

EXTRACTS FROM MINUTES
WEST LEXINGTON, KENTUCKY
PRESBYTERY

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EXTRACTS
FROM THE
MINUTES
OF
WEST LEXINGTON PRESBYTERY.
TO WHICH IS ADDED

A NARRATIVE

Of the state of RELIGION, within the bounds of the general Assembly, of the Presbyterian church in the United States of America; and of the General Associations of Connecticut, of New Hampshire and Massachusetts proper.

ALSO

A PASTORAL LETTER

From the General Assembly of the Presbyterian Church, in the United states of America, to the churches under their care.

PARIS KY.

PUBLISHED BY ORDER OF PRESBYTERY

John R. & Abraham I. Lyle printers.

1817

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THE ORDER **OF PRESBYTERY**

“Presbytery viewing it of prime importance to the welfare of the churches under our care, that the members of the several congregations, should feel themselves interested in that branch of the church to which they belong, by being acquainted with the proceedings of the presbytery under the care of which they live On motion resolved, that extracts from the minutes of Presbytery of the last year be published, and that Messrs Lyle, Martin, Moreland, and Mitchel, be a committee to make such extracts and prepare them for the press and superintend their publication; and the expence to be paid out of the Presbytery’s fund.”

FRIENDS AND BRETHREN,

WE the members of the committee appointed by Presbytery, judge it most conformable to the mind of Presbytery, in the order under which we now act, and most for the benefit of the members of the several congregations to notice particulars only of general concern to the Churches.

But before we enter on the business we would mention some things with which some of our members may not be so well acquainted as could be wished. The government of our church is representative. Every member therefore enjoys the same privilege in the government of the church which a voter does in the civil government of our country. According to our form of government every congregation elects its own pastor, and the members of every church elect ruling elders, who with the pastor represent them and act for them in the several judicatories of the church. The elders or representatives of the members of any particular church together with the pastor who is their chairman or moderator constitute a church session; and are competent to the spiritual government of that particular church; but from the decisions of this court there is an appeal to the Presbytery in the bounds of which such church is situated. The Presbytery meet stately twice every year, generally in April and October, and sometimes in case of urgent or important business have intermediate sessions. In these meetings all the ordained ministers, and certain elders elected by the sessions, to represent them

and the members of the respective congregations. being constituted with prayer, enquire into the state of religion in the bounds of the Presbytery, receive supplications for supplies, or calls for the labours of ministers belonging to their body, and grant supplies to vacancies, issue references and appeals from the sessions, enquire into the discharge of reciprocal duties of ministers and people, examine candidates for the ministry, licence men to preach, and ordain them to the holy office of the gospel ministry and do whatever else may be deemed necessary for the spiritual welfare of the churches under their care. A full account of these things and those which respect the synod and general assembly of our church, you will find in the form of government and discipline of the Presbyterian church attached to the confession of faith of Sd church with which we earnestly wish the members of our church to make themselves acquainted. We begin with the meeting of Presbytery at Hopewell April the 9. 1816. In this session nothing besides the reciprocal duties and appointments of ministerial labours transpired, except the dismissal of Mr. Crow, and an inquiry respecting the concert of prayer.

„ Mr. Crow a licentiate petitioned to be dismissed from the care of this Presbytery, to put himself under the care of Louisville Presbytery. The prayer of which petition was granted and he is hereby dismissed and recommended to that Presbytery as a licentiate in good standing.”

An enquiry was made at the ministers whether they had attended to the concert of prayer. “On enquiry it appeared that the members had generally attended to the concert of prayer recommended by the Gen. Assembly.

At the next stated session, Pres. having met at Walnut Hill and adjourned to Lexington to be present at the formation of the Kentucky Auxiliary Bible Society, Mr Wallace a licentiate of the Kentucky Presbytery was taken under the care of the Presbytery of West Lexington. “A letter from Mr. William Wallace, a licentiate of the Kentucky Pres. belonging to the Associate reformed Synod, was read, requesting to be taken into connexion with our Church, and

to be put under our care. Mr Wallace being introduced, and Presbytery having conversed with him, on his reasons for wishing to join us, and being satisfied that he stands unimpeached in his own church, agreed to receive him as a licentiate under our care; advising him, at the same time to apply for a dismissal from his Pres. and to report, if practicable, to us at our next meeting."

An intermediate meeting of Pres. was held, in Paris, the last week of December 1816. This meeting, in which, much time was spent and much uneasiness of mind experienced, was occasioned by one of the Church sessions under our care not attending to the forms of process, in suspending one of their members. We mention this with a particular view to the benefit of Church sessions, hoping that they will be careful to proceed, in all their adjudications, according to the directions given in the book of discipline of our Church.

