

MINUTES

OF THE

COLUMBIA BAPTIST ASSOCIATION,

Maintaining inviolably, "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 the 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 Testament, as the complete and infallible rule of faith and practice."

HELD BY APPOINTMENT,

AT

Chappawamsick Meeting-House, in the County of
Stafford, August 25th, 26th, 27th, and 28th,

1825.

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY LIBRARY

Wake Forest, North Carolina

WASHINGTON CITY:

PRINTED BY JOHN S. MERHAN,

AT THE COLUMBIAN OFFICE

1825.

THURSDAY, August 25.

1. At 11 o'clock, A. M. brother John Bryce preached the introductory sermon, from the 28th chapter of Matthew, 19th and 20th verses: "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*"

2. The Clerk being absent, brother George Love was appointed Clerk, *pro tem.*

3. The business of the Association was opened by prayer by brother T. Stringfellow, (the Moderator,) when the letters from the churches were read, and the messengers' names enrolled.

CHURCHES AND MESSENGERS.	MINISTERS.	Days of preaching.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total number.	
Chappawansick	{ Joseph R. Lynn, Benjamin Cole.	J. JOHNSON.	4th	4	2	1		3	176	
Little River	{ Charles Gulatt,* James Hixson.	J. JOHNSON.	1st	1	26	1			81	
Occoquan	{ George Carney, Geo. Selecman.	JAMES REID.	3d						108	
Hartwood	{ Benj. Coakley,* James Brummit.	CUM. GEORGE.	1st	4	1				61	
Long Branch	{ Richard Rixey, George Love.	R. LATHAM.	4th	10	1	2	3		67	
Backlick	{ James Dorson, Henry S. Hawley.			7		4	16	3	2	226
Fryingpan	{ JOHN JOHNSON, Nath'l Barker.	J. JOHNSON.	3d	9		1	1		75	
Nanjemoy	{ J. P. Dunnington, Gustavus Flowers.			14			1	2	65	
1st Washington	{ O. B. BROWN, Joseph Thaw.	O. B. BROWN.	ev'y	6	9	2	3	1	3	148
Alexandria	{ S. CORNELIUS, Wm. Frazier.	S. CORNELIUS.	ev'y	16	4	2	7	1	2	229
Bethlehem	{ R. LATHAM, Moses Cockrell.	R. LATHAM.	2d	7	3					62
Grove	{ T. STRINGFEL- LOW, John Primm.	T. STRINGFEL- LOW.	2d	2						69
Rock Hill	{ Thomas Pilcher, William Starke.	T. STRINGFEL- LOW.	3d		1		3			47
Mount Pleasant	{ JAMES REID, Noah Martin.	JAMES REID.	2&4	4	16		2	1	1	105
Elk Run	{ John Lomax, E. Hansbrough.	T. STRINGFEL- LOW.	1st	1			3	1		41
Fredericksburg	{ JOHN BRYCE, Robert B. Fife.	JOHN BRYCE.	ev'y	2	4		2	1		97
				87	67	10	39	13	13	1657

N. B. Ministers' names are in capitals. Those marked * were not present.
A — denotes no pastor.

4. Brother O. B. Brown was chosen Moderator.
 5. A new church in Fredericksburg, constituted out of the two formerly existing in that town, applied for admission. Referred to a committee consisting of brethren J. Johnson, R. Latham, and S. Cornelius.

6. The Committee appointed to examine the constitution, &c. of the newly constituted church at Fredericksburg, having reported favourably, she was unanimously admitted as a member of this Association, her messengers received, and their names ordered to be enrolled.

7. A Committee was appointed to arrange the business of the Association, consisting of brethren Thornton Stringfellow, John Johnson, and the Moderator and Clerk.

8. *Resolved*, That the Association do highly appreciate the faithful services which have been performed by our brother John Fox, who has officiated as Clerk from the commencement of this Association, and deeply regret the affliction which he now labours under, and which imposes upon the Association, the necessity of making another appointment.

