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OF THE

# Fourteenth Annual Meeting

OF THE

## COLUMBIA BAPTIST ASSOCIATION,

MAINTAINING

"The unity of God; the existence of three equal persons in the Godhead; the just condemnation and total depravity of all mankind by the fall of our first parents; eternal, personal, and unconditional election; the proper Divinity of our Lord Jesus Christ; the necessity of his Atonement, and its special relation to the sins of the elect only; justification by the imputed righteousness of Christ alone; effectual calling; perseverance of the saints; believers' baptism by immersion only; the Lord's Supper a privilege peculiar to baptized believers, regularly admitted to church fellowship; the resurrection of the body, and general judgment; the final happiness of the saints, and misery of the wicked, alike interminable; the obligation of every intelligent creature to love God supremely, to believe what God says, and practise what God commands; and the Divine inspiration of the Scriptures of the Old and New Testaments, as the complete and infallible rule of faith and practice;"

HELD, BY APPOINTMENT,

**AT ROCK HILL MEETING-HOUSE,**

*Stafford County, Va.*

AUGUST 22d, 23d, & 24th,

1833.

SOUTHEASTERN BAPTIST  
 THEOLOGICAL SEMINARY LIBRARY  
 Wake Forest, North Carolina

**Alexandria, D. C.;**

PRINTED BY STEPHEN C. USTICK,

1833.

MINUTE  
SOUTHEASTERN BAPTIST ASSOCIATION  
COLUMBIA BAPTIST ASSOCIATION

THURSDAY, AUGUST 22, 1833.

1. Brother George F. Adams preached the Introductory Sermon, from Eph. iii. 8—12; confined more particularly to the sentiments contained in the 10th verse.
2. The business of the Association was opened by prayer and singing; when the letters from the Churches were read, and the Messengers' names enrolled, as follows:

AT ROOM WITH MEETING-HOUSE

Wake Forest, N. C.

August 22, 1833

1833

SOUTHEASTERN BAPTIST  
THEOLOGICAL SEMINARY LIBRARY  
Wake Forest, North Carolina

Presented by Stephen C. Hinkle  
1888



CHURCHES.	COUNTIES, OR LOCATIONS.	When constituted.	MESSENGERS.	MINISTERS.	Days of Preaching.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total numbers.
Chappawamsick	Stafford County, Va.	1767	{ Henry Fairfax, Joseph R. Lynn.	ALEX <sup>r</sup> H. BENNETT,	4th	24	-	-	3	-	-	198
Little River,	Loudoun, do.	1769	{ David James, William H. Rogers.	JOHN OGILVIE.	1st	8	-	-	3	1	1	146
Occoquan,	Prince William, do.	1778	{ William Jacobs, James Arnold.	WILLIAM JACOBS.	3d	2	-	-	1	-	4	76
Hartwood,	Stafford, do.	1786	{ James W. Stone, George Honey.	JOHN CLARK.	1st	7	-	-	5	1	2	78
Long Branch,	Fauquier, do.	1787	{ George Love, John C. Herndon.	WM. F. BROADBUSH.	4th	35	1	-	3	5	1	244
Back Lick,	Fairfax, do.	1791	{ Hiram Harrover, Josias Clark.	SAMUEL CORNELIUS.	2d	11	-	1	1	2	5	125
Fryingpan,	Loudoun, do.	1792	{ SAMUEL TROTT, Thomas W. Lee.	SAMUEL TROTT.	2d	2	5	-	3	2	1	76
Nanjemoy,	Charles County, Maryland,	1793	John Warder.	---	---	3	-	-	-	-	-	47
1st Washington,	Washington City, D. C.	1802	{ Edmund F. Brown, STEPHEN CHAPIN.	O. B. BROWN.	every	1	2	1	1	6	7	144
					Carried over,	93	82	20	17	21	1134	

