

MINUTES

OF THE

BAPTIST ADVISARY COUNCIL,

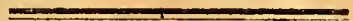
HELD AT

UNION MEETING HOUSE,

LENOIR COUNTY, N. C.

ON THE

11th, 12th and 13th days of October, 1839.



Raleigh :

Thomas Loring, Printer,

OFFICE OF "THE NORTH CAROLINA STANDARD."

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1840.

MINUTES

OF THE

BAPTIST ADVISORY COUNCIL.

FRIDAY, October 11th.

1. The Introductory Sermon was delivered by Elder Parrot Mewbern, from the 10th chapter of John and 10th verse, viz: "*The thief cometh not but for to steal, and to kill and destroy; I am come that they might have life, and that they might have it more abundantly.*"

2. The Council then assembled for business; and was opened with prayer by Elder Lewis Whitfield, who was chosen Moderator; Allen Whitfield, Clerk; and Elder George W. Wallace, Assistant Clerk.

3. Brethren in the Ministry were invited to sit with us.

4. Brethren William H. Whitfield and Benajah Herring were appointed a Committee of Finance, to examine the state of the Treasury, and report on tomorrow.

5. Letters from six Churches were read, their Delegates names' enrolled, and their present number recorded—as in the following table:

CHURCHES,	COUNTIES,	NAMES OF DELEGATES	BAPTIZED,	REC. BY LETTER,	RESTORED,	DIS. BY LETTER,	EXCLUDED,	DEAD,	MEMBERS,	CONTRIBUTIONS,
Bear Creek,	Lenoir,	Elder Alex. Moseley, Elder Parrot Mewbern,	00	00	00	00	00	1	54	\$4 00
Nahunty,	Wayne,	Elder John Smith, William Taylor,	1		1				34	2 00
Pleasant Plains,	"	Abner Grady, William Whitfield,							13	1 50
Friendship,	"	Benajah Herring, Jacob Herring,		1			1	1	22	1 50
Prospect,	Duplin,	Eld. Geo. W. Wallace, Whitfield Grady,	3			3			20	3 00
Union,	Lenoir,	Windal Davis, William H. Whitfield, Elder Lewis Whitfield,	5						11	3 00
Rose of Sharon,	"	Joseph Tilman, Wilson Tilman,	1						12	2 00
			10	1	1	3	1	2	166	\$17 00

6. Petitionary letters were called for. One from the Church at Rose of Sharon, in Lenoir county, was handed in by their delegates, and read; and after examination, that Church was received by the Moderator, giving the delegates the right hand of fellowship, and enrolled on the list.

7. The Circular Letter was called for, and referred to a committee, consisting of Eld. Parrot Mewbern and Bro. William H. Whitfield, for examination, to report on to-morrow.

8. Elders Swinson and Smith were appointed a committee to transcribe the Constitution, and report on to-morrow.

9. Elders Mosclcy and Wallace and Bro. Joseph Tilman were appointed a committee to inquire and find out the cause of such great coldness and barrenness in some of the Churches, and report on to-morrow.

10. Adjourned till Saturday, 10 o'clock A. M. Prayer by Elder Henry Swinson.

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SATURDAY, October 12th.

11. The Council was opened with prayer by Elder John Smith.

12. The Articles of Faith, and Rules of Decorum, were read.

13. The Committee to examine the Circular Letter reported favorably; and the letter was read and approved.

14. Elder Lewis Whitfield was appointed to write a Circular Letter for the next year's Minutes, and choose his subject.

15. The Committee to transcribe the Constitution handed in a fair copy of the original, which was received.

16. The Committee to inquire and find out the cause of such great coldness in some of the Churches, reported as follows:

WE the undersigned, Committee, to whom was referred the letters handed in from the different Churches, by the hands of their delegates, which compose this Advisory Council, have taken upon them the task. Upon examining the letters, we find, in some, that Zion is in a languishing state. Although they have regular preaching they complain of great coldness and indifference among themselves, and carelessness with sinners. This is a malady that has grown out of some cause; we, therefore, as your Council do recommend you to immediately search it out. It may possibly grow out of a gross neglect of known duties. We will take the liberty to propose some questions to you. Do you attend your stated meetings, individually, as far as in your power lieth? Are you careful to keep your lamps trimmed and burning—that the world, seeing your holy walk, may take knowledge you have been with Jesus? Do you, as Churches, notice disorderly conduct among your members, and immediately take the prescribed rule of the gospel for their healing? If you do not, dear brethren, there remaineth two transgressions with you—they who have erred in this way, and you, as a Church, in not dealing with them. We, therefore, as your Council, do advise you immediately to arise and depart, for this is not your rest. Search out the cause. For the golden lodge, the silvery and Babylonish garment in

