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Baptists. South Carolina. Charleston Association.  
Minutes ... on Saturday, the 6th November, 1819.  
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# MINUTES

OF THE

## Charleston Baptist Association,

Convened at Mechanicville, on Saturday, the 6th November, 1819.

1st. The Saturday and Sabbath were employed in acts of public devotion; two sermons being preached on each day. On the Sabbath the solemnities closed with the administration of the Lord's Supper. The congregation was large, and apparently devout.

2d. On Monday, at 11 o'clock A. M. the Association Sermon was delivered by the Rev. Mr. Ellis, from Isaiah 53. 1.—“Who hath believed our report, and to whom hath the arm of the Lord been revealed.”

3d. Rev. Dr. Furman prayed at the opening of business. Letters from 33 Churches were read; the names of their Delegates enrolled, and the accounts transmitted of their present state, minuted.

4th. Elected Dr. Furman, Moderator, and Mr. Aaron Marvin, Clerk. Dr. Roberts prayed, and the Association adjourned to Tuesday 10 o'clock.

5th. Met pursuant to adjournment. Rev. Mr. Cook prayed. Read letters, which were accompanied with minutes from Corresponding Associations: from the Boston, Bethel, Savannah River, Hephzibah, Edgefield, Pedee, Cape-Fear, Moriah, Sunbury, and New-Jersey: also from the North-Carolina General Meeting of Correspondence, and the Bigby Association. From the Philadelphia, Warren, &c. no accounts were received. Rev. Messrs. Rooker and M'Creary appeared, as Messengers, from the Bethel; Rev. Mr. White, from the Pedee; Rev. Mr. Goodman, from the Cape-Fear; and the Rev. Mr. Ingram, from the Moriah.

6th. Rev. Luther Rice, agent for the Baptist Board of Foreign Missions, Rev. Messrs. Johnson and Compere, and the licenced Preachers Brooks and Creath, being present, were invited to sit with the Association.

7th. The Fifth Annual Report of the Baptist Board of Foreign Missions was received, and the Address read: after which the Rev. Mr. Rice made a verbal communication, giving an account of the latest intelligence received respecting the Burman Mission, and of that to the western parts of our own country.

8th. A petition from the Baptist church on Lake Swamp, constituted on the 27th January, 1819, was presented by the Brethren Gregory Rollings, Amos Thornhill, and Solomon Phillips, requesting admission into our body; and our Brethren Ellis and Copeland having testified in favor of their good standing, they were admitted into union, by an unanimous vote.

9th. The Minutes of the last year were then read.

10th. Appointed our Brethren Roberts, Cook, and Waldo, a Committee to examine the Minutes and Letters of Corresponding Associations respecting subjects of general concern, in which the concurrence of this body might be requisite or useful.

11th. Appointed the following Brethren to write to Corresponding Associations—Cook to the Philadelphia, Warren, Boston, Hudson River, New-Jersey, and Sunbury; Roberts to the Georgia; Waldo to the Hephzibah; Todd to the Cape-Fear; Compere to the Neuse; Hodges to the Sandy Creek; Brooks to the Bigby, and Creath to the Pedee.

12th. The Circular Letter, prepared by the Rev. Dr. Roberts, was then read, and committed for revision to our Brethren Furman, Waldo, and Johnson, in conjunction with the author.

13th. Query from the Church at the High Hills of Santee—“Would not the formation of a General Association, composed of delegates from the several Baptist Associations in South-Carolina, be desirable, and advantageous to the interest of the Baptist denomination, and the advancement of the Redeemer's kingdom in general?” Answered in the affirmative unanimously. And the Moderator, agreeably to notice and recommendation contained in the letter from the Church in Charleston, brought forward the subject in a more enlarged form, with a Plan for promoting Education and Missionary Interests; which was accompanied by a serious address, to our sister Associations; the spirit and design of which were highly approved by the Association, and a Committee, composed of Dr. Furman, Dr. Roberts, and Mr. Cook, was appointed to revise the same, fix upon a day for the proposed meeting, sign the Address in behalf of this Body, and send it to the different Associations concerned.