CHURCHES.	COUNTIES, OR LOCATIONS.	When constituted.	MESSENGRS.	MINISTERS.	Days of preaching.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total numbers.
Alexandria,	Town of Alexandria, D. C.	1803	SAMUEL CORNELIUS.	Bro't forward,	93	8	20	17	21	1134		
Bethlehem,	Prince William County, Va.	1812	{ Francis M. Lewis, Benj. Pridmore. T. STRINGFELLOW, Thomas James. A. H. BENNET.	SAMUEL CORNELIUS. SAMUEL TROTT.	every 1st	17 4	5	6	5	248		
Grove,	Fauquier, do.	1812	{ Benjamin S. Fant, William Kidwell, James Oliver.	T'N STRINGFELLOW.	2d	7	2	-	-	94		
Rock Hill,	Stafford, do.	1812	{ William Bower, Elijah Hansborough.	ALEX'R H. BENNET.	3d	25	1	3	-	104		
Mount Pleasant,	Fairfax, do.	1819	{ George Rowe, James Williams, Seymour Lynn, Sanford Carter.	SAMUEL TROTT.	4th	11	-	1	1	91		
Elk Run,	Fauquier do.	1822	{ Dissolved, June 1833.	ALEX'R H. BENNET.	1st	11	4	1	-	100		
Enon,	Fairfax, do.	1824			-	-	-	-	-	-	-	-
Fredericksburg,	Town of Fredericksburg, Va.	1825			every	15	5	14	73	434		
Brent Town,	Prince William, do.	1830		ALEX'R H. BENNET.	2d	9	-	1	2	52		
				Total,	-	192	25	337	99	28	2324	

NOTE.—Ordained Ministers' names are in SMALL CAPITALS; Licentiates, in *Italics*. A dash ——— denotes no settled Pastor. Messengers not present marked thus, \*.



3. Brother Alexander H. Bennet was chosen Moderator.  
 4. Communications were received from the following Associations, and their Messengers invited to seats with us:  
 KETOCTON; Messengers, brethren Gilmore, McCoy, and Moon; 11 copies of their Minutes, and Messengers, brethren Montague and Micou.

DOVER; 11 copies of their Minutes, and Messengers, brethren Montague and Micou.

BALTIMORE; Messengers, brethren Choat and Poteet—34 copies of their Minutes.

PATTERSON'S CREEK; 10 copies of their Minutes.

SHILOH; 5 copies of their Minutes.

HUDSON RIVER; 20 copies of their Minutes.

GOSHEN; 10 copies of their Minutes.

5. Brethren Cornelius, Chapin, and Herndon, were appointed a committee to examine the Minutes of Corresponding Associations, and others, and report in writing.

5. The letters from the Churches were referred to the same committee, with instructions to report, and also to draw up some article relative to the decease of our late beloved brother Elder R. Latham.

7. The Moderator and Clerk were appointed to arrange the business of the Association.

8. Ministers present, not corresponding Messengers, were invited to seats with us.

9. Brethren A. H. Bennet, Benjamin S. Fant, Seymour Lynn, Henry Fairfax, and Francis M. Lewis, were appointed a committee to arrange the preaching.

Adjourned until to-morrow morning, 9 o'clock. One hour to be spent in devotional exercises; the business to commence at 10 o'clock.



FRIDAY, AUGUST 23.

Met pursuant to adjournment.

10. The committee appointed to examine the Minutes of the Corresponding Associations and the letters from the Churches, reported, "That they found nothing in the letters of correspondence, that required the attention of this Association. In the letters from the Churches, a proposition of a very serious nature was found. It was in the letter from Elk Run, as follows: 'We have considered it our indispensable duty, *for the Lord's sake—for Zion's sake*, to declare non-fellowship with the doctrines and practice of Elder William F. Broaddus, and therefore request him not to take a seat at our Association; and, if he persist, for the vote of the Association to be taken upon the case.'

