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Baptists. South Carolina. Charleston Association, 1808.

Minutes ... Lynch's Creek ... Nov. the 5th, 1808.

[Charleston, 1808.] 9 pp.

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MINUTES

OF THE

CHARLESTON BAPTIST ASSOCIATION.

*Convened at the Upper Fork of Lynch's Creek, S. Carolina,
Nov. the 5th, 1808.*

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

2. The Association Sermon was delivered on Monday, at 11 o'clock A. M. by the Rev. Edw. Botsford, from 2nd of Peter, i. chap. 12, 13, and 14th verses—"Therefore I will not be negligent to put you always in remembrance," &c.

3. Letters from 24 Churches were read, and the names of the delegates, with the state of the Churches, minuted.

4. Rev. Dr. Furman was chosen Moderator, and Rev. Davis Collins, Clerk.

5. Received and read Letters from Corresponding Associations. From the Philadelphia, a letter and minutes, of the last year—From the Warren, a letter and minutes, of the last year also—From the Bethel, a letter and minutes, by their messengers, Rev. Messrs. John Rooker, and Samuel M'Creary—From the Georgia, a letter and minutes—From the Neuse, a letter and minutes—From the Sandy Creek, a letter and Minutes, by their messengers, Rev. Owen Slaughter, and Mr. James Bostick—From the Savannah River, and Hephzibah, no accounts.

6. Regular Ministering Brethren occasionally present, were invited to a seat in the Association.

7. Received Petitions from the Churches in Amelia Township, and the lower part of Lynch's Creek, praying for admission into this body. Satisfactory information being obtained concerning their faith and order, they were admitted. The first of these, originated from the Church at the Congaree, and was constituted in the last month; Rev. Messrs. Stephen Nixon, John M. Roberts, and James Thigpen, being present and assisting. The other may be considered as the Church which formerly existed on Lynch's Creek revived, after being for a time in a dormant state.

8. Read the Circular Letter, prepared by Dr. Furman, for consideration; and appointed our brethren Botsford, Roberts, and Collins, a committee; to unite with the author in revising it.

9. Appointed the following brethren to write to corresponding associations—Furman, to the Philadelphia; Roberts, to the Warren; Tucker, to the Bethel; Mosely, to the Georgia; Nixon, to the Hephzibah; Botsford, to the Neuse; Collins, to the Savannah River; and Todd, to the Sandy Creek.

10. The committee appointed last year to visit the Church in Anson, reported, that the differences in it remained unsettled: And the request for the assistance of this body being renewed, by the party represented to be aggrieved, and assented to by the delegates from that Church, our brethren, Rev. Messrs. Mosely, Rooker, M'Creary, Knighten, and Ingram, were appointed a committee for this purpose; with a request to bring the business, if possible, to a final termination.

11. The missionary to the Catawba Indians, Rev. John Rooker, reported favorably on the disposition and conduct of the Indians; several of their leading men having professed their Conviction of the truth of Christianity, and many of them continuing to attend regularly on the

ordinances of public worship. He also presented a letter from the Chiefs of the nation, expressive of their gratitude, mentioning their intention to erect a House for Public Worship, and requesting the continuance of the mission, and a revival of the school. In favor of this revival, the missionary expressed his willingness that his salary should suffer a reduction of fifty dollars; whereupon it was agreed, that the school shall be revived and connected with the mission, if a proper teacher can be procured for the salary which was given to those who have been employed before; and that our brother Rooker be empowered to employ a teacher. Also agreed that the superintendence of the mission and school be continued to the special committee of the Churches. Rev. John M. Roberts was appointed to answer the Letter to the Chiefs.

12. Appointed the second Wednesday in March next, as a day of solemn fasting and prayer—To humble ourselves before Almighty God, to implore his mercy and blessing on our land and nation, on the Churches in our union, and on all the Churches of his saints.

13. The Moderator informed the Association that he had received from the Rev. Dr. Samuel Jones of Pennsylvania, 150 copies of his Century Sermon, preached before the Philadelphia Association, as a present, to be applied to the uses of the Education Fund. Whereupon resolved, that this Association have a grateful sense of the kindness of Dr. Jones in this instance of his liberality.

