

MINUTES OF THE FLINT RIVER ASSOCIATION, Convened at Sardis Meeting-House Pike County, OCTOBER 20, 21, 22 & 23, 1827.

1. The Introductory sermon was preached by brother John Blackstone, according to appointment, from 3d c. vi verse, *Stags of Solomon*: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh, frankincense, and all powders of the merchant?" After sermon, business was opened by singing and prayer.
2. Read the letters from the churches and minuted their state. The Association then proceeded to the election of moderator and clerk, when brethren Robert McGinty was elected moderator, and John Miller clerk.
3. Brother John M. Gray was elected to preach the next introductory sermon, and in case of failure, brother Jonathan Neil, and brother Jacob King was elected to write the next circular letter.
4. Appointed the brethren Mosely, Milner, Blackstone and King, with the church at this place, to arrange the preaching from day to day, during the Association, who reported that the brethren Grenade, Callaway and Henderson were to preach in the order of their names on Sabbath day.
5. Appointed the brethren Eden Taylor, Jonathan Neil and John Hambrick to arrange the business to come before the Association.
6. The Association adjourned until Monday morning 9 o'clock; closed by prayer.
7. The brethren who were appointed to occupy the stand on the Sabbath day, (on account of the inclemency of the weather) preached in the order of their names, in the meeting-house, to a crowded audience, while numbers attended without doors, anxious to hear the word of life, other ministering brethren attended at four different places in the neighborhood, and preached to and exhorted large and attentive congregations, with much zeal and ability.
8. *Monday morning*—The association met according to adjournment, and opened by singing and prayer by the moderator.
9. Received and read the report of the committee appointed to arrange the business to come before the association. Invited ministering brethren to a seat with us.
10. Called for letters of correspondence, when a letter and minutes from the Yellow River Association was rec'd by their messengers, the Rev. T. J. Hand and B. H. Wilson; a letter and minutes was received from the Sarepta, by their messenger Travis Everett; from the Ocmulgee, a letter and minutes by the Rev. brethren, Henderson, Callaway and Montgomery; from the Georgia, by their messenger the Rev. brother Walker, with minutes of last year; letter from the Chattahoochie by their messenger Abram Myres, who were invited to a seat with us.
11. Called for letters from newly constituted churches, when the following churches were received into this association by their delegates: Fellowship, Upson County; Fellowship, Houston; Roe's Creek, Pike; Good Hope, Upson; Macon, Bibb; Salem, Fayette; Mt. Olive, Pike; Sharon, Monroe.
12. Resolved, that we correspond with our sister associations: the Georgia, to which the brethren John Milner and Cooper go as messengers; to the Yellow River the brethren Stamper, James Reaves and John Kaeth; to the Ocmulgee, the brethren Lowry and Wm Henderson; to the Sarepta, the brethren Neil Gray and Bowden; to the Georgia, the brethren Strickland and Orr; to the Hephzibah, Neil, Blackstone and Cummings; to the Chattahoochie, brethren, Gordon, King, John Reaves and Byars.
13. Appointed brother Austin Ellis to write the corresponding letter.
14. General meetings—1st district, Friday before 2d Sunday in April, at Hunting Shoal; 2d district, Friday before 1st Sunday in July, Flat creek, Fayette; 3d district, Friday before the last Sunday in June, Zebulon, Pike; 4th district, 5th Sunday in March, at Union, Crawford county.
15. This day the ministering brethren, Walker, Montgomery and Mosely, occupied the stand, in the order of their names, with the most happy effect—the Lord was with both preachers and people.
16. *Tuesday*—met according to adjournment and opened by singing and prayer.
17. The Circular Letter was called for, read, amended and received.
18. The corresponding letter was called for, read and received.
19. Ordered, that the clerk superintend the printing and distribution of 2000 minutes, and be allowed \$25 for his services and that all charges be paid out of the Association Fund.
20. Resolved, That we set apart the 4th day of July as a day of thanksgiving for the churches of this association; and request other churches to meet for that purpose.
21. Resolved, that Friday before the last sabbath in January and July be a day of Fasting, humiliation and prayer to God to revive his work among us; and that the brethren meet in their churches and abstain from courisment on those days.
22. On motion made and seconded—that as this association has grown to a considerable extent, we recommend the churches to consider on the propriety of forming a new one, and that it be attended to at the next meeting of this body.

