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MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

HELD AT JERUSALEM, AMITE COUNTY, OCT. 16, 17, 18, 1829.

October 16 — The introductory discourse was delivered by E. Courtney; the letters from the churches were then read, and the Messengers elected E. Courtney, Moderator, and J. A. Ranaldson, Clerk.

Our brother D. COOPER, messenger from the Union Association, presented a letter, with copies of their Minutes and Circular; and a copy of Minutes from the Georgia Association. J. CRAWFORD from the Pearl River Association, and R. de la Thule from Attakapas, were invited to set with us.

J. A. Ranaldson was requested to write a letter of correspondence to the Associations; and C. Felder, with the moderator and clerk, was appointed to arrange the business of this body. The meeting adjourned till to-morrow, 9 A. M.

Prayer by the Clerk.

17th — Met according to adjournment: Prayer by the Moderator. The report of the committee of arrangement being received, the Rules of Decorum were read, and proceeded to business.

1. The circular to the churches was received; as also the corresponding letter to the Associations; and ordered to be published.

2. A petition from Mount Nebo church was read, and seven brethren, viz. Felder, Mercer, Courtney, Mumford, Cain, Swearingen, and Robinson, were appointed to meet at Natalbany church, on Friday before the fifth Lord's day in Nov. next, to assist the two churches, by their advice, and to report their state at our next session.

3. Brethren Mercer and Ogden were appointed to audit the Treasurer's account.

4. Messengers were appointed as follows, viz. Cain, Courtney, and Ranaldson, to the Union Association; Felder and Mercer to the Pearl River; Ogden to the Louisiana; T. Swearigen, Robertson, Courtney, Felder, Cain, Mercer, and Ranaldson, to the Mississippi B. State Convention.

5. E. Courtney was appointed to write the next Circular, and C. Felder to preach the Introductory discourse, in case of failure, A. S. Mercer.

State Convention dissolved at this place at this time.

6. J. A. Ranaldson was requested to publish 500 copies of these Minutes, to be distributed as usual. And E. Courtney to take a collection to-morrow for Home Missions.

7 The next Association was appointed to be held at Ebenezer, Amite county, Friday before the 3d Lord's day in Oct. 1830.

8. Resolved, That this Association accept, with pleasure, the generous offer of the "Baptist General Tract Society," to receive a parcel of their Tracts; and that brother D. Cooper be requested to act as our agent at Natchez, and to correspond with the society.

Query from New Hope.—"Has a church the power of ordaining a pastor or elder, without calling the assistance of an elder or elders from another church or churches?" No.

The Association adjourned.—Prayer by the Moderator.

18th.—Lord's day, met at an early hour for social prayer. The preaching was conducted according to previous arrangement, first discourse by D. Cooper; the second by E. Courtney, when a contribution was raised for Home Missions, amounting to sixty-six dollars. After some intermission, another discourse by J. A. Ranaldson, followed with exhortations, prayers, singing, and strong expressions of delight in God, and in the society of His people.

J. A. RANALDSON, CLERK.
E. COURTNEY, MDR.

Treasurer (J. N. Mansford) to balance of last year. \$79 25
Contributions this year. 69 37

