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Baptists. South Carolina. Charleston Association, 1805.

Minutes ... at the Congaree Church, November 2d, 1805.

[Charleston? 1805?] 8 pp

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MINUTES

OF THE

CHARLESTON BAPTIST ASSOCIATION.

Convened at the Cross-Creek Church, November 22^d, 1860.

1. **T**HE two first days were employed in public worship. Three sermons were preached on Saturday; and the same number with the administration of the Lord's Supper, on the Sabbath.

2. At 11 o'clock A. M. on Monday, the Association Sermon was delivered by Rev. Frank Woods, from St. John's Gospel, chap. vi. verse 45. *"It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me."*

3. Letters from nineteen Churches were read, and the names of the 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 from corresponding Associations. From the Philadelphia, their letters of the last and present year, with a copy of their minutes of the former, received by an individual—From the Warren, neither letter nor minutes—From the Bethel, a letter and minutes, by their Messengers Rev. Messrs. John Hooker and Samuel Eccles, whom we cordially received—From the Neuse a letter—From the Georgia, a letter and minutes, by their Messenger Rev. Wheeler Gresham, who was also cordially received—From the Hephzibah, a letter—From the Savannah and Sandy-Creek, neither letter nor minutes.

6. Received a petition from the Muddy-Creek Church, by their Messenger Mr. Jesse Cox, for admission into this association. Satisfactory information being obtained concerning their order and union, they were admitted.

7. Appointed the following brethren to write to corresponding associations: Furman to the Philadelphia; Roberts to the Warren; Nixon to the Georgia; Dubose to the Hephzibah; Rooker to the Neuse; Eccles to the Sandy-Creek; and Johnson to the Savannah.

8. Received favourable accounts from Rev. John Rooker, concerning his ministerial labors among the Catawba Indians, and engaged him to continue preaching to them. Also resolved to establish a school among them for the education of their children—requested the special committee to take measures for employing a teacher, and to superintend the business.

9. Requested brethren Rooker, Moseley, and Lovellin, to visit the Anson County Church, and assist them in adjusting some unhappy disputes.

10. Read and approved the letters to corresponding associations.

11. Requested the Moderator to assist Rev. F. Woods in making some alteration in the circular letter, prepared by the latter.

12. We have to lament the death of our worthy brethren Rev. Messrs. Aaron Tison, David Owen, and Jeremiah Rogers, also of Major Robert Thacker, and Mr. William Hanger, all of whom died of Cholera, during the month of August, in the month of the year. The three former were zealous and much approved promoters of the gospel; and the two latter faithful and long-continued

13. Appointed Rev. S. Nixon to write a letter of admonition to the Bethel Church on Black River, relative to their duty of sending delegates to this association, &c.

14. Requested our brethren, who live convenient to the Muddy Creek Church, to visit them as often as they can.

15. Appointed Dr. Furman to write the circular letter for the next year, on the Communion of Saints; and in case of failure, Rev. John M. Roberts.

16. Agreed to continue the quarterly meeting for prayer.

17. Appointed the next association to be at the Welch Neck, Rev. Benjamin Moseley to preach the association sermon, and in case of failure, Rev. John Cato.

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

18. The Moderator concluded by exhortation and prayer.

MINUTES of the GENERAL COMMITTEE.

1. The following delegates appeared: Furman, Roberts, Woods, Nixon, Johnson, Thomas, Adams, and Cannon.

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

3. Mr. Brantley, (a young man at Mr. Park's academy,) was highly recommended by Rev. F. Woods and Gen. Thomas to the committee, as a person of eminent piety and bright genius; and therefore a proper candidate for the bounty of the Churches. Resolved, that should Mr. Brantley, after going to Charleston and being examined by the special committee, be approved, the expenses of his board and tuition for the year past shall be defrayed, and the future expenses of his education also.

4. Requested Gen. Thomas to make enquiry concerning the land belonging to the general committee, which lies on Little Pedee.