26. *Quere*.—What shall be done with members holding letters of final dismission and will not give them up? We recommend that members holding letters of final dismission, be amenable to the church in whose vicinity he may reside.

27. Resolved, That our next Association be held at Shiloh, Washington Academy, Bibb county, on Saturday before the third Sabbath in October, 1828.

ROBERT MCGINTY, MODERATOR.

JOHN MILLER, CLERK.

STATE OF THE CHURCHES.

Ordained Preacher's names are in SMALL CAPITALS—Licensed Preacher's names in *Italic*—Those marked thus (*) were absent.

CHURCHES and COUNTIES.	NAMES OF DELEGATES.	Baptiz.	Racel's	Dism'd	Resto'd	Excom.	Dead	Total	meet'g Sunday	Money
1 Indian Creek, Henry	George Lewis, Joshua Stephens	1	5	6	1	1	2	38	3	1 50
2 Temar, do	Barnabas Strickland, Hugh Longino	6	5	15		1	3	59	3	2 3
3 Flint River, Fayette	Robert M. Sims, Thomas Glenn	10	11	1				79	3	1 75
4 Whitewater, do	JAMES HEAD, Gilbert Gay	12	11	5		1	1	56	2	3 3
5 Padanaram, Henry	W. M. MOSELY, Elisha Rogers	16	10	7		1	1	59	4	3 3
6 Bethesda, Upson	Jephtha F. Walker, John Thomas	22	9	9	1	2	1	75	1	1 50
7 Sardis, Butts	JAMES REAVES, James Carter	2	4	11		2	3	65	1	2 75
8 Ranah, Henry	Thomas C. Russell, Jacob Sykes	32	11	7		1	2	86	1	1 50
9 Paron, Monroe	John Morris, Moses WHITE	3	3	3		1	1	29	1	1 50
10 Shiloh, Bibb	Reine Fitzpatrick, Benjamin B. Lamar	1	6	9		1	1	63	1	1 62
11 Mount Pleasant, Monroe	JOHN W. COOPER, Henry Greer	8	2	2		1	1	51	3	1 50
12 New Providence do	ROBT MCGINTY, EDEN TAYLOR	2	1	2	5	1	1	26	4	2 1
13 Whatley's m h do	Thomas Bloodworth, Crede Caldwell	1	12	24		1	1	53	4	1 38
14 Holy Grove do	William Henderson, John James	5	6	18	2	1	1	45	2	2 50
15 Concord, Jasper	Asa Edwards, James L. Burks	17	15	3				84	3	1 50
16 Ebenezer, Upson	ZACH GORDON, Henry Bell	6	6	4				38	3	1 50
17 Mount Paran, Crawford	JOHN BLACKSTON, Wm. Bowden	23	9	7		1	1	50	3	1 50
18 Antioch, Upson	Henry Garland, Leonard Sims	7	1	2		1	1	42	1	3 1
19 Union, Crawford	*Henry Dykes, Hiram Powell	8	16	6		4	1	53	1	1 50
20 Hopeful, Fayette	Stephen Liles, Thomas H. Cllett	4	5	8		1	1	18	3	1 50
21 Bethel, Butts	John Brown, John M. Mitchell	9	7	9		1	1	30	3	1 50
22 Smyrna, do	JOHN REAVES, Leonard Reese	12	12	9		1	1	54		
23 Macedonia do	Samuel Leek, Wm Byars	4	6							
24 Mount Carmel, Crawford	Ephraim Whittington, John Williams									
25 Mount Pisgah, Monroe	Gray Cummings, JONA. NEEL									

STATE OF THE CHURCHES---Concluded.