9. The Association proceeded by ballot to the choice of a Standing Clerk; when brother George Love was elected.

10. Communications were received from the following Associations, and their messengers affectionately invited to take seats with us.

KETOCKTON, Letter and Messenger, brother Charles P. Pollard.

DOVER, Letter and Messengers, brethren Philip Montague, Samuel Templeman, and John Neale.

SHILOH, Letter and Messengers, brethren Oliver Welch, and John Oglevie.

BALTIMORE, Letter, Minutes, and Messenger, brother E. J. Reis.

PHILADELPHIA, Letter and Minutes.

ACCOMACK, Letter and Minutes.

11. Brethren Lynn, Cole, Stark, Hansbrough, and Pilcher, were appointed a Committee to nominate the ministers to preach during the Association.

12. *Resolved*, That this Association, during its session, do meet at 9 o'clock in the morning, for the purpose of entering upon business; and that the preaching commence at the stand at 11 o'clock on each day.

13. John L. Dagg, Wm. C. Buck, Cumberland George, George Patterson, Wm. Jacobs, Robert Garnett, and James R. Burdick, ministering brethren, being present, were invited to seats with us.

Adjourned until to-morrow, 9 o'clock, A. M.
 Brother Samuel Cornelius prayed.

FRIDAY, August 26.

Met pursuant to adjournment. The business of the day was opened by the Moderator and brother Wm. C. Buck, with praise and prayer.

14. The report of the Committee for arranging the business of the Association was received, and the Committee discharged.

15. The Messengers appointed last year to attend the Associations with whom we correspond; and the ministers appointed to attend the several visitation meetings last year, having failed, in some instances, to fill their appointments, they were requested to state the causes that led to such failures. Explanations were accordingly made, and approved.

16. The Circular Letter written by brother Stringfellow was read, and referred to a Committee, consisting of brethren Bryce, Johnson, and the author.

17. The Corresponding Letter, written by brother Bryce, was read and adopted.

18. A Committee to audit the Treasurer's account was appointed, consisting of brethren Hansbrough and Hixson.

19. A Committee to examine the Minutes from other Associations was appointed, consisting of brethren Cornelius, Starke, and Hawley.

20. Brethren Hawley, Hixson, and Fife, were appointed a Committee to arrange the Visitation Meetings.

21. The resolution of last year, proposing to hold the Association, when appointed to meet in the District of Columbia, or in the town of Fredericksburg, in the month of May instead of August, was taken up. The question being taken, the object of the resolution was lost.

22. The resolution of last year, proposing to allow to each church *three* Messengers in the Association, instead of the present number, was taken under consideration. The question being taken, the resolution was lost.

23. The proposition from the church of Alexandria to the Association, to prepare and recommend to the churches for their adoption a judicious scriptural treatise on church discipline, was taken under consideration. After some discussion the proposition was agreed to; and brethren J. Johnson, J. Bryce, O. B. Brown, S. Cornelius, and R. Latham, were appointed a Committee to prepare and to lay such a treatise before the next Association; and, if approved, to be submitted to the churches for their consideration.

24. The following proposition from the church at Occoquan, was taken under consideration, viz.: "Would it not be better for the different churches and people in general, around

the Association, in future, for a sufficient number of preachers to leave the Association on Lord's-day, and preach to the neighbouring churches and people; leaving a sufficient number to preach at the Association on the same day." The Association decided that it would be best, and that in future the arrangements for preaching be made accordingly.

25. The church at Backlick having represented her situation as destitute of ministerial labours, and having requested the Association to take the subject into consideration, it was resolved, that the ministering brethren, (particularly those residing in that vicinity,) be requested to supply the church at Backlick as frequently as possible. The following voluntary supplies were obtained for that church, viz. :

Brother J. Johnson, to preach at Backlick Meeting House on the 4th Lord's-day in December, and the 3d Lord's-day in February.

Brother S. Cornelius, the 2d Lord's-day in September, and the 3d in May.