14th The Chairman of the Board appointed to superintend the business of Itinerant Preaching, or Home Missions, made a verbal report—the sum of which was, that Dr. Roberts had been appointed Chairman to the Board; Mr. Dossey, Treasurer and Mr. Cook secretary. That Mr. Walke had been employed as an Itinerant Preacher under their direction; that he had preached among the destitute in various parts of the state; that favorable accounts had been received of his acceptance, and the usefulness of his labours; and that he had received contributions to the fund to the amount of 78 dollars. The Treasurer reported in writing, that the expenditures had amounted to 200 dollars; and that there were then in fund 517 dollars 57 cents. Sixty dollars of the foregoing expenditures were loaned to the Education Fund, and are to be returned, which will augment the fund to 577 dollars 57 cents. These reports were highly gratifying. The same Br.thren who composed the Board for the last, were re-appointed for another year—who have it in charge to direct their missionaries to extend their attention to the Catawba Indians, as often as practicable. It was referred to the General Committee to procure and send a Teacher, to instruct the children of those Indians in the usual branches of education, and particularly in religious knowledge.

15th. With reference to which design, and the general interests of education and missionary schemes, it is earnestly recommended to the Churches belonging to this Body, that they be earnest in promoting among their members and friends, societies for collecting funds to meet the demands which must come upon them, for the support of these important and sacred purposes.

16th. Agreed, that the next Circular Letter be written on the following subject—“What qualifications are essentially requisite for union with the visible Church of Jesus Christ; and how are those qualifications to be manifested to his Church by applicants for membership?” and appointed Mr. Cook to write it.

17th. Resolved, that this Association entertain the most profound respect and veneration, as well as Christian love, for the character of the late Judge Tallmage, late a member of the Baptist Church in Poughkeepsie, and a Vice-President of the Board of Commissioners for Foreign Missions; who, with distinguished ability, zeal, and disinterestedness, acted as our representative in the General Convention of the Baptist denomination in America, both in its first and second meeting. With refined but mournful pleasure, we recollect the excellencies which he displayed in life. And while mourning the loss his family, we and the Church generally have sustained by his death, we must yet rejoice in the consideration, that we have reason to believe he has entered triumphant into the rest and blessedness of his God.

18th. Resolved, that this Association regard in the highest sense, the Christian heroism of our Sister Judson, in returning, during the absence of her husband, Rev. A. Judson, from on board the ship in which other Missionaries were about to depart, to the Mission House, at Rangoon, under peculiar circumstances of alarm and discouragement.

19th. Agreed, that the next session of this Association be at Camden, to commence on Saturday before the first Sunday in November next; that the Rev. Dr. Roberts preach the Association sermon; in case of failure, Rev. Mr. Dossey.

Appointed Mr. Cook to begin the service on Saturday; in case of failure, Mr. Compere; Dr. Furman to preach the Missionary sermon on the Sabbath.

20th. Most of the Messengers appointed to different Associations last year having failed in their attendance, the same persons were re-appointed for this year, with the substitution of Mr. M'Kay in room of Mr. Reeves.

The Moderator prayed—Adjourned until 10 o'clock to-morrow.

Met pursuant to adjournment—Rev. Mr. Dossey prayed.

21st. On Motion, resolved, that the Committee appointed yesterday to address the different Associations, do prepare a form or set of rules to assist such as are disposed in the formation of Societies, for the use of the Churches of the different Associations, for the purpose of raising funds to carry into effect the scheme contemplated in that address, and also a plan for the establishment of Sabbath Schools in the different Churches.

22d. Resolved, that Rev. Dr. Roberts and Rev. Mr. Dossey be requested to travel through the Churches belonging to the Associations referred to, and recommend to them the adoption of the foregoing objects: And that the Board superintending the Itinerant preaching be requested to give similar directions to the Ministers they may send out, and to furnish each of them with a copy of the Address.

23d. Distributed to the Delegates, the Minutes received from the different Associations: also, read and signed the letters of correspondence addressed to them.