26 Flat Creek, Fayette	John T. Davis, Samuel Persons, James Pelham	9	17	2				30	1	1 50
27 Flat Creek, Pike	Euoch Ember, Bluford Groce	1	11	3				31	1	1 50
28 Deep Creek, Fayette	Absalom Tranham, *Matthias Turner	4	4	7				26	1	1 50
29 Phillippi, Henry	Rarney Kinard, Ephraim Cox	2	3	5				20	3	1 50
30 Bolah, Pike	Levi Martin, Israel Martin	1	2	7				23	1	1 50
31 Armagideon do	Andrew Battle, *Ym V. White	6	9	11				32	1	1 50
32 Zebulon do	Sion R. Ballard, Spencer Stamper	1	5	1				31	4	1 50

up? We recommend that mem-
ber, be amenable to the church in

THE LANCET, MODERN

[illegible]

Rene Fitzpatrick, Benjamin B. Lamar
 John W. Cooper, Henry Geier
 Robert McGinty, Eden Taylor
 Thomas Bloodworth, Crest Caldwell
 William Henderson, John James
 Asa Edwards, James L. Butts
 Zach Gordon, Henry Bell
 John Blackstos, Wm. Bowden
 Henry Garland, Leonard Sims
 Henry Dikes, Hiram Powell
 Stephen Liles, Thomas H. Clift
 John Brown, John M. Mitchell
 John Reeves, Leonard Reese
 Samuel Leek, *Wm. Byars*
 Ephraim Whittington, John Williams
 Gray Cummings, Josa. Nell

10 Sillion, Bibb
11 Mount Pleasant, Monroe
12 New Providence do
13 Walley's, m h do
14 Holy Grove do
15 Concord, Jasper
16 Ebenezer, Upson
17 Mount Paran, Crawford
18 Antioch, Upson
19 Union, Crawford
20 Hopeful, Fayette
21 Bethel, Bouis
22 Smyrna, do
23 Macedonia do
24 Mount Carmel, Crawford
25 Mount Pisgah, Monroe

STATE OF THE CHURCHES--Concluded.

26	Fiat Creek, Fayette	John T. Davis, Samuel Persons, James Pelham	9	17	2	1	83	1	1	50
27	Fiat Rock, Pike	Enoch Embey, Buford Groce	1	11	3	2	51	26	1	50
28	Deep Creek, Fayette	Abraham Traubham, *Matthews Turner	2	4	7	1	20	1	1	50
29	Phillippi, Henry	Barney Kward, Ephraim Cox	2	3	3	2	23	1	1	50
30	Bulah, Pike	Levi Martin, Israel Martin	1	2	5	3	32	3	1	50
31	Armageddon do	Andrew Battle, *Ym V. White	6	7	11	31	32	1	1	50
32	Zebulon do	Ston R. Ballard, Spencer Slanpper	1	5	1	1	31	1	1	50
33	Towaliga Butts	Hugh Hummel, Sam'l Bellah	2	5	1	2	32	4	2	50
34	Hunting Shoal, Monroe	John Keith, Meshac Lowry	11	25	11	2	64	2	2	50
35	Forsyth, do	Pitt Munner, John Miller	6	7	5	2	72	1	2	50
36	Rocky Creek, do	Jos. Chipman, John M. Gray	3	3	3	1	49	4	2	50
37	New Hope, Upson	John Hambrick, Thomas Johnson	15	7	3	1	50	2	2	50
38	Sardis, Pike	John Munner, Henry L. Jones	8	16	1	2	68	2	2	50
39	Beblehem, Upson	Stephen King, Jacob King	2	4	3	1	48	3	3	50
40	Sandy Creek, Butts	Allen J. Sims, James Birdsong	28	9	1	1	43	3	1	50
41	Fellowship, Upson	Allanson Culpepper, John Gilbert	1	8	8	42	13	4	1	50
42	Fellowship, Houston	Daniel Orr, Matthew Orr	22	10	8	23	42	4	1	50
43	Ross Creek, Pike	Matthew Caldwell, Jesse Newby	9	11	1	23	23	4	1	50
44	Good Hope, Upson	B. B. Buchanan, Austin Ellis	21	12	3	44	16	1	1	50
45	Macon, Bibb	J. F. Tharp, Jacob Mercer	3	3	3	13	16	1	1	50
46	Saleni, Fayette	James C. Holmes, Rigidon Heath	1	1	1	13	1	1	1	50
47	Mount Olive, Pike	Philemon Laoy, Benjamin Story	1	1	1	13	1	1	1	50
48	Sharon, Monroe									

4 CIRCULAR

The Flint River Baptist Association, to the several Churches composing the same, send greeting.