Brother O. B. Brown, the 3d Lord's-day in October, and the 3d in November.

Brother R. Latham, the 1st Lord's-day in November, and the first in April.

26. Messengers were appointed to the following Associations, viz. :

Ketockton; to commence on the Thursday before the 3d Lord's-day in August next, at Ketockton Meeting House, in Loudoun county—brethren Robert Latham, Samuel Cornelius, and O. B. Brown, *messengers*.

Dover; to commence on the 2d Saturday in October next, at Upper Essex Meeting House, in Essex county—brethren John Bryce and Cumberland George, *messengers*.

Shiloh; to commence on the Friday before the first Lord's-day in September next, at Mountponcy Meeting House, in Culpeper county—brethren John Bryce and James Reid, *messengers*.

Goshen; to commence on the 1st Saturday in October next, at Bethany Meeting House, in Spottsylvania county—brethren John Bryce and Robert Latham, *messengers*.

Baltimore; to commence on the Thursday preceding the 3d Lord's-day in May next, at Harford Meeting House, Forks of Winter's Run, in Harford county, Maryland—brethren Robert Latham, James Reid, and O. B. Brown, *messengers*.

Albermarle; —brother James Reid, *messenger*.

Philadelphia; to commence on the 1st Tuesday in October next, at 2 o'clock, P. M. at the 2d Baptist Church, Budd Street, in the City of Philadelphia—brother John Johnson, *messenger*.

27. The following brethren were appointed Messengers to

the General Association, to be held in Fredericksburg, commencing on the 1st Saturday in June next, viz. : brethren John Bryce, Samuel Cornelius, Robert Latham, and O. B. Brown.

28. The report of the Committee appointed to audit the Treasurer's account, was received and approved; leaving a balance in the hand of the Treasurer of \$88 61½ cts. due the Association.

29. The following contributions were made from the churches to the Association fund, and forwarded by the hands of brother O. B. Brown to the Treasurer, viz. :—Chappawamsick, \$3; Little River, \$3; Occoquan, \$2 75 cts.; Hartwood, \$2; Long Branch, \$3; Backlick, \$2 50 cts.; Fryingpan, \$2 50 cts.; Nanjemoy, \$2; 1st Washington, \$5; Alexandria, \$3; Bethlehem, \$3 12½ cts.; Grove, \$3; Rock-Hill, \$3; Mount Pleasant, \$2 50 cts.; Elk-Run, \$3; Fredericksburg, \$2;—Total, \$45 37½ cts.

30. Brother Samuel Cornelius was appointed to prepare the Circular Letter for the next year, and, in case of failure, brother John Johnson.

31. Brother O. B. Brown was appointed to prepare the Corresponding Letter for the next year.

32. *Resolved, unanimously,* That the next Association be held at Long Branch Meeting House, in Fauquier county, to commence on the Thursday before the 4th Lord's-day in August, at 11 o'clock, A. M. That brother O. B. Brown preach the introductory sermon, and, in case of failure, brother Thornton Stringfellow.

Adjourned until to-morrow at 9 o'clock. Brother Bryce prayed.

SATURDAY, August 27.

Met according to adjournment. The business of the day was opened with praise and prayer, by the Moderator and brother J. L. Dagg.

33. The Moderator and Clerk were appointed to superintend the printing and distribution of the Minutes, and one thousand copies ordered to be printed. To be paid for out of the Association fund.

34. A report of the Board of Directors of the Baptist General Tract Society, was presented by brother Stringfellow, and read by the Moderator. Whereupon the following resolution was adopted; to wit:

Resolved, That this Association do highly approve of the Baptist General Tract Society, established at Washington, and do recommend to our Churches the formation of Auxiliary Societies.

35. The Committee to whom the Circular Letter was referred, reported the same with amendments, which, as amended, was adopted.

