

# 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 Testaments, as the complete and infallible rule of faith and practice;"

THEOLOGICAL SEMINARY LIBRARY

Wake Forest, North Carolina  
HELD BY APPOINTMENT.

At Mount Pleasant, Fairfax county, Virginia.  
August 23d, 24th, and 25th.

1822.

					35	3	3	66	1812	
							1	44	1812	
		5		1		2	1	83	1818	
h	15	1		3		1		70	1819	
								40	1822	
					17	30	6,60	18	37	1644

WASHINGTON C  
PRINTED BY ANDERSON AND

AT THE COLUMBIAN OFFICE

1822.

... in italics. Those  
minister.

FRIDAY, AUGUST 23d, 1822.

1. At 11 o'clock, A. M. Brother Stringfellow preached the introductory sermon, from John xviii. 19. "*The high priest then asked Jesus of his disciples and of his doctrine.*"

2. After preaching, the business of the Association was opened with singing and prayer, by brother Obadiah B. Brown; when letters from the churches were read, and the messenger's names enrolled.

3. Brother Brown was chosen Moderator.

CHURCHES AND MESSENGERS.	MINISTERS.	Days of Preaching	Baptised	Receiv'd by letter	Restored	Dismissed	Excluded	Deceased	Total number	When constituted
Chappa- wamsick	{ J. R. Linn. Benj. Cole. } * <i>Wm. Jacobs.</i>	1st	6	1	2			8	189	1767
Little River	{ R. LATHAM, Jas. Hixson. } R. LATHAM.	1st		2				2	59	1769
New Brent- town	{ John Fox, David Jameson. } C. GEORGE.	2d	8			9	4	1	106	1773
Occoquan	{ James Arnold, Jno. Tansil. } JAS. REID.	3d	30	1			1	1	117	1778
Hartwood	{ * Geo. Curtis, I. Patterson. } C. GEORGE.	4th		1	1				49	1786
Long Branch	{ George Love, C. Stowers. } R. LATHAM.	4th	6	1			1	3	67	1787
Backlick	{ JAS. REID, J. JOHNSON. } JAS. REID.	2d	5						235	1791
Fryingpan	{ R.T. Thompson T. Kitchen. } J. JOHNSON.	3d		2		1			59	1792
Nanjemoy	{ JP. Dunnington * D. Kenedy. }	unc.	4			2		4	58	1793
1st Wash- ington	{ O. B. BROWN, E. Reynolds. } O. B. BROWN.	ev'y	8	17		1	1	1	136	1802
Alexandria	{ S. H. CONE, Wm. Frasser. } S. H. CONE.	ev'y	9	4	1	7	5	10	211	1803
Bethlehem	{ Moses Cockrell John H. Dye. } R. LATHAM.	2d	6		2			2	55	1812
Grove	{ T. STRING- FELLOW, John Primm. } T. STRING- FELLOW.	2d	5	1		35	3	3	66	1812
Rock Hill	{ Wm. Starke, Robt. Beaty. } T. STRING- FELLOW.	3d	10					1	44	1812
Shiloh-Fre- dericksbg.	{ W. JAMES, C. GEORGE, } WM. JAMES.	ev'y	5		1		2	1	83	1818
Mount Pleasant	{ Wm. F. Coffey, R. T. Sisson. } JAS. REID.	4th	15	1		3	1		70	1819
Elk Run	{ Wm. Bowers, * Wm. E. Jones. } T. STRING- FELLOW.	2d							40	1822
			117	30	6	60	18	37	1644	

N. B. Ministers' names are in CAPITALS, and Licentiates' in *italics*. Those marked with an \* were not present. A — denotes no settled minister.

4. A newly Constituted Church at *Elk Run*, in the county of Fauquier, solicited admission into the Association. Their letter was referred to a committee, consisting of brethren Stringfellow and James, who reported that "*the said Church was regularly constituted, is sound in the faith, and ought to be received into the Association;*" Whereupon, she was unanimously received, and the right hand of fellowship given by the Moderator, to her messenger, brother Bowers.

5. Received communications from the following Associations.

Ketocton; letter and messengers, brethren Dawson, Gilmore and Dagg.

Dover; letter and messengers, brethren Philip Montague and Philip T. Montague.

Shiloh; letter and messenger, brother Ambrose C. Booten.

6. Brethren Francis Moore and I. H. Jones appeared as messengers from the Baltimore Association, and presented their minutes; from which it appeared that said association desired to open a correspondence with us. After some discussion, the subject was postponed until to-morrow morning.