Dearly beloved Brethren—Through the mercy of an all wise Providence, the time has again rolled round, for us to comply with the duty of love and Christian regard we owe to you. In compliance therefore, we deem it necessary to address you from some subject, that may be calculated to benefit you, by assisting you while on your journey through this vale of tears. And we know of none that is better calculated, than the wisdom of God, our relationship to him as his creatures; and the particular requisition he has made of us as creatures under obligation to obey.

1st. The wisdom of God. God is represented in his word as being a source of infinite wisdom. Prov. VIII. and 22d verse. The Lord possesseth me in the beginning of his way, before his works of old. Acts XV, 8th, known unto God are all his works from the beginning of the world. 2d Peter, 3d and 8th, but beloved be not ignorant of this one thing, that one day is, with the Lord, as a thousand years; and a thousand years as one day,—and in many other places in the sacred volume he is spoken of as a God of infinite wisdom: and it is equally certain that the human family was created by him, and stand related to him as creatures, and not as his son; and of course are under obligations to obey any requisition which he in wisdom thought proper to make. For it is impossible for such wisdom to mistake, or to make a requisition that was not advantageous for us to obey: and in one of the ten commandments we find the following words, viz. thou shalt not covet. There is no doubt that the wisdom of God saw that the enemy of the redeemer would endeavor to implant in the heart of the human family the same principle for which he was hurled from the upper world of light and glory. Therefore as a just God and Sovereign he tells our parents and us also that we should not desire any thing unless it be upon the strictest principles of justice. But alas, it appears that the enemy infused his miserable principle into our old mother's breast, and induced her to believe a lie, and to try to become as Gods, and by those means it has found its way into the hearts of all her offspring, and spread its baneful effects over universal nature. But notwithstanding all this, the law like its giver, stands the same; unchangeable; and whether we as men and women, in a religious or irreligious state are disposed to comply or not, the law remains the same; and curses the offender for covetting, as well as for killing: and it is this principle in opposition to God that is causing so many of our daughters to fall out with the shapes that an all wise God has given them; and to set about the work of altering them, by roping themselves in whale-bone and white oak;—which, like the project of their old mother, is fast tending to the most fatal effects; by producing lingering diseases, destroying the sweetness of temper, impairing the mind, disqualifying them for society, and in a word, as in the first case, producing death: and as it were, hurrying their immortal souls to an awful hell. It is this principle that causes our sons often in imitation of men called great, in order to become great too, to betake themselves to the intoxicating bowl, to the gambling rooms, and ultimately to the chambers of death, perhaps in the most ignominious way. O youth! remember, the fear of the Lord is the beginning of wisdom; and to be great is to be wise and not covet. It is covetousness, and not appetite that produces appetite in thousands of our fellow men for the inflammatory liquor that ultimately causes them to become a pest to society, a nuisance to their family, friends and connexions, which subjects them to

every vice, and ultimately some degree to become is this principle in opposition of Adam to take unjustly his daughter and or in a duel, under the honor; for we know that requisition is from earth. We might go on obeying God's requisition said already, to exhibit especially, when we receive the Redeemer: and for must be reconciled to consideration, we might would suffer himself to its requisition, which is you may see *Exodus* xv *Jeremiah* vi, 13, *Luke* 5th, 11. *Peter*, 2d, 3d, *Tim.* vi. 10, *Prov.* xxix v, 11, vi, 10. But alas as nominal professors a standing they are told t on things below. How with pain that some of th selves together, because concerns, which, perhaps see others whom God ha this world, (which bring requisition which says, ye also to them;") ready brother A. or B. and w wish to cultivate it, or t commanded them to lo wish to make fifty or on ing him, and taking from covetous nature. But I had not done it, somebody so too? Brother C. has some colts; he is pushing design and now wants has got a bad eye or som tion should it be discovered he trades said horse to l purpose; although he ha the knowledge of his n be practiced among you tousness; for God cert earth for the purpose of necessities of each othe Da will ask under such when if the Lord had se notwithstanding. Say a he that does not provide faith and is worse than a

