

Greenville Dist Oct. 18~~62~~ 1863.
 To the Bushy Creek Baptist Church:

Dear Brethren,

I set out this morning to meet my appointment, but the breaking-down of my bug stopped my progress and compelled me to return home. -

I was particularly anxious to meet you to-day, in order to deliver my last sermon to you as your Pastor. I say my last sermon to you as your Pastor because I had made up my mind to bring to a close the connection between us which ~~at~~ has now existed for several years. - I had adopted this resolution not because I loved you less than I have done, nor because I believed that all opportunity of being useful to you was at an end. On the contrary, my increased acquaintance with you as individuals had opened the way for a better understanding of your spiritual needs, and consequently for a wiser adaptation of pastoral instruction and exhortation. -

Why then did I propose, by my own act, to close the connection between us? - I answer, because there are members of the church to whom my occupation of the Pastoral office is not agreeable. The grounds of objection on the part of these dissatisfied I do not fully know: so far as they are known to me they are various.

One objection, entertained, I hope and believe, by very few, is to my political course. They regard me as instrumental in bringing on the country the evils of the war which now rages on our soil. I am profoundly sorry to think that such a thought has found lodgment in the heart of any South Carolinian and especially of any Baptist. While I mourn over the desolations of this war, I feel that the responsibility for its existence rests on the bloody and deceitful men who have attempted our subjugation, and have come against us with fire & sword simply because they were determined to tyrannize over

us for their own advantage. If we had meanly and cowardly
beast our necks to their yoke, the present evils would have
been avoided for a while, but they would have come at a later
period with perfect desolation. So far then from regretting
my action in the Convention of the people of the State, I
would do the same thing over again tomorrow. - I believe
that the secession of South Carolina saved civil liberty on
this continent. It exists nowhere else now but among our
selves, although we are paying the price of it in precious
blood! At the North it is gone already. They have done ~~for~~
~~themselves~~ what evil-doers not infrequently do: viz, they
have brought on themselves the very evils they intended to in-
flict on others. Lord Cornwallis, in the war of the Revolution,
^{a thousand pounds for my father's head,} offered, and, if our enemies over-run our State, it is
not improbable I shall have to pay with my head for the
privilege of signing the ordinance; but I shall consider
it a privilege notwithstanding. After-generations will
thank the men who saved popular liberty from extinc-
tion. With these views, therefore, as I cannot satisfy these
brethren by any expressions of penitence, I think I had bet-
ter withdraw.

Another objection is that my preaching is not loud
enough. Two classes make this objection. The one from
hardness of hearing feel themselves shut out from the
instruction and comfort of the word preached. With this class
I deeply sympathize, and I duly appreciate their desire
of change. I sincerely hope that the pulpit may be so
supplied hereafter that every one shall be able to hear ev-
ery word. - With the other class I differ. I do not think
that the noise which he makes is any measure of a
minister's zeal. Indeed I have sometimes realized that
a deep and tender sense of Divine things has subdued
my utterance, and accustomed as I am to endeavor to
be natural, I could not assume an opposite manner
without artifice. -

Some objection I believe exists in the shape of a prejudice against education, and as I and the brethren in Greenville are laboring in the cause of education, there are some who prefer a minister from any other point. Of education makes men proud; if it causes a minister to preach so that plain people cannot understand him, then it is a grievous evil - and instead of promoting it, the sooner we get rid of it the better. My own sincere conviction is that if a minister is a truly pious man, the more knowledge he has the humbler he will be. And so far is true education from making a preacher unintelligible, that it enables him to make things plain. In these years, during which I have labored with you. I certainly have not attempted to make a vain parade of learning, but have endeavored so to speak that I might feed God's people with understanding and knowledge. - On this point my only regret is that I have not studied ~~to~~ more, in order to impart to you richer and more varied instruction from God's holy word. - Brethren who ^{some year or two ago} made the objection referred to, I hoped would see that it was an unworthy prejudice; but inasmuch as it continues to exist, I think that I ought at least thus publicly to rebuke it. -

I do not believe that my labors have been without fruit. That there would have been more, I am sure, if you and I had prayed more. - But with the prejudices existing, I fear there will not be that united, earnest prayer which is essential to a minister's success. - I, therefore, think that I can best serve you by withdrawing.

In doing so, let me beg of you to remember the word of the Lord which I have spoken to you, and to practice it in your lives.