36. The Committee appointed to examine the Minutes of Corresponding Associations, made the following report, viz.: "That they find nothing claiming the special attention of this body, except a resolution in the Minutes of the Accomack Association, requesting a correspondence with us, and an exchange of minutes, with a view of *detecting impostors.*" The Committee recommend the following resolutions, which were adopted: *Resolved*, that a copy of our Minutes be sent to the Clerk of the Accomack Association. 2d. *Resolved*, that each of our Churches be requested to return to this Association, the names of all their licensed preachers, for publication in our minutes.

40. The Committee appointed to arrange the visitation meetings, made their report, and the following VISITATION MEETINGS were appointed.

1st. At LITTLE RIVER, on 5th Lord's-day in October, and Saturday preceding, brethren O. B. Brown and S. Cornelius to attend.

2d. BLACK LICK, at the same time, brother Jacobs to attend.

3d. NEW BRENTOWN, at the same time, brethren Stringfellow and James to attend.

4th. MOUNT PLEASANT, on the 5th Lord's-day in January, and Saturday before, brethren Jacobs and James to attend.

5th. ELK RUN, at the same time, brethren Reid and George to attend.

6th. BETHLEHEM, on the 5th Lord's-day in April, and Saturday before, brethren Jacobs and James to attend.

7th. NANJEMOY, on the 5th Lord's-day, and Saturday before, in October, brethren Reid and Bryce to attend.

8th. BACK LICK, on the 5th Lord's-day in July, and Saturday before, brethren Brown and Bryce to attend.

9th. NANJEMOY, at the same time, brethren Latham and Cornelius to attend.

41. *Resolved, unanimously*, that the thanks of this Association be presented to the brethren and friends in this vicinity, for the hospitable entertainment which we have received, and especially for the measures adopted by them to prevent molestation, and preserve good order during our meeting.

42. Information having been communicated to this Association, by brother Stringfellow, that the Church at New Brentown is dissolved, it is, therefore, ordered, that the name of New Brentown be omitted in the list of the Churches belonging to this Association.

43. On motion, resolved, that the Clerk return to brother John Fox, the letters and money sent by him to this Assoc-

ciation, as not coming within the scope of the business of the Association.

44. *Resolved, unanimously*, That it be recommended to the Ministers and Churches of this Association, that a chapter of the Holy Scriptures be read publicly, at every meeting for public worship.

The session was closed with praise and prayer, by the Moderator.

O. B. BROWN, *Moderator.*

GEORGE LOVE, *Clerk.*

☞ Communications by mail, from sister Associations, or others, may be directed to George Love, Middleburg post office, Loudon county, Virginia.

PUBLIC WORSHIP.

THURSDAY, August 25th, 1825.

Brother John Bryce preached the Introductory sermon,
from the 28th chap. Matt. 19th and 20th verses.
Brother John L. Dagg, from Eph. 2d chap. 12th verse.
Brother William C. Buck, from
Brother William James, from Col. 1st chap. 19th verse.

FRIDAY, August 26.

Brother Edmond I. Reis, from 22d chap. Matt. 29th verse.
Brother Samuel Cornelius, from 2 Thess. 2d chap. 13th &
14th verses.
Brother Robert Garnett, from 1 Peter, 5th chap. 7th verse.
Brother George Patterson, from Heb. 2d chap. 3d verse.

SATURDAY, August 27.

Brother William C. Buck, 2d Cor. 13th chap. 5th verse.
Brother John Oglevie, Romans, 14th chap. 12th verse.
Brother Oliver Welch, Matt. 15th chap. 25th verse, latter
clause.
Brother John Bryce, Titus, 3d chap. 5th verse.

SUNDAY, August 28.

Brother Robert Latham, 1st John, 5th chap. 10th verse.
Brother Edmond I. Reis, Matt. 5th chap. 20th verse.
Brother John Bryce, John, 3d chap. 7th verse.
Brother Samuel Cornelius, concluded.

CIRCULAR LETTER.

