

S40112

Baptists . South Carolina . Charleston Association, 1817.

Minutes ... Convened at Hopewell ...

on Saturday the 1st of November, 1817.

n.p., [1817]. 11, [1] pp.

NRAB copy.

MINUTES

OF THE

Charleston Baptist Association,

Convened at Hopewell, a Branch of the Wateree creek Church, on Saturday the 1st of November, 1817.

1st. Two sermons were delivered on Saturday, and two on the Lord's day to numerous congregations. The solemnities of the Sabbath were closed by the administration of the Lord's Supper. It is hoped that in the course of these exercises much good was done, and that many hearts were warmed with the love of God.

2d. On Monday, at 11 o'clock, the Association sermon was delivered by the Rev. J. B. Cook, from Matt xvi. 18. *Upon this rock will I build my church; and the gates of hell shall not prevail against it.*

3d. Rev. Dr. Furman prayed at the opening of business. Letters from twenty-eight churches were read, the names of their messengers enrolled, and the accounts transmitted of their present state minuted. Rev. Wm Dossey prayed, and the Association adjourned to Tuesday 10 o'clock.

4th. Met on Tuesday morning. Rev. Dr. Roberts prayed. Elected Rev. Dr. Furman, Moderator, and Rev. Wm Dossey, Clerk. Read the minutes of the last Association.

5th. Received letters of correspondence, and minutes from the Bethel and Moriah Baptist Associations;—those of the Bethel were delivered by their messengers, Rev. Messrs. J. Rooker and Samuel M'Creary; those from the Moriah by their messenger, Rev. Mr. Pegg, who were cordially received. Also received Minutes, to some of which printed General Letters were annexed, from the Philadelphia, Boston, Warren, Savannah River, Hephzibah, Hudson River, and Pedee Associations. The letter of General Correspondence from the Boston, which contains a judicious and animated Address to our churches, at large, recommending to them a vigorous co-operation in measures for promoting the *Education* of pious young men designed for the gospel ministry, and for the erection of one Theological Seminary, or more, for this purpose, was read with much interest, and cordial approbation.

6th. The Moderator read an address from the Baptist Convention which was assembled at their Triennial Meeting at Philadelphia in May last;—gave a general account of their proceedings at that meeting, and of their prospects; also, of the Missionary and Bible Societies in various parts of the world;—Whereupon, it was agreed, That as this Association have a high sense of the usefulness of the Baptist Convention in the United States, so they cordially approve of the measures pursued by that venerable body.

7th. Agreed unanimously, that this Association feel themselves brought under great obligations to the Honorable Judge Tallmage, for his kind attention to the appointments of the General Committee of these Churches, by his attending as their deligate, in Philadelphia, at the former and late meeting of the Convention; in which he rendered important services to the cause of God, and served the Churches at much expense and labour.

8th. Agreed that Dr. Roberts and Messrs. J. B. Cook and Davis Collins, be a committee to examine the Minutes and Letters from corresponding Associations.

9th. Appointed the following brethren to write to the corresponding Associations: viz Dr. Roberts to the Philadelphia, Warren, New-Jersey, Hudson River and Neuse; Furman to the Boston, Cook to the Bethel, Waldo to the Georgia, Dossey to the Savannah River, Chrestman to the Edgfield, Good to the Hephzibah, H. D. Roberts to the Sandy Creek, Collins to the Cape Fear, J. Woods to the Moriah, and A. Woods to the Pedee.

10th. Appointed Messengers to the following Associations: Dr. Roberts and J. B. Cook to the Bethel and Edgfield; Todd to the Savannah River; Dossey and Pope to the Moriah; Pope to the Sandy Creek; Gilledge to the Pedee; Good and Hill to the Cape-Fear

11th. Agreed that the general concert for prayer, on the first Monday in each month, as recommended by the Convention, be adopted; and that where it is not convenient for churches living in country places, to assemble all their members and friends, at such meetings, in one place, that individuals, who live convenient to each other, should be earnestly requested to meet in little societies on those days; or be careful to observe them in their individual capacity.

12th. Query from the Church in Charleston;—Can Ministers and Churches, consistently with their duty, hold in their communion, as members of regular standing, such persons as live in the habitual neglect of contributing according to their ability, to the support of their Pastors, or of the public interests of religion, as they have opportunity and the direction of God's providence so to do?

Answer:—As this question affects the professedly conscientious sentiments of some churches, as well as of individuals, who have been induced to consider the account of St. Paul's supporting himself by his his own labour, as forming a directory for the conduct of gospel ministers in general; and as establishing a standard by which their principles and character are to be tried—We, therefore, think some allowance should be made for the consciences of such persons, though mistaken: Provided, that proper evidence is given, that the scruple professed by them is real; and that neither covetousness, nor disregard to the interests of the Redeemer is indulged: But as we have no doubt concerning the erroneous nature of the sentiment referred to, nor of the pernicious influence it must have on the souls and conduct of those who imbibe it, we think it incumbent on, both, Ministers and Churches, to represent this subject in the most serious manner to the persons concerned; and to urge the duty of contributing to the important purposes mentioned in the Query, with all the weight of evidence, and sacredness of authority, with which it is enforced by the word of God.