In the sessions of Presbytery of April 8th, 1817, we notice the following particulars judging them to be of general interest, viz. the death of the Rev. Samuel Rannells.

An addition to the committee to examine the credentials of strange ministers.—A committee to write to the Churches respecting forwarding calls for their ministers—An order for Catechetical instruction, and the formation of Bible classes—Bible associations—And an order for the ordination of Mr. Edgar.

The Presbytery thus noticed the death of Mr. Rannells; when mentioning their absent members: "Absent the Rev. Samuel Rannells whom God in the dispensations of his adorable providence has been pleased to remove from us by death March 24th. 1817."

"On motion resolved that Messrs. Cunningham and Burrows be added to the standing committee, whose duty it is to examine the credentials of strange ministers, who may come within our bounds."

N. B. The committee think that the pastors of the several congregations and the elders in vacant congregations, should examine the testimonials of travelling preachers, who may be unknown to them before they be

permitted to preach in their bounds ; as many impositions have been practised in this western country.

“ The committee appointed to write to the Churches respecting written supplications or calls for those ministers that labour among them, as directed in the minutes of our last meeting, having failed to comply with their duty, are continued, and ordered to take the earliest opportunity of addressing on that subject, the congregations of Cherry Spring, Woodford, Sugar Ridge, Lebanon, Salem, Cane-Ridge, Point Pleasant, Mount Pleasant and Indian Creek.

We believe it to be the mind of Presbytery, that not those Churches only that are named above ; but that all the Churches within their bounds in a similar situation (without settled ministers) should attend to the design of Presbytery in the above minute.

“ On motion Resolved that it be recommended that Catechetical exercises be attended to in our vacancies under the care of the eldership, and also that Bible classes be formed both in the vacancies and in the congregations that may be supplied with pastors.”

BIBLE ASSOCIATIONS,

Whereas the important trust of supplying the whole western country with bibles, has, in the course of providence devolved upon the *Ky Auxiliary Bible Society*, and whereas the society by their solicitor has laid before Presbytery the great necessity of a uniform co-operation, and a joint effort in raising funds and distributing the scriptures ; Therefore resolved that it be enjoined and it is hereby enjoined that a bible association be formed in each vacant congregation under our care ; and it is especially enjoined on every member of this Presbytery to form at least one association in his neighbourhood, and also to use his influence to procure subscribers to the *Ky. Auxiliary Bible Society*, and by every possible way, promote the interest of the institution ; and also that the church sessions make their attention to this matter a part of their sessional report to Presbytery.

Mr. John T. Edgar a licentiate of the presbytery of New Brunswick contemplating a settlement at Flemingsburgh, the Presbytery resolved to meet at Fleming church in order to proceed to his ordination and settlement in that place. Mr. Edgar was appointed to preach a sermon on Rev. 17, 14. The Rev. John R. Moreland was appointed to preach the ordination sermon, Rev Robert Wilson, to preside and give the charge to Mr. Edgar, and the Rev. Joseph P. Howe, to give the charge to the people.

Fleming Church June. 10. 1817.

Presbytery met agreeably to appointment was constituted with prayer. Mr. Edgar having been received as a licentiate under the care of Presbytery, A call from the united congregations of Fleming and Smyrna for his ministerial labours, was laid before presbytery and being approved was presented to him for his acceptance which he accepted. Mr. Edgar delivered a discourse on the text which had been assigned him at the last stated meeting of Presbtery; and the discourse was unanimously sustained as a part of trial. Presbytery then proceeded to examine Mr. Edgar on experimental religion, the Greek and Hebrew language, Philosophy, Theology, Ecclesiastical history, and church government and discipline; and were unanimously agreed to sustain the examination as a part of trial.

Mr. Moreland, who had been appointed to preach the ordination sermon being absent, an appropriate discourse was delivered by Mr. Lyle on 2 Tim. 4, 5. *"Make full proof of thy ministry."*

Presbytery having obtained satisfactory evidence of the qualifications of Mr John T. Edgar for the holy office of the gospel ministry agreed to proceed in his ordination.

