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Baptists. South Carolina. Charleston Association.
Minutes of the Charleston Baptist Association,
Convened at the Euhaw, November 3, 1804.
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MINUTES

OF THE

CHARLESTON BAPTIST ASSOCIATION,

Convened at the Euhaw, November 3, 1804.

1. **T**HE two first days were employed in public worship. Two sermons were preached on Saturday; and, on the Sabbath, the same number, accompanied with the administration of Baptism, and the Lord's Supper. Eight persons were baptized; some, we have reason to believe, received conviction, and many, edification.

2. On Monday, at 11 o'clock, A. M. the Association Sermon was delivered by Rev. Dr. Furman, from Matthew, xxviii. 20. "*And lo! I am with you always, even to the end of the world.*"

3. Letters from nine Churches were read, and the names of Delegates, with the state of each Church minuted.

4. Dr. Furman was chosen Moderator, and Rev. John M. Roberts, Clerk.

5. Received and read letters and minutes from corresponding associations.—From the Philadelphia, minutes of the last year.—From the Warren, a letter and minutes of the present.—From the Bethel, a letter by their messengers, Rev. Messrs. Samuel Eccles and Samuel M'Creary,* who were cordially received.—From the Neuse, a letter and minutes of the last year.—From the Georgia, Hephzibah, and Sandy-Creek, no accounts.—From the Savannah, a letter and minutes, by their highly esteemed messenger, the Rev. Joseph Clay, who was received in the most cordial manner. Rev. Joseph Cook, now Pastor of the newly formed Church, at Beaufort, was also invited to a seat.

6. Read and approved the Circular Letter, prepared by Dr. Furman.

7. The following brethren were appointed to write to corresponding associations—Clay to the Philadelphia; Roberts to the Warren; Cook to the Bethel; Furman to the Savannah; Eccles to the Georgia; Nixon to the Hephzibah, Tison to the Neuse; and Dubose to the Sandy-Creek. Also appointed the following brethren messengers—Roberts to the Bethel; Dubose to the Georgia; M'Cullers to the Hephzibah; Cook and Tison to the Savannah.

8. In consequence of a letter received from Rev. Mr. Putman, took into consideration the case of Mr. Price, and resolved to advise the Congaree Church to exclude him, immediately from their union; and to warn the public against him, as a person whose preaching should not be encouraged.

9. Determined to request Rev. John Rooker to continue preaching to the Catawba Indians; and to authorize the Special Committee of the Churches to continue their superintendance of this business.

10. The Association observe, with concern, that though several Churches have contributed toward the Missionary Scheme, very few have collected for that of the Education Fund—and therefore agree, to remind the Churches, that it was never their design nor apprehension, that the institution of the former should occasion a neglect of the highly important and interesting design of the last mentioned.

11. On report of the Committee, appointed last year to enquire into the state of the Church at Mount Pleasant, agreed, that the said Church be considered as dissolved.

12. *Resolved*, That the Little Saltcatcher Church be considered as no longer a member of this Body.

13. Query from the Church at Waffamsaw: How ought a Church to proceed in the case of a person among them, and applying for membership, who has been excommunicated from a Sister Church, but now appears penitent; and the Church of which the person was a member, through division or weakness, does not support regular discipline? Answer. We think the Church, in such a case, would be justifiable in receiving the person to membership, on his exhibiting proper evidence of true repentance; they, at the same time, holding themselves ready to give satisfaction to the Sister Church on the subject, whenever that Church shall have recovered its proper state for exercising the Gospel Discipline. But

* *This Association will meet, next year, at Cambridge, the Saturday before the first Sunday in October.*

great care should be taken to ascertain, in the first instance, that the Sister Church is in the situation alledged; and to be fully informed of what had been charged against the excommunicated person.

14. *Resolved unanimously*, That this Association will unite, with their fellow-citizens, in the petition to the Legislature of this State, for an act to abolish the bloody practice of duelling, and that the Moderator and Clerk sign said petition, officially, in behalf of the whole Body.