As we wish not only to give a right solution of this Query, but to assist such conscientious persons as have had their minds warped by a partial or wrong view of the subject, we think it proper to add, that, according to our judgment, St. Paul's resolution and conduct, in question, were either of necessity, when he was among the unbelieving Gentiles, or of free choice at other times, for prudential reasons. But even, while he declined, at any time, requiring support, he firmly established his right to claim it. He, also, positively asserted, that "The Lord had appointed, that those who preach the gospel, should live of the gospel;" And in his writings, he illustrates this truth by a variety of considerations, taken from the service of the Jewish altar—from the ox treading out the corn—from the hire given to the labourer—from support afforded to the soldier—and from the reward of the husbandman, who first partakes the fruit of his cultivated field.

The man who makes earthly support his leading object, in undertaking to preach the gospel, is, indeed, unworthy to be called a Minister of Christ; but on the other hand, the professor who withholds that support from the Ministers and cause of Christ, which is necessary, and which he has in his power to bestow, is unworthy of the Christian character. We can, therefore, have no doubt, but that the discipline of the church may be regularly exercised in such cases; and we think that censures ought to be inflicted for evident and obstinate departure from this rule of duty, which God has so strictly enjoined.

13th. Considered the following Query from the Mount Pisgah Church:—Would it not tend to promote the glory of God and the prosperity of Zion for this Association to appoint Ministers to itinerate and preach among our destitute Churches, and settlements in the State, which have not a standing ministry?

Answered affirmatively. The Moderator also gave information that a pious Lady* had put Thirty Dollars into his hand for this purpose—Whereupon a committee: consisting of Rev. Drs. Furman & Roberts, Rev. J. B. Cook, and Mr. Waldo, were appointed to devise a plan for attaining the object contemplated in the Query.

14th. The Circular Letter, prepared by the Rev. W. Dossey, was read, and, at his request, the Moderator, Rev. Dr. Roberts and Mr. Waldo were appointed a committee to assist him in revising it. Adjourned until tomorrow, half past 10 o'clock. Rev. Mr. Scott prayed.

15th. Met pursuant to adjournment. Rev. Mr. Cook prayed. The committee appointed to revise the circular letter reported, that at the instance of the author, they had agreed to curtail it, by leaving out the improvement, on account of its unusual length; and that having made only a few verbal alterations in the body of the letter, they recommended its adoption. The Association concurred in this report.

16th. The committee to whom was referred the origination of a plan for the encouragement of itinerant preaching, reported, that for want of time they had

* Mrs. Elizabeth M'Nair; who at the same time gave 100 dollars towards establishing the Theological Seminary proposed by the Convention.

not matured the plan as they could wish - but in general they advised that a Board be appointed to superintend the business; that the members of this body be requested to seek aid of opulent individuals, and all who shall be disposed to contribute toward the benevolent design; and that when itinerant preachers are appointed on this plan, they shall be authorized to make collections where they preach. The maturing of such plan, was on motion, referred to the general committee of the churches, provided they were able to accomplish it at their present session; and if they could not, to the special committee. The whole was concurred in.

17th The Association immediately proceeded to appoint a board for the said purpose, consisting of the Rev. Drs. Furman and Roberts, and the Rev. Messrs. J. B. Cook, William Dossey and John Ellis.

18th Agreed that the next circular letter be written in answer to this question: What are the duties which pastors and churches reciprocally owe to each other, according to the gospel? and that the moderator be appointed to write it.

19th Agreed that this Association are deeply affected by the death of the following worthy ministering brethren, who have died in the course of the present year: The Rev. Messrs Matthew, McCullers, Ralph Jones and George Pope; and that they sensibly feel with the churches which have lost those excellent Deacons, General Tristram Thomas, Josiah David, William Watson and William Tucker.

20th Agreed to observe, in concert with the Bathel Association, the Thursday before the second Lord's day in May ensuing, as a day of solemn Fasting and Prayer to Almighty God, to deprecate his righteous displeasure; and to implore his blessing on our highly favoured, but too ungrateful country, in the continuation of his favours, both special and common, with a due sense of their value; and especially to beseech him, that he would be pleased to revive and advance his work of grace among us, and all the churches of his saints; and to send his gospel to all the nations of the earth.

21st Agreed that the next meeting of this Association be at the Baptist church on the High Hills of Santee.

22d Agreed that this Association have a high and grateful sense of the hospitality and kindness which its members have experienced from the inhabitants of this neighbourhood during the present session.