Achars tent was the cause of Israel's defeat, by the army of Ai. It is evident you are fallen; you have lost your first love. Repent immediately, and do the first works, lest the lion of the tribe of Judah come and fight against you with the sword of his mouth. Some Churches, we find, by their letters, are prospering in the Lord; they seem to be careful to keep the house clean, and their garments unspotted, rejoicing in hope. We do commend you, brethren, beloved of the Lord, go on; your God will keep you in all places whither thou goest, and will not have thee until he hath done that he hath spoken to thee of. Consider what we say, and may the Lord give you an understanding of all things.

GEORGE W. WALLACE,
ALEXANDER MOSELY,
JOHN TILMAN.

17. Agreed that our next Council shall be held at Friendship M. H., Wayne county, to commence Friday before the second Lord's Day in October, 1840; and that Elder George W. Wallace is appointed to preach the Introductory Sermon, and in case of his failure Elder John Smith. Worship to begin at 11 o'clock, A. M.

18. Elders Lewis Whitfield, Hiram Stallings and Henry Swinson, were appointed to preach on Sunday. Worship to begin at 10½ o'clock, A. M.

19. Your Committee of Finance beg leave to report that they find now

In the Treasury	\$ 7
Received by contributions, this year,	17
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Balance remaining in the Treasury,	\$ 24
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WILLIAM H. WHITFIELD,
BENAJAH HERRING.

20. Agreed that the thanks of this Council be given to the ladies and gentlemen of this vicinity, for their kindness and hospitality towards them during their session.

21. Brethren A. Whitfield and W. H. Whitfield were appointed to transcribe and prepare the Minutes, and have two hundred and fifty copies printed, and distribute them.

22. The list of delegates was called over.

23. The Minutes were read, and signed by the Moderator and Clerk.

24. Adjourned with prayer, to the time and place appointed.

LEWIS WHITFIELD, Moderator.

ALLEN WHITFIELD, Clerk.

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SUNDAY, October 13th.

Elder Hiram Stallings preached from the 3rd chapter of John and 5th verse, viz: "*Jesus answered—Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.*" Elder Lewis Whitfield followed, and preached from the 4th chapter of Micah and the first four verses, viz: "*But in the last days it shall come to pass, that the moun-*

tain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it." Elder Henry Swinson followed on, and preached from the 3rd chapter of Matthew and latter part of the 7th verse, viz: "*O, generation of vipers, who hath warned you to flee from the wrath to come.*"

The word was delivered in candor; with that zeal and faithfulness that becometh the servants of God. Solemn attention was given by the congregation. We pray Almighty God to attend the word with an unction from on high, to the salvation of sinners, and comfort of his people.

Elder Wallace closed the business of the day, with a warm and solemn exhortation.

CIRCULAR LETTER.

BELOVED BRETHREN :

With pleasure we embrace another opportunity of addressing you, by way of a circular. We cannot better employ our time than in making it speak to us our true condition. The subject we shall notice is LOVE.

Love enters so much into the nature of God, that it is said God is love—1 John, iv. 8. A heathen sage speaks of Love as the fairest and most beautiful among the immortal Gods. The trinity mutually love one another; the Father loves the Son and Spirit, the Son loves the Father and Spirit, and the Spirit loves the Father and Son; hence there has always been an eternal harmony and concordance between them, manifesting itself in the works of creation and redemption. All that God has made are objects of his love. All the works of creation were good, very good. He rejoices in his works—Psal. civ. 31.

The love of the Father has appeared in providing for the eternal welfare of man, and in forming the scheme of their peace and reconciliation in Christ, from eternity. The love of the Son appears in carrying into effect that glorious plan of his Father, by shedding his blood for the remission of sins. The love of the Spirit (Rom. xv. 30) appears in his coming into our hearts, and making us mete for his presence. The love of God is eternal, and unchangeable; it does neither increase or decrease. It is the bond of union between God and Christ and his People, and nothing can separate from it—Rom. viii ch. 35 ver.

