



THURSDAY, AUGUST 25, 1831.

1. Brother O. B. Brown preached the Introductory Sermon, from John iii. 16. "*For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*"

2. The business of the Association was opened by brother Samuel Cornelius, the Moderator; when the letters from the Churches were read, and the Messenger's names enrolled.

CHURCHES.	MESSENGERS.	MINISTERS.	Days of Preaching							Total number.	When constituted.
				Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.		
Chappawam-sick,	{ Joseph R. Lynn,	A. H. BENNET.	4th	5	2	-	3	2	1	179	1767
Little River,	{ John G. Rubleman.	JOHN OGILVIE.	1st	4	2	-	1	1	2	133	1769
	{ Arthur Orrison,										
Ococoquan,	{ Benjamin Hixson.	WM. JACOBS.	3d	2	-	-	-	2	-	79	1778
	{ George Selectman,										
Hartwood,	{ James Arnold.	—	—	—	—	—	—	—	—	36	1786
Long Branch,	{ (No intelligence.)	W.F. BROADDUS.	4th	20	2	-	-	-	2	190	1787
	{ George Love,										
Back Lick,	{ John C. Herndon.	S. CORNELIUS.	2d	2	-	-	4	-	1	120	1791
	{ Henry S. Halley,										
Fryingpan,	{ Hiram Harrover.	WM. GILMORE.	3d	1	6	-	1	-	-	76	1792
	{ William Thomas,										
Nanjemoy,	{ Charles Roby.	—	—	1	—	—	—	—	5	49	1793
	{ (No Messenger.)	O. B. BROWN.	ev'y	4	6	—	—	—	—	173	1802
1st Washington,	{ O. B. BROWN,	S. CORNELIUS.	ev'y	13	8	-	4	3	6	243	1803
	{ John T. Temple.										
Alexandria,	{ SAMUEL CORNELIUS,	R. LATHAM.	4th	5	-	-	1	-	1	64	1812
	{ Hanson Simpson.										
Bethlehem,	{ ROBERT LATHAM,	TR'N. STRING-FELLOW.	2d	14	1	1	-	2	1	65	1812
	{ Francis M. Lewis.										
Grove,	{ John Prim,	A. H. BENNET.	—	6	1	—	—	—	—	47	1812
	{ William W. West.	A. H. BENNET.	4th	1	—	1	2	5	1	82	1819
Rock Hill,	{ Noah Martin,	A. H. BENNET,	1st	4	-	-	2	1	1	73	1822
Mount Pleasant,	{ William Kidwell.										
	Elk Run,	{ JOHN NEALE,	JOS. BROTHERS.	—	-	-	-	5	-	-	13
{ F. Hathaway.											
Enon,	{ JOSEPH BROTHERS,	R. B. SEMPLÉ,	ev'y	174	5	2	3	1	3	343	1825
	{ Benjamin Bridges.										
Fredericksb'g,	{ GEORGE F. ADAMS,	G. F. ADAMS.	1st	-	-	-	-	-	-	19	1827
	{ Robert B. Fyfe.										
Pohick,	{ Thompson Clark,	A. H. BENNET.	2d	-	-	-	-	-	-	43	1830
	{ Leonard Barker.										
Brent Town,	{ David Jameson,	—	—	256	33	4	26	17	24	2027	—
	{ Seymour Lynn.	—	—	—	—	—	—	—	—	—	—

NOTE. Ordained Ministers' names are in SMALL CAPITALS; a dash — denotes no settled Pastor.

☞ From the Church at Hartwood, no returns were received; its total number is therefore stated as last year.

*Father of William Harrover  
of Washington D.C. (Strong in the)*

3. Brother O. B. Brown was chosen Moderator.  
 4. A letter from a newly constituted Church at Brent Town was received, with a request to be admitted as a member of this Association. Referred to a committee of brethren Cornelius and Latham.

5. Communications were received from the following Associations, and their Messengers affectionately invited to seats with us.

KETOCKTON; letter, by the hands of their Messenger, Elder John Ogilvie.

DOVER; no communication.

BALTIMORE; Minutes and Messenger, Elder Charles Polkinhorn.

ALBEMARLE; Minutes and letter: no Messenger.

PATTERSON'S CREEK; Minutes and letter: no Messenger.

SHILOH; Letter, Minutes, and Messenger, Elder William F. Broadus.

HUDSON RIVER; Minutes and letter.

6. Brethren Latham and Adams were appointed a committee to examine the Minutes of Corresponding Associations, and others, and report in writing.