7. Ministering brethren, Bryce, Barton, Ballard and Stow, being present, were invited to take seats with us.

8. Brother Reid, one of the messengers appointed to the Virginia Baptist general meeting of correspondence, reported that he has attended the same; that he was well pleased with the Institution, and recommended the association to continue our correspondence with them. The minutes of the said general meeting, containing their new constitution and their circular letter, were presented by brother Bryce, and referred to a committee consisting of brethren Latham, Cone and Reid.

9. The corresponding letter written by brother Stringfellow, was referred to a committee consisting of brethren Dagg, Moore, and the author; to report to-morrow morning.

10. A committee consisting of brethren Love and Cone, was appointed to examine letters and minutes from corresponding associations.

11. Brethren Coffer, Sisson and Jameson, were appointed to select preachers to occupy the stand to-morrow and on Lord's day.

12. A committee consisting of brethren Reynolds and Stringfellow, was appointed to examine the Treasurer's accounts, and make report to-morrow.

13. Brethren Fox, Cone and Latham, were appointed to regulate the visitation meetings, and make report to-morrow.

Adjourned to 10 o'clock to-morrow morning. Brother Latham prayed.

SATURDAY, August 24, 1822.

Met pursuant to adjournment. Brother Gilmore prayed.

14. The circular letter written by brother Brown was read and referred to a committee, consisting of brethren Dagg, Love and Fox, who reported the same without amendment; when it was unanimously adopted.

15. The committee to whom the minutes containing the new constitution and circular letter of the *General Association of Baptists in Virginia* were referred, made the following report, viz. "That delegates be appointed to attend the next meeting of said general association in the city of Richmond, and that the plan of domestic missionary operations by them suggested for the state of Virginia, be submitted to the churches *with the particular request* that they express their views thereupon by their messengers next year;" which report was adopted.

16. The corresponding letter was reported favourably, and unanimously adopted.

17. The committee appointed to examine the letters and minutes of corresponding associations, made the following report: "That in the corresponding letter from the Dover Association, they find a *request* for advice from this association relative to "*the want of a regular and stated attention on the part of churches towards the support of their pastors;*" and in the corresponding letter from the Ketocton Association, they discover a section relating to the same subject, and recommend that it be entered upon our minutes as a scriptural answer to said request. This report was unanimously adopted.

The section referred to, reads as follows:

"In the communication from one of our sister associations, grief is expressed on account of the fewness of gospel ministers, and the very little attention which is paid to their support. Our advice is asked with respect to the proper remedy for so distressing a malady. We suppose that we have nothing to say in answer, which will be new to any of the associations. We have felt the evil, and we lament it. We think that God's people should pray constantly and fervently, that more labourers be sent into the harvest: and lest they should by their conduct, tell the Lord of the harvest that they are insincere in their petition, and do not wish it granted, we think it indispensable that they shew a disposition to make the best possible use of the few labourers whom he hath already sent. They should encourage their gift, and free their mind and hands from worldly avocations, by an assurance that an adequate compensation shall be afforded them; and although we believe that every gospel minister is under an obligation to God to preach the word whenever and wherever the way is opened in providence; yet we do not believe that any minister

is under an obligation to any church by which such an assurance is not given. We consider our sentiments on this subject supported by the scriptures. "*The labourer is worthy of his hire. Thou shalt not muzzle the ox that treadeth out the corn. God hath ORDAINED that they who preach the Gospel should live of the Gospel;*" from which, and similar passages, it appears that the preacher of the gospel is as justly entitled to remuneration for his services, as any other labourer can be; and that what he receives ought never to be regarded in the light of charitable contribution to relieve his necessities. It is too frequently imagined, that so long as a preacher is able to go at his own charge, his hearers are under no obligation to communicate to him of their temporal things; but let it be ever distinctly borne in mind, that "*They who minister about holy things, feed of the things of the temple;*" and that whether the preacher is rich, or poor, *his right to his just wages is the same.*

"As to the manner of obtaining funds for ministerial support; whether individuals lay by them upon the first day of the week, or collections be made monthly, or annually, we deem a matter of minor importance. But let the deacons and other members of churches act faithfully towards their brethren who are negligent, and urge them to inquire what the measure of their duty is, and to communicate as God hath prospered them. Moreover, let them not be backward in affording opportunity to others who enjoy stated administrations of the word, to give their aid in supporting him who dispenses it; for we are persuaded that they possess too much honour to see their preacher treated with neglect.