15. Appointed Rev. Messrs. Moseley, Woods, and Coleman, a Committee, to visit the Church at the Lower Fork of Lynch's-Creek, to assist them in regulating the affairs of the Church.

16. The Association agree, still to support the quarterly meetings, for prayer, in concert with their Christian brethren, of various denominations; and recommend to the Churches, that they shew a becoming attention and zeal to the important object. The days are, the first Tuesdays of January, April, July, and October.

17. Read and approved the letters to corresponding associations.

18. Appointed the next meeting of Association, at the Seat of the Church, on the Congaree, the Saturday before the first Sabbath in November next; Rev. John Cato to preach the Sermon, and, in case of failure, Rev. Benjamin Moseley.

19. Appointed Rev. Frame Woods to write the Circular Letter on the following subject—*How may we know the will of God, by the dispensations of his Providence?*

20. Collected the money for printing the minutes, and requested the Moderator to superintend their printing and distribution.

Concluded with Exhortation and Prayer.

MINUTES of the GENERAL COMMITTEE.

1. The following delegates appeared: Furman, Roberts, Nixon, Thornley, and Cannon.

2. Elected Dr. Furman, president; Mr. Roberts, secretary; Mr. William Inglesby, treasurer; Messrs. Henry Inglesby and David Adams, assistants.

3. On application of Rev. Mr. Moseley, *Resolved*, To continue assistance to Mr. Courtney for six months longer, or to a further period, should it appear necessary and proper. This, and other contingencies, were committed, as for several years past, to the care of the Special Committee.

4. God, in his sovereign, holy Providence, having, in the course of the present year, taken to the world of spirits, the late Col. Thomas Screven, who had held the office of Treasurer to this Corporation, from its first institution, and discharged the duties of his office with disinterested and persevering fidelity, to the time of his death—Therefore, this Committee think it a duty incumbent on them, to testify their respect for his memory, their cordial approbation of his character and conduct; and the sympathy they feel with his bereaved family, his numerous friends, and the Churches of Christ, in their sorrow for the loss of so excellent a man, who did honour to his Christian profession, by a life of eminent piety and extensive usefulness.

5. Took account of the money collected for the Education and Missionary Funds, when it appeared, that Charleston had contributed, for the Education Fund, 48½ for the Missionary, 131 dolls. Ebenezer, E. F. 18s. 8d. M. F. 6 dolls. High Hills, E. F. 8l. 17s. 4d. M. F. 20 dolls. Georgetown, E. F. 11l. 4s. Congaree, E. F. 2l. 13s. 8d. M. F. 10 dolls. Swift-Creek, M. F. 11 dolls, Waffamsfaw, E. F. 2l. 6s. 8d. M. F. 7 dolls. 50 Cts. Wateree-Creek, M. F. 20 dolls. Making, in the whole, 74l. 0. 4d. for the Education Fund, and 205 dolls. 50 Cts. for the Missionary.

The whole amount of the Funds, by a summary calculation, is as follows:—The Education Fund, 747l. 11s. 7d.—Expenditure, for the present and last year, not before brought into view; but not affecting the sum stated above, 82l. 18s. 3d.

Of the Missionary Fund, remains 130 dolls. 93 Cts. 368 dolls. having been expended in paying the salary of Mr. Rooker, for two years, and in furnishing books, &c. for the Indians.

November 6, 1804.

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

STATE of the CHURCHES.