23d Collected money for defraying the expense of printing the minutes; and committed the superintendance of their printing and distribution to the moderator.

24d Resolved to continue the mission to the Catawba Indians, till our next session.

25th Agreed that our brother Scott begin the service at our next meeting, on Saturday: In case of failure, our brother Good: and that our brother Dossey preach the Missionary Sermon on Sunday. Dr. Furman was appointed to preach the Association Sermon: in case of failure, Mr. Ellis.

26th. On regular application from the Deep Creek Church for a dismissal, agreed, that it be granted. The session concluded with exhortation and prayer by the Moderator.



MINUTES OF THE GENERAL COMMITTEE, Nov. 4, 1817.

1st The following delegates appeared: Richard Furman, president, John M. Roberts, secretary; Cook, Dossey, Ellis, Scott, Pope, Good, Timmons, Waldo, Harris, Chaney, Powell, Wilkins, Sanders, Jones, Breaker, Long, Millar, Harvin, Wm. Roberts, Rooker and Riley, members.

2d. Elected officers—Richard Furman president, David Adams treasurer, John M. Roberts recording secretary, Wood Furman corresponding secretary, James Harper, William Fuller, Isaac Gill and Joseph Whilden, assistants.

3d. Agreed, that the expenses incurred by sending a delegate to the Convention in Philadelphia last May, be defrayed out of the Monies this year collected for Missionary Purposes.

4th Agreed, to assist our Brethren Joseph Gullodge, Hartwell McGee & Hilmon Hill, in acquiring education, and to furnish them with some of the most suitable books for their improvement.

5th. Mr Thomas Mason appeared, and represented, that the bad state of his health had prevented his applying himself to a course of Studies for some time; that it still unfitted him for doing so; and that unless a great change took place in this respect he could not think of resuming them. Agreed, on deliberation, that one half of the money expended by him on his education in the course of this year be allowed him from the Fund. And that Mr. Mason be not considered as under the care of this Committee.

6th. Agreed, to commit the transaction of all necessary business of this body to the care of the special Committee during the time of our recess

7th. Took an account of the collections and the state of the Funds, and found them as exhibited below.

	<i>Education Fund</i>		<i>Missionary Fund</i>
Charleston,	\$241 87	}	125 37
			120
Welch Neck,	40 25	A. M. S.	73 50
Ebenezer,		A. M. S.	48 50
Do Mite Society,	11 50		16 12½
High Hills,	30		11 61½
Cheraw Hill,	5	F. M. S.	15
Mount Pisgah,	25 31½		70
		Church and A. M. S.	28 22½
Georgetown,	108		25 62½
Congaree, Beulah and Colum	}		93
biz united,		33	
Black Creek,			1 81½
Three Creek,	10		
Wassamsaw, Mrs. Stuart,	5		9
Muddy Creek,	1		1
Waterce Creek,			7
25 Mile Creek,			9 43½
Amelia Township,	10 50		10 50
Elim L. Creek,	5		5
Camden,	6		
Calvary,			6 25
Piedmont,			5
Bethel,	5		6
Goose Creek,	2		2
Four Holes,	11		27 43½
Mechanicville,	50		81 36½
Sugar Creek, A. M. S. Bethel	}		28 17½
Association,			
Sumterville,	20 50		
Mrs D & Mrs. T. Starke,	15		72 86½
Association collection,			
	\$635 93½		\$928 99½
Deduct Charleston collection	}	Mr Rooker's salary,	\$150
included in the Treasurer's		241 87	Expenses of a Delegate
Account	241 87	to the Convention,	150
	394 6½		\$528 99½
Amount of cash and special-	}		
ities in hands of the Treas-		6875 14	
urer, as per his Acc't.			
	\$7269 20½		

Expenditures to the 1st of }
November have amount- }
ed to \$587 62 }

RICHARD FURMAN, Pres't.
JOHN M. ROBERTS, ec'y.

N B In the above Account, A. M. S. stands for Auxillary Missionary Society; F. M. S. for Female Mite Society; and W. & E. for Wadmalaw and Edisto.

The Ordained Ministers' Names are in Capitals; Licensed Preachers in Italics. From Churches distinguished by an asterisk (*) we had no accounts, and their numbers stand as they did last year Pastors and Messengers to whose names an obelisk (†) is affixed, did not attend; a dash (—) denotes a vacancy.