Love, then, in a rational creature, is something inclining them to show kindness to, or desiring fellowship with, or close possession of, things, on account of some excellency apprehended in them. As a grace, it is a principle wrought in our hearts or souls by the spirit of God, removing the turpitude, and forming an entire change in the heart of poor fallen man, and elevates his affections above the pleasures of time and sense, and places them on those spiritual enjoyments prepared for the children of God. The creature then enters upon the great work of keeping his commandments, not by constraint or fear, but of choice, for love casteth out fear, and fulfils the law containing our duty to God and man.

“If ye love me ye will keep my sayings”; love worketh no ill to his neighbor—Rom. xiii. 10. Love to God and man, is what we understand by the word charity. It matters not how wise or faithful we may be, or how earnestly we may contend for the faith, how often we may feed the hungry, clothe the naked, or how much we may sacrifice of worldly profit or honor; if we have not love to God and man, we are unprepared for God. But if we have charity, we suffer long and are kind; we envy not, we are not puffed up, do not behave ourselves unseemly, seek not our own, are not easily provoked, thinketh no evil, rejoiceth not in strife and contention, but rejoiceth in the truth, bear all things, believe all things, hope all things, endure all things, (1 Cor. xiii. ch.) keep the unity of the

spirit in the bonds of peace, esteem others better than ourselves, do unto all men as we would that they should do unto us, be humble, meek and lowly, not of any sect or party; but embrace and honor whatever excellencies there are in others, and cultivate a cordial friendship with all that walk in holiness of life; honor them with esteem, and allow them the right hand of fellowship.

The new man, under the influence of love, is free from the storm of passions, the poisonous cup of the drunkard, the murderous pistol of the duellist, the dagger of the jealous, the loathsome diseases of the harlot, and the wasting inclination of the gambler; and are ever at war with ambition, vanity, earthly fame, pride, avarice, mad superstition, smooth hypocrisy, intolerant bigotry, hot controversy, and (sweet lipped) hollow hearted flattery. They will not be led about by sectarian prejudices, or childish and frivolous distinctions; but, on the other hand, will practice knowledge, virtue, toleration, and charity for our fellow beings. It makes us cultivate holy affections for our fellow beings; makes us tender parents, faithful husbands, kind and benevolent masters, virtuous and patriotic citizens, faithful in our friendships, honest in our dealings and communications with mankind, moderate in our desires, unostentatious in our charities, and tolerant in our opinions.

To all such men as are under the influence of love divine, disease and infirmities in this life are nothing; they are above their influence. Nothing can ruffle the deep settled serenity of their souls; their death beds are the death beds of the righteous, and their last end is like his.

Brethren, the limits of a circular will not allow us to expatiate and enlarge on a subject upon which volumes might and have been written. We have offered you a few hints upon the origin and effects of love. Let us now exhort you to keep yourselves in the love of God, (Jude xxi. 5.) and examine yourselves daily to see whether you be under its influence, or under the influence of the base, sordid, and selfish spirit of this world.

For God's sake, if it be possible, let us not provoke one another to wrath; let us not kindle in each other this fire of Hell, much less blow it up to a flame; if we could discern truth thereby, would it not be loss rather than gain? for how far is love even with many wrong opinions to be preferred before truth without love. We may die without the knowledge of many truths, and yet be carried to Abraham's bosom. But if we die without love, what will knowledge avail?—Just as much as it will the Devil and his angels. May the God of love forbid we should make the trial. O! may he prepare us for the knowledge of all truth by filling our hearts with all his love. Farewell.

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At a special meeting of the Vestry of Christ's Church, Raleigh, held on the 18th day of June 1840, a letter of resignation from the Rev. Dr. Freeman, the Rector of the church, was read in the following words—
Dear Brethren,

Believing that the time has fully come when I can no longer hope to be substantially useful to the people of my charge, I feel it to be my duty to tender to you, as I hereby do, my resignation as Rector of Christ's Church: and I beg that you will accept the same, as it is offered in the spirit of good will and brotherly love.