24th. On Motion resolved, that in conformity to the wishes expressed by the Delegates from the Church at Columbia; the request of Mr. Wilkins to the Association, for the appointment of a Committee to examine into his alleged aggrievance, be granted, not only to give satisfaction to himself, but to their brethren at a distance, who may not understand the circumstances of the case. The following Brethren were accordingly appointed on said Committee:—Drs Furman and Roberts, and Messrs. Dossey and Scott.

25th. The Committee appointed to revise the Circular Letter, reported that they had done so, and recommended its adoption; in which report the Association concurred.

26th. Collected money for publishing the Minutes, and committed to the superintendance of the Moderator their printing and distribution.

27th. The Committee appointed to examine the Minutes of Corresponding Associations, recommended that this Association join with the Bethel in warning the public against a certain Michael Austin, who is said to be going about the country in the character of a Baptist Minister, but is known to be an impostor. Also that the Churches read with attention the Circular Letter of the North-Carolina General Meeting of Correspondence.

28th. Agreed to appoint the second Wednesday in May as a Day of thanksgiving to God for the abundant harvest, with which he has been pleased to crown the present year; and that they unite in solemn prayer for the outpouring of the Holy Spirit on our Churches.

29th. Resolved, that this Association have a high and grateful sense of the hospitality and kindness which have been exercised towards its members and friends by the inhabitants of this vicinity, during the present session.

The Moderator prayed, and closed the Association.

## MINUTES OF THE GENERAL COMMITTEE.

1st. The following Delegates appeared—Furman, Cook, Dossey, Roberts, Ellis, Johnson Good, Hill, Kennington, Timmons, Copeland, Waido, Smith, Wilson, Holmes, Powell, Cutino, Riley and Compere.

2d. Elected Officers—Richard Furman, president, David Adams, treasurer, John M. Roberts, recording secretary, Josiah B. Furman, corresponding secretary, James Harpe, Joseph Whilden, John Riley, and Robert Brodie, jun. assistants.

3d. Dr. Furman communicated information on Proceedings of the special Committee, respecting measures adopted by the Board of Foreign Missions, relative to the Theological Seminary, which were unanimously approved.

4th. Appointed Dr. Furman and Rev. W. Dossey delegates to the General Convention, expected to convene at Philadelphia next spring. In case of failure, of either, Dr. Roberts to supply Dr. Furman's place, and Rev. J. B. Cook Mr. Dossey's.

5th. Agreed, that Mr. M. Chrestman, go to the So. Ca. college; that M. Creath continue his studies with Rev. Mr. Ciopton, in North-Carolina; and that Mr. Mason, (who was examined by a committee of this Body) enter at the Academy at Society Hill.

6th. Agreed that all necessary business be transacted by the Special Committee during the recess of this Body.

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

	<i>Education Fund.</i>		<i>Missionary Fund.</i>
Charleston	\$260 00		\$135 00
Weich-Neck	34 50	A. M. S.	116 00
Missionary Society of Ebenezer		W. & E. M. S.	69 00
Church	4 50		31 00
High Hills of Santee	16 50		16 50
Sumterville Congregation	33 50		16 50
Switt Creek Congregation	15 81	M. S. of Statesburgh	62 00
Mount Pisgah	6 56½		
Georgetown	50 00		4 00
George E. S.	54 50		25 00
Am. Township	7 12½		7 12½
Mechanicville	35 62		49 95½
Columbia,	22 50	A. M. S. do.	26 25
Caroden	5 00		7 00
Piedmont	4 00		5 00
Four Holes	3 18½		7 00
P. Calvary	12 00	Ebenezer	10 00
Three Creek	3 25	Do. Congregation on Lynch's Creek	9 25
25 Mile Creek	3 98		
Terril's Bay	2 50		
Black Creek	2 00	Congate	6 75
Cheraw Union Society, for the Theo- logical Seminary	61 50	Marlborough A. M. S.	24 32½
Mrs. Hepzibah Townsend, for do.	60 00	L. F. Lynch's Creek	5 00
Mr. Josiah Bedon* do. do.	50 00	Beulah	7 00
	748 51½	Elim	5 00
		Bethel	9
Deduct Charleston collection in- cluded in the Treasurer's account	260 00	Sugar Creek A. M. S. Bethel Association	30
Cash in hands of the Treasurer, as per account	488 51½	Meriah Association	14 81½
	1821 54	Collection at the meeting of this Association	94 81½
	2310 5½		792 76
Specialties, and U. States' Stock.	6046 49		
	8356 54½		

Expenditures have amounted this year, to \$791 70

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

\* Mr. Bedon gave also 50 dollars to the Fund for the Home Mission.