AR

*the several Churches composing
greeting.*

the mercy of an all wise Provi-
for us to comply with the duty
you. In compliance therefore,
from some subject, that may be
g you while on your journey
ow of none that is better calcula-
ionship to him as his creatures;
made of us as creatures under

presented in his word as being
II. and 22d verse. The Lord
before his works of old. Acts
works from the beginning of the
ved be not ignorant of this one
a thousand years; and a thou-
other places in the sacred vo-
ute wisdom: and it is equally
ted by him, and stand related
; and of course are under obli-
ie in wisdom thought proper to
sdom to mistake, or to make a
for us to obey: and in one of
owing words, viz. thou shalt not
lom of God saw that the enemy
plant in the heart of the human
he was hurled from the upper
s a just God and Sovereign he
ould not desire any thing unless
stice. But alas, it appears that
le into our old mother's breast,
try to become as Gods, and by
the hearts of all her offspring,
niversal nature. But notwith-
stands the same; unchangea-
en, in a religious or irreligious
he law remains the same; and
ll as for killing: and it is this
using so many of our daughters
wise God has given them; and
by roping themselves in whale-
project of their old mother, is
y producing lingering diseases,
pairing the mind, disqualifying
he first case, producing death:
l souls to an awful hell. It is
ten in imitation of men called
etake themselves to the intoxi-
ultimately to the chambers of
us way. O youth! remember,
wisdom; and to be great is to
ess, and not appetite that pro-
low men for the inflammatory
ecome a pest to society, a nui-
xions, which subjects them to

every vice, and ultimately brings them to want and disgrace: and in
some degree to become the murderers of themselves and relatives. It
is this principle in opposition to God's law that has caused many a son
of Adam to take unjustly his neighbor's property; defile his bed; de-
bauch his daughter and take his life, either for his rightful property,
or in a duel, under the false name of bravery or a mistaken notion of
honor; for we know there is neither bravery nor honor in the viola-
tion of a just and righteous requisition; and more especially, where
that requisition is from an all wise God, the creator of heaven and
earth. We might go on to enumerate the fatal consequences of diso-
beying God's requisition, but we flatter ourselves enough has been
said already, to exhibit the deformity of that brat of hell; and more
especially, when we recollect, that we are addressing the followers of
the Redeemer: and for a man or woman to be a Christian, he or she
must be reconciled to God, and of course to his law: and from this
consideration, we might conclude that not one of the church of Christ
would suffer himself to be justly charged with a non-compliance with
its requisition, which is so much spoken against in the word of God as
you may see *Exodus* xviii, 21st, v. *Prov.* xxviii, 16, *Isaiah*, lvii, 27,
Jeremiah vi, 13, *Luke* xii, 15, *Ephes.* v, 3, *Col.* iii, 5, *Heb.* xiii,
5th, 11, *Peter*, 2d, 3d, *Mic.* ii, 2, 1st *Cor.* xiv, 39, *Acts* xx, 33, 1st
Tim. vi, 10, *Prov.* xxist, 26, *Heb.* ii, 9, *Ps.* x, 3, *Luke* xvi, 14, 1st *Cor.*
v, 11, vi, 10. But alas! we fear, that many, even Christian, as well
as nominal professors are to be found indulging this passion, notwith-
standing they are told to set their affections on things above, and not
on things below. How often on the day of conference do we learn
with pain that some of the brethren have omitted the assembling them-
selves together, because they had to attend to some of their domestic
concerns, which, perhaps, were of a trifling nature. We sometimes
see others whom God has blessed with no small share of the things of
this world, (which brings them under obligations to comply with the
requisition which says, "as you would that men should do to you, do
ye also to them,") reading to find a lot of land that lies near Mr. or
brother A. or B. and when found, away to the owner,—not that they
wish to cultivate it, or to accommodate their neighbor, whom God has
commanded them to love as they do themselves; but because they
wish to make fifty or one hundred dollars off of him, thereby oppress-
ing him, and taking from his family their faithful earnings, to gratify a
covetous nature. But like Adam, to excuse himself, he will say, if I
had not done it, somebody would. Because others *swear*, must we do
so too? Brother C. has got a horse, and he is very anxious to raise
some colts; he is pushing about to get a mare; he accomplishes his
design and now wants a horse for the waggon: and if his creature
has got a bad eye or some defect or quality that would injure his valua-
tion should it be discovered, he supposes he commits no crime when
he trades said horse to his neighbor for one that will better answer his
purpose; although he has kept the defects of his horse concealed from
the knowledge of his neighbor. Oh brethren, these things should not
be practiced among you. Nor are these all the symptoms of cove-
tousness; for God certainly does not send his judgements upon the
earth for the purpose of giving a chance for his creatures to bear the
necessities of each other, but for their wickedness; and yet brother
D. will ask under such circumstances one dollar per bushel for corn,
when if the Lord had sent seasons, he would take fifty cents, his debts
notwithstanding. Say any thing to him about it and he will tell you,
he that does not provide for them of his own house, has denied the
faith and is worse than an infidel: when at the same time, his house is