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

CHURCHES.	MINISTERS & MESSENGERS.	Baptized.	Rec. by L.	Dismissed.	Exc-m.	Assured.	Dead.	Number of Members.
Charleston,	RICHARD FURMAN, William Inglesby,† David Adams.	26	1				6	308
Euhaw,	AARON TISON, Jonathan Witter.	21		154	1		1	60
Welch Neck,*	FRAME WOODS,†							126
Ebenezer, Jeffers'-Creek,	BENJAMIN MOSELEY,† Rasha Cannon.	2	1	6		1	1	80
High Hills Santee,	JOHN M. ROBERTS, AMOS DUBOSE.	1	2	1			1	109
Lynch's-Creek,*	—							18
Cheraw Hill,*	JOSHUA LEWIS,†							129
Beauty Spot,*	WILLIAM BENNET,†							122
Bethel, Black River,*	—							77
Upper F. Lynch's-Creek,*	John Cato,†							279
Swift-Creek,	LEWIS COLLINS,†	17	3	3			2	55
Lower F. Lynch's-Creek,*	—							42
Rocky River,*	—							46
Anson County,*	CHARLES COOK,†							87
Great Saltcatcher,*	—							26
Deep-Creek,*	JEREMIAH LEWIS,†							88
Little Pedee,*	—							16
Enon,*	—							31
Georgetown,	EDMUND BOSTFORD,†	2					1	32
Gap-Way,*	DAVID OWEN,†							29
Lane's-Creek,*	—							28
Congaree,	STEPHEN NIXON, William Pawling.	21		3		1		102
Black-Creek,	JAMES COLEMAN, Alexander Fountain.	72	11	7	9		2	176
Three-Creeks,*	ROBERT THOMAS,†							45
Wassamaw,	MATTHEW M'CULL- LERS,† Robert Thornley, Esq.	13	2	5	1			64
Waterce-Creek,	RALPH JONES,† Samuel Smith, Jeffrey Perry.	34		3			2	102
Decrease this year, chiefly by dismissal, 8. Total,		209	20	182	11	2	16	2265

THE CIRCULAR LETTER.

The CHARLESTON BAPTIST ASSOCIATION assembled at the Euhaw, the 3d day of November, 1804—to the Churches they represent, send christian salutation.

BELOVED BRETHREN,

THE question before us, "By what means may a Christian secure to his own Soul the Consolations of pure Religion, rise to real eminence in the Christian Character, and become most useful in the cause of God?" embraces important objects which must ever be dear to a child of God. They are essential to his own true happiness, the best interests of his fellow-creatures, and the honour of his Redeemer. The best means for attaining them, therefore, should be carefully sought out, well understood, and faithfully improved. The whole inquiry may be considered as includ-

ed in one grand subject—growth in grace : and such a growth as corresponds with our best abilities, opportunities, and privileges. For this improvement in the divine life, we are dependent on the grace of Christ, and the influence of the Holy Spirit ; but yet we must be active under that influence, and use with diligence the means God has appointed to attain the proposed ends ; according to that memorable exhortation of St. Paul—“ Work out your own salvation with fear and trembling : for it is God who worketh in you, both to will and to do, of his good pleasure.”

Growth in grace is promoted by the exercise of grace ; and the exercise of one grace has a happy influence on that of another : thus faith promotes hope, joy, and love ; and love encreases fidelity and zeal ; humility promotes meekness, patience, gratitude, and sincerity ; and sincerity, peace and fortitude ; repentance promotes self-denial ; self-denial, temperance, watchfulness, and a spiritual frame of mind ; and spiritual-mindedness has a favourable influence on every other grace.

But, returning to the question, as it is stated in our minutes, we shall observe, that it applies, strictly, to the state and character, not of the merely nominal, but of the real Christian : and that while it supposes such an one is not a stranger to the consolations of God, nor wholly destitute of the other attainments mentioned in the enquiry, it supposes also, that, from certain causes, he may live below his privileges ; and fail to attain that excellence of character, and usefulness in life, which might be rationally expected of one laid under his great obligations, and possessing his superior advantages.

Happy would it be for the Christian Church, and for professing individuals, if this failure were *only* a supposition ; but, alas ! how many existing instances of it are to be found ? How many of *us* have reason to lament, that we come so very far short of what we ought to be, to attain, and to perform ?

This enquiry is not instituted under an apprehension that the Word of God is deficient in its instructions, on this important subject. Far from it.—Those sacred, living oracles, are replete with information ; are admirably adapted to make the Man of God perfect, thoroughly furnished unto every good work, and to afford him abundant consolation through grace.