CHURCHES.	MINISTERS AND MESSENGERS.	Baptized.	Recd by Let.	Dismissed.	Excommuni.	Restored.	Dead.	Number of Members.	
Charleston,	RICHARD FURMAN,	25	1	0	3	2	13	640	
Welsh Neck,	{ WILLIAM DOSSE William Kervin	37	0	2	5	1	5	181	
Ebenezer,	{ JOHN GOOD, Timothy Dargan,† Joseph Woods, A Woods,	4	2	3	0	0	5	90	
High Hills,	JOHN M. ROBERTS, <i>Davis-Collins</i>	12	0	2	0	0	6	301	
Cheraw Hill,	— James Fields, John Terril†	11	1	2	2	0	2	168	
Beauty Spot,*	DANIEL M'KAY,†							31	
Mount Pisgah,	J B. COOK, Jesse Peebles,	3	1	0	0	0	0	66	
L. F. L. Creek,	HILMON HILL,	20	3	0	2	1	1	38	
Deep Creek,	{ JOEL GULLIDGE, Joseph Cope- land,†	2	2	2	0	0	1	34	
Little Pedee,*	SOLOMON REAVES,†							58	
Georgetown,	{ EDMUND BOTSFORD,† John Waldo,	1	0	0	0	0	2	124	
Gapway,*	—,							26	
Congaree,	—, David Powel, M. Hillery,	3	2	1	0	0	0	105	
Black Creek,	—, J. Saunders, Thomas Kervin,	4	0	3	1	4	1	56	
Three Creeks,	— Wm. Jones, John Jones,	5	0	5	2	0	0	42	
Wassamsaw,	—, Thomas Bu-bridge,†	0	0	7	0	0	2	44	
Watteree Creek,	Jonathan Mickle, John Long,	3	2	1	3	1	3	46	
Muddy Creek,	—, Richard Carlisle,	3	0	0	1	0	1	12	
Catfish,*	—,							25	
Beulah,	GEORGE SCOTT,	0	0	5	6	0	0	152	
Terrel's Bay,*	WILLIAM PALMER,†							47	
25 Mile Creek,	ASA BELL, Littleton Crankfield,	4	2	2	2	1	0	95	
Amelia Township,	— Henry Miller,	4	0	1	4	0	3	177	
Elim Lynches Creek,	{ SAMUEL TIMMONS,† Simeon Timmons,	45	3	0	1	0	1	101	
Columbia,	—, M. Strickland, J W. Wilkins,	12	6	20	0	0	1	145	
Camden,	JESSE POPE, William Cook,	0	1	0	2	0	2	33	
Calvary,	BRADLEY RHAME,† J. Harvin,	2	1	1	3	0	3	77	
Piedmont,	JOS KNIGHTON,† Joseph Rogers,	1	0	0	0	0	2	52	
Bethel,	J. M'KELLAR,† J Chancy, E. Wells,	3	0	0	1	0	2	83	
Goose Creek,	—, Jacob Braker,	9	0	3	0	0	3	92	
Mount Olivet,*	—,							34	
New Providence,	CHARLES WILLIAMS,†	1	0	0	1	0	0	47	
Colonel's Creek,	J. B. HART,† W. HARRIS,	14	0	0	4	1	1	63	
Four Holes,	JACOB BAI,† Michael Riley,	9	5	9	3	2	3	128	
Mechanics Ville,	{ J. ELLIS, Alexander Fountain, Hartwell M'Gee, M. Christman,	25	5	0	0	0	1	158	
High Hill Creek,*	—,							13	
Friendship,*	—,							21	
Clear Increase of the whole		133							
The Church at Deep Creek dismissed		34							
		99	262	37	69	46	13	64	3605

THE CIRCULAR LETTER.

The CHARLESTON BAPTIST ASSOCIATION, to the several Churches which they represent, send Christians salutation.

BELoved BRETHREN,

It will be remembered that, according to a resolve at the last convention of this body, our present circular address is to be in answer to this question; "What are satisfactory evidences of the teachings of the Holy Spirit, as to his gracious influence on the soul?" This question we consider important, because it involves the honor of God, and the essential qualifications of Christians. —

The honor of God;—because, should we attribute to his instruction, things unworthy of his sacred character, we shall thereby reproach his holy Name—The essential qualifications of the christian;—because all his children are taught of him, and every one that learneth of the Father, through the instructions of the Spirit, cometh unto the Son, and none can come but such as are thus drawn. For such is the evil bias of the human heart, that nothing but the powerful light imparted by the Spirit of God, can correct and rightly sway its inclinations.

We may moreover, add, that the peace and happiness of the people of God, are in just proportion to the correctness of the view which they entertain of our subject;—therefore, while we enter upon the solution of this interesting question, we "rejoice with trembling".

To furnish evidence of the Holy Spirit's instruction while we have the Bible for our guide is not at all difficult; and to produce all the evidences of his gracious work, is not required by our subject. But here lies the difficulty; to disclose that degree of evidence which, to a mind tremblingly alive to its own best interest, should be satisfactory, and yet not so much as to discourage it, or spoil its joys. To produce too much evidence of the Spirit's sacred instruction, might lead the child in grace to doubt the justness of his claim to the promises of the gospel; and in failing to exhibit all that is essentially necessary, might indulge the deluded sinner in claiming privileges, and hoping for blessings which he is not qualified to receive or enjoy. Therefore, with reliance on his aid, the evidence of whose teachings we are required to disclose, we will endeavour to steer between these extremes, and at least keep clear of the last fatal rock, on which we greatly fear, too many have been shipwrecked.