The Moderator also informed the Association, that Wood Furman, A. M. now of Providence, Rhode-Island, had been employed in writing a history of this Association, which it was believed would be both entertaining and useful to the Churches and their friends; that if the Author had proper encouragement, it was intended the work should be published; and that it was expected it would come to Subscribers at, from 75 cents to a Dollar per copy. Whereupon it was agreed unanimously, that this Association will encourage the Work, and that the delegates will consult their respective Churches concerning the number of copies they will take.

14. Read and approved the Letters appointed to be written to corresponding associations.—Also, the committee appointed to revise the Circular Letter, reported, that, in their judgment, they found it correct; and it was accordingly adopted.

15. Agreed to continue the Quarterly Meeting for extraordinary prayer, to begin with the first Tuesday in January.

16. The churches at Muddy Creek, and Catfish, having requested supplies, Rev. Messrs. Moseley, White, Coleman, and Allen, are requested to visit them during the present year, as often as their stated engagements will admit. And in consequence of its feeble, destitute state, Rev. Messrs. Cato, Knighten, Ingram, and Brazington, were requested, in a similar manner, to visit the Church at the Lower Fork of Lynch's Creek.—Also, in consequence of application from a person representing himself aggrieved, and a wish expressed by the delegate from the Church at Lynch's Creek, it was recommended to the Church at Swift Creek, to call in the assistance of neighboring ministers and reconsider the case of the person referred to.

17. On motion agreed, that the death of our worthy brethren, Rev. S. Eccles, and Mr. Alex. McNeal, be noticed with affection and respect to their memory; as of men, of whose usefulness in the Ministry, the most pleasing hopes were entertained. The first had been for several years a student under the care of the General Committee; and the other had lately arrived from Scotland.

18. The Association consider it their duty to warn the churches to beware of a certain William M. Carty, who calls himself a Baptist Minister, and a Physician; but has proved himself to be a very immoral and base man.

19. Appointed the following brethren messengers to Sister Associations, viz. William Inglesby, to Philadelphia and Warren; Collins, to the Bethel; Todd, to the Hephzibah; Brazington, to the Georgia; Tucker, to the Savannah River, and Lewellin, to the Sandy Creek.

20. A motion having been made, to have the Association Sermon in future preached on the Saturday of the annual meeting, and the business then entered on, with a view to expedite it; the motion was negatived. Whereupon it was resolved, to continue our usual mode of conducting the business, for the following reasons—First, because devotion and the exercise of the best ministerial gifts at those general meetings are objects, in our estimation, of the first importance. Secondly, as the administration of the Lord's Supper, is a part of the solemn service appointed for the Sabbath on these occasions, it is proper and necessary that the exercises of the Saturday should be preparatory to the sacred transaction of approaching the table, and that the mind be as little as possible diverted from the great object which then claims its attention. Thirdly, the plan of hurrying through the business of the Association we think is wrong: the subjects which come under consideration being generally very serious and important, and requiring time for deliberation. In general, they have been too much hurried. The Association therefore recommend to the ministers and delegates, in future, to come with an expectation that the business will not conclude before Wednesday: And as it too often happens that the ministers meet on Saturday, without any expectation to preach on that day, and if called on to preach, deliver hasty, indigested discourses, which circumstance, has a bad effect on the general state of the meeting; it is requested that they in general endeavor to come prepared to preach; and that, on subjects the most useful and important, suited to excite a fervid yet rational devotion.

21. It is recommended to the Churches, that in calling out a person to preach, they be careful ordinarily to obtain the assistance of neighboring Ministers and Churches, in forming their judgment of his qualifications, before he be licenced to go out publicly as a minister.

22. At the request of the Church among whom we are met, Rev. Messrs. Mosely, Roberts, and Collins, were appointed to assist at the Ordination of Mr. Carrington.

23. The Church at Rocky River having requested dismissal; it was concluded that the reasons assigned by them for it do not appear to be sufficient.

24. A number of the respectable citizens of Orangeburg, and its vicinity, having requested that our next meeting should be among them; it is agreed, that this Association do meet at Orangeburg the Saturday before the fifth Sabbath in November next. Rev. John M. Roberts, to preach the sermon; and in case of failure, Rev. Davis Collins.

25. Agreed to the following proposals, that the subject of the Circular Letter for the next year be the morality and right observance of the Sabbath day; and that Mr. Collins be appointed to prepare the Letter.