# STATE OF THE CHURCHES.

The Ordained Minister's Names are in Capitals; Licensed Preachers in Italics. From Churches distinguished by an asterisk (\*) we had not 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	Rec. by Letter.	Dismissed.	Excommunic.	Restored.	Dead.	Number of Members.	
Charleston.	RICHARD FURMAN, J. Whilden,†	35	7	1	1	0	13	707	
Welsh Neck,	{ WILLIAM DOSSEY, P. Edwards, Geo. Bruce,†	2	3	5	4	0	1	187	
Ebenezer,	JOHN GOOD, J. Phillips, E. Rogers,	0	0	4	0	0	2	88	
High Hills,	{ JOHN M. ROBERTS, J. Chrest- man, J. Monk, S. T. Pots,	7	2	0	0	2	5	37	
Charaw Hill,	{ R. T. DANIEL,† IVEY WALK, J. Terrell,	6	4	6	1	1	0	179	
Beauty Spot,	DANIEL M'KAY,	1	0	0	1	0	0	27	
Mount Pisgah,	JOSEPH B. COOK, Jesse Peebles,†	0	0	6	5	0	0	43	
Lower F. L. Creek,	JOHN HENNINGTON, W. King,	6	3	4	3	2	1	62	
Little Pedee*	SOLOMON REVES,							69	
Georgetown,	{ EDMUND BOTSFORD,† J. Waldo, A. Marvin, Peter Cuttino,	0	0	0	0	2	11	155	
Gapway,*	— — — — —							26	
Congaree,	— — — — —, Matthew Hillery,† David Powel,	5	0	6	0	0	0	102	
Black Creek,	J. COPELAND, G. Brown, T. Carter,	7	3	13	2	0	3	79	
Three Creeks,	— — — — —, William Jones, John Asgue,	1	0	0	1	0	0	45	
Wassamsaw,	— — — — —, Thomas Burbridge,							44	
Muddy Creek,	— — — — —, Richard Carlisle,	0	0	1	0	0	1	9	
Catfish,	— — — — —, John Mace, Henry Berry,	0	0	0	2	0	0	25	
Beulah,	GEORGE SCOTT,† William Tucker,†	1	0	0	0	0	0	150	
Terrels Bay,	WILLIAM PALMER,† David Rowel,	1	0	0	0	0	2	46	
25 Mile Creek,	ASA BELL,† George Morrel,	4	0	5	5	0	1	88	
Amelia Township,	WILLIAM PAULING,†	0	0	0	5	0	11	150	
Elim L. Creek,	{ SAMUEL TIMMONS, J. Courtney, Richard Spring,	7	2	6	5	0	4	93	
Columbia,	{ RICHARD M. TODD, J. W. Clark, Nicholas Hodges,	5	0	1	1	0	0	93	
Camden,	— — — — —, William Cook,† John Smith,	1	1	5	0	0	0	30	
Calvary,	BRADLEY RHAME, M. Blackwell,	8	1	1	0	0	0	77	
Piedmont,	HILLSMAN HILL, Pheix Ellis,	12	6	1	2	0	0	65	
Bethel,	— — — — —, John Chincy, William Holmes,	2	0	4	1	0	0	77	
Goose Creek,	— — — — —							91	
Mount Olivet*	— — — — —							34	
N. Providence,	{ CHARLES WILLIAMS, DAVID GRANTHAM, s. Johnson,	0	0	1	2	0	2	45	
Colonel's Creek,*	WILLIAM HARRIS,†							70	
Four Holes,	J. BLAIR,† M. Riley, C. Entriminger,	5	0	8	2	2	0	127	
Mechanicville,	JOHN ELLIS, J. Lide,† J. Coleman,	12	0	2	1	1	2	193	
High Hill Creek,	GEORGE KING, A. Hill, J. Phillips,	1	2	8	0	0	0	20	
Friendship,*	— — — — —							18	
Lake Swamp,	— — — — —, G. Rollings, A. Thornhill, S. Phillips,							21	
constituted 27th Jan. 1819.									
Decrease this year		22	122	35	82	46	8	59	3650