Were we addressing such persons as stand in need of being taught the first principles of our holy religion, we should feel ourselves bound to shew, who the Holy Spirit, the great agent in this work, is. But we are happy in believing, that on this part of our subject nothing is necessary;—that you, with one heart and one soul, acknowledge him to be, the third person in the ever blessed Trinity—the great and holy God. For thus saith the prophet, the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." Should any inquire, who the Lord, that anointed Christ to preach the gospel, is; the answer is furnished in Luke iv. 18. John iii. 34. The work, then, of which we are to produce evidence, is a work of God—a work of his grace. It consists in setting persons apart to his service, by rectifying their hearts, informing their minds, influencing their wills, engaging their affections and inclining them to obey his commands.

The first evidence of this gracious teaching which we produce is, *a satisfactory persuasion that the holy scriptures are true, and that Jesus is the Son of God*

The man who would have a correct view of his own features, must have recourse to a mirror, or glass, which will reflect his image; but in order to his conviction that the image is his own, he must be persuaded that the mirror is true. In like manner, the Holy Spirit presents to the mind of such as he instructs, that which answers the end of such a mirror. "We all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." In exhibiting to the mind, this transforming mirror, the Almighty Spirit imparts the conviction, that "we have not followed cunningly devised fables," but, have a sure word of prophecy, whereunto we do well that we take heed, as unto a light which shineth in a dark place.

until the day dawn, and the day star arise in our hearts: for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." We esteem it a dictate of reason, that the work which the unchanging Spirit now performs, or the instruction which he now imparts, is, in conformity with what he originally bestowed upon the prophets and Apostles, whose writings are not of private interpretation, but intended to furnish a rule, by which we may judge of both our state and duty. But we rest not the cause here. From what reason suggests we ascend for confirmation, to a standard of rectitude from which there can be no appeal. The Apostle Paul informing the Corinthians how they might know the things which were freely given to them of God, shews, it is by "comparing spiritual things with spiritual;" That is, by comparing the spiritual operations on their own minds with those spiritual instructions furnished in the sacred scriptures; both of which issue from the same divine spirit, and will be found to agree in all matters of primary importance. "For God hath from the beginning chosen," his people "to salvation, through sanctification of the Spirit and belief of the truth."

Moreover, according to the Apostle John, the holy scriptures were written with this express design, "That we might believe that Jesus is the Christ the Son of God, and that believing, we might have life through his name" That this is the object of the Spirit's instruction on the mind now, is too obvious to admit of doubt; "for the Spirit itself beareth witness with our spirit that we are the children of God," and Jesus himself testifies, that the Spirit shall guide his people into all truth. "Hereby know we," Says the beloved disciple, "that we dwell in him and he in us, because he has given us of his spirit, and we have seen and do testify that the Father sent his Son to be the Saviour of the world" When Simon Peter made honorable confession of his faith, it was, "that Jesus is the Christ the Son of the living God" And Jesus in reply, observes, "blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." These things, if we mistake not, enter into the nature of a true genuine faith, which an Apostle informs us is the gift of God; and we apprehend, that no person can have satisfactory evidence that he is taught of God, without the blessed persuasion of their truth and reality

2 To discover that holiness is amiable, and to possess anxious desires to obtain it among the evidences of the Holy Spirit's instruction.

The Seraphs and saints in heaven are by the holy writers, represented as praising God for his holiness. "They cried one to another saying holy, holy, holy, is the Lord of hosts—Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy" These exalted intelligences must be among the most competent judges of that perfection in Deity which is, of all others, the most lovely; and as far as their worship furnishes evidence of their views, holiness is shewn to be that perfection. When we return, to earth and converse with those of our own species who have the greatest acquaintance with divine things, we shall find them possessed of the same noble sentiment. Thus says the Psalmist, "Let them praise thy great and terrible name; for it is holy—Exalt ye the Lord our God and worship at his footstool for the Lord our God is holy. Rejoice in the Lord ye righteous, and give thanks at the remembrance of his holiness."

Love has always an object which is supposed to be agreeable either to the sensitive, intellectual, or moral taste of the Lover. This taste in men for the object of their love is various. In the above passages, the taste is shewn to be holy, and to belong to intelligencies of moral excellence—to either angels or to saints; which shews that if we would enjoy the blessed society of heaven, we must obtain a taste for holiness upon earth. But this is not the case with men in general, as a few scripture testimonies will abundantly prove. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned—The carnal mind is enmity against God;" and why? It is believed, for this very reason, he is holy. "Which of you," says the Saviour, "convinceth me of sin? But yet they cried out, "crucify him, and release unto us Barabbas," who had been convicted of murder

Whence then, it may be asked, do any of Adams fallen family obtain a taste for holiness? Let the great Apostle of the gentiles answer the question. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

To which the Apostle James subjoins, "The wisdom which cometh from above is first pure." This wisdom is bestowed under the influence, the gracious influence of the Holy Spirit; and to possess it is to be born again, to be born of God.