Mr. Wilson, who had been previously appointed to preside and give the charge, proceeded to put the questions as directed in our form of government; and they being answered in the affirmative by Mr. Edgar; and likewise the people having answered the questions put to them as directed in the form of government of our church in the

affirmative ; Presbytery proceeded and by the laying on of hands and solemn prayer Mr. Edgar was set a part to the holy office of the gospel ministry ; and at the same time installed as the stated Pastor of the united congregations of Fleming and Smvrna. A solemn charge having been delivered to the newly ordained Bishop by Mr. Wilson ; and likewise a charge having been given to the people by Mr. Howe the whole was concluded with prayer. Mr. Edgar was invited to take his seat as a member of Presbytery and he took his seat accordingly.

The next stated meeting of Presbytery will be at Paris on the first thursday in October next, to which time and place Presbytery adjourned at the close of their last spring session,

JOHN LYLE
WILLIAM W. MARTIN
JOHN R. MORELAND

Beloved Brethren,

Prompted by an ardent desire for your spiritual welfare we would now address you affectionately on things which belong to your everlasting peace, but intending to subjoin the narritave of the state of religion in the bounds of the Gen. Assembly together with their pastoral letter to the Churches under their care, we commend you to God and the word of his grace, praying God to bless you with all spiritual blessings in heavenly places in Christ Jesus, to whom be honour and glory for ever and ever. Amen.

A NARRATIVE

Of the STATE of RELIGION, within the bounds of the General Assembly, of the Prsbyterian Church in the United States of America, and of the General Associations of

*Connecticut, of New Hampshire, and of Massachusetts
propose.*

EVERY thing which relates to the Redeemer's kingdom is important to the world and of peculiar interest to the people of God. The General Assembly, therefore, feel a pleasure in presenting to the churches, under their care, a summary of the state of religion within their bounds, during the past year.

In entering on this duty, they cannot conceal their grief that, in many parts of our wide extended country, there are many vices still prevalent, such as profaneness, intemperance, Sabath-breaking and gambling; vices these, which always will be, whilst they continue, a cause of just complaint, and of deep regret. In many instances, however, a check has been given to these degrading and sinful practices, by the salutary operation of moral societies. Societies of this character, if instituted on proper principles and conducted with suitable prudence, promise to be very useful in laying, at least, an outward restraint upon the disturbers of the peace and order of society.

In some instances too, we learn, with feelings of the greatest concern, that the walk and conversation even of professors, are not such as becometh the gospel of Christ. They are cold and formal in their demeanor, and in their conduct conform to the vain customs of the world. Alas! they seem to have forgotten the solemnity of that transaction, when they laid their vows before the altar of God, and avouched the Lord Jehovah to be their God. The General Assembly feel it to be their duty, tenderly, but faithfully, to warn such of the danger of their condition, and the pernicious influence of their example, and earnestly to exhort them to strengthen the things that remain which are ready to die.

Fidelity to the churches requires that these subjects of grief should be presented to their view; yet it is not to be understood that the evils complained of, are more prevalent than heretofore: There is, indeed, abundant reason to believe they are not. The general aspect of the church of

God has never been more favourable within our knowledge than at the present time, The age in which we live is to be characterised as the age of christian charity. Numerous associations are formed, which have for their object the alleviation of human misery : associations, by the efforts of which, the widow's heart is made glad, the orphan's tears are wiped away, and poverty is relieved in its cottage of sorrow. Nor has benevolence limited her exertions by the temporal necessities of mankind. A higher object has claimed her attention, and received it. The spiritual interests of the poor and the ignorant, have been considered, with a solicitude and promptness, unparelled in the history of the world.

In very many of our cities and populous villages, Sabbath Schools have been instituted for children and adults, in which thousands are taught to read the word of God, and are instructed in the principles of religion. They are led also to the sanctuary of the Lord by their teachers, and thus enjoy the benefit of that gospel which, otherwise perhaps, multitudes of them had never heard. Connected herewith, we would likewise note the instruction of the young and ignorant by catechising, and the institution of Bible classes, in most of our congregations; for these form a striking feature of the day. God has blessed these efforts and Zion hath multiplied her children.

Religious Tract Societies are increasing, both in number and exertions, to the manifest advantage of truth, and piety.

Missionary societies also claim from the General Assembly a distinguished notice—aided by those consecrated treasures, which have been placed at the disposal of these associations, the gospel has been faithfully and successfully preached through a wide extent of country.—It is with emotions of joy which cannot be expressed that we have heard of the Zeal, the patience, and the intrepidity of those heralds of the cross, who, in the true spirit of their missionary character, have penetrated far into the wilderness and have proclaimed salvation through the Lord Jesus Christ, where the gospel before had scarcely ever heard.

Never, never before have such narratives been presented to the Assembly ; so interesting in their detail so cheering in their aspect.