With many thanks for past kindnesses, and with heartfelt wishes and earnest prayers for the future prosperity both temporal and spiritual of yourselves and the congregation which you represent,

I am Brethren,

Respectfully and affectionately

Your friend and servant,

GEO. W. FREEMAN.

To

The Wardens and Vestry
of Christ's Church Raleigh,

June 18th, 1840.

And accompanying the said letter of resignation (to be read in case the Vestry should ask for the reasons which had induced the resignation) was a paper in the following words—

Should it be inquired by the Wardens and Vestry of Christ's Church, on what grounds the Rector has come to the conclusion that he can no longer hope to be generally useful to the congregation comprising his present charge, he would in all kindness, but frankly, submit the following reply:

That it is essential to the usefulness of one sustaining the relation of Pastor to a christian flock, that the members of his communion as a body, and himself should "be of one mind" in regard, at least, to the more important matters of faith and practice, the Rector supposes will not be denied. The pastor and his flock, maintaining and acting under *different*, especially *opposite* views of christian doctrine and christian duty, it is easy to see that the respect entertained for him, and consequently his influence for good, must be greatly circumscribed. In-

struction, reproof, warning upon those points on which they differ will be thrown away—nay will probably be trampled under foot; and he who offers them may soon become an object of dislike, if not of scorn and insult. Nor will there be hope of better success in his ministrations to that interesting class which the christian minister habitually regards as “the hope of the flock”—the young and rising generation. The prevailing sentiments and practice of their seniors in the church, will, with them, almost always outweigh the precept of their minister, and he can never open his lips in instruction to them upon any of those contested points, however important he may view them, with the least hope of effect. His office, as an authoritative instructor in righteousness, has virtually come to an end. -

And it is much in this situation that the Rector of Christ’s Church finds himself placed now at the close of the eleventh year of his ministry in that Church. He and a large portion of the communicants of his charge, including a large majority of the Wardens and Vestry, are directly at issue upon a subject which he sincerely believes to be intimately connected with the interests of vital religion among them—that of christians indulging in worldly amusements.

When he first took charge of the congregation, and for several, perhaps FIVE years afterwards, such a thing as a communicant’s attending a theatre, a publick ball, or even a private dancing party, was scarcely known among them, nor was there a voice heard in approbation of such a practice. Indeed it is believed that the sense of the great majority, if not of the whole communion, was strong and decisive against it. That the Rector was of the same opinion with his flock upon the subject, the whole tenor of his teachings both public and private, from the beginning of his ministrations has abundantly borne witness, and for FIVE years he was happy in the belief that he and his brethren of the communion were, in respect to the matter in question, “of one heart and one soul.”

Since that period, however, a change has come over the congregation, a new spirit has arisen, and the Pastor and his flock are no longer “of one mind.” Successively, the questions have been virtually raised and more or less discussed between the congregation and their minister; 1st, Whether communicants of the church, consistently with the solemn vows which are upon them, and their sacred character as “temples of the Holy Ghost,” as “members of Christ, children of God, and inheritors of the kingdom of heaven,” may give at their own houses, or attend at the houses of others, those worldly entertainments, commonly called dancing parties: and 2d, whether they may with

like consistency attend public places of worldly amusements, such as Theatres, Circuses, and Balls.

On both these questions the Rector has constantly, and he trusts conscientiously, yet affectionately maintained the negative. Notwithstanding his frequently expressed opinions, however, and in spite of his most strenuous efforts to procure from his people what he deemed a right decision, and to establish a wholesome practice upon these points, the *former* question, it would seem, and he supposes will be admitted, has for some time past been by the *general voice*, as indicated by the general *practice*, decided in the *affirmative*. While the *latter*, although pending the former, it seemed to be conceded that it was by no means to be sustained, has since found numerous practical supporters, and more recently has in like manner with the other seemed to be affirmatively settled.

Thus are these two questions decided, at least by the general practice of the communicants, in direct contrariety to the known opinions, and the solemn public and private teaching of their minister.