provided with an abundance; and notwithstanding the purchaser might be a friend and neighbor, a poor man withal, and with a large family to maintain, having none to help him, and must give him his price: and though you tell him that the law and the prophets say, "as you would that men should do unto you, do ye also unto them." He will tell you a long tale about what he has had to give—that a man has a right to get as much as he can for his produce—and that he would be willing to give that and more too rather than suffer—that any thing is worth whatever it will bring—that he wants his money back—what he had to give when he came to this country. Excellent accountant! turn every thing to your own advantage. If thy neighbor steals, wilt thou do so too? Shall the innocent suffer for the guilty at the hands of a man called a Christian? O! brethren Jesus says, "if thy enemy hunger, feed him; and if he thirst give him drink;" and in as much as ye did it unto one of the least of these my brethren, ye did it unto me."—Brother E. is a very steady fine man; but if there is a house to build to worship God in, he has bought a negro, or built himself a house; and it has so completely taken his change that he cannot help much. But if Mr. Unfortunate's land that joins him should be sold on the next sheriff sale day, he will muster up enough to buy that, instead of lending him the money to redeem it. As to his wife and children, they must do the best they can. And yet perhaps he scorns the idea of covetousness as much as any member in the church. Oh! brethren, remember that God will hear the cries of the distressed; and has said, vengeance is mine, and I will repay saith the Lord. And if thy children forsake my law, &c. I will visit their transgressions with the rod, and their iniquities with stripes; and it is a fearful thing to fall into the hands of the living God. Nor are these all the symptoms of that miserable and unlawful passion; for we recollect not long since that brother Deacon presented a subscription to raise funds in order to support the gospel, and urged the necessity of contributing from the following considerations: that their minister was a poor man and had a large family to support; and that more than half his time was spent in attending churches and preaching the gospel; and that he had not a moment to spend in reading, to improve his mind, that it might thereby be more fraught with those things that are calculated to benefit him and his congregations: and that the redeemer sent the disciples to loose the colt on which he intended to ride; that the labourer is worthy of his hire; that you shall not muzzle the ox that treadeth out the corn, &c. Brother F. sat with his head hung down; but conference being over and on his way home, brother F. broke silence. Well brother G. what do you think of this way of having subscriptions for the support of the gospel? Said G. I think it is well enough: for I fear that many of the brethren think too little with respect to that duty. Ah! said F. I am as willing to support the gospel as any one, but I have made a promise against signing; but when I get something to spare, I can hand it to him: and I think that charity begins at home. Neither do I like the idea of giving a preacher so much. 'Twill spoil him. I want a man that is obliged to preach any how. Said G. ah! my brother, you ought to know that the family of our minister feels as near to him as ours to us; and God has said, that certain people should experience a famine, not for the want of bread or water, but for the want of hearing of the word; and I fear that we shall experience that famine. Brothers H. and I. it appears, were clear of that besetting sin, which seems to have gotten such a seat in the hearts of the human family. Indeed, this is almost all the