The Columbia Baptist Association, assembled at Chappawhamsick Meeting House, Stafford county, Virginia, August 25, 26, 27, and 28, 1825, to the several Churches composing the same, greeting :

BELoved BRETHREN,

It has been our custom to send you a letter on some important subject. Last year it was on Christian Union. Till a greater share of this desirable blessing is attained than can be expected under an habitual neglect of duty, it may be well to invite your attention to such a course of conduct *in the Churches*, as may be likely, under the Divine favour, to secure to us its enjoyment in the highest possible degree. The Church of Christ should consist of such persons only as profess unlimited subjection to his authority—of such only, as, upon trial, will yield that obedience cheerfully. Every obligation imposed on them by the law-giver in Zion, is intended for his own glory, and their individual and collective happiness. Ability is given in regeneration to comply with his requirements. A Church should feel responsible for the actual conformity of its members to his revealed will ; and thus alone should we hope for those high, gracious attainments, which, in the wisdom of God, are inseparably connected with well doing.

A few of those important duties will therefore be noticed, upon a compliance with which such important results are connected ; and noticed with a view to the manner of securing a compliance with them. With respect to the duties of Churches, or individual saints, we presume you are well acquainted ; and of your disposition to comply, we would not doubt : yet, from the want of skill in the practical mode of coming at things of this sort, Churches sometimes dwindle under disorders and confusions, which gospel discipline

would prevent, and lose those advantages which might be enjoyed according to Divine purpose. We will begin with the duty of assembling ourselves together. This is a *first duty*. Its importance is truly great, in every view that can be taken of it. No Church can be in a prosperous, or healthy state, when it is neglected. An *energetic government should be maintained*, that would never tolerate the absence of members, unless circumstances over which they have no control would justify it. Let delinquents be noticed—a promptness observed in ascertaining the reasons of absence; and, after due labour, cut off all who may be deemed disorderly in this particular.

A *second duty* of Churches, and a highly important one, is, to enforce the rule of the Saviour, in Matthew, 8th chapter, in relation to private offences. When a Church does not exercise a vigilant watch-care over her members, they are apt to neglect this duty, and, instead of healing wounds which might be easily cured, and hiding faults which should not be known, they whisper them abroad, to the great injury of their brethren. Thus discord is sown, harmony is lost, and confusion and every evil work follow in the train. There may bethe outward appearance of peace; but, when this duty is neglected, it is not a real peace. Let the presiding officers in the Church, at every meeting, ascertain, by inquiry, if a case of neglect does exist. When personal friendship and brotherly affection are in exercise amongst the members, a Church is in a condition to perform a *third duty* with effect, which relates to *public offences*, such as are designated in the following scriptures: 1 Cor. 6th chap. 9 & 10th verses; Gal. 5th chap. 19, 20, & 21—Eph. 5th chap. 5th ver. These are not private trespasses. Their existence should not be tolerated. They should be sought out, and the perpetrators speedily detected. A Church should never wait until public rumour discloses the fact. Let inquiry be frequently made, whether such offences are known to exist with any of the body.

Another duty of every Church is, to exert the utmost diligence to dry up the fruitful source of mischief and death, that originates in the dark, and strives to shun the light in its progress. It is *whispering, evil-speaking, tale-bearing*. It