Perhaps the reason why carnal men cannot discover its charms, is, because it is not an object of speculation: "It has its seat not so much in the understanding as in the heart; and is, therefore, represented as furnishing a feast to the holy soul." Thus says the spouse of Jesus to her Beloved: "because of the savour of thy good ointments; thy name is as ointment poured forth, therefore do the virgins love thee." And the apostle Peter, speaking to such as had been renewed by grace, says, "as new born babes desire the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is gracious." And as we have before shewn, that the holy spirit enables such persons to embrace the testimony which God has given of his Son, our subject will receive further evidence by noticing the nature of this testimony, and the tendency of it in the hands of the spirit to produce this salutary change. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes—more to be desired are they than gold; yea, than much fine gold; sweeter also, than honey and the honey comb." As these beauties are not discoverable, neither in the Creator, nor in his word, by the natural man, when the heart of any sinner is brought to desire and rejoice in them, it must be the effect of the Holy Spirit's instruction.

3. Among the evidences of the divine spirit's gracious instruction, is, a *deep and humbling sense of sin, attended with a sacred loathing of it.* There are, it is believed, few persons in this day of gospel light, when the veil of Moses is torn away by the glorious Redeemer, and the purity of God displayed in the cross of Christ, who are hardy enough to deny the existence of sin, or that they are guilty of having violated the law of God. But there are many who have never looked into the fountain of a *depraved heart*, from whence all the streams of iniquity flow; who have never been willing to acknowledge that the heart is deceitful above all things and desperately wicked; or to grieve that they are opposed to their Creator. But the saviour testifies, that the Holy Spirit shall reprove the world of sin, because they believe not in him. He shall make them sensible that to refuse to bow to God in his appointed way, is rebellion against his authority, and subjects the rebel to guilt and ruin. "He that rejecteth me," says the blessed Jesus, and "receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day." Here, we find, that a failing to receive the word of God into our hearts, is tantamount to rejecting of both it and its author—incurrs the frown of heaven, and exposes to the fearful punishment which this word denounces. "They," says an apostle, "received not the love of the truth that they might be saved: and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." These, and corresponding parts of the holy scriptures, brought into the mind by the enlightening Spirit, cause the man to acknowledge that he is guilty of rejecting the truth; is a depraved creature, and deserves to be punished for his heinous offences.

Nor does he only acknowledge this when he is first convicted of sin, but, like the great Apostle Paul, maintains an humbling sense of it amidst his christian progress. He not unfrequently recurs to his past offences, and with a much greater sense of his criminal state and conduct, than he had at first; with much more light into the nature and purity of God, the rectitude of his government and the depth of his own depraved nature, he exclaims, "O wretched man that I am, who shall deliver me from the body of this death." When the evangelic Prophet Isaiah, saw the Lord sitting upon his throne amidst worshipping Seraphs, who proclaimed his holiness in strains of devout love and joy, though previously sanctified to be a messenger of God to guilty men, he was overwhelmed with a sense of his own impurity, and was made to cry "woe is me, I am undone, because I am a man of unclean lips." What but the same divine Spirit who inspired those predictions could have revealed to his mind the purity of Jehovah? And what but a sight and sense of this purity could have given him such an humbling feeling of his own depravity? And is not this among the evidences of his gracious instruction? Let us never, therefore, indulge the thought of having been taught of God

only in proportion as we are brought to discover the depravity of our own hearts, and the beauty and excellency of holiness

Nor does the person taught of the divine Spirit, discover the turpitude of sin only; he is brought by the same instruction to hate and abandon it—not merely because it exposes to punishment, but because it is hateful to God, opposes his government, and is contrary to that renewed spiritual sense which is furnished by the Holy Spirit. He is “renewed in the spirit of his mind,” and cannot but hate that which is in direct opposition to those holy principles and propensities which the Lord has graciously implanted in him. As fire and water, light and darkness are necessarily opposed to each other, so are sin and holiness. They may dwell close together, but, like the Jews and Samaritans, they do not, they cannot maintain correspondence, or keep up friendly intercourse with each other. Hell and heaven are represented by our blessed Jesus, as not very far removed from each other; the rich man in the one, looked up and saw Abraham and Lazarus in the other; yet, an impassable gulph shall keep them eternally distinct; and it is believed, that an everlasting distinction will be maintained between sin and holiness.