"When churches and members, though poor, discharge their duty according to their ability, the preacher is under obligation to his divine master, not to regard what the amount of their subscriptions or collections may be, *unless he be compelled by poverty;* but when they neglect their duty, it certainly discharges him from all obligation to them. After the manner of the apostles, he may well turn from them, since they, in effect, put away from them the word of God, and judge themselves unworthy of everlasting life."

18. The same committee also reported that in the Baltimore and Salisbury minutes, the churches are warned against *John Johnson*, travelling under the guise of a baptist minister, (not the *John Johnson* formerly paster of the baptist church in New Brunswick, N. J. and now a member of the Columbian Association.)

19. The subject of the Baltimore Association was again taken up, when it was resolved that this association enter into correspondence with that body; whereupon her messengers were invited to a seat with us.

20. The amendment proposed to the constitution at the last association, that the day for the meeting of the association

in future, should be on the *Thursday* instead of the *Friday* preceding the fourth Lord's day in August, was adopted by two thirds of the members present; and therefore is a part of the constitution.

21. The next association is to be held at Rock Hill meeting house, in the county of Stafford, Va. on the Thursday preceding the fourth Lord's day in August 1823, at 11 o'clock A. M.

22. *Resolved*, That in future there shall be no preaching appointed on Lord's day at our associations, but that meetings be held at the adjacent meeting houses in every direction from this association; and that ministers to attend them be appointed at the previous association, in conjunction with any other ministering brethren who may be present.

Pursuant to the above resolution, the association appointed the following meetings on the 4th Lord's day in August, 1823, viz.

At Hartwood, seven miles South of the association, brethren James and Stringfellow to attend.

At Grove, ten miles S. W. brethren Cone and George.

At Elkrun, ten miles West, brethren Latham and Reid.

At New Brenttown, ten miles North, brethren Brown and Bryce.

At Chapawamsick, ten miles East, brethren Dagg and Johnson.

23. *The following visitation meetings were appointed, viz.*

1st. At Nanjemoy, fifth Lord's day in September, and the Saturday preceding, brethren James and George to attend.

2d. At the same place, fifth Lord's day in June, 1823, and Saturday preceding, brethren Stringfellow and Cone to attend.

3d. At Occoquan, fifth Lord's day in September, and Saturday preceding, brethren Latham and Stringfellow to attend.

4th. At Chapawamsick, first Lord's day in October, and Saturday preceding, brethren Johnson and Reid to attend.

5th. At the same place, fifth Lord's day in March, 1823, and Saturday preceding, brethren Latham, James, and George to attend.

6th. At Fryingpan, on the third Lord's day in October, and Saturday preceding, brethren Johnson and Dagg to attend.

7th. At the same place, fifth Lord's day in June, 1823, and Saturday preceding, brethren Brown and Dagg to attend.

8th. At Bethlehem, on the fifth Lord's day in March, 1823, and Saturday preceding, brethren Cone and Johnson to attend.

24. Brother Latham is appointed to preach the introductory sermon next year, and in case of failure, brother James.

25. The following messengers were appointed to corresponding associations, viz.

Ketocton; brethren Cone, Brown and Latham.  
 Dover; brethren Cone and Reid.  
 Shiloh; brother Reid.  
 Goshen; brethren Cone, James and George.  
 Albemarle; brother Reid.  
 Baltimore; brethren Latham and Cone.

26. Brother Latham is appointed to write the circular letter for next year, and in case of failure, brother Love.

27. Brother George is appointed to write the corresponding letter, and in case of failure, brother Fox.

28. The committee appointed to examine the Treasurer's accounts, reported that they had performed that service, and found them correct, and a balance remaining in his hands of thirty-five dollars and sixty five cents.

29. A motion was made by brother Reid in conformity to a quere in the letter of the Backlick Church, that the association fund should be divided, so as to keep that part paid for printing the minutes seperate and distinct; which motion was decided in the negative.

30. Brethren Brown and Reid were appointed messengers to the General Association of Baptists in Virginia, for the supply of vacant churches, to be held at Richmond, the first Saturday in June, 1823.

31. In conformity to a suggestion contained in the letter from New Brenttown, it is unanimously recommended, that the churches composing this association, assemble once in every week at their respective meeting houses, or at the house of some member for prayer.

32. Minutes were received and presented by brother Cone, from the following associations, viz.—Boston, Warren, Hudson River, Philadelphia, New Jersey, and Cumberland; which were distributed among the messengers.