7. Brethren Cornelius and Love were appointed a committee to examine the letters from the Churches, and report.

8. Brethren Martin, Halley, and Selectman were appointed a committee to arrange the preaching.

9. Brethren Bennet and Rubleman were appointed a committee to audit the Treasurer's account, and report.

10. Brethren Latham, Bennet, Cornelius, Lynn, and Prim, were appointed a committee to arrange the business of the Association.

11. Brethren Cornelius, Latham, and Adams were appointed a committee to examine the Circular Letter.

12. The Committee to whom the letter from the Church at Brent Town was referred, reported favorably; whereupon, that Church was cordially received as a member of this Association.

Adjourned until to-morrow morning, 10 o'clock.  
 Prayer by brother Adams.

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FRIDAY, AUGUST 26.

Met pursuant to adjournment.

Association opened with prayer by brother Latham.

13. The following ministering brethren being present, were invited to seats with us, viz: Hamilton, Goss, Stevens W. Woolford, and J. E. Lazell.

14. Brother Enoch Reynolds, former Treasurer, and brother

Joseph Cooper, the present Treasurer of this Association, being present, were invited to seats with us.

15. The committee appointed to arrange the business of the Association made report, which was adopted and the arrangement pursued.

16. The committee appointed to examine the Minutes of Corresponding Associations reported, that there was nothing found on their examination that appeared to require the attention of this Association.

17. The committee appointed to examine the letters from the Churches of this Association made the following report:

The committee appointed to examine the letters of the Churches report, that they are gratified to find a spirit of love and peace generally prevailing, and that some few of them have been refreshed by showers of blessing. It is a subject of regret that several are destitute of the regular ministration of the word and ordinances of the gospel, and that *one* is in a very low condition. In view of this distressing destitution, it is earnestly recommended to the Churches, while deprived of the labors of the ministry of the gospel, not to forsake the assembling of themselves together; to look out useful gifts among themselves; and especially, to be importunate in prayer to the Lord of the harvest, that he would send forth laborers into the harvest. We beg leave to propose the adoption of the following: *Resolved*, That regular supplies be appointed to preach to the Church at Nanjemoy.

S. CORNELIUS, *Chairman*.

The report was accepted, and the resolution adopted.

18. The committee appointed to audit the Treasurer's account made the following report, which was accepted and approved.

#### REPORT:

##### *Receipts at the last Association;*

Balance received from former Treasurer,	-	\$ 17 75
Collected from the Churches, 1830,	-	47 62½
		<u>Dollars, 65 37½</u>

##### *Disbursements:*

For printing the Minutes, 1830,	-	\$ 30 83
Paid the Clerk,	-	10 00
Paid brother Love, Messenger to other Associations,	-	5 00
Paid brother Cornelius, for do.	-	8 50
		<u>\$ 54 33</u>
Balance now in the hands of the Treasurer,		11 04½
		<u>Dollars, \$ 65 37½</u>

A. H. BENNET, *Chairman*.



26. Brethren John C. Herndon and Joseph R. Lynn were appointed a committee to receive the contributions from the Churches, and to audit the accounts of the Messengers to Corresponding Associations.

27. *Ordered*, that the Treasurer pay the Clerk ten dollars for his services, including stationary and postage.

28. Brethren Brown and Cornelius were appointed to superintend the printing and distribution of the Minutes, and 1100 copies ordered to be printed.

29. Elder Robert Latham was appointed to write the next Circular Letter.

30. Elder Samuel Cornelius was appointed to write the next Corresponding Letter.

31. VISITATION MEETINGS were appointed, as follow:

At *Pohick*, 5th Lords-day and Saturday preceding, in October; brethren Brown and Latham to attend:

*Mount Pleasant*, 5th Lords-day and Saturday preceding, in March; brethren Latham and Cornelius to attend:

*Rock Hill*, 5th Lords-day in March, and Saturday preceding; brethren Adams, Neale, and Stringfellow to attend.

32. The next GENERAL UNION MEETING is appointed to be held with the Church in Alexandria; to commence on Friday preceding the fifth Lords-day in June; to continue Friday, Saturday and Lords-day.

33. Brethren O. B. Brown, Robert Latham, and George Love, were appointed a committee to provide ministerial supplies for the Church at Nanjemoy.