# THE CIRCULAR LETTER.

*The CHARLESTON BAPTIST ASSOCIATION, to the Churches they represent, send Christian salutation.*

**DEAR BRETHREN,**

**INDULGENT** Providence permits us this year to address you on a subject, which forms a prominent feature of the christian character. "The excellent nature of brotherly love" is the delightful subject. It is almost too obvious to need illustration, that, without this trait, evidence of our being the disciples of Jesus Christ will be defective. "By this, says our divine Redeemer, shall all men know, that ye are my disciples, if ye have love one to another." We know, says the apostle John, that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." The new commandment enjoined on his followers by the blessed Saviour, was, that they should love one another. Is not this ample testimony, that brotherly love is an essential characteristic of the true christian? Neither natural, relative, social nor patriotic love constitutes this affection. It is neither the gift of nature nor the production of genius. It is neither born of blood, of the will of the flesh, nor of the will of man. It is the special gift of our heavenly Father, the purchase of our compassionate Saviour; the fruit of the Holy Ghost, and may be appropriately denominated an evangelical affection. It is that evangelic affection, which renders all, who are adorned with the lovely image of their adorable Redeemer, the object of our peculiar regard, without distinction of name or sect: Thus, is it not evident, that the possession and manifestation of this holy principle is evincive of our love to our blessed Saviour, as well as our cordial regard for those who exhibit indications, of the same mind, that was in him?

If brotherly love originate from such an exalted, heavenly source, can any thing be more excellent, more noble, more divine in its origin? But the excellence of brotherly love is not only disclosed in its source, its birth and its objects. Its concomitants, exercises, and consequences, disclose brightening evidences of its excellence. This sacred flame kindled by the breath of Heaven in the heart of every Saint, irradiates his nature and character with divine lustre, and sheds beauty on the whole train of evangelic graces! How sweet, how attractive does this spiritual ornament make the temper, the conversation, the conduct of christians! When brotherly love reigns in our hearts, how gentle, how mild, how christ-like is our temper. Anger, malice, hatred, pride, envy, with every odious passion are expelled from its tranquil, peaceful mansion. Was the temper of the compassionate Jesus infinitely condescending, meek and lowly? And does not every one in whose hallowed soul brotherly love dwells, manifest in some degree, this same mind which was in our adorable Lord? When reviled, persecuted, tortured and crucified, did our suffering Saviour exercise godlike forbearance, patience and forgiveness towards his indignant, infuriate enemies? Did not his Apostles, did not his martyrs, and confessors; do not all his exemplary fol-

lowers in some honorable degree, imitate his magnanimous example? Is this the native temper, the Christ-like disposition of brotherly love? And is there any temper, any disposition more excellent, more amiable, more praiseworthy, more desirable? Is the temper, the ruling disposition of the self-righteous moralist, the self-inflated philosopher, the self-illuminated sceptic, or the proud, ambitious hero, worthy to be classed with this evangelic affection, which is preeminently pure and gentle, peaceable and easy to be entreated, full of goodfruits, without partiality and without hypocrisy? Is not the contrast like the difference between the lion and the lamb?