33. The following sums were received for the *Association Fund*, and delivered into the hands of the Treasurer, viz.—from Chapawamsick \$3; Little River \$2; New Brenttown \$2; Occoquan \$5; Hartwood \$1 50; Long Branch \$4; Backlick \$3; Fryingpan \$2; Nanjemoy \$2 25; 1st Washington \$10; Alexandria \$10; Bethlehem \$3; Grove \$4; Rock Hill \$2 50; Shiloh Fredericksburg \$3; Mount Pleasant \$3; Elk Run \$2.—Total \$62 25.

34. One thousand copies of the minutes were ordered, and brother Cone was appointed to superintend their printing and distribution.

35. Having finished the business, the session was closed with prayer by brother Dagg.

O. B. BROWN, *Moderator.*

JOHN FOX, *Clerk.*



## PUBLIC WORSHIP...AT THE STAND.

FRIDAY, AUGUST 23d, 1822.

Brother Jos. H. Jones preached from Romans v. 10.  
 Brother Philip Montague do. Matthew xxi. 44.

SATURDAY, AUGUST 24th, 1822.

Brother James preached from 2 Corinthians iv. 7.  
 Brother Bryce do. Ezekiel lxiii. 10, 11.  
 Brother Moore do. Job ix. 2.

LORD'S DAY, AUGUST 25th, 1822,

Brother Booten preached from Psalms xxxiv. 15, 16.  
 Brother Gilmore do. 2 Thessalonians iii. 1.  
 Brother Brown do. Genesis iii. 19.  
 Brother Cone do. Isaiah xxvii. 13.

## CIRCULAR LETTER.

*The Elders and Messengers composing the Columbia Baptist Association. To the Churches with which they stand connected, send Christian salutation.*

BELOVED BRETHREN,

The return of another annual meeting, brings with it the opportunity of addressing you again in our associated capacity; an occasion which we cheerfully embrace, in the full persuasion of your continued adherence to the doctrine of the gospel, and increasing attachment to evangelical holiness. The mercies of God during the past year, demand our grateful acknowledgements. Our civil and religious privileges are still perpetuated, and tranquillity presides in our dwellings. Creation, vocal with the praises of Jehovah, is blending its charms to illustrate the glories of redemption, while all the bounties of divine providence are made subservient to the accomplishment of his purposes of grace.

But still would we bear in mind, that this world is not our home. Some with whom we took sweet counsel together at our last meeting, and in whose fellowship we then enjoyed an antepast of future bliss, are now mouldering in the silent tomb. Their toil is ended, and their work on earth has ceased for ever. Others have felt the affliction of threatening disease, but their days are yet prolonged to glorify their heavenly Father for a season among their fellow sinners. Our lives are

transitory. All our sublunary enjoyments are suspended upon a precarious tenure, and our fleeting moments are rapidly urging us onward to eternity. While cherishing the fond hope that we shall be found justified in the righteousness of our Saviour, and waiting, in confident expectation for the glories which shall then be revealed, we would not be forgetful of our obligation to honour him in the land of the living. The ravages of mortality around us, so often recalling to mind our own frailty, should be regarded as the warning voice of heaven, admonishing us to redeem every passing moment, by *glorifying God in our bodies and in our spirits which are his*. To this subject, dear brethren, we would stir up your pure minds by way of remembrance.

Infinite wisdom acts not without design; and as all his works praise him, so the ultimate end of God in all his doings, is the display of his own glory. To this end he is lengthening out our days, and extending to us the heaven-born privileges which we here enjoy; and the voice of reason, concurring with the word of divine revelation, bids us unite the devotion of our hearts, and the energies of our lives, to proclaim the glory of our eternal king.

The term *glory*, when applied to God, may signify either the excellency of the divine perfections, or the manifestation of that excellency. In the former sense, it is infinite, and therefore cannot be increased nor diminished. Infinite excellency in all the perfections of deity is essential to the existence of the Godhead, and entirely independent of all his creatures and of all his works. Without it, though a sovereign, he would not be the infinite God. Theologians have therefore called it the *essential* glory of God, in contradistinction from the latter, which consists only in its manifestation, and which they have called the *declarative* glory of God. It is in this last sense only that God is glorifying himself, and that he is glorified by his creatures. The first is *essential* and *infinite*; the last is *accidental*, and *limited*. God is infinite in every perfection; but his perfections are known to his creatures only in a limited degree, as he is pleased to reveal himself to them, and as they are capacitated to receive the knowledge of him; and he is therefore glorious in their estimation only in proportion as he is known by them.