34. The committee appointed at the last Association to confer with a committee of the Foreign and Domestic Missionary Society in Virginia, respectfully report: That a plan was agreed upon by the joint-committee for establishing a standing mission in that part of Maryland referred to in the 22d Article of the last Minutes; but that, from circumstances which the committee could not control, the undertaking was suspended, and the sum of \$34 13, collected for that purpose, remains in the hands of the committee, or of brother Reynolds their Treasurer. It is however confidently believed, that a plan different from that which was then proposed, will be adopted during the present year; which, under the Divine blessing, will prove highly advantageous to that, and to other destitute sections of country within the limits of our own observation. A Domestic Missionary Society has recently been formed in the City of Washington, for the same purpose, which has assumed no local appellation, but invites the co-operation of the Baptist brethren throughout the Association. The committee recommend, that the funds collected be amalgamated with those of said Society, or with such other societies as the com-

mittee shall deem expedient, so that they be faithfully applied according to the intention of the donors.

35. *Resolved*, That the money collected at the last Association, to aid in promoting the preaching of the gospel in Maryland, be paid over to the Domestic Missionary Society connected with the 1st Baptist Church in Washington City, to be by them applied to the object for which it was contributed; and that brother Reynolds is hereby authorised to pay the sum of \$ 34 13, in his hands, to said Society.

36. The following contributions were made by the churches to the fund of this Association. viz: Chappawamsick, \$ 3; Little River, \$ 3; Occoquan, \$ 2 50; Hartwood, —; Long Branch, \$ 3; Back Lick, \$ 3; Fryingpan, \$ 3 50; Nanjemoy —; 1st Washington, \$ 5; Alexandria, \$ 5; Bethlehem, \$ 2; Grove, \$ 2 50; Rock Hill, \$ 3; Mount Pleasant, \$ 3; Elk Run, \$ 2 50; Enon, \$ 1 50; Fredricksburg, \$ 3; Pohick, \$ 2 25; Brent Town, \$ 2 25; amounting in all to \$ 50; which was paid over to brother Joseph Cooper, the Treasurer.

37. *Ordered*, That the Treasurer pay the following sums, viz. To brother Samuel Cornelius, \$ 5, for his expences as Messenger to the Ketchikan Association; to brother Love, for his expences to several Associations, \$ 5; to brother John Neale, \$ 2 50, for his expences as a Messenger to the Dover Association. Adjourned till to-morrow morning 10 o'clock.

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SATURDAY AUGUST 27.

38. The committee appointed to examine the Circular Letter having, from the press of other business, been prevented from performing the duty assigned them, it was ordered that the letter be examined by brethren Cornelius, Temple, and Brown, and then printed with the Minutes.

39. The committee to whom the Corresponding Letter was referred, reported the same; which was adopted, and ordered to be printed with the Minutes.

40. The following supplies were appointed for the destitute Church at Nanjemoy, viz:

- 1831. 3d Lords-day in September, brother Lazelle.
- 3d Lords-day in October, brother Cornelius.
- 3d Lords-day in November, brother Brown.
- 3d Lords-day in December, brother Lazelle.
- 1832. 3d Lords-day in March, brother Bennet.
- 3d Lords-day in April, brother Adams.
- 3d Lords-day in May, brother Cornelius.
- 3d Lords day in June, brother Bennet.
- 3d Lords-day in July, brother Adams.

1832. 2d Lords-day in August, and Saturday preceding, brother Latham.

41. *Resolved*, That this Association *unanimously* recommend to the Churches, and to the public, to patronize the *Baptist General Tract Society*, a Depository of which is kept by brother Samuel Cornelius, in Alexandria, where a variety of tracts can be obtained at the rate of 12 pages for one cent.

42. *Resolved unanimously*, That it be recommended to the Churches and Ministers of this Association, that a chapter, or larger portion of the Holy Scriptures, be read publicly at *every* meeting for public worship; and that it also be recommended to the Churches to keep a Bible and Hymn Book in their Meeting-Houses, for the use of the ministers and members.

43. *Resolved*, That the thanks of this Association be presented to the brethren and friends in this vicinity, for the kindness and hospitality with which we have been entertained during the present meeting.

43. The following resolution was proposed by brother Wm. F. Broadus.

*Resolved*, That we recommend to our brethren to encourage the *Baptist Education Society of Virginia*, having for its object the improvement of young men licensed for the ministry. Which resolution is postponed for consideration until the next meeting of the Association.

The Session then closed with an affectionate address by the Moderator, and prayer.

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## CIRCULAR LETTER.