"It is no part of the duty of your committee, nor is it in their power, to form a judgment of the truth of those charges, or of their falsehood. But it appears to us that this Association cannot properly take up this business now, because they do not define the doctrines which they view as erroneous, nor the character of the practice against which they object. It is agreeable to the usage of the Churches, and it is according to scripture, that when a brother is dealt with, either for *heresy* or *immorality*, the points of heresy should be defined, and the kind and instances of wrong conduct should be distinctly specified.

"Secondly, It is a charge or charges against an individual. This body is composed of churches, and of churches only. No individual is known here. Whoever takes a seat among us, does it as the representative of a Church or Corresponding Association.

"Thirdly, It violates the 5th Article of our Constitution. This it does, inasmuch as it virtually brings some charges against the Church at Long Branch, of which Elder Broaddus is Pastor, without having proceeded in the case as this article requires.

"Fourthly, Because if the proper course had been taken, as above, the charges are brought before the wrong body. For the labor of discipline, in this case, is between the Church of Elk Run and the Church of Mount Salem, of which Elder Broaddus is a member, and not between this Association and the Shiloh Association. S. CORNELIUS, *Chairman.*"

The report, so far as it related to the corresponding letters, was accepted; but the remainder, relating to the letters from the Churches, was rejected. Whereupon,

On motion of Elder Trott, the following question was proposed for the consideration of the Association:

"Shall Elder Wm. F. Broaddus be accredited as a Messenger from the Shiloh Association?"

It was objected by Elder Cornelius, that this Association had no right to decide upon the question; but if they *would* act, some *charges* or *specifications* should first be made out against Elder Broaddus; which was overruled, and the question proposed by Elder Trott was then decided by ayes and noes, as follows:

Ayes—William Rogers, George Love, John C. Herndon, H. Harrover, Josiah Clark, John Warder, Edmund F. Brown, Stephen Chapin, Samuel Cornelius, Thornton Stringfellow, Thomas James.—11.

Noes—Henry Fairfax, Joseph R. Lynn, David James, William Jacobs, James Arnold, James W. Stone, George Honey, Samuel Trott, Thomas W. Lee, Francis M. Lewis, Benjamin



Pridmore, Benjamin S. Fant, William Kidwell, James Oliver, William Bower, Elijah Hansborough, George Rowe, James Williams, Seymore Lynn, Sanford Carter.—20.

Whereupon, it was announced by the Moderator, that, by a majority of ten votes, Elder Wm F. Broaddus was refused a seat in this Association, as a Messenger from the Shiloh Association.

11. The Circular Letter, written by Elder Geo. F. Adams, was read, and referred to the following committee, brethren Trott, Poteet, and Bennet; to report to-morrow.

Adjourned until 9 o'clock, to-morrow morning.

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SATURDAY, AUGUST 24.

Met pursuant to adjournment.

12. The Circular Letter, referred to the committee, was reported with amendments, and adopted.

13. The report of the committee of arrangement was received and adopted.

14. Brethren Joseph R. Lynn, Seymour Lynn, and Francis M. Lewis, were appointed a committee to arrange the Visitation Meetings.

15. Brother E. F. Brown, having stated that he had accidentally omitted to bring from brother Cooper, the Treasurer, his accounts, it was

*Ordered*, That the auditing thereof be postponed until next year.

16. The next Association to be held in the Meeting-House, in the Town of Dumfries, Prince William County, with the Chappawamsic Church, commencing on Thursday before the 4th Lord's-day in August, 1834.

17. The Introductory Sermon to be preached at 11 o'clock, A. M. by brother Samuel Cornelius, and in case of failure, by brother O. B. Brown.

18. Brethren Hansborough and Harrover were appointed a committee to receive the contributions of the Churches.

19. Messengers were appointed to Corresponding Associations, as follows:

*Ketockton*, brethren Bennet, Trott, David James, Stringfellow, and O. B. Brown;

*Dover*, brother Bennet;

*Goshen*, ten copies of our Minutes to be sent.

*Baltimore*, Brethren Trott, Bennet, and Fairfax;

*Shiloh*, a special communication to be sent.