Total. \$ 148 62
E. Courtney, to deposit for Missions. 65 00

CHURCHES

1800 Bethel

1805 New Hope

1806 Ebenezer

1806 New Hope

1810 East Point

1811 Zion Hill

1811 Shiloh,

1812 Jerusalem

1813 Percy's

1813 Hepzibah

1813 Mount Zion

1815 Mars Hill

1817 Pelican

1818 Pinckney

1820 Mount Zion

1821 Sandy Creek

1822 Hillilee

1823 Salem

1824 Alphabet

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CHURCHES.	MESSENGERS.	Baptized, by Letter,	Dis by Letter,	Forwarded,	Retained,	Total.	Contributions.
1800 Bethel,	J. Ogden, } A. Scott, } M. Robinson.	2	2		2	8	00
1805 New Providence,	J. Jenkins.*	2	6	2	1	47	00
1806 Ebenezer,	J. M. Mumford, } R. Pool.*					183	00
1806 New Hope,	S. Hopkins, } S. Wills.*	1	1	1	1	15	00
1810 East Fork,	C. FELDER. J. Everet.	1	3			29	00
1811 Zion Hill,	A. MERCER J. Rhodes,	1	8	2	2	16	00
1811 Shiloh,	J. Walker, C. Edwards.*	9	3	2		6	00
1812 Jerusalem,	J. Swearingen J. Robinson.	5	1	1	1	37	25
1813 Percy's Creek,	J. M. Fenner, W. Stephenson	1	1		1	12	50
1813 Hepzibah, La.	E. COURTNEY D. D. Felps,	3	1		2	6	00
1813 Mount Nebo, La.	P. Bankston, W. Watson,	1	2	2		6	00
1815 Mars Hill,	J. Pettis, } M. Clark } J. A. RANALDSON.	2		1		24	00
1817 Feliciana, La.	B. Barrow.* S. M. Briab,	8	4	2	2	16	00
1817 Pinckneyville,	J. Hunter, J. Swearingen.	1	2			2	00
1820 Mount Zion,	J. CAIN, I. Patrick.*	1	1			3	00
1820 Sandy Creek,	W. Sampson, J. Straughan,	1		1		1	75
1820 Galilee,	J. Day, L. M. Bonds.	1	2	3	1	3	00
1820 Salem,	G. M. Trotter, W. H. Drennan,			5		17	37
1820 Albany, La.	R. Hutchinson,						

Dates not recollected. * Absent.

*the time dates of org. of churches
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MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

HELD AT THE MEETING HOUSE OF THE BLEASER CHURCH, A-
MITE COUNTY, MISSISSIPPI, ON THE 15TH, 16TH AND 17TH
OCTOBER, 1830.

MINUTES.

At 11 o'clock, A. M. Elder Charles Felder preached the introductory sermon from 1st Cor. 13th chapter, and 13th verse. "And now abide the faith, hope, charity, these three; but the greatest of these is charity."

The Association then convened; the letters from the different churches were read, and the delegates enrolled.

Elder E. Courtney was chosen Moderator, and brother Maston Crain, Clerk.

The articles of faith, rules of decorum, and the powers of the Association, were read by the Moderator.

A letter of correspondence was received from the Pearl River Association, by the hands of its messengers, Elder D. Collins, S. Cooker, J. Russell, and Joel Harvey; from the Union Association, a letter by its messengers, Elder G. Tilman, and J. Bailey; the messengers were cordially received, and invited to participate in the business of this body. Brethren C. Felder, A. S. Mercer, and J. A. Ranaldson, with the moderator and clerk, were appointed a committee of arrangement, and to examine the circular letter.

Brother D. Hughes was appointed to write a letter of correspondence to the Union Association; and J. Ogden to the Pearl and the Leaf River Associations.

Brethren J. Russell, J. Harvey, and S. Cooker, were appointed to preach on Saturday, and brother Bailey to close by exhortation and prayer, and G. Tilman, D. Collins, and E. Courtney on Lord's day. Brother Ranaldson prayed.

Adjourned till to-morrow, 9 o'clock, A. M.

Oct. 16th.—Saturday morning met according to adjournment and the Association was opened by the moderator with prayer. The committee of arrangement reported, that the circular letter had been duly examined, and approved; it was read and adopted by the Association, also the bill of arrangement was read and received.

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Corresponding letters to sister Associations were read and received, and messengers appointed, (viz.) Brethren Courtney and Ranaldson, to the Leaf River; Felder and Mercer to the Union; Cain and Beavers to the Pearl River; and Ranaldson to address a letter of correspondence to the Louisiana Association.