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### THE COLUMBIA BAPTIST ASSOCIATION,

*To the Churches composing the same, GREETING:*

BELOVED BRETHREN,

A retrospect of the mercies of God through the past year, demands our unfeigned gratitude to the Parent of all good. While distant nations are convulsed with revolutions, and in the din of arms *every battle of the warrior is with confused noise and garments rolled in blood*, with us, the consternation of danger is not felt. Our board is crowned with plenty. Our religious liberties are unimpaired; and from the humblest cottage to the loftiest mansion, we may witness the happiest demonstrations of terrestrial bliss. Thus distinguished by the

choicest bounties of Divine Providence, we should never for a moment forget, that these temporal enjoyments are designed by their author to subserve his purposes of grace to our immortal souls. He has given us the Word of eternal life for our instruction. He has blest us with the dispensation of his gospel, and the ordinances of his house. His Church among us is uncontaminated by the polluting touch of secular power; and our minds are comparatively free from the shackles of superstition, imposed on our fellow creatures in most other countries, by early instruction in false devotion. With these advantages, it is in the highest sense incumbent on us, to *bring forth fruit unto holiness*; for *where much is given, much is also required*. To effect this object; and especially, *to stir up your pure minds by way of remembrance*, we would call your attention to *the study of the Holy Scriptures*.

Our denomination, of all others, professes to be governed most entirely by the written word of God. We reject all human traditions. We acknowledge no creed that does not flow spontaneously from this fountain. We receive not an article of faith which is not clearly sustained by Divine revelation. We deny all human authority, even that of the Church itself, to impose any new law, or to exercise any discretionary authority; but are governed, at least professionally, by that code alone which Christ has given us in his word: and because we are satisfied that the scripture contains a complete and perfect rule for all that it is requisite to believe, or to do, both in our individual and in our associated character, as Christians and as Christian Churches. Embarked upon the ocean of life, it is both our compass and our chart. It points our course to the destined haven, and marks the dangers which we must shun. In our pilgrimage through the desert, it is our pillar of cloud by day, and of fire by night. It screens us from the scorching beams of the meridian sun, and from the pestilential influence of nocturnal damps, while it directs our journey to the promised land. Without an intimate knowledge of its contents, we are surrounded with unseen dangers, while we walk in darkness and know not whither we go.

This guide, of such infinite value, the Lord has given to us in one little volume, which every person may peruse. It is not like a body of human laws, of such boundless extent as to present a formidable discouragement to the ordinary reader, and of such prolixity as to transcend the powers of a common mind; but the rich treasures of divine grace are delivered to us in a simplicity of language which the plainest mind cannot misunderstand, yet with a sublimity which no human pen can imitate; and in a form so concise, as that no one can say by way of apology, "I have not time to search the scriptures."

Nor does the perusal of the sacred writings impose upon the mind a burdensome task. The manner in which divine instruction upon every subject is interspersed throughout the whole, with the sublimest, yet the most familiar illustrations, never fails to interest us. With all human compositions, however delightful the subject, we eventually become wearied. Familiarity will at length satiate. But the word of God can never cloy. It furnishes an everlasting novelty. We may read, and meditate, and read, and meditate, again and again, from the earliest youth to the fullest age, and yet new beauties are perpetually arising to view. Its glories, like the Divine author, are continually unfolding, and yet an infinite treasure remains forever undisclosed. The writings of man are too simple for the learned, or too profound for the comprehension of the untutored mind: but the revelation of God is alike accommodated to every capacity. It is plain to the understanding of the weakest; while its depth of wisdom transcends the powers of the strongest and most highly cultivated mind. Like the earth which the Lord has given us, it nourishes alike the lion and the lamb—the infant of days, and the strength of years.

To read the scriptures with profit, we must always enter upon the exercise with prayer. *If any man lack wisdom, let him ask of God, who giveth to all liberally.* Our Saviour promised the Holy Ghost, to guide us into all truth; and to bring all things which he had spoken, to our remembrance. To understand them, we must depend upon our own judgment, or upon divine instruction. If upon the former, we have at best but an imperfect guide, and may become the victims of delusion; but if our reliance is upon the Spirit of God, we have an infallible monitor, who cannot deceive. Opinions concerning the meaning of scripture, resulting from our own judgment, are but opinions, and may be erroneous; but applications of the scriptures to our consciences by the Holy Spirit, are matters of faith, in which we cannot err. The one is theoretical, the other experimental. The one may be transient, the other is that good part which shall not be taken from us. Then, as Christ has promised the Holy Ghost to them that ask him, let us always read the scriptures with fervent prayer.