In more places than one, the spirit of the Lord has shed down his holy influences on their labours ; so that many precious souls, through their instrumentality, it is humbly hoped, have passed from death unto life, and are enrolled amongst the friends of Jesus. It is a pleasure too of no ordinary kind, to be able to state that the missionary spirit is increasing both among preachers and people ; and many young men, entering the ministry are not intimidated by the exertions and privations of a missionary life ; they are ready to spend, and be spent, in that blessed cause which contains in itself a character of infinite importance :

“ Enough to fill an Angel’s hands,
It filled the Saviour’s heart.”

In the establishment of Bible Societies there has been the most extensive combination. Within the hallowed circle of their operation, all denominations of Christians have met. And the past year will be remembered, by future generations, for an expression of attachment to the sacred volume, by the increase of these Societies before unknown. And here, it ought not to be concealed, that the establishment of the AMERICAN BIBLE SOCIETY has been a principal mean of giving this impulse to public sentiment. There is a grandeur in its character, which commands respect—and an influence in its extension, which must be felt.

Among the patrons of these charities which we have recorded, and who merit the gratitude of the church, the General Assembly recognize the unceasing efforts and liberality of *pious Females*—their benevolence has flowed in various channels, and their zeal will be long held as a precious memorial of their virtue and their piety. The Cent Societies are peculiarly their own, by which sixteen young men have been supported the last year in whole or in part at the Assembly’s Seminary at Princeton. Go on

ye sisters in Zion, and ye mothers in Israel, until the earls shall be filled with the knowledge of the Lord!

The monthly concert for special prayer has been almost universally attended; and herein a union of sentiment and desire, has been expressed by our churches, which affords the brightest prospects to the Redeemer's kingdom. Indeed, Zion has been evidently extending the curtains of her habitation. She hath lengthened her cords, and strengthened her stakes. The number of her branches has been increased, and her members been multiplied. Until now we have never known such bright displays of sovereign grace, nor marked so distinctly, the triumphs of the cross of Christ. God hath indeed been seen, in the operations of his Spirit, to have dwelt with man upon the earth. It is the Lord's doing and it is marvellous in our eyes.

From the particular accounts which the Assembly have received, from the presbyteries under their care, they feel a high satisfaction in learning the measure of ministerial faithfulness, with which the pastors of the churches have generally discharged the arduous duties of their station. The labours of many of them have been particularly blessed by the Great head of his church, who, when he ascended up on high, received gifts for men. Some have been honourably employed in building up the saints in the faith and order of the Gospel, whilst others have been permitted to witness among their people the powerful influences of converting grace, and have seen sinners flocking to Jesus, like clouds and like doves to their windows. This will be abundantly evident by recording some of the wonders which God hath wrought. And here, the Assembly would particularly mention, the Presbyteries of *Northumberland, Champlain, Grand River, Cayuga, Onondaga, Geneva, Columbia, and Jersey*, as greatly distinguished by the glorious manifestations of divine mercy, to some of the congregations within their bounds. *Northumberland Presbytery*, the Congregation of Shamokin has been graciously visited with an outpouring of the Divine Spirit. And though this be a day of small things, much good has

already resulted from this merciful visitation, and we can not but hail it as the token of a brighter scene.

In the Presbytery of Champlain there have been several revivals of religion, which have gladdened the hearts of ministers and christians, dispersed through that region. More than an hundred souls in the course of eight months have been made the hopeful subjects of divine grace in the congregation of Malone. In Chatteaugay, Constable, Bangor, Moira, and Dickinson, Plattsburgh, Chazee and Lewis, the power of that Holy Spirit has been felt, by which we are convinced of sin, and converted unto God.

Grand River Presbytery has experienced the loving kindness of the Lord, and received the word of his salvation—Zion's friends rejoice and magnify the riches of his grace. In the congregations of Austinburgh, Morgan and Rome, the work has been powerful and glorious. In Greene, Aurora, Lebanon, Jefferson, and Bucksville, the Lord has manifested the power of his gospel.

Cayuga Presbytery is among those favoured portions of our church which the Lord hath blessed indeed. Ithaca, Lisle, Sempronius, Scipio and Danby, have richly partaken in the divine influence; but especially, have we to mention the congregation of Lock, as particularly distinguished for those trophies of grace which the Lord hath gathered to the honour of his glorious name.

In the Presbytery of Onondaga, the congregations of Homer, Fabius, Cazenovia, and Ousco, are to be numbered among the places which it hath delighted the Lord to bless—Here a rich harvest of souls hath been gathered; and the Spirit of God hath descended, like dew on the new mown grass.