Brethren J. Ogden and David Lee were appointed to audit the Treasurer's accounts, and to receive the contributions from the churches.

Brother Courtney, one of the committee to visit the Natolba and Mount Nebo churches, reported favorably of the settlement of their difficulties.

The Auditing Committee made their report, which was approved.

Brother J. M. Mumford offered his resignation as treasurer, which was accepted, and the thanks of the Association were tendered to him for past services.

Resolved, That brethren E. Courtney, J. A. Ranaldson, and C. Felder, be appointed a committee to visit all the churches in the course of the ensuing year, and enquire into their state, and report at our next Association.

On motion, the following preamble and resolutions were read and adopted.

Extract from the minutes of the Appomatox Baptist Association, held at Wolf Creek meeting house, on 15th, 16th and 17th May, 1830.

On motion by Elder Poindexter P. Smith, the following preamble and resolutions were read and adopted.

"Whereas there is satisfactory evidence, that the writings of Alexander Campbell have exerted what we consider a mischievous influence on a number of churches, in fomenting envy, strife, and divisions among those who had before lived in fellowship and peace: and where it appears from the Minutes of the Beaver Association, as contained in the Frankfort, (Ky.) church letter, and published in the Baptist Chronicle, of March, 1830, that Mahoning Association has been cut off from the fellowship of the Beaver and neighboring Associations, for maintaining or countenancing the following sentiments or creed:

"1. They maintain that there is no promise of salvation without baptism.

"2. That Baptism should be administered to all who say they believe that Jesus Christ is the son of God, without examination on any other point.

"3. That there is no direct operation of the Holy Spirit on the mind, prior to Baptism.

4 That Baptism produces the remission of sins, and the gift of the Holy Spirit.

5. That the scriptures are the only evidence of interest in Christ.

6. That obedience places it in God's power to elect to salvation.

7. That no creed is necessary for the church, but the scriptures as they stand.

8. That all baptized persons have a right to administer the ordinance of baptism.

Therefore, Resolved, That this Association most cordially approves the course pursued by the Beaver and her sister Associations, in withdrawing from Mahoning.

Resolved, That it be recommended to all the churches composing this Association, to discountenance the writings of said Alexander Campbell.

And, whereas we regard the common translation of the Bible sufficiently plain as respects doctrine and ordinances, and we believe, that a translation of the New Testament, suited to the sentiments or creed, exposed by the Beaver association, as above, well calculated to mislead the feeble minded, spread the leaven of heresy, sow the seeds of discord, and thus mar the peace of the churches; and as the abettors of these sentiments or this creed profess to derive them from a true interpretation of the new translation of the New Testament, professedly by Drs. George Campbell, M'Night and Doddridge, and edited by said Alex. Campbell: Therefore, Resolved, That it be recommended to all the churches in this Association, not to countenance this new translation of the New Testament.

Resolved, That it be recommended to all the churches composing the Association, not to invite into their pulpits any minister who holds the sentiments or creed expressed.

Query from the church at Natobany.

"Is there any way, according to gospel order, for a member to be restored, who has been excluded for falsehood?"

Answer—by acknowledgment of his crime, with evidence of true repentance, he may be forgiven.

On motion, Resolved, That the query of last year from Salem church be reconsidered, viz. "What will amount to heresy in a Baptist church, in a natural point of view?"

Answer—a departure from any gospel doctrine is heresy, according to the scriptures; the Baptist believing that their faith is in strict conformity to the scriptures, whatever is contrary to their faith, is heresy to them.

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Brother David Lee was appointed Treasurer for the Association, and the Domestic Missionary Funds.

Brother Mercer informed the Association, that he had, in the past year, travelled in the Southern boundary of this body 37 days, in which time he rode about 670 miles, and preached to about 1800 persons, with apparent success.

Resolved, That the treasurer be authorised to pay to brother Mercer thirty-seven dollars for his Missionary labors the past year.