The GENERAL ASSOCIATION to be held in Richmond, on the first Saturday in June, 1834; brother Cornelius to attend.

## CIRCULAR LETTER.

## THE COLUMBIA BAPTIST ASSOCIATION,

To the Churches therein represented, SENDETH CHRISTIAN  
SALUTATION :

BELOVED BRETHREN,

The time of another meeting of our Association having arrived, you will expect, according to custom, a letter of comfort and of exhortation. The subject, to which we invite your attention on the present occasion, is, *The importance of consistency of character on the part of the professed followers of the Redeemer.* This importance is obvious from the conspicuous place in society which Christians are represented as occupying. They are said to be "the light of the world," "a city set on a hill," "surrounded by a great crowd of witnesses," &c.; the plain import of which is, that they hold a high and responsible place, and of course are required to maintain a character corresponding to the elevated rank in which, by divine grace, they have been placed.

In order to present the subject as clearly as possible, we shall consider the relation which Christians sustain to the Lord, to the Church, and to the World.

First, The relation which exists between believers and the Lord their Redeemer.—This relation is very intimate. There is a certain mode of expression used in the apostolic writings to denote this intimacy, which it is believed is peculiar. Christians are said not only to belong to Christ, but to be "in Him," to be "created in Him," to "abide in Him," &c.—expressions evidently denoting not only great nearness, but identity of interest. This union of believers to their Lord is not one of form only, but of heart and life. It is a relationship that bespeaks the *safety* of believers. Christ is their ark—their refuge; "whosoever believeth in him shall never die." It bespeaks the *source of their spiritual life*; they abide in him as the "branches in the tree;" the very spirit that constitutes the life of the one, is the support and nourishment of the other: "without Him we can do nothing." From Him they derive their *dignity of character*, for they are manifested as sons of God by faith in Him; they are by Him "made kings and priests unto God." It is designed to show that *state of freedom*, into which they are brought; for they were "servants of sin" and "led captive by the Devil at his will," but being made free by the Son, they are "free indeed." Once they lay under that



curse, which the law denounceth upon all men as transgressors; but "there is now no condemnation to them who are in Christ Jesus." For "who shall lay any thing to the charge of God's elect!" Once they were strangers and foreigners, alienated from a life of godliness; now are they "accepted in the Beloved," and have fellowship "with the Father, and with his Son Jesus Christ." In short, they are "complete in Him;" for while their most holy services are all defective, all corrupt, they remember that He is "the end of the law for righteousness to every one that believeth," and rejoice in the prospect of standing before Him, "not having on their own righteousness, but that which is through the faith of Christ."

From the consideration of this high standing into which believers are by grace introduced, arise motives of no ordinary character, to stimulate them to "walk worthy of the vocation, with which they are called," to maintain that consistency of conduct, which adorns the gospel of our Lord. The claims of justice and of gratitude are upon them. Much has been forgiven them, much must they love.

Secondly, The relation which believers sustain to the church of the Lord Jesus Christ, calls upon them to maintain the integrity of their profession.—This relation is one of the most important and interesting, into which it is possible for man to enter. Here the bond of union is not flesh and blood, but faith and hope and love, which are by Jesus Christ. Yet even this, some Christians seem not to appreciate. But we rejoice that we are addressing *assemblies of saints*, who have not only "given themselves to the Lord" but "to one another by the will of God;" who are not like solitary stones scattered upon the ground, but are built up a spiritual house; who are not wandering from the fold, but are "fellow-citizens with the saints and of the household of God."

Thus associated in church relationship, we exhort you, brethren, to grow in grace, and in the knowledge of our Lord and Saviour; and in order to this, seek by diligent study of the Holy Scriptures to acquire clear and enlarged views of Divine truth. It is to be lamented that many Christians, though advanced in spiritual life, are but babes in knowledge of Divine things. This may be, in many instances, owing to causes over which they could have no control; but as a general thing, we fear, it is chargeable to their trusting too much to their own wisdom, to the neglect of that which is from above. God has given us his word to "make us wise unto salvation," and has commanded us to search it. Our responsibility to Him is great, and great should be our diligence in ascertaining and obeying His will. "Let then the word of God dwell in you richly, in all wisdom."