26. Collected money to print the Minutes, and requested the Moderator to superintend their printing and distribution.

Concluded the meeting with exhortation and prayer.

4 *MINUTES OF THE GENERAL COMMITTEE.*

1. The following brethren appeared as delegates; Furman, Botsford, Nixon, Knighten, Roberts, Tucker, Thomas, Paulling, and M'Iver.
2. Re-elected Dr. Furman, President; Mr. William Inglesby, Treasurer; Rev. John M. Roberts, Secretary; and Messrs. David Adams, and Henry Inglesby, Assistants.
3. Mr. James M'Kellar was examined as a candidate for the Church's bounty, and unanimously approved.
4. Agreed to continue to the Special Committee, the power of admitting candidates on the Churches' bounty, during the recess of this body.
5. Took account of the contributions and state of the funds as exhibited below:

	<i>Education Fund.</i>		<i>Missionary Fund.</i>
Charleston,	\$180 12½	-	\$100 00
Welsh Neck,	3 00	-	7 25
High Hills, Santee	20 00	-	40 00
Georgetown,	20 00	-	10 00
Congaree	5 00	-	5 75
Beulah,	2 00	-	-
Amelia Township,	5 00	-	10 00
Ebenezer,	-	-	5 00
Cheraw,	-	-	4 50
Upper Fork Lynch's Creek,	-	-	4 66
Gapway,	-	-	4 00
Wateree Creek,	-	-	15 00
Terril's Bay,	-	-	1 00
25 Mile Creek,	-	-	10 00
		In Fund of last year,	53 64
	<hr/>		<hr/>
	\$235 12½ or £ 54 17 3		270 80
		Sal. to Missi.	171 42
Money and specialties in the hands of the Treasurer, as by his exhibit of the 27th Oct. last.	} 962 3 34	In Fund,	99 38
Money which remained in the hands of the President last year £43 7 4 of which £36 3 4 have been expended on the Students £7 4 remains.			
12 Copies of Dr. Jones' Sermon, \$3.		14 0	
		<hr/>	
		£1024 18 6½	

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

STATE OF THE CHURCHES.

The Ordained Ministers' names are in capitals; Licenced Preachers in italics; Churches distinguished by an asterisk [*] we had no account 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.	Recd. by Let.	Dismissed.	Excom.	Restored.	Dead.	Number of Members.
Charleston,	RICHARD FURMAN,	38	1	2	3	1	5	398
Welsh Neck,	{ FRAME WOODS† Evander M. Iver, John Kirvin,	3	1	4	0	0	4	82
Ebenezer Jeffers' Creek,	{ BENJAMIN MOSELY, Rasha Cannon,	9	3	0	0	0	0	83
High Hills Santee,	{ JOHN M. ROBERTS, DAVIS COLLINS, <i>Richard</i> <i>Todd, William Brazington,</i> Joseph Williams,	17	3	0	1	0	1	158
Oheraw Hill,	{ JOSHUA LEWIS,† General T. Thomas, DANIEL	20	4	1	2	0	3	175
Beauty Spot,	{ WHITE, <i>John Ellis,</i> WILLIAM BENNET,† Edmund Brown,	0	1	1	1	0	3	80
Upper F. Lynch's Creek,	{ JOHN CATO, CHARLES INGRAM, James Ferguson,	19	7	11	6	0	0	270
Swift Creek,	{ JOSEPH KNIGHTEN, Cason Scott, <i>Asa Bell,</i>	8	5	4	1	0	0	83
Lower F. L. Creek,*	Go: <i>Whitley,</i> Joseph Williams,	3	0	14	0	0	2	21
Rocky River,	{ —, Abraham Rushing, William Ussery,	0	0	8	3	1	1	33
Anson County,	{ —, <i>Joel Gullage,</i> Robert Huntley, Peter Ussery,	0	1	13	2	0	0	67
Deep Creek,	{ SOLOMON REEFES,† EDMUND BOTSFORD,	11	2	0	0	0	2	43
Little Pedee,*	{ WILLIAM ALLEN, JESSE LEWELLIN, <i>Thomas</i>	0	2	6	2	0	0	48
Georgetown,	{ <i>Marsh,</i> Nicholas Norcot,	0	2	6	2	0	0	66
Gapway,	{ STEPHEN NIXON, Jehu Joiner,	1	6	9	0	0	4	35
Lanes Creek,	{ JAMES COLEMAN,† <i>Charl Williams,</i> David Mason,	20	1	76	4	0	3	45
Congaree,	{ ROBERT THOMAS,† Wm. Beazeley, John David,	19	6	28	3	0	6	213
Black Creek,	{ —, Zachariah Dehay, Tho- mas Burbage, Jacob Braker,	0	1	4	1	0	1	29
Three Creeks,	{ RALPH JONES,† James Hart, Thomas Trap,	1	0	2	2	0	2	64
Wassamsaw,	{ —, Richard Carlisle, —, Henry Berry,	0	0	4	0	0	0	56
Wateree Creek,	{ WILLIAM PALMER,† Va- lentine Rowel, Philip Philips,	0	0	5	2	0	1	11
Muddy Creek,	{ —, Isaac Tucker, Go: Scott,	2	3	2	1	0	1	35
Catfish,	{ AARON WOOTON,† <i>John</i> <i>B Hart,</i> Elijah Aldridge,	17	0	1	2	1	2	67
Terrel's Bay,	{ JAMES THIGPEN† William Paulling, Adam Whetstone,	0	0	3	0	0	1	54
Beulah,	{ SAMUEL TIMMONS.	4	0	3	0	0	0	73
23 mile Creek,		0	0	0	0	0	0	73
Amelia Township,		0	0	0	0	0	0	37
Lynch's Creek,		0	0	0	0	0	0	37