On motion, brother David Lee was appointed to receive the funds due from the former treasurer, and brother Courtney of domestic missions.

Resolved, That instead of receiving a collection at our annual meetings, the churches be advised to send their contributions for missions by the hands of their delegates, annually.

Brethren C. Felder, J. Cain, and M. Robinson, was appointed a standing committee until our next association, to employ missionaries, to labor in the limits of this body, and visit destitute churches.

On motion, Resolved, That our messengers to sister Associations, be allowed 50 cents per day, to defray travelling expenses.

As the Minutes of last year were not printed, Resolved, That they be published with these. On motion Resolved, That brother E. Courtney be appointed to write the circular letter for next year; and to superintend the printing and distribution of 600 copies of these Minutes.

Brother Mercer was appointed to preach the next introductory sermon, and in case of failure, brother Randallson.

Resolved unanimously, That we do very sensibly feel our very great loss in the death of our dearly beloved and venerable Dr. David Cooper. He was a laborer in this vineyard in early times—he labored long for the prosperity, union and happiness of these churches, under circumstances and seasons that tried the souls of men—he endured hardships as a good soldier, distinctly characterised for firmness, decision, gentleness, prudence and circumspection. He persevered with patience and untiring zeal in the great and benevolent enterprise of the Gospel. He died as he lived, strong in the faith, exemplary in fortitude and holiness, giving glory, honor and praise to God in the highest. His light was shed on all around, his influence and usefulness were realized by all. But his work is done; he is gone to his long and happy home; the mourners are seen in his beloved family—in all the churches—in all the Associations; and our sorrow, though not without hope, will continue as long as his memory lives in this body.

Resolved, That the Association adjourn until Friday before the fourth Lord's day in Oct. 1831. The congregation on Saturday, and the Lord's day, was large and attentive. The exercises were solemn, instructive and impressive; and we hope that much good was done; that the disciples in particular, were confirmed, edified and comforted.

MASTON CRAIN, CLERK.

E. COURTNEY, MDR.

We the Committee of Finance, report as follows, viz.—We find in the hands of James Mumford,

Contributions,

\$146 12
47 13

Total,
Printing Minutes,

\$193 25
60 00

\$133 25

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**TABLE OF THE MINUTES OF THE
MISSISSIPPI BAPTIST ASSOCIATION,**

Held at the meeting house of the Ebenezer church, in Amite county
Mississippi, on the 15th, 16th and 17th of October, 1830.
Names of Ordained Ministers in SMALL CAPITALS

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E. COURTNEY, MDR

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CHURCHES.	NAMES OF DELE- GATES.	Baptized.	Rec'd by Letter.	Restored.	Excluded.	Dead.	Total.	Contributions, C.
Bethel,	John Ogden, } D. Callham, }	23					3110	
New Providence, Ebenezer	Wm. Longmire, } John Jenkins, }	2	1	6			1 453 25	
New Hope,	D. Hughes, } Wm. E. Matthews, }	14	3	1			2700	
East Fork,	CHAS. FELDER, } John C. Wilson, }	1	2	1			313 00	
Zion Hill,	A. S. MERCER, } John Montgomery, }	2	1	8	2		623 00	
Shiloh,	James Meeks, } J. S. Hatfield, }	8	2	6	1		69	
Jerusalem,	David Lee, } Abel Cotton, }	5	1	2	4		413 00	
Percy's Creek,	John M Fenner } Wm Simson, }	2					141 75	
Hepzibah,	E. COURTNEY } David Phelps, }	10	3			2	666 63	
Mount Nebo,	S. C. Bankston, } John Tate, }	2		2			644 00	
Mars Hill,	John Young, } *John Pettis, }			2			243 00	
Feliciana,	J. A. RANALDSON } *Bart. Barrow, }							
Pinckneyville,	S. M. Brian, }	3		1			21955 00	
Mount Zion, Sandy Creek,	JAMES CAIN, } Maston Crain, }	6	12			1	313 00	
Galilee,	J. Day, } John Straughn, }	2		1			132 00	
Salem,	Rich'd Quin } Henry Boyd, }	1	1	5			403 00	
Natolbany, * Absent.	R. BEAVERS } John Egan, }			2			161 50	

† Cont. by E. Courtney & H. Hunt, equal.