The exercises of this evangelic affection in conversation, as well as in temper, indicate its peculiar excellence and worth. On what topics does it incline us to converse? Are vain, frivolous things its favorite topic? Are fashions, politics, and other temporal concerns its most delightful themes of discourse? No. It has a predilection for spiritual, heavenly topics. It delights to converse, to expatiate on the character, the attributes, the counsels, the word, the works, the dispensations of Jehovah; or the love, the mercy, the redemption of the compassionate Redeemer; or the gracious influence of the Holy Spirit. In the language of the devout David, the subject of this heavenly affection, feels a sacred pleasure in exclaiming, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." Such a soul rejoices to have an opportunity to give a reason of the hope that is in him with meekness and fear: In the company of his brethren of congenial spirits, he improves the occasion in recounting the wonderful mercies of the Lord to his soul. In the midst of the holy converse of such experimental christians, not unfrequently the rapturous emotions of the two primitive disciples traveling to Ermaus, are felt. When it becomes the duty of those who are influenced by brotherly love to admonish and reprove a brother or any other person, in what language does he express himself? Does he make use of harsh irritating terms? Does he speak in an imperious, authoritative tone? No. He clothes not his admonitions and reproofs in the language of asperity and invective; but in the language of brotherly tenderness and the meekness of heavenly wisdom. Like Paul the aged, in his monitory addresses, he chuses to say, for love's sake I beseech thee to receive the word of reproof. Knowing that he himself is in the flesh, and encompassed with many infirmities as well as others, he feels bowels of compassion for those who fall into transgression, and would gladly be the honored instrument to draw them from the pit into which they have fallen. He believes the proverb of Solomon, that a word fitly, or seasonably spoken, is like apples of gold in pictures of silver. In the circles of infidels and the irreligious, brotherly love does not dispose us, in an abrupt, intrusive manner, to introduce religious conversation. This would be throwing pearls before swine, or imposing music on the deaf. But when a favorable moment occurs in such company, this godly affection disposes us to improve it with discretion, ardor and courage, for the instruction and conviction of the ungodly. And should we hear the character of our adorable Redeemer blasphemed, and his glorious gospel traduced, ought we to be

silent? No, on such an occasion, brotherly love dictates that we should not be ashamed of our Lord and Master; but with zeal, firmness and faithfulness should defend the character of him we love supremely, and vindicate his gospel against all the aspersions and calumnies of its enemies. Suffice it to say, with respect to the conversation of those, who have imbibed the genuine spirit of brotherly love, that it is predominantly inclined to pure and sacred things; so that this holy conversation may, with propriety, be said to savour of the gospel, and to be in Heaven. Is this the conversation dictated by brotherly love? And is it not emphatically, peculiarly excellent?

But though brotherly love shines with such rays of excellence in the various exercises of our temper and conversation; it shines with stronger, brighter, and more effective rays in our conduct. Not only brotherly love, but every christian grace and virtue is more demonstratively evidenced by conduct, by action, by practice, than by words or temper, as saith the Apostle, let us not love in word nor in tongue, but in truth. Who knows not that the fruit is less equivocal and uncertain than the appearance and blossoms of the tree? Thus the conduct of those, in whose renewed souls brotherly love is implanted, comports with their temper and conversation, and is a sealing evidence of both. The happy subject of brotherly love, not only exclaims, Lord, Lord, but makes it his meat and his drink to do the will of his heavenly Father. He does Justice, loves mercy, and walks humbly with his God. He loves soberly, righteously and godly. In a word, he walks in all the commands and ordinances of the Lord in as blameless a manner as he can. Is not a principle emanated, embodied and exemplified with such precious imperishable fruits as these, excellent and valuable in the sublimest degree?—Therefore, from legitimate premises, may we not deduce this fair, and important conclusion, that brotherly love, variously exercised in our temper, conversation and conduct, exhibits proofs of transcendent excellence?

If, in the preceding pages, we have evinced the excellence of brotherly love in its origin, its objects and its exercises, we are persuaded it will not be more difficult, before we close our address, to evince its excellence more fully, by a brief enumeration of its happy consequences, both in time and in eternity.

Without the existence and heart-beering influence of brotherly love in family, social and public devotion, what comfort would be experienced in them? As sociality and sympathy are two grand, discriminating features of human nature, is it not a position incontrovertible, that the most virtuous social intercourse, and the purest sympathetic emotions, will most enhance our happiness? And who will assert that any thing has a more forcible tendency to cherish and perfect this virtuous social intercourse, to cherish and perfect the purest sympathetic emotions than that fraternal regard, that spiritual friendship, which cement the hearts and concentrate the affections of all the faithful disciples of the adorable Redeemer in the one grand, indivisible, immortal object of homage and praise? Undelighted with conjugal, parental and filial love, would not families become nurseries of discord and wretchedness? And would not christian societies and