5. Took account of money collected—when it appeared that the Churches had collected for the Education and Missionary Funds, as follows:

Charleston, for the E. Fund, Dols.	189 00	For the M. F. Dols.	78 00
Ebenezer, - - -	5 00	- - - - -	5 00
Welch Neck, - - -	20 30	- - - - -	10 00
High Hills, - - -	28 00	- - - - -	20 00
Congaree, - - - -	10 00	- - - - -	10 00
Beauty Spot, - - -	- - -	- - - - -	8 00
Watered Creek, - -	- - -	- - - - -	11 87½
Swift Creek, - - -	- - -	- - - - -	2 50
Upper Lynch's Creek,	- - -	- - - - -	2 75
Chesaw Hill, - - -	- - -	- - - - -	2 00
Little Pedee, - - -	- - -	- - - - -	1 50
Minerva Society - -	- - -	- - - - -	12 00
	<hr/> 51 30 00		<hr/> 163 00½

In Fund, 130 00

To Funds of Charleston, in - - - - -	£ 38 17 5		
and Accounts, - - - - -	788 5 7		203 62½
	<hr/> 827 3 0	Expenditures, 171 30	

Expended, - - - - - 38 5 4 Dollars, 122 12½

£ 38 17 5

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; Pastors and Messengers to whose names an obelisk (†) is affixed, were absent; a dash (—) denotes a vacancy.

CHURCHES.	MINISTERS & MESSENGERS.	Exp. ser.	Presby. In.	Un. Miss.	Evangel.	Refuge.	Dist.	Number of Members.
Charleston,	{ RICHARD FURMAN, David Adams.	29	1	2	2	2	5	231
Fuhaw,	{ William B. Johnson, Jonathan Witter,†	22	24	4			2	100
Welch Neck,	{ DRAME WOODS, John Kevin	12	3	2			5	134
Ebenezer,	{ BENJAMIN MOSILEY,† Rafha Cannon.	8		6			3	79
High Hills Santee,	{ JOHN M. ROBERTS, AMOS DUBOSE.	1					2	108
Lynch's Creek,*	-----							11
Cheraw Hill,	{ JOSHUA LEWIS,† General Thomas, Joseph Borch,	22	2			2	2	153
Beauty Spot,	{ WILLIAM BENNET,† Thomas Avering.			13	4		2	103
Bethel, Black River,*	-----							77
Upper F. Lynch's Creek,	{ JOHN CATO,† Charles Ingram.	32	13	51	7		2	264
Swift Creek,	{ LEWIS COLLINS, JOSEPH KNIGHTON, Afa Bell.	14	2	6		1	4	62
Lower F. Lynch's Creek,*	-----							42
Rocky River,*	-----							46
Anson County,	{ CHARLES COOK, Joseph Williams,† Thomas Griffin.	3	3	10	2		2	79
Great Salt Catcher,*	-----							26
Deep Creek,	{ JEREMIAH LEWIS, John Ellis.	11	3	13	3		1	80
Little Peece,	SOLOMON REAVES.	8						24
Enon,*	-----							31
Georgetown,*	EDMOND BOTSFORD,†							32
Gapway,	—James Doffey,†	18		2	2	4	3	44
Lane's Creek,	{ JESSE LEWELLIN,† John Walden.		23	13	1		1	36
Congaree,	{ STEPHEN NIXON, William Pawling.	23	2	1	1		6	120
Black Creek,	{ JAMES COLEMAN,† Thomas Cox, Jesse Pierce.	34	10	5	3		1	211
Three Creeks,	{ ROBERT THOMAS,† Barby Healy.	1	1	1	2			44
Wassamaw,	{ MATTHEW M'CUL- LEERS,† Thomas Burbage, Patrick Lindley.	7	2				3	76
Waterce Creek,	{ RALPH JONES,† Thomas Merdib, Rolling Williamson, John Hays.	20	3	2	2			115
Muddy Creek,	—Jesse Gove.							16
Increase this year, 1842		251	92	133	22	4	17	407

THE CIRCULAR LETTER.