sin in which professors are standing in the church is so, because it is a besetting sin; for it certainly has been excluded; for it certainly is so congenial to our nature because we so often hear of it, and good were it for some of us if we fear it is deeply rooted in the missionary cause, in the church, yet if you will visit their most naked, while they have not eaten an ounce of bread, are told to give to them, and him busily employed in the cause about to retain out of the church, in order to get his wife, tells his neighbor that he is a cent. By taking out and like 31 per cent: and if a man the way to do justice, and gain, that if we were in the church? and is it not going? "Be subject to the higher powers, to disobey the laws of the land the man that should abide and answered, he that put himself against the innocent, he is a lawbreaker. We are told to give nought, we are reproached on the part of brethren, and of course the man, that a mill stone was put in his way, offend one of these little things, to offend, I will eat no meat, offence which it certainly is a practice? are we not called legislative capacity said, brethren, if we act worse, or if we are unfortunate brother, you must be the word of God is against us at last; and in vain may we say, while the beam remains in our eye, it might seem that because they are doing a good purpose of educating the people, they tell us this is necessary for Seminaries, and we shall be able to do it. Notwithstanding Christ, yet like Israel, we are on the earth. And beside all the advantages of education to effect this themselves, and unwilling to part with them. After all, it will be because you have not the means, are already rich, will enjoy for a further proof that it is necessary for you to look at the state of the widows and orphan should be pleased to call things go on in this way might say much more he subject, we proceed.

sin in which professors can indulge themselves and retain an honorable standing in the church. And we would not venture to say that it is so, because it is a better sin than others, for which hundreds have been excluded; for it certainly is the mother sin of all the rest: and it is only because it is so congenial with our natures—because it goes unpunished—and because we so often hear all the powers of oratory used in defence of its cause: and good were it for some of those if it could not be found in them: but alas! we fear it is deeply rooted in their hearts: for although they are very liberal to the missionary cause, in building meeting houses, and supporting the gospel, &c. yet if you will visit their houses and plantations, you will see H's servants almost naked, while their skins appear of an ash colour; indicating that they have not eaten an ounce of meat in the course of months; notwithstanding they are told to give to them, that which is equal and just. As for I, you will see him busily employed in calculating interest at unlawful per cent which he is about to retain out of the amount that his poor distressed neighbor wishes to get, in order to get his wife and children from being turned out of doors. I tells his neighbor that he will let him have it at the moderate rate of 25 per cent. By taking out and retaining the interest, it will amount to something like 31 per cent: and if at 16, to about 25 per cent. Oh! my brethren, is this the way to do justice, and to love our neighbor as ourselves? and is it not certain, that if we were in their situation, we would much rather get it at 8 per cent? and is it not going contrary to the direction of an inspired man of God? "Be subject to the higher powers:" and is it not setting an example for others to disobey the laws of their country? And has not David made the enquiry for the man that should abide in thy tabernacle, who shall dwell in thy holy hill? and answered, he that putteth not out his money to usury, nor taketh reward against the innocent, he that doeth these things shall never be moved, Ps. xv, 5. We are told to give no occasion to the adversary; and is it not the fact that we are reproached on that ground? We certainly know that it offends our brethren, and of course the redeemer: and he has said it were better for that man, that a mill stone was hanged about his neck, and cast into the sea, than to offend one of these little ones: and the apostle says if meat make my brother to offend, I will eat no more meat while the world standeth. And if this be an offence which it certainly is; does it not cause or lead our brethren in the same practice? are we not called the salt of the earth? and has not the world in a legislative capacity said, that in justice 3 per cent was enough? Now my brethren, if we act worse, or as bad as the world, wherewith shall it be salted? O! unfortunate brother, you may employ all your oratory in defence of your cause, but the word of God is against you; and it will appear a violation of God's law at last; and in vain may you say, brother let me pick out the mote out of thine eye, while the beam remains in thy own. And as for some of the liberal brethren it might seem that they are surely free from this besetting passion. Why? because they are doing all they can to get a Theological Seminary erected for the purpose of educating the poor, young and illiterate minister of the gospel. They tell us this is necessary. Why? because other denominations have their Seminaries, and we shall be under par, and not able to plead our cause against error. Notwithstanding there is no precedent of this kind in the gospel of Christ, yet like Israel, we must have a king, to be like the other nations of the earth. And beside all this, they say, at this Seminary, every child may enjoy the advantages of education. Now we believe it is not because they are unable to effect this themselves that they tell you so; but because they are wealthy, and unwilling to part with their wealth; and wish you that are poor to help them. After all, it will be impossible for your children to enjoy the benefits, because you have not the means to support them in such a course. Theirs, that are already rich, will enjoy directly, if not exclusively, all the benefits. And for a further proof that they are in possession of this passion, it will only be necessary for you to look around them; where you may see hundreds of unfortunate widows and orphans, and not one word is said about them; unless God should be pleased to call one of them to the ministry. We do believe while things go on in this way, they strain at a gnat and swallow a camel. We might say much more here, but lest we leave out a more important part of the subject, we proceed.