Geneva Presbytery also, has been remembered with times of refreshing from the presence of the Lord. The effusions of divine grace have been copious and extensive; and the heavenly influence has been particularly shed upon the congregations of Bloomfield, Lyons, Romulous, Middlesex, Gorham Palmyra—Hundreds of the wretched sinners of our race, have here been brought to cry out, "what must we do to be saved!" and here have found that

Saviour, whose blood cleanseth from sin. Similar influences, though of a less extent, have been experienced in the congregations of Geneva, Rochester, Buffaloe, Wolcott, Victor, Livonia, and Gamburgh. The results of these revivals, it is impossible for us to estimate—They will doubtless be better learnt around the throne of God and the Lamb, from the songs of the redeemed.

The Presbytery of Columbia record in their reports, illustrious mercy and wonderous grace—The Lord hath visited several destitute places within the bounds of the Presbytery with his comforting and reviving influences. The congregations of Cattskill and Cambridge have been blessed of God. But, in the city of Troy, the glory and grace of God has been displayed with peculiar splendor and holy triumph. About 500, in the several denominations, are said to have professed the name of Jesus—some of all ages and conditions, from the child of ten to the old man of eighty years, have been made the subjects of divine mercy. What heart does not exult in such a work of the Lord, and take part with those blessed intelligences of the throne of God, who desire to look into the mysteries of grace, and rejoice when sinners repent.

The Presbytery of Jersey speak of wonders of mercy. And scenes of divine and sovereign grace are exhibited in some of their congregations, overwhelming by the grandeur of the work, and the extent of the operation. Two congregations in Newark, and the congregations of Elizabethtown and Orange have felt in *very deed* that the gospel of Christ is the power of God unto salvation, unto all who believe. The congregations also, of Connecticut-farms and Bloomfield, have received a copious effusion of the Spirit of God. Multitudes, in this region, have embraced the Lord Jesus in hope of eternal life. The attention of the people of colour is here said also, to be excited to the great things of their peace—This Presbytery reckon more than fifteen hundred persons as being either deeply impressed with the importance of religion, or else triumphing in the joys of faith, in the societies here recorded.

The Theological Seminary at Princeton, is kindly re-

remembered of God, and its influence is most happy. The missionary spirit which is manifestly increasing in this institution, is a subject of pleasing congratulation to all the friends of the Redeemers, kingdom. The number of students in this seminary is forty-seven.

The Theological Seminary, under the care of the *Synod of Virginia* is also represented in a prosperous state.

The Assembly further notice with pleasure, the general attention and exertion to alleviate the condition of the people of colour, in almost all parts of the country—A Society has been formed for the colonization of free people of this description, and is patronized by the first characters of our nation.

An institution, likewise, is established under the direction of the Synod of New York and New Jersey, for the education of men of colour for the ministry, and as instructors of their brethren.

From the *General Association of Connecticut* we learn, with interest, that some revivals of religion have taken place, and the cause of Jesus is advancing. Many happy fruits of past revivals are now enjoyed, and great things are still doing for Zion in that section of our country. Bible, Tract, Missionary Societies are numerous, and useful in their influence; especially a Society for the education of young men for the gospel ministry, which promises much good. We rejoice to learn that, in this State, there is also a seminary established for the education of heathen youth in our own country, at which there are twelve of this description, from different countries. And, also, an Institution, which hath for its object the education of the deaf and dumb.—This establishment is in successful operation, and is supported by the general liberality of the country.

In *Massachusetts proper*, there have been some revivals of interesting character and extent. The blessed fruits, resulting from the showers of grace which were mentioned in our Narrative for the last year, will be held in everlasting remembrance by the people of God. The various Societies which have been established in this State to promote

christian morals, and to extend the kingdom of the Redeemer, have continued their efforts with undiminished zeal and success. To individuals whom God hath distinguished by the possession of wealth, he has given the disposition to become distinguished benefactors of the church.

The Theological Seminary of Andover is flourishing. It has sixty-seven students; many of whom, like their brethren in the sister Seminary at Princeton, are devoted to missions. The Society, recently established to educate pious young men for the christian ministry, promises much good to the church. It has on its funds sixty-six students, in various seminaries, and in various stages of academical learning.

From New Hampshire we are happy to learn, that the interests of evangelical religion are in a progressive state. That a Missionary Society has been long established, together with a Bible Society. Societies, for charitable objects, and for the reformation of morals, are multiplied and attended with salutary effects. About 20 congregations have been blessed with revivals.