Under these circumstances, there having been no change of sentiment on the part of the Rector, it still being his honest and decided belief that the practice thus established, if persevered in, will be ultimately destructive of all vital religion in the congregation, and being deprived by these decisions, as he thinks, of all reasonable hope of further benefiting materially the people of his charge, especially the young to whom he has been accustomed to look with most confidence of hope, he has felt it to be his duty, and indeed the only consistent course left for him to pursue, to retire if permitted, from his most difficult post, and give place to some other person who by the blessing of God may be more successful in engaging the affections of the congregation, and inspiring them with respect and confidence in him, as a wise and judicious pastor, and a safe spiritual guide.

GEO. W. FREEMAN.

Raleigh, June 18th, 1840.

And therefore on motion it was resolved, that the said resignation be accepted, to take effect at the expiration of the current year of the pastor's engagement.

And it was also resolved, that a committee be appointed by the senior warden to consider of and report proper resolutions, &c. on the occasion, to the vestry at an adjourned meeting, to be held on the 25th of said month.

And at the adjourned meeting Messrs. Badger and Bryan, the committee so appointed, submitted the following report—which, with the

preamble and resolutions accompanying the same, was adopted by the Vestry.

The Committee having read the paper drawn up by the Rev. Dr. Freeman, and containing the reasons which induced his resignation, tendered and accepted at the last meeting of the vestry, think it due to themselves, to the Vestry, and to the congregation, to submit some observations thereupon, before offering the resolutions which accompany this report.

The Committee believe that there are many things in the conduct of life, about which religion gives us "no positive precept," in reference to which there is "room for difference of opinion," and on which every member of the church has a right to form his own judgment, and is not justly liable to condemnation for it by them who embrace an opposite opinion. Amongst these things "are certain diversions and a certain degree of intercourse with general society, about the lawfulness or unlawfulness of which, there not only does, but *may reasonably* exist that sort of difference in opinion which prevailed among the Jewish converts as to the Mosaic rites, or amongst the Gentiles as to meat offered to idols." In regard to these he that partaketh hath no right to despise him that scruples to partake; nor hath he that entertains the scruple a right to judge him that partaketh. Every man, indeed should be *fully persuaded* in his own mind lest his conscience condemn him in that which his practice alloweth—but beyond this, in regard to these things, there is, in our view, no positive and obligatory precept. In regard to them therefore *no man* has a right to require of another, as a point of religious duty, conformity with his opinion or his practice. If he can establish by argument the justness of his opinion, or reasonableness of his practice, he will have achieved the victory of truth over error, but he can have no right to supply by authority the defectiveness of his proof. We believe that "to inveigh in general terms against public assemblies, and amusements sanctioned by society, as if all toleration of them were positive evidence of a worldly spirit" and "as if a practice necessarily became unchristian because it had public opinion in its favor," "is neither just nor practically useful;" that it is "to confound things indifferent in themselves, with things wrong in themselves," and to erect out of an allowable difference of opinion on subjects left unsettled by positive precept, "a sort of party distinction" in the Church, whereby "the union among brethren who have one common interest is dissolved, and the friendly collision which would be beneficial to both parties is exchanged for an injurious opposition."

With these views (held we believe by a large majority of the congregation) we and others exercising an undoubted right to decide for ourselves, those matters which have not been settled for us, have adopted the opinion that "those entertainments commonly called dancing parties" are *in themselves* innocent and allowable, and hence we have attended them at the houses of our friends, and have given them at our own. We have thought that if Christians in St. Paul's time were at liberty when bidden, to attend feasts at the houses of avowed Idolaters, it cannot be in itself wrong, in our day, to attend or give feasts, with or to, friends and acquaintances who are at the least nominal christians, and certainly neither professed idolaters nor atheists. As this privilege of attending such feasts in the apostle's day was not restricted to those from which dancing was banished, so we conceive that their lawfulness now is not affected by the presence or absence of that amusement.