In the next place, brethren, "neglect not the assembling of yourselves together, as the manner of some is." Our churches generally are not blessed with the stated ministry of the word oftener than once or twice a month, some of them not so often. In many such cases, Christians seem to think they are under no obligation to assemble for worship, supposing the only object of meeting, is to hear preaching. This, we apprehend, is a serious mistake. The primitive Christians used always to meet on the first day of the week, to read the word, to worship and to "exhort *one another*;" and thus "the body *edifies itself* in love." Christ our Lord has promised not only to be with his ministers always, but to be "wherever two or three are gathered together in His name." Indeed their own experience testifies, that it is good to be in the house of God; that "the Sabbath is a delight, the holy of the Lord, honorable." They love the habitation of God's house. Let them, then, in this respect, let their light so "shine that men may see their good works, and glorify their Father who is in heaven."

Again, Christians should by all means cultivate the spirit of love. They are "*brethren*,"—a term remarkable for associations of love and kindness, in relation to each other. A sacred regard for each others' reputation, both in the church and in the world, should mark all the followers of our Lord. He, in his wisdom, has given ample instruction for the government of his children, and promised "his Holy Spirit to them that ask Him," to "cause them to walk in his statutes to do them." Has a brother sinned? "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke him, and not suffer sin upon him." Does one entertain erroneous views of the way of salvation? "Count not him as an enemy, rather take him, as Aquila and Priscilla did Apollos, and "expound unto him the way of the Lord more perfectly." Is one growing cold in his affections and zeal? "Consider such a one, to provoke him to love and to good works." Is one in trouble? "Bear his burden, and so fulfil the law of Christ." Is one in want? "Give him such things as are needful." Do you hear an ill report of a brother? Remember, "He that uttereth slander is a fool."

Especially have a tender regard for the reputation of your pastors and other ministering brethren. It is well remarked by an author of the present age, "that a minister's character is the lock of his strength, and if this is once sacrificed, he is like Samson shorn of his hair; a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies." It is in vain for a minister to seek to obtain and support "a good report of them that are without," when his own brethren join with his enemies and theirs, to magnify every trifling error in



his conduct, to construe misapprehensions of his judgment into premeditated crimes, and to allow their suspicious imaginations to supply offences, which cannot be substantiated by facts.

Finally, brethren, in your individual capacity, seek the general good of the whole community of the faithful. Remember, you are all members one of another. The interest of Christ's kingdom is the interest of each of His members. "Look not therefore every man on his own things, but also on the things of others." The harmony of the whole should be the object of each, even to the sacrifice of individual convenience; and each aiming at this, imbibing the spirit, and obeying the precepts of the word of life, we shall see Zion arise in the majesty of her strength, "fair as the moon, clear as the sun, and terrible as an army with banners."

Thirdly, The relation which the Christian sustains to the world, calls upon him to walk as a wise man.—There is enough of enmity in the world to the cause of Christ; let it not be increased by the untoward conduct of believers. The world to the Christian is a state of danger; hence we are exhorted to pass the time of our sojourning here with fear. The fact that we are in the world, is too apt to make us forget, that we "are not of the world." Hence the necessity of constant vigilance and frequent prayer. The Christian in the world is like a person surrounded by an infectious atmosphere, liable, by continual exposure, to become himself diseased in point of spiritual health. Even the lawful and necessary things of the world are often drawing our affections from things that are above. Be not then high minded but fear, and though necessarily called to mingle with the world, remember that word, *WATCH*, "Watch and pray lest ye enter into temptation."