Increase 59.—Total, 192 47 132 36 3 42 2477

THE CIRCULAR LETTER.

*The CHARLESTON BAPTIST ASSOCIATION, assembled at the Upper Fork
of Lynch's Creek, the 5th day of Nov. 1808.*

To the Churches they represent send Christian Salutation:

Beloved Brethren,

AT our last Annual Meeting the Evil of Covetousness was fixed upon as the subject of discussion, for our present address to you; from a persuasion that the right consideration of it would be of advantage to the churches. In the prosecution of this design, we shall first, consider what covetousness is; then, describe its evil; and finally, attempt some practical uses of the subject suited to our existing circumstances.

First, by covetousness we understand an inordinate desire or disposition, to obtain and secure to ourselves the enjoyments of this life; and, especially, riches. To obtain these, it is earnest and insatiable; to retain them, close and niggardly. It is an evil strictly forbidden in the tenth commandment of the moral law—Our Lord Jesus Christ charges his disciples to take heed and beware of it—and an inspired apostle calls it idolatry, and describes it as the root of all evil.

Though the tenth commandment limits its express prohibitions to the things which are our neighbor's; yet, the reason of the command implies more; which was clearly shewn by our Lord, when, to the charge above stated, he added, "For a man's life consisteth not in the abundance of the things which he possesseth." So that an inordinate desire to obtain riches, or earthly good, is forbidden; though that desire may not immediately invade the right of another, or fix upon what is his as its object. The reason of the command also forbids our setting our affections intensely on what we already possess, and may properly be called our own—"If riches increase, set not thy heart upon them." This inordinate love of riches, therefore, or desire to obtain them, is covetousness. To this we may add, that ambition, and the intemperate love of earthly pleasure are species of covetousness; though they may be prodigal as well as insatiate. We are to consider the subject principally with respect to riches, or property, which we either do or may possess.

In describing the evil of covetousness, let us view it in its nature and effects. First, in its nature:—It is sin, a spiritual evil—a transgression of God's righteous law, the justice and equity of which it affronts; and it is directly opposed to the spirit and design of the gospel of Christ. This gospel teaches us to deny ourselves, to lay up our treasure in heaven, to be willing to spend and be spent in the cause of God, and to cultivate a just, generous, and beneficent disposition towards men; but covetousness disposes us to indulge selfish, sordid inclinations; to limit our views to this world, to labor hard for its perishing objects, and to wrest or keep from others their undoubted right. It is a most deceitful evil, imposing on men under the names of prudence, frugality, and even justice; and deluding them with the hope and confidence of being happy in those enjoyments which are in their nature unsatisfying, and of but momentary duration. But this will more fully appear by considering it,