*The Ministers and Messengers of the CHARLESTON BAPTIST ASSOCIATION, met in the
Congress, on the 2^d of November, 1865,—to the Churches they represent, for Christian
Salutation.*

BELLOVED BRETHREN,

WE are at this time to enter on the interesting inquiry, "*How may we know the will of God by the dispensations of his Providence?*" To understand this subject aright, is an important part of wisdom. In order, therefore, to bring the question to a regular solution, and to afford some useful instructions to the serious and conscientious enquirer, let us first consider what we are to understand by Providence. According to the definition given in our catechism, we consider it to be "God's most holy, wise, and powerful preserving, and governing, all his creatures and all their actions." To which we add,—by those common regular laws, which operate in the course of Nature. It is therefore distinguished from Creation, Redemption, the spiritual operations of Grace, and Miracles. But it comes under the direction of Jesus Christ as Mediatorial King, to whom all power in heaven and earth is committed, and is directed with a special regard to the purposes of his Grace.

The will of God may be discovered in dispensations of Providence, by the blessings it bestows, the judgments it inflicts, and the directions it affords. First, when the bountiful hand of Providence confers favours on the children of men, it is to manifest to them the divine benevolence. Rational creatures are accountable to God for every blessing conferred on them; and as the hand of Providence is often liberal both to the righteous and the wicked, it requires our most serious observation to know the will of God in this apparently promiscuous distribution of blessings. It would seem reasonable to suppose, that an unerring hand would bestow the greatest blessings on those who are most approved; but we find clear proof to the contrary in what respects an abundance of the good things of this world. For how often do we see the most impious transgressors abounding with the bounties of Providence. "They have more than heart could wish;" they heap up wealth and enjoy it from generation to generation; and they are often honored with stations of authority and power.—**Shall we therefore conclude from these gifts of Providence, that those on whom they are conferred, are the favourites of God, and that they are tokens of his grace towards them?** Certainly not; but these blessings are loud calls to gratitude and obedience; and if they are not obeyed, they will at last speak louder than thunder to the impious rebel who having much bestowed on him makes no suitable returns to his God. At some proper time it will be said respecting that unfaithful steward, "take from him what he hath—all that he hath! whether wealth, health, knowledge, honor, power, reputation, or any thing else, which he has abused. I crowned him with privileges, he refused to improve them: bind him hand and foot and cast him into everlasting fire—let him feel what it is to reject my calls, and to abuse my favours." But on the other hand, if the blessings conferred on us by Providence have filled our hearts with gratitude; if the voice of Providence has opened our ears to hear the voice of the Law; if we have been convinced of our unworthiness of the least of all the blessings so bestowed on us, and have obeyed the voice of the gospel by believing on the Son of God, and by giving up ourselves and all that we have to the Lord; then we have reason to believe they are tokens of his peculiar favor, and that they are given to us for special purposes of grace, both to ourselves and others. Do we possess much of the good things of this life, and are the poor near our doors in distress? Do benevolent institutions—the treasury of the house of the Lord require our aid? Here is a plain intimation of the will of God. Are we blessed with health and activity, and do the infirm stand in need of our assistance? This amounts to a command of God, that we should afford them aid. Are we able to give a word of instruction or counsel to our fellow creatures? We ought to be ready on all suitable occasions to speak to them for God and for their own good. Have we influence among our fellow men, or are we entrusted with authority? Providence directs that our influence and power should be used to the honor of God, and that we promote and honor those who honor him. Thus we may know the will of God by the blessings bestowed on us in the dispensation of his Providence.

Secondly, we may know the will of God by the judgments which his Providence inflicts. Judge us of what we kind are the consequences of sin. And sin is a transgression of the divine law. Where there is no law, there is no transgression, and where there is no transgression there is no punishment. But God has a moral law, and we are bound to it. All punishments are therefore inflicted in obedience to the law. The law is the same in all the great earthly kingdoms, and in all

they are inflicted to shew the wrath of God against great transgressors; sometimes to chastise his own people, in order to reach them righteousness, and to make them remember their Redeemer. Is there evil in the City—and the Lord hath not done it? AMOS 3, 6, and 4, 9.—Then will I visit their transgressions with a rod, and their iniquities with stripes, PSALM 89, 32. These judgments are sometimes more general, when a whole nation is overwhelmed with troubles; such very often was the case of the Israelitish nation. Sometimes they are more particular; such was the case of Job, when troubles rolled in like a flood upon him. And when one judgment follows close after another, so that they distinguish one person, or family, from another, we may suppose there is some particular design in these judgments and afflictions. But as they are common to the righteous and the wicked, we are in danger of forming a wrong judgment of them, as did Job's three friends in his case.