Our work, in handling this subject, therefore, is only to bring into a clear, concise view, what the scriptures, in rich variety, exhibit of it more at large ; and to consider the truth of that exhibition, as confirmed by observation and experience. Should we be able to perform this service aright, we are not without hopes that it may be useful in the hand of God, to afford consolation to mourners ; conviction and quickening to the supine ; and animation to those generous souls, who have entered their Christian course with right views, and a becoming spirit.

To the first part of the question, “ How may a Christian secure to his own soul the consolations of true religion ? ” We reply—by well understanding and practically improving, the great and precious truths of the Gospel, respecting Jesus Christ and his salvation. Among these, we particularly notice :

First, The all-sufficiency of the Saviour’s merit, including the suitability of his mediatorial character and office ; the perfection of that righteousness he has wrought out for us, in obedience to the divine law ; and the fulness of that satisfaction he has rendered to its penal demands, by suffering the punishment due to sin, whereby he has made a complete atonement for his redeemed.

Secondly, That sinners ; even the vilest of sinners, who come to Jesus Christ, by repentance and faith in him, may, and will, be pardoned, accepted, and saved, to the glory of God ; and that his glory is more advanced, in their salvation, on this plan of gospel grace, than it would be in their condemnation, according to the severity of the divine law.

Thirdly, That the grace of our Redeemer is free to all that come to God by him ; that his willingness to save is equal to his power ; that God is in Christ, reconciling sinners to himself ; and that, “ It is the will of the Father, that whosoever believed on the Son, should not perish, but have eternal life.”

Fourthly, That a sense of great unworthiness, of the corruption of nature, and of accumulated guilt ; or a want of that tenderness of heart, and other right affections, which appear to be proper to the character of a penitent and believer, are not sufficient objections to a soul’s believing in Christ, and relying on him with confidence for salvation, if these evils are lamented ; since Christ is the physician of souls as well as their Redeemer ; and that, as in the first instance, we are accepted through his intercession, not for our own, but his righteousness,

which is imputed to all those who believe in him: so, in the second, we are to expect holiness, both in heart and life, as the consequence, or fruit of faith; not as its forerunner, or procuring cause.

Fifthly, Another consolatory truth of the gospel, to be particularly regarded, is, that with which St. Paul was supported in the hour of Temptation—The sufficiency of grace, for all those who truly rely on it. Great, indeed, and precious is the import of that sentence, “My grace is sufficient for thee.” It is the declaration of infinite goodness and mercy: and (containing the force of a promise) pledges the faithfulness, power, and love, of the unchangeable, eternal God, for the perseverance, and final salvation of his believing people. As God, in the covenant of his grace, engages all his divine perfections to make his saints happy; and as the love, compassion, and sympathy of the adorable Mediator, are secured to them by the same covenant, together with pardon by his blood, justification by his righteousness, and access to God through his intercession; so, likewise, are secured the enlightening, quickening, sanctifying, supporting, and comforting influences of the Holy Spirit: of all which we are assured, in the gracious declaration we have quoted, and in other declarations and promises of the gospel. These divine influences, afforded to the children of God, while passing through this vale of tears, are designed to be, in them, as a fountain of living water, springing up into everlasting life.

But it is not a speculative notion of these truths, floating in the head, however correct, that will afford the consolations of true religion to the soul: their vital influence must reach the heart, and there abide, governing the thoughts, conscience, will, and affections. Correct ideas and sentiments in religion, are, indeed, of great importance; but, unless they influence the heart, so as to produce the fruits of love and holy obedience, our knowledge will be only of the kind that puffeth up; our faith will be dead; and we shall be, altogether, as sounding brass, or a tinkling sycambal; even though we could speak on divine subjects with the tongues of men and of Angels.

We must not, therefore, content ourselves with *knowing* what faith is, nor with settling the critical definition of it; but be careful to *act* faith, by giving gospel truths a cordial reception in our minds; by combating our sinful doubts and discouragements; by endeavouring seriously to perform those duties which make us feel the need of faith; by living under impressions of the presence and infinite perfections of the invisible God; by looking unto Jesus as our all-sufficient, gracious redeemer; and by trusting our everlasting ALL to his faithful care. The same may be said, in effect, of other graces.