churches become such unhappy scenes without the benign influence of brotherly love? This exalts, refines and sweetens the fellowship and communion of Saints. It is in the contemplation of this attractive, heaven-like affection, that the devout Psalmist exclaims "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; as the dew of Hermon, and as the dew, that descended upon the mountains of Zion; for there the Lord commended the blessing, even life forever more." In such a unity of spirit and bond of peace does this holy principle bind pious souls; and such refreshing, happy effects does it produce. When the pacific, gentle ~~hand~~ of brotherly love holds the reins and governs the hearts of our churches and associations, what an emblem have we of paradise! Though favored with no pentecostal seasons of revivals, or accession of members, our souls are dilated with the sweetest emotions of joy and gratitude, because we are blest with one mind, with one heart. Behold, at this moment, the good fruits of this evangelical affection, like a lambent flame flowing from the altar of heaven, spreading over the surface of the whole globe, by the instrumentality of Bible, Missionary, Tract, and Sunday School Societies—institutions immensely benevolent and useful—institutions principally formed and fostered by the catholic spirit of brotherly love. Had not the illuminating, expanding power of this heavenly grace, triumphed over the heart-contracting, soul binding influence of bigotry and prejudice, is it probable there ever would have been a British and Foreign, or an American Bible Society, whose salubrious streams are now conveying moral, spiritual fertility and refreshment to the most desolate, uncultivated regions of Europe, Asia, Africa and America? No cords, but the golden cords of brotherly love, could so harmoniously unite the hearts and hands of kings and subjects, high and low, rich and poor, bond and free, Greek and Jew, Scythian and barbarian. Does not the present unexampled, and daily increasing dissemination of the civilizing, moralizing, sanctifying, bliss-imparting doctrines of the blessed Gospel, furnish us with luminous exemplifications of this delightful fact? With one voice do not Christians of all denominations, hail the present auspicious period, unparalleled in the annals of the church; as the dawn of the promised millennial day! We are authorised to believe, that an extraordinary prevalence of brotherly love among all sects and denominations of Christians will usher in the dawn of that glorious day. And during the thousand years continuance of that heaven-like period, we are taught to believe that brotherly love will be the ruling passion in the bosom of every saint. Then the New Jerusalem, indeed, will seem to have descended, and taken up its residence on earth. Are not these divinely excellent effects, these heavenly fruits, growing out of the subject of our address, realized, and to be realized, even in this dark, thorny wilderness? If these be the joyous, happy consequences of brotherly love in this vale of sin, sorrow and death, when we ascend the consecrated summit of Mount Tabor, and elevate our eyes above the shadows and vapours of this beclouded world, shall we not behold brotherly love made perfect, and crowned with the eternal sun-

shine of celestial bliss and glory? In those cloudless regions of immortal felicity, this divine affection unfolds all its ineffable beauties, and reigns, flourishes and triumphs preeminently. There all the blessed immortals, angels and glorified saints, are brethren, and love as brethren. Each in every blissful view he takes, beholds the same image of perfection, brightening in the endless train of his companions. Every unhallowed passion, every unsanctified affection, every imperfection is excluded from the serene, unsullied abode of spirits made perfect; and therefore the innumerable company of holy angels, and the church of the first-born whose names are written in heaven, with one soul, one heart and one voice, unite in chanting immortal anthems to redeeming love; and, in ascribing blessing, and honor, and glory, and wisdom, and thanksgiving, to Him that sitteth on the throne, and to the Lamb, for ever and ever.

May the spirit of the Lord shed abroad, more abundantly, in each of our souls, in every church and association, that brotherly love, whose excellent nature we have very imperfectly delineated in this circular address.

We render thanksgivings to God our heavenly Father, for the peaceful, brotherly intercourse we have enjoyed, at this season. Though articles of real importance and high interest have come before us in our deliberations; articles on which there are a variety of opinions and feelings among Christians, it has pleased the great Head of the Church to give us such united views and sentiments on these subjects, and we hope with a single eye to his glory, that entire harmony prevailed. In this we trust that brotherly love, we have been considering, was exemplified.