Secondly, in its effects.—With respect to God; our fellow creatures; and ourselves. It affronts the majesty of God, by rebelling against his authority, by rejecting the counsels of his wisdom, by disregarding the rule of his justice, and by undervaluing what he has appointed to be the supreme object of our affection, and true source of our happiness—even himself. Covetousness is a consequence of the heart's departing from the Lord; and where it become a fixed and governing principle, fully exemplified in its subject, the character given by an apostle to apostate man, that "He loved and served the creature, more than the Creator, who is blessed forevermore." Even its partial, temporary influence is to be dreaded, for in proportion as it gains any indulgence, it alienates the heart from God. Man therefore in being so anxious to obtain and secure earthly possessions, bestows on them that regard which is due to God alone; and may be considered as saying by his conduct, that the blessed God with all his excellency, is not a sufficient portion for him; or, which is still more impious, that the perishing creatures are a better. This shews us with what admirable propriety covetousness is stiled idolatry.

As this great evil affronts the Divine Majesty, directly, in the instances enumerated above, so it does indirectly; by hardening the hearts of men against the calls and invitations of the Gospel, by making them averse to the duties it enjoins, and by producing an unworthy conduct in the lives of persons professing religion.

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to the disonor of God's sacred cause. Examples of these pernicious effects, we have in the conduct of those who were invited to the marriage feast, but made light of it, and went their way, one to his farm, another to his merchandize; of the young man, who being directed to sell what he had and give to the poor, that he might become a follower of Christ, went away sorrowful because he had great possessions; of Demas who forsook the Apostles, having loved this present world; of Ananias and Sapphira who kept back part of the price of the Land, lying to the Holy Ghost; and of the traitor Judas, who for thirty pieces of silver sold his Divine Master. As in one instance it induces men to withhold from God his due, where support of his gospel, works of beneficence, or relief of the poor calls for contribution, or alms; so in another, where worldly advantage appears to be connected with religion, it prompts men with unhallowed motives and polluted hands to engage in sacred services which they thereby profane. It not only dishonors God by the evil contained in itself; but by opening the door to many other great evils, and thereby encreasing, beyond what we can readily conceive, the sum or measure of human guilt and pollution in the world. Some of these effects will be exhibited in the other branches of our subject. Let us proceed to consider,

Secondly, the great injury done to our fellow creatures by the operation of this evil principle. In private life, what frauds, exactions, and extortions are produced by it! To the oppression of the poor, of servants, and dependants—To the distress of the fatherless and widows—To the injury of friends, and relations—and to the grief of God's Church.

In public life, how often does it pollute the fountain of law and justice, by bribery and corruption! How does it prompt men, by a thousand arts to seek and hold stations of authority and power, only as they are the means of obtaining wealth and consequence! The object once gained, whatever to the contrary had been pretended while that object was pursued, the interests of the people, the rights of justice, and the principles of humanity are disregarded, forgotten, and, in a manner, trodden under foot, for the gratification of this base passion. How often in the conduct of monarchs, statesmen, and military commanders, is its progress marked with rapine, violence, and blood! Embezzled revenues, plundered treasures, groaning subjects, conquered nations, and desolated countries, proclaim its enormous evil. But,

Thirdly, we shall be more fully, and perhaps more sensibly convinced of the evil of covetousness, by considering the injury it does to ourselves; if at any time we are so unhappy as to become the subjects of it. In proportion as it gains ascendancy in the soul, it extinguishes or suppresses those kind, tender, generous affections, which are some of the chief excellencies and ornaments of our rational, immortal nature. It renders the soul mean and sordid in its desires, intentions, views, hopes, and expectations; fills the mind with low, corroding cares and anxieties; and deprives it of the moral power of doing good—of performing generous and noble actions, while the natural power of doing them is entire, and the means at our command. It subjects the mind to apprehensions and fears of a distressing kind, and exposes it to the most dangerous temptations. If the covetous man is successful in his pursuits, his prosperity tends to his destruction, by increasing base passions, and enhancing the soul's guilt; if he is disappointed, murmuring and discontent are the consequence, and he is ready to exclaim with Micah, when deprived of his idols, "ye have taken away my gods, and what have I more!" or with Jonah, "I do well to be angry!"