To possess the consolations which come from God, we must walk humbly in his presence, and aspire to the high enjoyment of communion with him; deny ourselves daily; keep our eyes directed singly to the glory of God as our grand object and end; shun the appearance of evil, as well as the reality of it; and attend to the discipline of the heart, keeping it with all diligence. In performing religious services, see that your motive and end, as well as the matter of your duty, be right. Guard against that grieving of the Holy Spirit, of which you are so particularly warned in the word of God; and live humbly dependent on his gracious aid. Be serious, regular, and fervent in prayer; and in the use of all the appointed means of grace, whether of a more common or special nature. Cherish the most pure and generous sentiments towards your fellow-creatures; and exercise a holy zeal for the honour of your God. Thus endeavour to keep a conscience void of offence toward God, and toward men.

In answering the first part of the inquiry, we have gone far into a solution of the two remaining parts: for if we possess the consolations of God; it must be in a state of conformity to him; in the use of those means which he has appointed, and in the exercise of the grace which he bestows. These will certainly secure to a person excellency of character; and usefulness of life. Here the foundation of true honour, happiness, and usefulness, is laid, and considerable advances are made toward forming the superstructure; but for the completion of the latter, more remains to be considered and performed.

Real eminence in the Christian Character consists, in our enjoying that honour which cometh from God only; in our possessing the qualifications which best fit us for serving and glorifying him; and in our faithfully using those qualifications for these important ends.

The *first* particular we shall mention under this head, is devotedness to God.

Our character is then truly honourable, when, according to the example of our Divine Lord, it is our meat and drink to do the Will of God our heavenly Father; and when, while others care for their own, we care for the things which are Jesus Christ's. But here we must be careful, that we do not run into enthusiasm, ostentation, and self-righteousness; nor into a neglect of common and necessary duties, under the idea of performing something extraordinary. Too often wild, extravagant ideas are entertained, and correspondent measures pursued, on a supposition that they are dictated by the Spirit of God, and are requisite for the divine glory; when they are, in fact, contrary to the letter and spirit of the Holy Scriptures, which declare the mind of God. As, frequently, the most certain and necessary duties, both personal and relative, are neglected; and other things attempted for which the person has no suitable qualifications, nor apparent call of Providence. The mistake which occasions so great an error in a person's practice, and choice of means, will generally operate farther, in producing a wrong judgment on his own attainments and performances, with a self-righteous, vain-glorious spirit; which is ready in a thousand ways to manifest itself by words, gestures, and the manner of performing actions; all of which seem to speak the language of Jehu, "Come see my zeal for the Lord!"

To our zeal, therefore, we must add, *secondly*, wisdom, knowledge, prudence, and humility: wisdom must form our plans, and direct our pursuits in things divine, and where our chief interests are concerned, by the unerring word of God; prudence, direct our temporal concerns; knowledge, expand our ideas, and bring us into a just acquaintance with its various subjects, whether natural or moral, human or divine; and humility, form our minds to modesty, meekness, and gentleness, toward men, and to reverence, obedience, and gratitude toward our God. Rash confidence should be carefully avoided. The prejudices of our nature, forming unreasonable partialities, or dislikes, toward men, or things, must be carefully fought out, and when discovered, utterly abandoned. To acquire knowledge, a careful, diligent use must be made of the most proper means. On this subject the following rules will be useful:

Read the best books; converse, as you have opportunity, with the wisest and best men; hear the most pious, well-informed, and faithful preachers. Lay yourself open to information: Be willing to have your errors in sentiment and practice corrected; and hearken to the language and evidence of truth, though they may make against your preconceived opinions. Avoid self-conceit, obstinacy of temper, and a fondness for disputation; those invariable evidences of a little mind, and of an unimproved understanding; which are also, when once indulged, almost insurmountable obstacles to true knowledge and wisdom. Select the most important and useful parts of knowledge for the subjects of your inquiry; consulting therein, your capacity, calls of duty, and means of attainment; and ever proposing to yourself some important end of duty, to be accomplished by the acquisition. Guard against sophistry, or false reasoning; and do not admit the opinions of men, nor their bold assertions, for the evidence of truth. Be not soon discouraged at the difficulties which arise at your entrance on a subject of useful inquiry: and pray to God for the direction of his heavenly wisdom and grace.