From Vermont we have no formal report; but by authentic information, we learn that upwards of one hundred Societies have been visited with effusions of the Holy Spirit. The work is most remarkable and illustrious. The heritage of Zion is refreshed, and the temples of the Lord are filled with worshippers.

On the whole, the past year has been a year of Zion's glory within our bounds. Cheering are the prospects of the future; and the signs of the times deserve our deep attention. The church is, at present, to be viewed in a light peculiarly interesting. The friends of Zion are awake from a long sleep. The heralds of the gospel are running to and fro through the earth, and knowledge is increasing. Mighty exertions are now making throughout the Christian world. Emperors and kings, with men of every rank, combine their efforts to circulate the Sacred Scriptures around the globe. Prejudice and bigotry, which have so long separated those who served our com-

tion] Lord, and promoted a common cause, seem by degrees to be passing away. The Spirit of God is marvelously shed forth on some parts of Zion. Fervency and concert in prayer appear to be increasing among Christians. May we not then hope, that the night is far spent; that the day is at hand? May we not hope, that the time approaches, when the kingdom of this world shall become the kingdom of God and his Christ! **EVEN SO, COME LORD JESUS, COME QUICKLY! AMEN.**

Published by order of the General Assembly,
Attest, **WILLIAM NEILL, Stated Clerk:**
Philadelphia, May, 1817.

A PASTORAL LETTER,

From the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care.

The General Assembly of the Presbyterian Church in the United States, to the Churches under their care, wish grace, mercy, and peace, from God the Father, and from the Lord Jesus Christ.

Very Dear Brethren,

ASSEMBLED, by the good providence of God, as the supreme judicatory of our Church, we are constrained to address you, and endeavour to impart to you some of those views and feelings to which our counsels have given rise, and which are suggested by the present aspect of the Church and of the world.

From the printed "Narrative of the state of Religion within our bounds," which accompanies this address, you will learn, that although we have heard of some facts

which are matter of regret and humiliation, " the general aspect of the Church of God, has never been more favourable, within our knowledge, than at the present time." The gradual increase of gospel light, the extension of the blessings of education to all classes and ages ; the growing diffusion of missionary zeal and exertions ; the rapid multiplication of Bible Societies, and, through their instrumentality, the wonderful spread of the knowledge of the word of life in languages and countries hitherto strangers to the sacred volume ; the numerous associations for evangelical, benevolent, and humane purposes, which have arisen and are daily arising, in every part of our bounds ; and above all, the converting and sanctifying influences of the Holy Spirit, which have been poured out, for some time past, and especially during the last year, in many of the Congregations belonging to our communion ; form an assemblage which cannot fail to be in a high degree interesting and animating to the friends of pure and undefiled religion ; an assemblage, which while it gratifies, for the present, the pious and benevolent heart, must excite the most precious hopes for the future. Such mighty plans of benevolence : such wonderful combinations ; such a general movement of mankind, in promoting the great cause of human happiness were, surely, never before witnessed ? The days of darkness, we fondly hope, are passing away ; and the period drawing nigh when the angel bearing the trumpet of the everlasting Gospel, shall carry his holy, life-giving message to every kindred, and people, and nation, and tongue.

The General Assembly, standing, as it is their privilege to do, at the confluence of so many streams of information on these great subjects, while they communicate a summary of this information to the Churches under their care desire to accompany it with a word of affectionate exhortation, the object of which is to engage every heart and every hand in promoting to the utmost of their power the interests of that kingdom, which is *not meat and drink, but righteousness and peace, and joy in the Holy Ghost.*

At such a period, dear brethren, let it be impressed upon the mind of every member of our Church, that we are cal-

ted to humble, diligent, persevering exertion. Much has been done ; but much more remains to be done ; and much, we hope, will be done by us. Every day makes a demand upon the time, the affections, the prayers, the property and the influence of the people of God, which it would be ingratitude, cruelty, nay, treachery, to repel. Let every one, then, in his place and proportion, endeavour daily to add something to the common amount of effort to prepare the way of the Lord. No one can tell how much it may please the sovereign Disposer of events to accomplish by means of the humblest exertions. This however we know, that those who are *stedfast, unmoveable, always abounding in the work of the Lord, shall find that their labour is not in vain in the Lord.*