But if, on the one hand, the world be a scene of danger to the Christian, let him, on the other, remember that it is the sphere of his usefulness. It is "before a crooked and perverse nation" that he is to "shine as a light in the world." It is here that he is to act for God. Few Christians possess so little influence in the world, as to render it useless for them to speak and act in behalf of God; and though all are not called to minister publicly in word and doctrine, yet all may do something to spread abroad the honor of His name; "And he that winneth souls is wise."

Christians may do much to forward the interests of Zion, by persuading their unconverted friends to attend the preaching of the gospel. "Let us go up to the house of the Lord," is an invitation, which they may with happy effect address to some careless neighbor. Sinners invite each other, and often try to persuade Christians into the "ways of death," and shall not Christians persuade them into the right ways of the Lord.

In this way especially, parents may be highly useful to their children. Train them up in the habit of attending the public worship of God, and "when they are old they will not depart from it."—Our hearts are often pained to see the carelessness of Christian parents with regard to the religious instruction of their children. We know that to change their hearts is God's alone, but it is yours to "bring them up in the nurture and admonition of the Lord."

Finally, beloved brethren, there is a general, upright, and consistent course of conduct, which the world expects of those who profess godliness, and the want of which has inflicted many sad wounds on the Christian cause. Yes, brethren, "This sacred and deathless cause lifts her venerable form, bearing the scars of wounds not inflicted by arrows plumed with the pens of Voltaire or Hume! No! such weapons have bounded from her bosom as from a shield of triple brass, and dropped at her feet, to be deposited with the spoils of her victories; but the darts that have lacerated her, are the vices and follies of her votaries! Oh, Christians, will ye scourge and lacerate her? Will ye array her in the costume of scorn, and leading her forth bleeding and dejected to meet her enemies in the gate, proclaim "Behold the impostor!" Will ye assist to raise the clamor, which infidels have endeavored to excite, and to stir up the multitude to exclaim "Away with her, Crucify her, Crucify her!" Tremble at the thought!"\* There is no necessity that we specify all that is included in the general idea of consistency. We refer you to an expression of Paul's, which is in point, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

ALEX'R. H. BENNET, *Moderator.*

GEO. LOVE, *Clerk.*

\* Church Members' Guide.



## CORRESPONDING LETTER.

*The COLUMBIA BAPTIST ASSOCIATION, assembled at Rockhill,  
Stafford County, Virginia, August 22, 23, & 24, 1833, to  
Corresponding Associations, GREETING:*

BELOVED BRETHREN,

Our Session has just closed; and although we have had some things of an unpleasant nature amongst us, yet we hope nothing has transpired but that ultimately will work together for the good of his Zion and the glory of God. We have had no special revival amongst us, but in many of our churches there is an increased attention to the word of God manifested, and in some instances, as you will perceive by reference to the Minutes, there have been considerable additions. We were glad, Brethren, to hear from you by your Messengers of peace, and letters of correspondence. We profess ourselves to have been edified, and in some instances comforted. We hope, therefore, we shall still continue to enjoy your friendly correspondence.

Our next Association will convene with the Church of Chappawamsick at their house of religious worship in the Town of Dumfries, in the County of Prince William, the Thursday preceding the fourth Lord's-day in August, 1834.

ALEX'R. H. BENNET, *Moderator.*

GEO. LOVE, *Clerk.*

CORRESPONDING LETTERS

The Corresponding Association, Wake Forest, N. C., 1872.

Dear Brethren,

The Session has just closed; and although we have had some things of an important nature amongst us, yet nothing has transpired but that ultimately will work together for the good of his Zion and the glory of God. We have had no special revival amongst us, but in many of our churches, there have been increased attentions to the word of God, and in some instances as you will perceive by reference to the Minutes, there have been considerable additions. We were glad, therefore, to hear that you by your Messengers of peace and letters of correspondence. We profess ourselves to have been edified, and in some instances comforted. We hope, therefore, we shall still continue to enjoy your friendly correspondence.

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ALFRED H. BRINLEY, Secretary

Geo. Love, Clerk