CIRCULAR LETTER.

The Ministers and Messengers of the Mississippi Baptist Association

TO THE CHURCHES WHEREIN THEY REPRESENT, SENDETH GREETING

Beloved Brethren—We return thanks to Almighty God, for the precious privilege of another annual meeting, which is our twenty fourth and as the representatives of the churches, we feel it our duty to try to promote your spiritual interest, the glory of the redeemer, and the increase of his kingdom in the world.

We have therefore thought it proper at this crisis of time, to call your attention to a few interesting things.

First, to the reading of God's word with a prayerful and humble spirit, to know and to do his will.

To grow in the knowledge of divine things, we must understand the scriptures.

It is the light that makes manifest, and removes moral darkness and ignorance from the mind; when received in love, it secures the humble followers of Christ from the seducing voice of strangers.

It is the sword of the spirit; and it is important that we should know how to use it right in this life of warfare.

It is this blessed word that is able to build you up and to give you an inheritance among all them which are sanctified.

This word, God at first made known to Moses and the Prophets, and it was written in the Hebrew language. Christ and his Apostles gave the New Testament to the gospel church, and it was written in the Greek. John Wickliffe was the first that undertook the translation of the New Testament, in the fourteenth century; after him Tyndal; but not being protected by civil power, they and their works were destroyed by Papal fury.

After the reformation, the Christians petitioned King James for a translation of the scriptures, which was granted, and carried into effect by forty-seven chosen men of learning and piety.

On their testimony the translation was received at first, by the followers of Christ; but in process of time God was pleased to call men of talents and learning to a knowledge of his grace in Christ; and though they have differed in some points of what the scriptures teach, they have united in the opinion, that the translation is a good one; that we can say, we are compassed about with a great cloud of witnesses, in favor of this translation.

Many of these witnesses have confessed that Baptism is immersion, though they have practiced differently. Their confession corresponds with the translation, where we read of the people being baptised in the river of Jordan, going down into, and coming up out of the water; of John's baptising in Enon, because there was much water there; of their having been buried with Christ by baptism; with other passages of equal import, that have justified you in believing that baptism is immersion; that there is no other way warranted in the translation of performing it, that there can be no need of a new translation, to teach men their duty on

AR LETTER.

of the Mississippi Baptist Association

THEY REPRESENT, SENDETH GREETING.

rn thanks to Almighty God, for the pre
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this point, when they are willing to lay aside convenience, and the preju-
dice of education.

Those that are of opinion that the style of the new translation is more
elegant than the old, should remember, that God never intended his
word to be in excellency of speech, nor with enticing words of men's
wisdom but in demonstration of the spirit, and of power, for the edifica-
tion of all, and not to gratify taste.

As there are but few perfect in the Greek language, and fewer still in
the Hebrew, so as to be able to compare a translation with the original
scriptures, we should be cautious how we give our opinion, ever relying
on the strongest evidence that can be obtained in such an important
case. This will secure to the churches peace and union, and guard a-
gainst those that may wish divisions.

Brethren, we would further offer some views, on the admission of mem-
bers into a gospel church. The doors of it are not to be set wide open
for any one to come in at pleasure; but porters were set at the gates of the
house of the Lord that no unclean person should enter in; and in Ezekiel's
temple, a figure of the gospel church in the latter day, orders were
given, that no stranger, uncircumcised in heart and flesh, should enter
into the sanctuary of the Lord; no materials were admitted to be laid in
Solomon's temple, but what were hewn and squared before brought
thither. John the Baptist required the people to bring forth fruits meet
for repentance, before he would receive them.