We have to lament, however, that the churches generally seem to be in a wintry state. This calls for exertion in duty, and for earnest supplication at the Throne of Grace, "until the spirit be poured out from on high: then shall the wilderness become as the fruitful field, and the fruitful field be as the forest."

With earnest wishes for your present and everlasting happiness, we remain, beloved Brethren, yours affectionately, in Gospel bonds,

**RICHARD FURMAN, Moderator,**  
**AARON MARVIN, Clerk,**

# APPENDIX.

## FORM OF A CONSTITUTION,

For persons who wish to unite in Societies for the education of pious young Men for the Gospel ministry, and support of Missions, for the furtherance of the Gospel.

WE, whose names are hereunto annexed, do, for the purposes stated above, cheerfully unite in a Society, and agree to be governed by the following Constitutional Rules.

1st. This Society shall be designated, **THE AUXILIARY SOCIETY OF** [*here mention the name of the place*] **TO THE GENERAL COMMITTEE OF CHURCHES UNITED IN THE CHARLESTON BAPTIST ASSOCIATION.** [*or State Convention of the Baptist Churches in South-Carolina, should such Convention, for the purposes above stated, be formed.*]

2d. The subject of this Society is to aid the said General Committee, or State Convention, directly; and the General Convention of the Baptist denomination in America, ultimately, in educating pious young men for the Gospel ministry, and for sending the Gospel to the destitute, both abroad and in our own country. For which purposes a proper distribution of the monies collected in the Society's Fund shall be made. It being always remembered, that the establishment of a Theological Institution, under the care and direction of the General Convention, and the support of scholarships therein, are prime objects in the scheme on which this society is formed.

3d. The Society shall have an Annual meeting for the election of Officers, and the transaction of its other most important business; but shall meet at other times when requisite, according to adjournments, or the call of the President.

4th. It shall have a President, Vice-President, Treasurer, and Secretary, who shall perform such duties and enjoy such honours as are common to such officers in other societies; and shall continue in office from the time of their appointment till a new election takes place.

5th. All persons who subscribe this Constitution, and pay into the Society's treasury \_\_\_\_\_ dollars, shall be considered as members, and remain such while that sum is annually paid by them; five of whom shall be a quorum. Those who think proper may withdraw their names at pleasure. The payment of Fifty dollars at any one time shall entitle the donor to membership for life; and those who pay Ten dollars annually toward founding a scholarship in the Theological Institution before referred to, shall be considered as Directors, in the management of the Society's fund.

6th. This Society shall take measures to have itself represented in the General Committee, or State Convention, before referred to.

7th. This Constitution shall be subject to any alteration which experience may prove necessary, by the voice of two-thirds of the members present; three months notice of such alteration, as intended, having been previously given.

8th. For the faithful performance of which we engage, as witness our hands, this \_\_\_\_\_ day of \_\_\_\_\_ 18 \_\_\_\_\_

## SABBATH SCHOOLS.

In the formation of SABBATH SCHOOLS, it is recommended, First, that a competent number of Male and Fem. Instructors in each congregation be engaged, who are willing, from motives of benevolence and piety, to take charge of the children, so that the boys may have male, and the female children and youth, female instructors. That where public worship is regularly supported, the Sabbath school be opened for an hour or two before worship, or after it; and when there is not regular worship, by the attendance of a minister, which is often the case in the country, the school be kept in the time usually employed for public worship. That the exercises begin with singing and prayer, and close in like manner; together with occasional exhortation, by a person best qualified for the service.

That the object in teaching, be to qualify the ignorant to read the Bible with ease and correctness. That for the instruction of those who can read, and of all the rest, in religious knowledge, the catechism be regularly taught, and the leading, essential truths of the Gospel, respecting both doctrine and practice, be explained and enforced, in a manner best suited to the capacities of children. That they have portions of Scripture, psalms and hymns given them to be committed to memory; that these be rehearsed in the school; and that suitable questions be asked on interesting subjects, so as to render the Scriptural history, doctrines and duties familiar. Lastly, that suitable books be provided by contributions of the parents and friends of the children, or congregation at large, for the course of teaching, and as premiums to reward the diligence of the deserving.