When the hand of Providence withhold's, or takes from us, the comforts or conveniences of life; or when we are touched by affliction in a very tender part; if it drives us to God in prayer, and we are humbled under these afflictions, resigning ourselves and all that we have to God, then may we conclude that they were designed to chasten us in Mercy. But if we prove refractory under these dealings of Providence, and grow worse and worse, we may conclude they were designed to punish us as evil doers. So that we may know the will of God in the judgments inflicted by Providence according to the effect they have on us. Are we pursuing selfish schemes, or living in the neglect of some known duty, or under the guilt of some known transgression, and are the judgments of Providence in these circumstances pursuing us in various ways? Then may we conclude they are sent in order to stop us from sinning, or to urge us to comp'y with neglected duty. In other cases they may be considered as designed for the trial of our faith and patience.

But we now come to the third and last thing proposed for solving the query; that is, the directions afforded by the dispensations of Providence, for guiding us in the course of duty we should pursue. And before we enter upon this part of the answer, let us observe, that to understand the voice of Providence, we must have regard to the written word of God; for between the dispensations of Providence and the word there is a regular harmony, or agreement. The law and gospel fully make known the general duty and happiness of man. Providence gives opportunities for performing those duties, exemplifies the truths there taught, and corroborates them by its dispensations. It also makes application of them to individuals, by giving them qualifications to perform required duties, and by placing persons in situations which are favourable to the performance of them; and by smiling on just attempts to do the will of God, as well as by frowning on our unwise, imprudent, or unjust undertakings. Should it therefore be inquired what Providence directs respecting the matter and time of duty—it may be readily answered, as has been in substance stated already: This direction is afforded when the knowledge of a duty, with ability and opportunity to perform it are given. This will apply to the clearly inculcated and known duty of embracing religion, and becoming a member of the Christian Church. When Providence opens a door of opportunity for any person to become acquainted with a regular Church of Christ, so far has it pointed out the path of duty to such person. Here observe, brethren and friends, that Christ who is head over all things to his Church, has established it on such principles that we may say, on one point of view, the existence of the Church depends on the will of individuals, (which is saying much indeed) for there cannot be a society without the union of individuals; and should every individual refuse to unite, it would prevent the existence of Christ's Church and public worship among mankind.

This is what the Prince of Darkness and all his emissaries have aimed at in all ages of the world. But the great head of the Church has conquered its enemies, and sends his spirit down to men, to control their irregular passions, and make them willing in the day of his power, to comply with all his commandments. And in this respect, the propagation and continuation of the Church depend on none but Christ himself. By union with the Church or Christ, our best interests are promoted, and here all that we perish can be directed to the greatest advantage of our fellow men. Providence in giving us an opportunity to unite with the Church, directs us to offer ourselves to them for that purpose, that we may take an active part with them in the service of God. We acknowledge that every individual has a right to enter on a self-sufficing path, and look for personal enjoyment. If Providence directs us to this, it is certainly a merciful dispensation, and a most valuable one, yet great care ought to be taken in this case, to guard against the danger of dissipation of any religious society, in order that they who enter the society

Be assured they adhere to the rules of the gospel ; for it cannot be supposed, that Providence directs men to unite in error and disorder. As the members of Christ's Church are endowed with such wisdom, as is requisite for judging of the qualifications of its members ; therefore, if they judge favorably of the seeking soul, and encourage him to partake with them in their gospel union and fellowship, it may be considered as an additional direction of Providence, for performing this duty ; the neglect of which must render a person guilty. Yet how many precious souls are there, in this part of the christian world, who neglect this duty and deprive themselves of the great privileges and advantages which are connected with it : some from a jealousy over themselves, some through a natural timidity, and some through the temptations of Satan designed to deter them from performing the duty.

Providence may be considered as affording us direction respecting our station in life, and the general concerns of it, by its placing us, in some instances, in circumstances independent of our choice, and which we cannot alter without incurring guilt ; in other instances, by enduing us with genius, capacity, and inclination, for particular employments ; and by opening a way for our attaining them in a lawful and regular manner. On the other hand, whatever may be our inclination, supposed ability, or opportunity for entering on a station, or performing an action, we cannot consider them as directed by Providence if unlawful, inconsistent with our solemn engagements, or belonging exclusively to the province of another.