It is the pleasure of God to illustrate his character and make known himself to his creatures, both angels and men, in his work of creation, of providence and of grace. What manifestations he has made of himself to angelic beings, beyond the present comprehension of the human intellect, futurity alone must disclose; but the grandest displays of the divine glory to man, and to angels through man, are unfolded in the work of redemption. The unchanging love of God to an

object devoid of loveliness—his righteous indignation against sin in the death of his own Son as the surety of sinners—his wisdom in devising, and his power in executing the economy of grace—all conspire to illustrate the glory of these perfections much more conspicuously than in his love to angels, his judgment of devils, his creation and government of the universe.

In this work, to the admiration of heaven and of earth, is the shining attribute of mercy revealed, at once triumphing over judgment, and harmonizing with all the other perfections of deity. While angels were blest in their own obedience, and fallen spirits were exemplifying, in their torments, the justice of God, it could not have been known that such an attribute as mercy adorned the divine nature, till its existence was disclosed in the work of redemption. Angels now behold it; the ransomed of the Lord feel it; and both conspire to celebrate its praise. This work is now in a progressive state. For its accomplishment, the Father has committed all things to his Son, in behalf of his redeemed, as their covenant God. The Son has spoken this world into existence to be the theatre of its operation, and will secure it from dissolution till all his chosen ones shall experience deliverance. Then, all heaven gazing with rapture on the consummation of redemption, he will lift from the earth his finger, and the seas will blaze, and the world will be on fire. Until that event shall transpire, the Lord will be glorifying himself in the progress of the work of redemption; and he has honoured us, beloved brethren, not only by making us the subjects of this grace, but in constituting us his instruments on earth through whom it shall be extended.

The church is the glory of Christ. The children of God are ordained to shine as lights in the world; and the more we show in our lives the power of redemption, the more we glorify God. Angels, who are our ministering spirits, behold the glory of God in us, and have raised their song of joy for our deliverance from the captivity of sin through the blood of Jesus. Our fellow sinners look to us to learn the influence of redeeming grace; and we either glorify, or dishonour the Lord who bought us, as we obey his precepts, or aberrate from his commands.

*In lives of prayer we may glorify God.* No truth is more fully demonstrated in the experience of the Christian than this: *“Praying will make thee leave sinning, and sinning will make thee leave praying.”* It is the means appointed of our heavenly Father by which we enter into close communion with him, and the medium through which we receive the blessings of redemption. *The effectual fervent prayer of a righteous man availeth much;* and the Lord has promised that whatsoever

we ask of him in faith unwavering, we shall receive. If we live in the habitual exercise of this privilege, both in public and in secret, the glories of redeeming grace will be the more continually unfolding themselves to our own souls. The influence which it will have upon our tempers and dispositions will be manifest to all around us, and our unceasing cries will be the means of bringing down blessings from heaven upon the whole family of man.

*In acts of Christian benevolence we may glorify God.* The Lord said to Cornelius, "*Thy prayers and thine alms have come up for a memorial before me.*" Before we experience the work of grace, our hearts are more fixed on the treasures of this world, than on the blessings of heaven; and our devotions are more fervently presented to the god of wealth, than to the Author of our being; but when drawn by the charms of a crucified, yet ever living Saviour, the world, with all its captivating powers, dies in our affections. Then to regard ourselves as stewards of the portion which God has entrusted to our care, to bring it as a voluntary offering to him for the relief of his creatures, for the comfort of his children, and, for the promotion of his cause in the world; demonstrates the renovating power of his grace upon the heart, while it carries with it a blessing, deeply felt by those for whom the sacrifice is made, and returning blessings more than a thousand fold into the bosom of him, who thus honours Jehovah with his substance.

*In a uniform adherence to the doctrines and ordinances of the Gospel, we may glorify God.* The word of divine revelation is an emanation of the nature of deity. Every doctrine which it reveals, and every ordinance which it enjoins, unfolds the character of its Author. The power of changing grace is exemplified in our cordially receiving them; and when angels and men can read in our hearts the holy doctrine which the gospel inculcates, and witness in our voluntary submission to its ordinances, the confession of it in our lives, there is an irresistible testimony given, before all creation, of the excellency of the divine perfections, as they shine in the work of redeeming grace.