We must also study the scriptures with attention. A cursory perusal of other works, may be sufficient; but every word of the sacred writings is penned by Divine direction, and is intended to convey divine instruction. It is necessary, then, carefully to examine every expression, and to ponder well every passage that we read. He who digs for gold, will use all diligence to secure the dust.

Nor should we search the scriptures with a predetermination as to the instructions which they will give. We may receive our systems from human guides; and while confidence in our religious teachers induces the belief that they will not lead us astray, we may peruse the scriptures, not to detect our errors, but to confirm our pre-conceived opinions. In such cases, the word of God is often tortured from its plain meaning. Whole passages are overlooked as not in point to our object, and others are made to bend from their obvious signification, to the support of our favorite system. *Cursed is he that trusteth in man, and that maketh flesh his arm.* We should examine all human instructions, whether written or oral, with sacred jealousy, and *search the scriptures daily, whether these things are so.* But in reading the oracles of God, we should receive every sentence and every word with humble docility, desiring only to ascertain the meaning of the Holy Ghost in every thing revealed, and looking to Him in fervent supplication for the instruction necessary to effect the object. The author of the law is its best interpreter.

Observing these rules as our guide, we shall study the scriptures with profit and delight.

They reveal to us the knowledge of God, in which is involved the salvation of our immortal souls. Sin has alienated us from our Creator, and blinded our eyes from the vision of his glory. The scriptures prescribe to us a certain remedy for the disease of sin, and disclose to our view the fulness of Divine glory in the person of the great Redeemer. Communion with God is a matter of experience, and its enjoyment a matter of consciousness. The scriptures introduce us into this fellowship, and give to the soul a conscious assurance of its divine reality.

*Except a man be born again, he cannot see the kingdom of God. He that is born of God, has the witness in himself.* The scriptures shew us the character of this witness, by which we are able to distinguish his testimony from that of a false witness. It is by the experience of religion that we derive the evidence of our interest in Christ; but satan is transformed into an angel of light, and without some certain guide, we are liable to fall the victims of his wiles. The scriptures afford that light. They teach us what experimental religion is. By giving heed to this sure word of prophecy, we shall be able to detect our own errors, to learn our true characters, and to ascertain our real standing. If then we would escape the dangers that threaten us, and live in the assurance of that hope which results from Christian experience, let us make the Bible our daily companion, and the study of the scriptures our

morning and our evening employment. A good pilot will often examine his chart.

The Scriptures furnish a perfect rule of conduct. The philosophy of Plato, the morals of Seneca, and the ethics of modern infidels, fall infinitely below the gospel standard. Human nature is prone to licentiousness; and the love of sin perverts the understanding. The indulgence, in any degree, of our unholy propensities, brings darkness upon our own souls, and dishonors the cause of our Redeemer. But without a clearer light than nature gives, we shall call evil good, and good evil. Through the temptations which beset us on every hand, our minds are insensibly bewildered; and nothing can save us from secret transgressions and from presumptuous sins, but a frequent recurrence to that infallible rule which the gospel prescribes. If, then, we would glorify God in our bodies and in our spirits which are his, we must study the scriptures with prayerful attention. *Watch and pray, that ye enter not into temptation.* A skilful mariner will not sail without his compass.

All the doctrines of the gospel have an essential relation to each other; and taken together, they present one harmonious system, which constitutes the whole economy of redemption. It is a chain that cannot be broken. If we embrace one erroneous sentiment, it tends to the destruction of the analogy of faith, and involves a thousand other errors. These doctrines of Godliness are contained in the scriptures. They are interspersed and scattered, from beginning to end, through the whole volume of divine inspiration; and we cannot effectually learn them, but by constant application. Without an intimate knowledge of the scriptures, we are liable to be *tossed about with every wind of doctrine.* When they say, *Lo here, or lo there,* we hesitate, and know not whether we shall *go after them.* But the study of the scriptures will teach us to know the Shepherd's voice. It will establish us in the whole gospel faith; and fix us upon that immovable basis, where we may defy the tempest, and stand secure amid the torrent of delusion.