Under this rule is comprehended that direction of the Apostle, " Art thou called being a servant, care not for it ; but if thou mayest be made free choose it rather." When labouring therefore, under present difficulty, if no lawful way of deliverance is opened to us, we should consider the voice of Providence as directing us to accommodate our views and feelings to our circumstances, by bearing our trials with patience, and by performing the duties clearly pointed out by this disposal of things. Another part of this rule will appear important, when we consider how many persons under an apprehension that they are divinely directed, are found undertaking employments for which they are evidently unqualified ; entering with ardor on what is certainly the charge and business of another ; and neglecting their own positive duties of an ordinary nature, under the idea that they are called to perform something extraordinary.

The call of a person to the ministry, his settlement with a particular people, or performing ministerial labours among them, and his removal from one church, or people, to another, are subjects on which providential direction may be expected ; and on which it should be earnestly sought. For though in these things there is a special direction of grace, to those who are truly the servants of God, there is also a concurrence of Providence. In the first instance, the possession of gifts, and grace, with the call, or approbation of the Church, must be considered as essentially necessary. And these must have a governing influence in the other instances also ; for it is not to be expected that Providence will direct a person in a manner different from, or contrary to, the economy of grace, or the rules of the inspired scriptures. A person may be called to the ministry, who, though possessing the most essential qualifications, may yet be deficient in others of great importance ; which deficiency may be removed by the use of rational means. In this case the direction of Providence appears to be to the use of those means in the first instance, that the impediment may be removed, or such useful qualifications obtained ; especially when these means are placed within our reach. In this light, we apprehend, ought young men among us, who are about entering on the ministry, and the churches w^ho are about to send them, to consider the opportunity which Providence here affords for their passing through a previous course of useful studies.

Observation and experience shew, that a person may have talents to be useful among one people, or congregation, but not among another, or only in a low degree ; but mistake, intemperate zeal, and vanity, often prompt men to appear in the stations for which they are least qualified. Providence, if rightly regarded, will direct them to the place where they may be most useful. That correspondence, therefore, which exists between their capacity and those of their hearers, and between their mutual sentiments and feelings, may be considered as affording the necessary direction.

As a regard to our own support, and the comfort of a family, is both lawful, and requisite to a certain degree ; to in a minister's settlement with a church, or removal from it to another, an attention to this subject is proper ; and the prospect of obtaining competent support, may be considered as included in the common direction of Providence ; but the principal direction to be regarded, consists in the prospect which opens for most extensive usefulness to the kingdom of Christ ; and this

often takes place in situations where our temporal interests are not so likely to be advanced, as in others which may be presented to our view.

The settlement or removal of a minister may be considered, ordinarily, as more important than that of a private member of the Church; but the same principle governs in this as in the former case. A principle, we fear, too little regarded; temporal interest, pleasure, or fancy, determining men, rather than a conscientious regard to the cause of Christ. This disregard to the interest of Christ, and to the direction of Providence concerning it, we have no doubt, is a reason why many are disappointed in their hope of bettering their circumstances in the world by their removals and new pursuits; and on account of which, others, who gain wealth by the change, have leanness sent into their souls; or languish in their spiritual life.

As the blessing of divine direction is of unspeakably great importance to man, it should be our most serious concern to obtain it: For this purpose the events of Providence should be most carefully noticed and weighed; our views and motives should be strictly examined and regulated by the standard of duty; and our prayers should be offered up with sincerity and fervour for this direction; and for wisdom to understand it. Having conscientiously pursued these measures, we shall have much more reason to rest satisfied in the judgment we may form respecting providential manifestations of the will of God towards us, than we can possibly have in a neglect of them. And which is still better, we shall have reason to hope that the direction will be in mercy and favour. We shall only add on this head, that in cases of public concern to the Church, of which the removal of members is not the least; duty, as well as prudence, directs that we should consult the wisest and best of our christian friends; who, we have reason to conclude, will in such cases assist us to understand the voice of Providence.