Thirdly, Have a strict regard to truth and justice: Let them be inviolably preserved; and confine them not to your religious duties; but let them pervade all your transactions with men, and govern your whole life. Speak the meaning of your heart, with candour, where duty does not impose silence; avoiding flattery, detraction, equivocation in words, and double dealing in practice; and do not misrepresent a subject directly, nor indirectly, to the intended advantage of one, or disadvantage of another. In forming an engagement, or in giving your word, be careful; but when formed, or given, keep them, in either case, faithfully: and let this rule govern in things of less importance, as well as in those of greater.

Guard against extortion, the oppression of servants, the withholding payment of a just debt, and the prodigal use of a creditor's property in your hands, as you would avoid theft, or robbery: for though these may be considered less heinous, yet they also infringe the rights of justice, and are highly offensive to God. In these things therefore, beware that a principle of covetousness, self-love, cruelty, or ambition, do not deceive you. Never lose sight of that golden rule laid down by our Lord: "As you would that men should do to you, do ye even so to them."

Fourthly, Endeavour to gain a complete mastery over your passions and appetites; according to Paul's excellent example—"I put under my body, and bring it into subjection." Those who indulge these unruly powers, will find to their cost, the truth of Solomon's observation: "He that hath not rule over his own spirit, is like a city that is broken down and without walls." Free indulgence in the animal life, is highly injurious to the soul—it enervates and debases it: hence the importance of temperance, and the necessity of daily self-denial, as our saviour enjoins.

Fifthly, Cherish noble sentiments, and a generous disposition, by attempting to perform the best actions, and in the best manner. Extend your views to the public interests of mankind; but especially to those of the soul; and to whatever tends to promote the cause of God. How honourable did the character of the Apostles appear, while their conduct demonstrated that they were willing to spend and be spent for the salvation of their fellow-men! How amiable that of the Macedonian Churches, when "their deep poverty abounded to the riches of their liberality!" But how contemptible do those professors of Christianity appear, who can cheerfully expend hundreds and thousands in decorating their habitations, adorning their persons, and providing themselves with the costly delicacies of life; even assuming the state and equipage of the wealthy and great; and yet, can content themselves with bestowing only tens, or units, on the most important objects of public and religious utility?

Compassion to the poor and afflicted, justly ranks among the most amiable of dispositions; and relief to them in their distresses, among the best actions: to which we may add, rewarding good for evil; pitying and praying for enemies. Let the man who would excel in the Christian character attend to these conscientiously, and make them his delightful employment.

The manner of performing an action aright, is of peculiar importance. To attain this, we must call forth our best exertions, seek the most favorable opportunities, and have strict regard to our motive and end. We should combat our natural disposition to vanity; perform those actions which it may be supposed will gain the applause of men, as secretly as possible; and frequently ask our own hearts, what reason we have to believe that God approves them.

Sixth, Firmness of mind, and consistency of conduct, should be supported. Fortitude in encountering oppositions, dangers, and difficulties; constant adherence to the cause of truth and duty; steadfast opposition to temptation; patience under trials and sufferings; and perseverance in just and laudable undertakings, are excellencies of the christian character. Consistency demands a correspondence between our words and actions—an uniformity in our religious profession and conduct. How justly severe are the interrogations of the Apostle: Thou that teachest another, teachest thou not thyself? Thou that sayest a man shall not steal; dost thou steal? Thou that sayest a man shall not commit adultery; dost thou commit adultery? Thou that abhorrest idols; dost thou commit sacrilege?

A Christian becomes useful in the cause of God, and promotes the interest of his fellow creatures, in proportion as he sets a good example, gives right instructions and counsels, and, in general, as he performs good works. These are all comprehended in that divine direction: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Each Christian has his sphere of action, in the Church, in civil society, and in relative connection; in which it must be his care to move with regularity and faithfulness. Some are called to offices in the Church, others in the State; the rest occupy private stations; but all are concerned in the duties of relative life. To arrive at the highest usefulness in either character or station, the love of God and man must be our leading motive, and religion our governing principle.