The church is the sheep fold, and Christ is the door into it; and who-
ever climbs up another way than by faith in him, and profession of it, is a
thief and a robber.

The three thousand converts first professed repentance of their sins,
faith in Christ for the remission of them, and their joyful reception of the
gospel, and then were baptised, and added to the church.

It is necessary that such who enter into a church-state, should have a
knowledge of the truths of the gospel, and confess them, and not be asha-
med of Christ and his words, before men; their soundness in the doctrine
of faith should be inquired into, and this be testified by their assent to the
articles of faith held and maintained by the church. "Open ye the gates
that the righteous nation which keepeth the truth may enter in," Isai. 26,
vrs. 1st 6th. Allowances should be made for weakness and infirmities of
men, both in their gracious experiences, and in their gospel light and
knowledge; the day of small things is not to be despised; the bruised reed
is not to be broken, nor the smoking flax to be quenched; the tender
lamb is to be gathered into Christ's arms, and carried in his bosom; the weak
in faith are to be received, and not to doubtful disputations.

Testimony should be given of their becoming life and conversation;
when the disciple demurred upon receiving Saul, because of his former
conduct and behaviour. Barnabas informed them of the change that
was in him and that of a violent persecutor, he was become a bold and
zealous preacher of the gospel, they gladly received him.

Every church should as far as practicable, make itself acquainted with
the effect of faith on an applicant. Has it showed him the soul destroying
and God dishonouring nature of sin? Has he a knowledge of the sins of
his own heart? If he has not obtained a knowledge of sin, by faith in the

scriptures, he cannot have repented, nor have the fruit to bring that John the Baptist required. His faith showed him his inability to atone for one of all his sins, to make himself a new creature in Christ? Has he seen the justice of his condemnation? If he has not a knowledge of these things, it is to be doubted he has never come to Christ as a poor helpless sinner saying, "Lord save me or I perish." The Eunuch when meeting with Philip, was reading an interesting passage in Isa. 53 7th that pictured Christ in his suffering for sin. When he was asked if he understood what he read, he answered was, "How can I, except some man should guide me?" Acts viii 31. Philip took the same text in Isa. and preached to him. Jesus; that when the Eunuch owned he believed that Jesus was the son of God we have no doubt but he believed that he was also the atoning Lamb for sin according to the Prophet. The devils believe that Jesus is the son of the most high God. Mark v. 7. and own his power to send them out of the country. verse 10.

We read of certain Jews that believed on Jesus—John viii. 31; and yet he tells them they were of their father, the devil, and he liars of their father they would do— Jer. 17 4 Wicked men in abundance believe that Jesus is the son of God, but do not view him with saving faith, as the atoning lamb. No, they view would give them hearts of flesh, and they would turn to the Lord and find mercy. The happiness, growth and usefulness of the church in the world, depend on the characters of the members of which it is composed. None should be admitted but those that have been regenerated by grace, or created in Christ Jesus unto good works; such only can say in their baptism, they are dead to sin, and in faith buried with Christ to rise to newness of life in the world, and at the same time in a figure present to view the morning of the resurrection, when the righteous shall leave their tombs, saying "O death, where is thy sting; O grave, where is thy victory." There are many new things at the present time, presented to the churches, and causing divisions in too many instances among brethren, who had before lived in fellowship and peace: such have been the effect of new opinions of men in every age of the world. We would recommend to you to ask for the old paths, and walk therein— Jer. 16 5; the old ways that you have long since proven and found safe, and you will find rest for your souls.

Dear brethren we fervently pray that God may enable you all to do his will, and live agreeably to the infinite obligations you are laid under, to serve him with all the powers he has given you, and that you may find, while pursuing the path of duty, peace of conscience, joy in the Holy Ghost, increase of grace, and a perseverance therein to the end of life, and forever receive that which is unsearchable and full of glory.

MASTON CRAIN, Clerk.

EZRA COURTNEY, Moderator.