is difficult to detect, much more so to suppress, this wickedness. Churches that lament the evil, know not how to cure it. To expose it from the pulpit, is a feeble weapon—exhortation is unavailing: the most of Christians feel the want of bit and bridle. They covenant with themselves and with each other to quit it, but practise it still. Occasions offer in which they allow themselves to say, what they never expect to hear again, and what they should not say. The Church can exterminate the evil, or confine it within very narrow limits. Let inquiry be made at every meeting, whether any individual member has been guilty of such conduct since last together: one of two things must take place under such inquiry—a deliberate lie must be told, under high probability of detection, or guilt must be acknowledged—either of which, under the grace of God, would be a penalty sufficient to prevent the repetition of the crime. *Another duty* of Churches is to watch over the visible deportment of their members, and to hold them responsible for the discharge of some important relative duties.—1st. Heads of families should meekly inform the Church, (when requested,) whether they maintain the worship of God in their families. A Church should never be in ignorance as to the conduct of any member on this point. It is a duty strictly enjoined in the *Bible*. It is closely connected with a growth in grace—the honour of religion—the welfare of our families, and the glory of God. 2d. Pecuniary obligations should be fulfilled; every member should give account of himself in this matter, and that as often as would prevent the permanent existence of the evil; and he that contracts debts, without a reasonable prospect of paying, and fails to render to all their dues, or an equivalent, when required to do so, should be put away. *We add, further*, that Churches, when they are constituted, come under a covenant obligation to bear the burden of the gospel equally, according to ability. It is seldom so done. It is a debt; as such it should be demanded when withheld. In charity we give what we please; but in matters of debt we are morally bound for the measure of our duty. Lastly, when a Church calls a pastor, she brings herself under an obligation, from the word of God and the fitness of things, to

minister to him in all good things; and it is presumed to be a reflection on the wisdom and goodness of God, to suppose her unable to comply with her duty in a satisfactory measure. An annual survey should be taken of what is done. It is not almsgiving. The right hand has a right to know what the left does in this case. Covetousness, itself, with all its blinding and deleterious effects, can never induce a thriving, care-taking, industrious community of Christians, to think they have come up to the measure of their duty to him whose right it is to live of the gospel, when they have only paid one moiety of the expenditures in their service. This is with us a delicate subject; but doing the will of God in relation to it, is one of the ways in which we are authorized to hope for His blessing, which maketh rich, and His favour, which is better than life. Religion, brethren, *is in deed and truth*; and that religion which can be maintained in agreement with the depraved inclinations of the heart, without subjecting us to any privations, inconveniences, and crosses—which does not suppress vice, and, in a good degree, purify the inner man, is not the religion of the Saviour. Every duty of the Divine word is a touchstone, by which to know whether we are the subjects of its influence. Duties, as to the *matter* of them, may be performed by the Christian and the hypocrite with profit; but when performed as expressions of love to Christ, and *in faith*, that his name may be glorified, they are the mediums of communion with him, and promote the growth of every gracious temper of the soul, and amply repay us for every privation. A Church state on earth, was intended to promote the interests of holiness, and to effect the greatest possible conformity to the image of Christ; and with such materials as compose our Zion, we have every thing to hope from an humble compliance with the Divine will.

Brethren, we have had a happy meeting—very refreshing news from some of the churches, and pretty generally peace prevailing. For further particulars, we refer you to our Minutes. May grace, mercy, and peace, be with you.

O. B. BROWN, *Moderator.*

GEORGE LOVE, *Clerk.*

CORRESPONDING LETTER,

*The Columbia Baptist Association, convened at Chapshawam-
sick Meeting House, on Thursday before the 4th Lord's-day
in August, 1825, to the several Associations with whom they
correspond :*

BELOVED BRETHREN,

THROUGH the indulgence of a Divine Providence, we have been permitted to meet in our Association appointed for the present year, and we trust that the presence of the Master of assemblies has been with us. We have enjoyed much harmony and concord in our meeting. The churches of our body do not speak of large additions; yet they mostly speak of peace, harmony, and encouraging prospects. At present, we can only breathe our ardent supplications to the God of all grace for an outpouring of his Holy Spirit on our Zion that her peace may flow out as a river, and that numbers may be daily added to her, of such as shall be finally saved. It has given us much pleasure to receive your correspondence, by messengers and minutes. We esteem it a source of no little enjoyment to hold correspondence with our sister Associations. We think the interchange of such Christian civilities well calculated to strengthen the union amongst the dear disciples of our great Redeemer. May we ask that you will remember us at the throne of grace continually. We earnestly solicit a continuation of your friendly intercourse. Believe us, dear brethren, affectionately yours, in Gospel bonds.

O. B. BROWN, *Moderator.*

GEORGE LOVE, *Clerk.*

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