In considering the uses of this subject, we would first entreat you to fix your attention on the deceitfulness of the evil we have been describing. The evil of its nature in general is acknowledged, even by persons who are under its power; but they are disposed to consider it only as it is the sin of others. It has so blinded their eyes by plausible reasons in favor of their own covetous disposition and actions, that they do not discover the evil in themselves. And indeed this is a leading characteristic of all prevailing sins, that they deceive the soul with specious arguments in their favor, which in a manner hide the evil contained in them from our sight. To form a right judgment on this subject, we should have a holy jealousy over ourselves, and candidly inquire in the fear of God, how our hearts are affected towards earthly things. To what are our thoughts and affections directed? If our treasure is laid up in heaven, our hearts will be there also. If a generous, benevolent spirit is our ruling principle, we shall not say to the hungry or naked "go thy way; be thou warmed and filled," without contributing to his relief, when it is in the power of our hands to afford it; nor shall we then withhold our assistance from the public interests of the gospel, when they require our aid. "The liberal man divideth liberal things, and by liberal things shall he stand."

Men are often deceived in themselves on this subject, because they sometimes

do perform actions which are accounted liberal, when yet the general current of their temper and conduct is really directed by the spirit of covetousness. Take heed then that ye be not deceived. Perhaps a vain glorious spirit or a desire to be thought liberal, influences your mind, as well as a covetous one, and on some occasions so strongly, that it suspends the operation, or alters the course of the latter, without destroying or weakening it. In this case your acts of liberality are no doubt performed chiefly, or altogether, in such a way as brings them under the observation of men, and are found ordinarily to fall far short of the ability you possess to do good. What evidence of your generosity, or concern for the cause of Christ is afforded in the sight of God, when you, with your abundance, do no more for the general interests of religion, than your poor neighbour who possesses of property not a tenth part in proportion to what you enjoy? What evidence, when in a single instance you give more, just to gratify your fancy, to deck your houses or your persons, and indulge your imagination, than you do in many instances on a charitable or religious account; even in those, which you would fain persuade yourself and others, that you are generous and zealous for religion? What evidence, when the few paltry acts of your generosity are counterbalanced by many acts of meanness, extortion, or oppression; or by a rigorous, sharpening kind of conduct, which brings reproach on your character as an individual, and on the cause of religion which you profess? Under the Mosaic dispensation, besides the first fruits, free-will offerings, and other contributions of a particular nature, the children of Israel were enjoined to bring the tenth of all their increase to the sanctuary of the Lord, for the support of his worship. Can any reason be assigned why Christians should not voluntarily do the same? Are their blessings and privileges less than those of the Saints who lived under the Old Testament dispensation, so as to diminish their obligations? Is the love of Christ less operative than a command of the legal dispensation; or is there less call for generous contribution, while the support of public worship, the propagation of the Gospel, institutions of public benevolence, and the relief of the poor and distressed, call for our attention and effective aid?

Have you riches? Trust not in them; set not your heart upon them. In themselves they are God's good creatures, and in the right use of them, you may enjoy comfort, do good to men, and glorify God; but if you set your hearts upon them, you will become idolaters, fall into temptation and a snare, and into many foolish and hurtful lusts, and pierce your hearts through with many sorrows. Then will you prove that the love of money is the root of all evil.

If God has placed you in a humble station, so that you have your lot with the sons of poverty, care not for it. Be not very anxious to change your situation. Learn to be thankful for the little you do enjoy; remembering that sinners have forfeited their right to every blessing and deserve the wrath of God. Having food and raiment learn therewith to be content. Lay up your treasure in Heaven, and set your affections there. With the little you have, learn to do good. If you have a willing mind it is accepted; and the widows mite given in the fear and love of God, is more in his sight than the hundreds and thousands given by those who have their abundance of earthly good; especially where the right motive is wanting.

Let the covetous consider their deplorable situation. They set their hearts upon a thing of nought, in which they will never find true happiness. The delusion may last through life; but then it must end forever when they awake to the awful realities of eternity. What a dreadful transition did the rich glutton experience at death! His festive board, his merry companions, his apartments of state and pleasure, which would not admit of his spending a thought on the distresses of the poor, afflicted pious man, who lay at his gate wanting the crumbs which fell from his table, were exchanged in an unwelcome moment for the abodes of darkness, lamentation and woe; for the worm that dieth not and the fire that is not quenched. Covetousness when a reigning principle as certainly excludes men from the kingdom of God, as theft, adultery, or profaneness.