“I have heard of thee by the hearing of the ear, but now mine eye seeth thee” Such is the testimony of a perfect and upright man; one who had long feared God and eschewed evil, but who had lately obtained enlarged and clear views of the Almighty in the furnace of affliction. And what is the result? “I abhor myself, and repent in dust and ashes” From which we infer, that the more instruction we derive from the divine Spirit, the greater will be our hatred of sin, as well as knowledge of our depravity.

4. That instruction which shews the insufficiency of all human efforts to save the soul, and attracts the heart to Jesus as the magnet does the needle, is from the Holy Spirit.

If there be one principle more prevalent in the human bosom than all others, it is, perhaps, that of referring all we perform to self. The pulpit and press have exerted their united powers to repress and destroy it; but alas! it still remains in the heart. It reigns predominant in the unrenewed, and even in the righteous it is the shade that follows them in all their performances. It is in vain that sinners are informed the first service acceptable to God, is that of believing in Christ; they hear it, and go away, not only without that faith which works by love and purifies the heart, but without believing the declaration which was designed to produce it. An opinion is still entertained by them that they must, by their virtuous deeds, prepare themselves to become acceptable to God. The Saviour, however, informs us, that “this is the work of God to believe on him whom he hath sent;” and if a trembling Jailor and his house would obtain salvation, they must believe in the Lord Jesus Christ. All which are abundantly confirmed by the encouragement with which the Saviour furnished the disciples when he sent them out to preach, “He that believeth and is baptized shall be saved.”

The first effectual instruction imparted by the divine Spirit, is a sense of the sinner’s entire helplessness, and that in a direct view of his being brought to repose his confidence in Jesus alone for deliverance from curse and condemnation. Here the duties of prayer, of reading and hearing the scriptures, of meditation, fasting, watchfulness, &c are of great benefit to the man; not to prepare him for Christ, but, to convince him of his entire inability, and cause him to relinquish the expectation of being accepted for his works. But, though, this is a degree of instruction from the Spirit of God, yet it neither is, nor can be satisfactory to the soul till it is brought to Christ.

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” Such is the declaration of a man, who could “worship God in the spirit and have no confidence in the flesh;” of one, who might glory in the flesh, if any other person could; being of the stock of Israel of the tribe of Benjamin; touching the righteousness which is in the law blameless.” This instruction he received, not at the feet of Gamaliel, nor in the Jewish synagogue; but it commenced on the way to Damascus, and was much increased in that city. And though an instrument was used to impart, at least, a part of it,

who can doubt but that it was from the great and holy God? Let such an one but read the ninth, twenty-second and twenty-sixth chapters of the Acts of the Apostles, and his doubts must yield to the force of Apostolic testimony. He must discover, not only that this was a work of the divine Spirit, but that it was a work of his free and sovereign grace. And that this is a fair example of divine and gracious instruction, take the words of Jesus, "every man that hath heard and hath learned of the Father cometh unto me" Nor does it affect the argument that the term Father is used in the text; for according to Jesus, the agent is still the divine Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you"

"Whosoever forsaketh not all that he hath he cannot be my disciple." These are the words of him unto whom the divine Spirit leads; and when a person is enabled to perform the implied duty, he has suitable evidence that his instruction is from above. Naaman the Syrian cured of his leprosy by the God of Israel, gave honorable testimony of gratitude as far as it extended; but alas! he desired to be excused in one thing; "When my master goeth into the house of Rimmon to worship there, and he leaneth on my hand and I bow myself in the house of Rimmon—the Lord pardon thy servant in this thing." One thing, said the Saviour to a young man of amiable appearance, "One thing thou lackest," and this was as fatal as if he had lacked a thousand things; for he went away from Christ—went away, says the sacred historian, grieved; not for his sins, but because he was not approved of, while he loved the world more than he did Jesus. Herod feared the Baptist, observed him, did many things, and heard him gladly, but he loved Herodias more than he did the Saviour whom John preached; and therefore, his dreadful state was made manifest in slaying the man who reproved him for continuing in that sin which proved his ruin. We very much fear, that thousands, even in this day of gospel light, will be eternally undone by cleaving to some beloved Herodias, some hidden wedge of gold, some concealed babylonish garment, some insinuating Delilah. "If thy right eye offend thee, pluck it out and cast it from thee." This solemn requisition of the Saviour, fully implies, that the man who cannot willingly forsake every sin, has not come to him; and if not, except he repent and hasten to Christ, a dreadful doom awaits him; for, continues he, "it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire."