We have been aware that our Rector entertained different views, we have regretted that he did, but we freely accorded to him the same right of judgment which we claimed for ourselves, and never for a moment supposed that such difference of opinion formed any barrier against Christian communion, or kindly intercourse, or mutual respect. We felt sure that no man had a right to demand uniformity of opinion or practice in matters not determined by christianity; and that the relation of pastor and people did not involve the surrender on the part of the latter of all freedom of thought, and the adoption of any rule of conduct, merely because he deemed it proper and necessary to prescribe it. If we are wrong in this, then the gospel so far from having delivered us from that body of ceremonial observances which the Jews found intolerable, and given us some freedom of thought and action in regard to matters of mere expediency (that is of matters not determined by the gospel) has in effect left us liable to the imposition of a ritual for all the intercourse of life as strict, minute and burdensome as that of the Jews without its permanence, its limitations, its uniformity, or its divine original. To submit to divine appointments with implicit obedience is the part of true wisdom, for of them we are sure the reason is the highest and best whether it be known to us or not; but the opinions of men can justly command assent only so far as they *appear* to be supported by adequate reasons. To give to these opinions the form of laws would have an effect upon the pastor no less injurious than upon the congregation, and if all right of inquiry, of private judgment, be denied to the congregation, it seems a very useless proceeding to put the scriptures into their hands with directions to examine

—to try the doctrines they hear—to search the scriptures for their guidance in the path of duty. Yielding to others the same freedom we claim for ourselves, we had supposed the difference of opinion which has obtained between the Rector and the congregation furnished no ground of separation, and we were greatly surprised when we first learned that he thought otherwise.

With regard to “Public Balls, Circuses and Theatres,” we are not aware that the congregation *generally*, has determined any thing as to their propriety or expediency, at least any thing in favor of the two last named, but whatever may be our individual opinion respecting them, we claim no right to enforce its adoption on others. These, with the dancing parties, we conceive to belong to a debateable subject, on which difference of opinion by no means argues difference of principle. That abstaining cannot be justly viewed as betokening “affectation of righteousness over much” nor participation as proof of “slavery to the world and a love of pleasure in place of love to God.”

If therefore the decision by general practice be, as the Rector supposes, it would furnish no necessary ground of separation, unless it can be shown that no opinion or practice of the congregation should ever be avowed or followed, when in opposition to “the known opinion and solemn public and private teaching of their minister;” or in other words, that any matter on which the Rector deems it his duty to deliver a solemn and official opinion, at once ceases to be a subject of discussion and enquiry, and by force of his opinion becomes a point of faith, or an obligatory rule of conduct.

This proposition, we are sure that the Rector will not in terms maintain, and yet it seems to us that the reasons given for resigning his situation do necessarily presuppose a duty no less extensive, of submission to and conformity of opinion and practice with the Rector, on the part of the congregation; to this we can never yield; to this we do not think the congregation will, or ought to yield.

Shortly then we think the matters referred to in Dr. Freeman’s paper, are not things determined by the founder of our faith, that they belong to a large class of objects indifferent in themselves, involving mere questions of expediency, in regard to which it is an error “to attempt to fix a definite limit of universal obligation,” and by consequence that the differences adverted to by the Rector, furnish in themselves no just ground of interruption to full, affectionate, mutual, christian intercourse and communion, and are only just cause of separation on account of the mistaken views (as we think) of the Rector in relation thereto.

But we claim no right to pass judgment on the Rector's opinions on these matters, nor to think hardly of him because he does not agree in opinion with us; we doubt not his sincerity—we respect his motives, we remember his virtues and his services, and having frankly stated the views we entertain in common with the great body of the congregation, we recommended to the vestry the adoption of the accompanying resolutions.

G. E. BADGER.
J. H. BRYAN.

June 25th, 1840.

The pastoral connexion of the Rev. Dr. Freeman, with the congregation of Christ Church, which has now subsisted for eleven years, having been dissolved by his resignation, the wardens and vestry deem it proper on the occasion to declare, that, in their judgment, Dr. Freeman during that whole period, has discharged the duties of his station with eminent ability and faithfulness; that he has been greatly instrumental in enlarging the numbers and elevating the character of the members of the church; that for his understanding and attainments as a Divine, and his performances as a preacher, the congregation generally up to the very moment of his resignation felt great respect, for his person a warm attachment, and in his piety entire confidence; and that the vestry have no doubt these sentiments were fully merited by the personal conduct and christian character of Dr. Freeman.

Therefore, Resolved, That when the resignation of the Rev. Dr. Freeman was presented, we felt the deepest regret that he should for any cause have deemed it necessary to resign the charge of the congregation.

Resolved, That Dr. Freeman has presided over this parish with great ability and uniform zeal and fidelity, and that his ministrations have been blessed with signal and very unusual success.