Our nature is prone to imitation. The power of example, and the influence of association, though gradual, and often insensible to ourselves, are universal and absolutely irresistible. The child naturally imitates the parent. The teacher whom we venerate imposes upon us all his sentiments; and we incautiously become the admirers, even of his errors. By the frequent intercourse of sincere friends, their minds become so assimilated, that each is to the other as another self. The same will be the effect of divine communion. God is continually speaking in his word. When we read the scriptures as a divine testimony, we are in conversation with our Heavenly Father. It is his language that we hear. He is our

parent, to whom we look for every thing—the instructor whom we revere—the friend whom we love; and the intercourse which we enjoy with him in his word, strengthens our confidence, warms our affection, and, while it improves our knowledge of him, assimilates us to the same image. The glory of the Divine nature is express in the person of Christ, and disclosed in all its beauty, in the faithful record of his sayings and his doings, by the inspired evangelists. Read them with assiduity, and they will exhibit the brightest model of perfection, which you will delight to emulate. The glories of everlasting, unchanging love—the infinite mercy—the boundless compassion—the immutable justice—the abounding, triumphing grace of God the Father, are here exemplified in the person of his incarnate Son; and while we read and ponder the sacred pages, our souls are filled with rapture and admiration. We turn to our daily employment, but our minds still linger upon the word, and the sweet savor of godliness still rests in our hearts. If, then, we would love the Saviour more in our affections, and so imitate him more in our lives, let us study the scriptures more. Moses remembered the pattern shewn him in the mount; and a good sculptor will often survey his model.

All the consolations of religion are derived from the scriptures. They afford the only light which illuminates our path—the only solace for afflicted humanity. Without the scriptures, we are abject in the extreme; the ills of life have no respite, and beyond this life we have no cheering prospect. But there is no condition in which we can be placed, where the consolations of the gospel will not reach us. Are we in want of earthly comforts? The scriptures teach us, that *God will supply all our wants*. Are we persecuted and friendless? They assure us, that he who controls the Universe is our friend, and a friend who *will never leave us nor forsake us*. Are we opprest with temptation? They teach us, that *God will make for us a way of escape*. They promise the kingdom of heaven to the poor in spirit, comfort to the mourners, and fulness to the hungry and thirsty. They enable us to glory in tribulation. They give sweetness to all the enjoyments of life; they sustain us in all its trials; they disarm the king of terrors of his sting; they despoil the tomb of its prey; and, in the prospect of unfading glory, they enable us in the moments of examination, to raise in our souls the song of triumph, *O death, where is thy sting! O grave, where is thy victory!*

O. B. BROWN, Moderator.

GEO. LOVE, Clerk.

## CORRESPONDING LETTER.

The COLUMBIA BAPTIST ASSOCIATION, assembled at Mount Pleasant, Fairfax County, Virginia, August 25, 26, 27, & 28, to Corresponding Associations, GREETING:

BELOVED BRETHREN,

Persuaded of the great good resulting from epistolary correspondence with brethren—that it serves to connect and bind more closely in the ties of Christian love and friendship those who are born of the same spirit, we therefore the more cheerfully resume our correspondence with you. Redeemed by the precious blood of the Saviour from the same state of bondage, gathered into the same fold, founded upon the same immoveable rock, having obtained like precious faith and the same enlivening hope to cheer and animate us in our like trials, and being ultimately destined to the same glorious inheritance, we feel as if nothing ought to disturb our harmony and mutual affection. Our meeting upon this occasion has been delightfully refreshing, and it affords us no little pleasure when we say, that the happiness we feel has been greatly increased by the presence of your messengers, bearing your epistles of love. Such meetings, and such happy sensations, afford us in some degree a foretaste of the joyful meeting and the heavenly pleasure of the saints, when death shall be swallowed up in victory and mortality shall put on immortality, and when, in the likeness and presence of our blessed Jesus, we shall meet around the blazing throne of our Father's glory, and enjoy the smiles of his eternal love.

The letters from the Churches which we represent breathe the Spirit of the gospel; and most of them, if not all, have had some addition during the past year, particularly the Church in Fredericksburg, which has experienced a refreshing from the presence of the Lord. There we have both heard of and seen the wonderful goings forth of God our King. The Lord appears in the power of his glory and love. May he continue to go forth conquering and to conquer, until every knee shall bow, and every tongue shall confess—till the whole earth shall be filled with his praises, and his

“ Kingdom stretch from shore to shore,”  
 “ Till sun shall rise and set no more.”

Our next meeting will be held at *Bethlehem*, in the County of Prince William.

GEO. LOVE, Clerk.

O. B. Brown, Moderator.

## PREACHING AT THE STAND,

By the following Brethren:

THURSDAY,	{ ADAMS, BROADDUS.
FRIDAY,	{ BRODERS, POLKINHORN, BENNET.
SATURDAY,	{ WOOLFORD, BROADDUS, CORNELIUS.
LORDS-DAY,	{ LATHAM, BROWN, WOOLFORD.

SOUTHEASTERN BAPTIST  
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