Hitherto, we have considered the exercises and attainments of the Christian as the means of his own true happiness and honour; now we are to view them as directed to the good of others. But so much of this subject has been necessarily interwoven in the preceding observations, that we shall content ourselves with giving, here, a few additional directions.

First, Make it your conscientious enquiry, what particular sphere of usefulness God has assigned you. Consider what your qualifications are; what your means and opportunities; and what appears to be the call of Providence. Content not yourself with rational enquiries; but pray also for divine direction.

Secondly, While you embrace every favourable opportunity for doing good, attend particularly to the duties of your own station, and do not run into the province of another. Labour to increase your qualifications for usefulness, particularly in your own sphere.

Thirdly, In cases where it may be expected your example will have influence, and when it actually receives commendation, guard your heart with holy severity, that the principle of ostentation and pride may have no place. Should you find it rising, for we are all liable to it, attempt its immediate mortification. Let your example be recommended by genuine, unassumed goodness. And avoid recapitulating what you have said and done.

Fourthly, In the exercise of authority, whether in public or domestic life, unite with it mercy and kindness; that, if possible, you may rule by consent of the governed, and promote their happiness; but support your authority with purity, dignity, and firmness; for rulers are the ministers of God, and accountable to him. When authority is not so supported, how many vices are tolerated in society, both civil and religious; and how many children are ruined, both in soul and body, for want of seasonable reproof, needful restraint, and due subjection to their parents and governors?

Fifthly, In giving instruction or counsel, suit it, as much as possible, to the capacity and circumstances of the person. To children and dependents, let it be with all plainness and tender regard. To Friends, acquaintances, and persons on equal terms with you, with affection and respect; not with assumed airs of importance, nor that rudeness which offends; by which, too often, good intentions are frustrated.

In conversation on religious subjects, particular care should be taken, that it be introduced in a proper time and manner; and that it be conducted with becoming seriousness. Let it never appear to be undertaken from a desire to shew your superior knowledge, refined sense, great zeal, or critical judgment in divine things; nor from an overbearing disposition to establish your own opinion; but let it be conducted with that sense of God's presence, regard to his honour, and love to souls, which become the servant of God, the friend of man, and the expectant of eternity. Ludicrous expressions, trifling, and a kind of jesting, which we sometimes find mixed with conversation on religion, must be avoided as its baue.

The following general rules, will apply to the whole subject:

Be not content to live with your heart inclined to embrace a temptation; nor with a sin you have committed, unrepented of. Make conscience of the sins of omission, as well as of commission; and remember, "That to him that knoweth to do good, and doeth it not, to him it is sin."

Be careful to improve time. Banish idleness as you would a mortal enemy; and in employments, choose the best. Let no important business which can, and ought to be done now, be put off to an uncertain, future time.

Proceed with order and regularity in all your transactions, both spiritual and temporal.

Live under an habitual sense of God's presence; form exalted ideas of his adorable perfections; let the service you render to him be, not in the spirit of the Pharisee, but of the evangelic believer. Endeavour to look up to him, at all times, as to your reconciled God and Father; and take encouragement, from his goodness and mercy, to trust in him, both for grace to help you in every time of need, and for his blessing on your pursuits and labours.

It has afforded us much satisfaction, at our present meeting, to find that the good work of God appears to be progressing in several of the Churches, from whom we have received information; but it is with regret we recollect that so few of the Churches were present by their delegates. Our meeting and deliberations have been attended with much harmony and brotherly love; and we trust the gracious presence of our God has been with us.

We trust you will suffer the word of counsel and exhortation contained in our letter; and, commending you to God, and the word of his grace, we remain,

Beloved Brethren,

Yours, affectionately,

In Gospel Bonds.

RICHARD FURMAN, *Moderator*,

JOHN M. ROBERTS, *Clerk*.