We shall conclude these observations with a word of exhortation;—first to those who are blest with superior mental endowments, stations of influence, health, activity, wealth, or reputation. Consider, we beseech you, that these prove real blessings, only, when they are improved to the glory of God and the good of your fellow creatures: That they are given you for these important purposes: That your obligations to the Bountiful Giver are infinite: And that to him you must render a strict account for your enjoyment and use of them. In the right use of them, you will not only escape that heavy guilt and punishment which will overtake the abusers of them; but be the happy instruments of doing much good in your day and generation, both to the bodies and souls of men; and of advancing the glory of your God and Redeemer: The blessed consequences of which will attend you through life, and follow you into the eternal world. Rouse your attention, therefore, to these important objects: Consecrate your abilities to the noblest uses; and regard that direction of divine Providence, by which they may be most suitably applied and improved. We are happy in reflecting that there are some, who, having been eminently blessed with the gifts of Providence, have proved themselves the faithful servants of God, and the friends of mankind, by their distinguished piety and beneficence. But how small the number of these compared with those who squander away the bounties of Heaven on unworthy objects, or only live to themselves. O! let it be your concern to imitate those whose lives are truly honorable, and whose memories are blessed from the practice of true Religion and Virtue. To those who possess wealth, or have something that a generous heart can spare, we say, let the fatherless, the poor, and the afflicted bless you, and cause ye the widow's heart to sing for joy. Aid public institutions designed to promote learning and humanity; but let the interest of Christ's kingdom engage your most serious attention. The support of the gospel among you, by affording comfortable maintenance to its ministers, and by erecting suitable buildings for divine worship; the assistance of pious youth designed for the ministry in obtaining useful knowledge; and the sending forth missionaries to preach the gospel to the destitute, and to the heathen, are objects which claim peculiar regard. Let none excuse themselves from the performance of these duties, on account of their not being members of the Church of Christ.

Before this objection is admitted let them first answer these questions, to their own consciences:—Why am I not a member? Does Heaven lay any obstacle in my way, if I have a willing mind; if I desire and seek the blessing in God's appointed way? Does it not rather invite and encourage me to take a part with the people of God?—If in these things we refuse to take a part with them, then mercy and blessing and deliverance come from another quarter; but we are out of God's love and protection. Let us never forget that solemn admonition—*“But it must be so, if ye will dwell in your wicked houses, and in my house shall be waste.”*

Secondly, to those who are under afflictive dispensations of Providence, we would say, in general, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." If you are conscious that the guilt of former sins lies upon you unrepented of, that the present course of your life is in the way of transgression, or that you live in the neglect of some important duty; confess your sins with sorrow, and apply to the precious blood of Christ for pardon and cleansing—"Break off your sins by righteousness, and turn to the Lord,"—neglect no longer the important duty, but embrace the first opportunity for performing it in the best manner you are capable; and as it is possible that through your security and inattention, the cause of the Lord's controversy may not have been discovered by you; enter into a strict and faithful inquiry concerning whatever may be displeasing to him in your temper and conduct.

If you are so happy as to find, on proper inquiry, that you have no just cause to think your afflictions are sent on account of any particular sin; but rather have reason to consider them as fatherly chastisements, for the trial of your faith, your farther purification, and the exercise of your graces in general; let it be your concern to conduct yourself with patience and resignation—to obtain a sanctified use of the visitation—to have your affections elevated above the world, your souls more fully devoted to your God, and the evidences of your claim to the heavenly inheritance made clear and bright.

To Churches, Ministers, and Christians in general, we say finally—Keep your attention fixed on the operations of Divine Providence, that you may learn the interesting, sublime lessons which they teach; and that, in connexion with the instructions afforded by the word and spirit of God, they may guide you into the knowledge of all necessary and important truth—that you may walk with God, and be made wise unto salvation.

Our interview has been as usual peaceful, friendly, and harmonious. We trust the gracious presence of our God has been with us, and his blessing upon us.—Accounts from a number of the Churches have afforded both pleasure and encouragement. For information on our general transactions, we refer you to the Minutes. The establishment of a School among the Catawba Indians, is an object which claims particular attention, and will require correspondent exertions to defray the necessary expence. Wishing you the choicest blessings of Providence and Grace, we remain,

Beloved Brethren,

Yours, affectionately,

In Gospel Bonds.

RICHARD FURMAN, *Moderator.*

JOHN M. ROBERTS, *Clerk.*