5 An evidence closely connected with the above is, *a delight in those duties which God, in his word, requires us to perform.* That persons may perform duties of a religious aspect, from improper motives, will be seen by a recourse to the last paragraph; but, to delight in them, we apprehend, requires the instruction and aid of the holy Spirit. An apostle testifies, "I delight in the law of God after the inward man;" which is but the accomplishment of God's promise to his obedient children, disclosed by the pen of the elegant Isaiah; "Thou shalt delight thyself in the Lord—for the mouth of the Lord hath spoken it." There is a temper of mind necessary to the right performance of religious duties, which can only be bestowed by the divine Spirit. It is that temper which was manifested in all the conduct of the adorable Jesus. "If any man have not the spirit of Christ, he is none of his." It is a spirit of love, meekness, patience and zeal for the honour of God, which will enable us to perform religious duties acceptably. Because this spirit, is the result of faith in the Son of God, arising out of a heart renewed by the Holy Ghost. "Learn of me," says the humble Jesus, "for I am meek and lowly in heart." Which is but the reponse of the spirit of God in the language of prophecy; "Tell ye the daughter of Zion, behold thy King cometh unto thee lowly, and riding upon an ass, and upon a colt the foal of an ass." It was doubtless this meek and humble temper of mind, which gave occasion to the sacred writers, so often to call him the LAMB. It was this, and other correspondent qualities, which enabled the Saviour to perform such noble works of love and beneficence, as a pattern of patience and suffering for his people.

An Apostle informs us that "as we have borne the image of the earthy," meaning Adam, "we shall also, bear the image of the heavenly," meaning Christ. And in another place adds, that "the new man is created in righteousness and true holiness, after the image of him that created him." Such, then, is the model to which the Spirit conforms us when he "renews a man in the spirit of his mind;"

or, in other words, "creates him anew in Christ Jesus unto good works." And we think it essential, both to the Christian character, and to the performance of work - spiritually good, that we should imbibe the spirit and temper of the Lamb of God. Then shall we delight in the law of God; shall read in it by day and meditate on it by night; then shall we have respect unto all his commandments, when he shall have enlarged our hearts.

We are aware that on this subject many will be found, who, like Nazman, desire to be excused in some one thing; but we apprehend that this is not from the instruction of the Holy Spirit. Caleb and Joshua entered the promised land because they "wholly followed the Lord." And the hundred and forty-four thousand who were redeemed from the earth, and now sing a new song in heaven, are such as "follow the Lamb whithersoever he goeth." And it is believed that the same disposition and inclination are possessed by all who are taught of God; for such must deny themselves, and take up their cross daily and follow Christ. It is worthy of remark, that the Saviour, in describing those who will be condemned at the last day, has not charged them with positive crimes, but with neglect; - "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not." He adds, "and these shall go away into everlasting punishment." Here the character of those against whom this awful sentence is denounced, is portrayed in the omission of duties; and yet, strange to tell, there are professing Christians, who speak of neglecting the positive commands of God with almost entire indifference! But, however it may be with others, let us, my brethren, awake to righteousness and sin not, and be found, like Zachariah and Elizabeth, "walking in all the commandments and ordinances of the Lord blameless."

"Now of the things which we have spoken this is the sum." If we have come to Christ, naked and helpless, and like the disciples when tossed on the raging waves, feel convinced that he is our only hope; if we have been and still are, willing to cast ourselves upon him, with the confidence that he is able to save to the uttermost all who come to God by him; if we have beheld the attributes of justice, truth, love and mercy which shine forth in the divine character, all meeting and harmonizing in the glorious mediator, and been attracted by their united glories; if we have beheld the deformity of sin, its opposition to God, its residence in our hearts, and feel no disposition to justify ourselves in it; if with tears of penitence we make our humbling confession, and feel that we hate and detest sin from our very souls; if the commands of God are embraced (and submitted to), from love to their excellency, reverence for his authority, and a desire to honor his name; - then have we satisfactory evidence of having been taught by the holy Spirit; and we shall not hesitate to acknowledge that the work is a work of his free and sovereign grace.

We need not urge the most plain and obvious evidence of love to your fellow Christians. But, since you are taught of God, to love one another, "pray, that your love may abound more and more, in knowledge, and in all judgement; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Wishing you an abundant supply of the spirit and grace of Christ Jesus our Lord, we remain,

Beloved Brethren,

Yours affectionately in the gospel.

RICHARD FURMAN, Moderator.
WILLIAM DOSSBY, Clerk.

As some Subscribers have not applied for their quotas of the Confession of Faith, Church-Discipline and Catechism, which were printed in one volume, agreeably to an appointment of the Association in the year 1811; they are hereby informed, that the Books have been ready for them for several years, and may be obtained at No. 26, Church-street, Charleston; where persons, who are not subscribers, may also obtain some copies of the work: And likewise, single Catechisms for the use of Children. Two thousand copies of the latter having been printed to encourage that too much neglected, but important duty of catechising in families and churches.

Dr. Furman, senior, having, on account of his numerous engagements, declined accepting the appointment, made of him by the Editors of the American Missionary Magazine, as their agent for distribution of the Work in South-Carolina, his son, Richard B. Furman, M. D. has agreed to be the agent, rather than see the useful design of circulating the Magazine among us, frustrated or impeded.