In some this sordid passion prevails to such a degree and takes such a form that they deny themselves the common comforts of life, and make themselves despicable in the view of all mankind. But more ordinarily it associates with that degree of worldly prudence and outward decency which secure respect from men in general. It is in this form that it becomes most dangerous and ensnaring. When men are commended rather than censured by their associates, they are not apt to think their situation bad, nor censure themselves.

But let such remember, that their guilt is not less in the sight of God, for the approbation or commendations of men, nor less their danger of eternal wrath.

Let such as are rising from poverty to wealth, beware of this evil. It too often happens that those who have a liberal spirit when they have but little, lose the inclination to do good in proportion as they gain ability to do it: Their love of the world increases as the world smiles on them; and Satan plies them with temptations they have not been used to, and are not prepared to withstand. The dangers of prosperity are great.

Let our churches inquire; let their members consider; does not this evil exist in various forms among them, and are not its effects apparent—In litigious, angry disputes among neighbours and even relations, where justice, liberality and love would preserve peace and harmony—In the neglect of family worship or the hurried manner of performing it, from an anxious concern to employ the whole of a day in the pursuits of the world—In the abuse of the Sabbath, when made a day of journeying and other temporal business, which necessity does not require, and of which worldly interest is the true motive—In those oppressions, extortions, unfair dealings, and mean acts we have already noticed, which while they preserve an appearance of honesty and escape the punishment of human laws, are notwithstanding abhorrent to the spirit of the Gospel and inconsistent with the purity and dignity of the Christian character.—Yea; let them go farther in the inquiry and ask their own consciences whether the feebleness of the support the Gospel receives among us in its ministers, benevolent public-institutions, and distressed poor, is not greatly owing to the operation of this sinful principle.

Finally, we would exhort Christians to deny the inclinations of their fallen nature which lead to this sin, in a manner the most decided; and to cherish those pure principles of the Gospel, which expand the heart with generous sentiments and dispositions, by which they may be disposed to seek the common good of all mankind; to serve their generation according to the will of God, and to spend and be spent in the cause of their Redeemer. Extend your views, dear brethren, beyond this perishing world; choose the eternal God for the portion of your souls, and frequently renew the solemn act, that you may not depart from the fountain of living waters for broken cisterns. Were you possessors of the whole world, you would find it an unsatisfying, precarious good; but in your God you have an infinite, all-sufficient, never-failing portion. Let the love of Christ constrain you, and let it be your constant determination and endeavour to improve not only your earthly possessions, but your time, your strength, your souls and all their powers to the noblest end of your being—the glory of your God and Saviour.

We have great reason to be thankful for the peaceful, friendly interview we have enjoyed at this season: Harmony, and, we trust, Christian love have pervaded the whole Assembly and influenced our deliberations. Though it has not pleased the Great Head of the Church to visit us with those copious effusions of his gracious spirit which have been afforded of late years to some of his churches and of which some of us have been partakers in time past; yet we have reason to believe he is carrying on the work of his grace among us in some good degree, and some of his churches even now enjoy a refreshing from his presence.

The general health enjoyed throughout our country this year, and the plentiful harvest which has rewarded the labour of the husbandman, call for returns of gratitude to the great author of all good. But as our political affairs continue to wear a gloomy aspect, and we have reason to fear that our sins, and the sins of our land may provoke the Lord to visit us with his righteous judgments, we have again appointed a day of Humiliation, Fasting and Prayer, to which we invite your serious attention, and the attention of our citizens at large, to implore with fervent supplications, on that day, the Divine Mercy; and to deprecate the righteous displeasure of him who is almighty, and terrible, in his anger. We can but express our hope also that the days of extraordinary prayer in each quarter of the year, for the increase of the Redeemer's kingdom will be regularly and solemnly observed.

With tender concern for your spiritual and eternal welfare, we recommend you to God and the word of his grace; and requesting a remembrance in your prayers, we remain,

Beloved Brethren, your's affectionately in Gospel Bonds.

RICHARD FURMAN, Moderator.

DAVIS COLLINS, Clerk.