Surely, says one, if any people are clear of this evil it must be the minister. Ah! we wish it was so; but we fear it will not be found to be the case; for when we see a man so very anxious for ordination, without much thought of the importance of the work—of the care of churches—and whether they are qualified for that important work or not, we are made to fear they covet a great name. And when we hear others complaining because they were not appointed to preach on certain days, we fear they wish to be thought, or called great, notwithstanding the Redeemer has said, he that is least amongst you shall be greatest. And when we hear them complain of their small compensation, we are made to fear sometimes, that they love money too well notwithstanding they are not to be greedy of filthy lucre—1st Tim. 3, 3d. Again, when we see one, instead of labouring with his own hands, if necessary, endeavoring to adopt some rules, that will almost compel people to contribute notwithstanding, the Lord requires duty a free will offering; and said to Moses, "He that can give freely with his heart, &c. and every man according as he purposeth in his heart; so let him give not grudgingly, or of necessity, for God loveth a cheerful giver—2d Cor. 9, vii. When we see a minister act thus, we are really made to fear, that he goes for the fleece and not for the flock, and that the 34th of Ezekiel will well apply to him. Now my brethren, I beseech you in the name of our Lord Jesus Christ, that you endeavor to comply with the command of God, and live free, if possible from that most besetting sin, being well assured that our station is an important one; that our children are looking to us for an example with their natures inclined to depart from the living God. Should they see us, in whom they place confidence, indulging in the transgression of God's holy law, it will be consistent with their nature, and oh! where will they stop? Let us reprove, rebuke, exhort, and so much the more, as we see the day approaching, not only our children, but our neighbors, and one another—to provoke one another to love and to good works. Finally, brethren, farewell—be perfect—be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Let charity and perfect love,
In all our actions glow,
Then faith and hope shall soar above,
And more of Jesus know.

JOHN MILLER, Clerk.

ROBERT MCGINTY, Moderator.

The Flint River Association, convened at Sardis, Pike county, on the 20th Oct. to the sister Associations with whom she corresponds, sendeth Christian salutation.

DEAR BRETHREN—The present year presents an epoch in our ecclesiastical history, which affords abundant reason for rejoicing to the friends of the Messiah's kingdom. From many sections of our state, and more particularly from several of the Associations with whom we correspond, we have pleasing intelligence; and it is with no small degree of joy, mingled with gratitude, that we, in turn, inform you that God is blessing and carrying on his work in this quarter of his vineyard, in a very wonderful degree. During the present session of this body, notwithstanding the inclemency of the weather on the Sabbath, the congregation has been large, and hundreds seemed deeply affected, while relatives of every tie, were heard crying out to God's people, pray for me and mine—so that we can truly say, that the scene has been glorious and delightful. The churches composing this body are pretty generally reconverted, and several newly constituted ones added. During our deliberations, feelings have been regarded, order preserved, and we bless God, that unanimity prevailed. We have nothing more of a special nature to add, only we affirm our affectionate and a continuation of your brotherly correspondence, and beg you will accept of our Christian regard.

We remain yours in the best of bonds,

JOHN MILLER, Clerk.

ROBERT MCGINTY.

Received of John Miller \$23 for printing 2000 of these minutes.

ROSE & SLADE, (Messenger Office.)