that religion to be of God, which is connected with a character the reverse of his own. To answer the expectations of those who reason justly, and silence the clamors raised by the enemies of religion, your ministers will labour in vain without the assistance of your truly christian lives and conduct. Be then the tender,
affectionate

affectionate companion, not the peevish, passionate and cruel; be the faithful parent and the dutiful child; the peaceable, the fair, the punctual and the upright man in all your commerce with the world; and the sincere, pious christian in all the duties of religion. Live in peace among yourselves, and you will comfort and support the heart of those who watch for your souls as those who must give an account. This will be their language—"Behold ye the people of our charge; and learn how good and pleasant it is for brethren to dwell together in unity." Union peculiarly characterises the kingdom of Christ, and is essential to its beauty, strength and happiness. Destitute of union and peace among yourselves, you are not subjects of the king of peace, and are not co-operating with his ministers. Figure to yourselves how harrowed up must be the feelings of a minister, how blasted his strength, and how accumulated his difficulties, who lives in the midst of a divided and contentious people. Do they co-operate with him in advancing vital religion in the world? The spirit of contention is death to vital religion, and will ever be fatal to the most powerful exertions of your ministers. Let then the olive branch of peace ever be green and flourishing among you. The injury which the cause of Christ sustains, from the neglect of gospel institutions, or from the careless attention to them of those who profess to be the children of God, particularly to public worship, is often great, and being sensibly seen and felt by the ministers of Christ, embarrasses them with peculiar difficulties. This institution is well calculated to awaken an attention to religion, and to spread its happy influence among mankind. Well worthy of remembrance is the injunction of the apostle—"For sake not the assembling of yourselves together." He who neglects this duty, or is careless in the performance of it, must be destitute of a proper regard to the feelings of his minister and to the real interests of religion. The evil is contagious; the example of one man has influence on another, and a regular attendance on public worship becomes unfashionable; your minister is deserted, and his heart and strength fail him. To strengthen then his hands and to aid him in the work, go with him to the house of God, and animate him and your friends by your presence.

In your families, much may be and much ought to be done, which would be of general and important advantage to genuine christianity, and greatly facilitate the work of the ministry. Here in your families the foundation of all that is good and praise-worthy is to be laid; and God has made this work the duty of parents. Impressions of piety may be early fixed on the minds of children, and more readily by the parents than by ministers themselves. These impressions, received from their parents, prepare their minds to receive impressions from the preaching of the gospel; and being made in early youth, they generally abide with them, and direct and influence their conduct through life. Where this duty is neglected by parents, the work of the minister is arduous, his prospect of success most discouraging. Difficult, indeed, will it be for him to fix the attention of the young to the serious duties of religion, when their minds receive no pious instructions at home. Numerous are the evils, extensive and lasting, which vital religion suffers from the neglect of this duty; but time will not permit us to trace them through their various branches. Your own experience must have brought many of them to your view; and you must have often mourned for the neglect both of family religion and pious education of children. Have you not often grieved for ministers,

whose unremitting exertions to form pious and serious habits in the minds of youth, have been rendered fruitless by the want of support and encouragement from pious parents? Let it not be said of you, brethren, who are parents, that you have deserted your ministers in this difficult and important part of their work. Every tender, every affectionate, every powerful consideration, unites to awaken and fix your attention to this duty; and to fill you with shame and remorse for the neglect of any means for informing the minds of your tender offspring, for attaching them to the doctrines of the gospel and to the practice of true virtue. To second then, the exertions of your ministers and to encourage them in the work, you must maintain religion in your families, and teach it to your children and domestics, both by precept and example.

The few observations which we have made upon the subject, and which we must now close, we hope will receive from you that attention which their importance demands. The promotion of religion in the world, is, of all others, the most interesting object to a benevolent mind, being the most intimately connected with the happiness of mankind and the future glory of Christ. What vigorous exertions then ought to be used, both by ministers and people, to promote the interests of the Redeemer's kingdom; and what solicitude should we feel to know whether we are using the most successful means to accomplish it. Guilt, it is to be feared, has, in a greater or less degree, been incurred by us all. We have been wanting in that noble ardor which the religion of Christ demands; but it is time now for us to awake and rise from the dead. The voice of our Redeemer is heard in different parts and through extensive regions of our land. He has lifted up his standard against the enemy, when coming in like a flood, and thousands are flocking to it. Let us unite with them, engaging with resolution and perseverance in the contest—manifesting, by our holy lives and godly conversation, that we are in truth enlisted under the banners of Jesus. Manifest, brethren, to your ministers by your faithful conduct, that you will not desert them in their noble opposition against error, sin and Satan. Zealously engage with them in all becoming measures to promote the saving knowledge of the Redeemer, and the consequent fruits of holiness; and may your united efforts be crowned with abundant success in the complete triumph of truth, holiness, peace and love.

Our interview has been attended with much harmony and brotherly affection. We trust some tokens of special favor from our God and Redeemer have been afforded us. It becomes us to acknowledge, with profoundest gratitude and admiration, our obligation to divine goodness and mercy, for the great revival in religion before mentioned, with which God has been pleased, in the present day, to bless his people in these southern states of America: and, especially, as he has graciously afforded this inestimable blessing to some of the churches in our connexion. Let our hearts glow with gratitude and love to the great author; and let both our lips and lives praise him! Let your fervent prayers also, dear brethren, continually ascend to the throne of grace that the blessing may greatly increase, and continue with us in its happy effects.

Finally, we conclude in the language of inspiration—"Live in love and peace, and the God of love and peace shall be with you."

Wishing you the best of blessings, and requesting an interest in your prayers, we remain, beloved brethren, your's affectionately in gospel bonds.

RICHARD FURMAN, *Moderator.*
JOSEPH B. COOK, *Clerk.*