Let the **MINISTERS OF THE GOSPEL** in our communion, be every where found engaged in preaching the truth, as it is in Jesus, with affectionate zeal. Let them go before, their people in every holy example, and in every pious and benevolent exertion. Let it be manifest to all, that they seek *not their own, but the things which are Jesus Christ's.* Surely there never was a time when the watchmen on the walls of Zion were more solemnly bound to give themselves wholly to their work ; or when they had more encouragement to plan and labour for their master's honour ! Surely there never was a time, when those whose duty it is to guide the exertions of their fellow-men, had more reason to feel their responsibility, and to ask for wisdom and strength from above ! Let ministers take great and comprehensive views of the signs of the times, and the prospects of the Church ! and while they point out the way to those who are willing to be *workers together with God* ; let it be seen that it is their *meat and drink* to share in the labour as well as in the rewards of the Redeemer's kingdom.

Let all the **MEMBERS OF OUR CHURCHES** consider themselves as called upon, in their several stations, to do something,—to do much for Christ. Millions of our race are still sunk in ignorance and depravity. Dark and waste places abound, even in our most populous and enlightened

neighborhoods, and still more in the remote portions of our church. In very large districts within the United States, there are no Bibles, no Sabbaths, no Sanctuaries, none to shew men the way of salvation. Can a single heart be unimpressed, or a single hand idle, while such calls for compassion and exertion abound? No, brethren; these obligations, we trust, are too tender not to be felt;—these calls too solemn not to be heard. Be entreated then, with one accord, to come forward to the help of the Lord against the mighty. Embrace every opportunity, to the extent of the ability which God has given you, to form, and vigorously to support, Missionary Associations; Bible Societies; plans for the distribution of religious tracts; and exertions for extending the benefits of knowledge, and especially of spiritual knowledge, to all ages and classes of persons around you. Exert yourselves, individually, and in combination, to oppose all those degrading and destructive vices over which we have so long had reason to mourn. Endeavour by your example and your influence, to discourage the unnecessary use of spirituous liquors; to promote the sanctification of the Lord's day; to guard against a criminal conformity to the world; to promote a general attendance on the means of grace;—and to advance the great interests of truth, purity, and righteousness, *in all manner of conversation.*

In these hallowed labours, let none refuse to join. It is among the distinguished glories of the nineteenth century, that **PIOUS FEMALES** are more extensively associated, and more actively useful, in promoting evangelical and benevolent objects, than in any former period of the world.—Let them go on with increasing activity and ardour in these exertions, so worthy of *women professing Godliness*, and so useful to mankind. And let them by precept, as well as by example, train up their daughters in principles and habits so well calculated to elevate the female character, and to enlarge the sum of human happiness.

Let not even **LISPING CHILDHOOD, OR TENDER YOUTH** be idle.—Let every *Bible Class*, every *School-association*

every employment which brings your beloved children together, be made a medium for conveying to their minds that benign impression, which shall enlist them on the side of truth and of the church of God, from the earliest dawn of reason. Happy congregations happy families, in which even *babes and sucklings*, shall be taught, as in times of old, to sing—*Hosanna to Him that cometh in the name of the Lord, Hosanna in the highest!*

In a word, let your plans of carrying on these works of piety, and benevolence embrace every class and every age; and be pursued with growing ardour, until every congregation within our bounds shall be completely organized for exertion to promote the temporal and eternal welfare of men:—until every heart that can lift a prayer to the throne of grace, and every hand that can cast a mite into the treasury of God, shall be fully engaged in this mighty effort of christian charity. *Until the desert shall rejoice and blossom as the rose; until men, under the reign of millennial glory, (we trust not far distant,) shall live together as brethren indeed, having no other wishes than to promote their common happiness, and to glorify their common God.*

To these efforts in behalf of the cause of Christ, join fervent, united PRAYER. We need not remind you, brethren, that all Zion's blessings come down from her King and Head; and that he *will be inquired of* by his people to do for them that which they need and desire. We are persuaded that all those periods and churches which have been favored with special revivals of religion, have been also distinguished by **VISIBLE UNION AND CONCERT IN PRAYER.**—We entreat you, brethren, to cherish this union and concert. We especially exhort you to pay renewed and more solemn attention to the **MONTHLY CONCERT IN PRAYER**, recommended by a former Assembly, and so generally and happily observed. Has not the Saviour promised, that if any two of his people agree as touching any thing which they desire, He will grant their request?

What blessings, then, may we not hope will be shed down upon the Church, when the thousands of our Israel are found bowing together, before the throne of mercy, say

ing, for Zion's sake, we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth !

Endeavour to maintain a spirit of harmony with all denominations of Christians. Whilst you contend earnestly for the faith once delivered to the saints, and bear a faithful testimony to the apostolick doctrine and order, which we profess to receive ; let no bigotry or prejudice, no party rancour, or offensive crimination, pollute your testimony. Remember that the period is approaching, when all real christians shall see eye to eye ; when they shall be united in opinion as well as in affection. Cherish now the sentiments which correspond with this delightful anticipation. Let all bitterness, and wrath, and evil speaking, be put away from among you, with all malice and continually look and pray for the happy period when believers of every name shall agree to act together upon the great principles of our common salvation.

Finally, dear brethren, be UNITED AMONG YOURSELVES. If you desire to profit by your spiritual privileges ; if you hope to be instrumental in promoting the cause of Christ, or to be honoured with his blessing ; cherish harmony of affection, and union of effort.—Besides the common bonds of Christian love, which unite the great family of believers ; the ministers and members of the Presbyterian Church are cemented by a compact which every honest man cannot fail to appreciate. We mean the "Confession of Faith" of our Church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, if we deal faithfully with God and man, sincerely receive and adopt this Confession, as containing the system of doctrine taught in the Holy Scriptures.

Let us adhere to the standard with fidelity ; and endeavour to transmit to our children pure and undefiled, a treasure, which our Fathers at great expense have, under God, bequeathed to us. But while we hold that form of sound words which we have received, let us guard against induc-

ging a spirit of controversy, than which few things are more unfriendly to the life and power of godliness. It is never necessary to sacrifice charity, in order to maintain faith and hope. That differences of opinion, acknowledged on all hands, to be of the minor class, may and ought to be tolerated, among those who are agreed in great and leading views of Divine truth, is a principle on which the Godly have so long and so generally acted, that it seems unnecessary, at the present day, to seek arguments for its support. Our Fathers, in early periods of the history of our church, had their peculiarities and diversities of opinion; which yet, however, did not prevent them from loving one another from cordially acting together; and by their united prayers and exertions, transmitting to us a goodly inheritance. Let us emulate their moderation and forbearance, and we may hope to be favored with more than their success.

The great adversary will, no doubt, be disposed to sow the seeds of discord and division among you. But resist him in this, as well as in all his other insidious efforts. Surely those who can come together on the great principles of our public Standards, however they may differ on non-essential points, ought not to separate, or to indulge bitterness or prejudice against each other. Dear brethren, 'let there be no divisions among you;—but be perfectly joined together in the same mind, and in the same judgment. Follow the things which make for peace, and the things whereby ye may edify one another. Behold how good, & how pleasant it is for brethren to dwell together in unity! Brethren, farewell, love one another, for love is of God, and every one that loveth is born of God, and knoweth God. Be of one mind; live in peace, and the God of love and of peace shall be with you.' Amen!

Signed by order of the General Assembly,
JONAS COE, *Moderator.*

Dear Brethren,

The Committee are happy to inform you that, it is humbly hop

that the Lord has revived his work in Concord congregation in Nicholas County

On the 2. Sabbath of last June the Lord's Supper was administered at that place by Messrs. Lyle, Moreland, and Edgar.

The Assemblies were attentive throughout the occasion.

Many appeared deeply solemn, and numbers wept. On that occasion three adults were baptised and in all about fourteen were admitted to the full communion of the church.

On conversing with the young people it was found that three or four of them had been under serious impressions ever since the sacrament administered there last Sept. by Messrs. Lyle, and Mason. One had been awakened by reading Baxters Call, others by the sudden death of an acquaintance

Mr. Lyle appointed to preach at that place the following Saturday and Sabbath. On Saturday seven were received to the communion of the Church. On Sabbath, there was a large Assembly and great attention and Solemnity. On the second Sabbath of July the Lords supper was administered at concord by Messrs. Lyle, Dicky, and Martin. It was in the throng of harvest and hauling in grain but on Saturday and Monday there were pretty large Assemblies of people. The Lord appeared to attend his word with power. On that occasion about ten were received to full communion. On Wednesday the 23, of July three were admitted to full communion.

In about six weeks about thirty five have been admitted to the communion of the Church in that congregation. And numbers appear to be under deep impressions. This work has at the present, every mark of a work of divine grace. We hope it is the work of Jehovah. If so, the subjects of it will manifest the power of his grace by a holy walk and Godly conversation, Our Lord says, "by their fruits ye shall know them."

As the work is of recent date, we have had but little opportunity of judging by the fruits. May the Lord grant that these converts may bring forth much fruit to his glory.

Paris, July 28., 1817.

FINIS.