*In resignation to the will of God, we may glorify him.*—Christians are children of the Most High; and as a father pitieth his children, so the Lord pitieth them. All his dealings with us are in faithfulness and mercy; and we know that all things work together for good to them that love him. It is happy therefore for us, that he chooses our changes, and appoints us our lot. No affliction overtakes us, but what infinite wisdom has discovered to be needful for us, and infinite goodness has predestinated. Though our path may be covered with thorns, surrounded by a howling wilderness, and over-

hung with a terrific storm, we have confident assurance, that all will prove harmless, for God our Saviour rides upon the storm, and guards our way from danger. To bow submissively to his will is the Christian's duty, and to glory in tribulation his high prerogative. Not like the children of this world, who seek no happier portion, but make these sublunary joys their bliss supreme, if we regard ourselves as strangers and pilgrims on earth, cheerfully submitting the guidance of our concerns to him *who careth for us*, and in the depth of adversity still maintain that inward peace, that godly contentment, which belong of right to the heirs of immortal felicity, we shall testify the power and excellency of the gospel above every other system, to the honour and glory of our heavenly guardian.

*In our obedience to the precepts of the gospel, we may glorify God.* For pure morality, infidels will acknowledge, that the Christian religion infinitely transcends all other systems; but the lives of *professors* too often deny its power. We know, however, that the law of God is engraven upon the heart of every *real Christian*; and when its effect is to change our lives, to render us meek and placid in our dispositions, holy and upright in our demeanour, amiable and lovely in all our deportment, we become the living witnesses of its divine authenticity and power, and bear a standing testimony to the glory of our heavenly Father, which human sophistry cannot controvert, nor infidelity deny.

These, brethren, are among the ways appointed of God, in which we are called to glorify him on earth; and to excite us to diligence in these exercises, we have every inducement set before us which can interest the soul susceptible of gratitude or affection.

*A grateful remembrance of what the Lord has done for us,* should lead us to glorify him. We were under the curse of the divine law for our transgressions; but he, for his own glory, has become our surety, and redeemed us from the curse of the law, by humbling himself below his angels in assuming our nature, and *bearing our sins in his own body on the tree*. When we retrace his pilgrimage below, from the manger to the grave, we behold in every stage of his life, the man of sorrow. Follow him from Gethsemene to the palace of the high priest, to the court of Pilate, and to the mount of Calvary. There his sweat is stained with blood—there again, he is derided, buffeted, and spit upon—again, is he cruelly scourged and delivered into the hands of his enemies to suffer a painful, an ignominious death. Now we see him bearing the cross on which he is doomed to die, and the finger of scorn pointing him out as the vilest of mankind. Behold the man! Behold the son of God! His hands and feet are nailed to the fatal

trec, and he is lifted up to expire betwixt two malefactors. His disciples are fled in dismay—his enemies insult his agonies, and the dying Saviour finds no compassion. The sun is veiled in darkness, and creation trembles at the scene.—He lifts his voice to his Father, but his Father frowns. The depths of hell are opened to him in all its horrors, and the powers of darkness seem to shout, with malicious joy, “we have brought you down at last; while the king of kings, expiring, cries, *my God, my God, why hast thou forsaken me!*—Mark the agony of his soul—behold his sighs and tears and blood—listen to his dying groans, and witness the shock which nature seemed to feel; then lay your hand upon your heart and say, *O, my soul, thy sins were his murderers—thy cruel sins have inflicted all these wounds upon the Lord of glory!* Then, if susceptible of one affection of gratitude, can you, by refusing to glorify him, form a league with his traitors, tear open those wounds again, crucify the Lord afresh, and put him to an open shame! No, you will surely say, my life devoted to his praise, is a little tribute to bring to him, who gave himself a sacrifice for me.

*A consideration of the responsibility which devolves on us as his church on earth, should prompt us to glorify God. Ye are the light of the world.* Our fellow sinners draw their conclusions of Christianity from its influence upon us who bear the Christian name. If our conduct does not testify its virtue, their conclusion will inevitably be, that it is not worthy of their pursuit. Would we lay no stumbling block before them, on which they may stumble and fall and perish forever, we should *so let our light shine, that men may see our good works and glorify our Father who is in heaven.* We are not unappreciated of the everlasting separation which shall soon be made betwixt us and our fellow men, and in many instances between the nearest friends and dearest relatives. Parents and children, husbands and wives, brothers and sisters, must be parted for ever—heaven and hell must divide them. God makes his saints on earth, by their prayers, by their examples, and by sustaining the ministry of the word, the honoured instruments of calling others to the knowledge of his glory; and with this life, the opportunity ceases for ever. Nor does Christianity in any degree weaken the bond of natural affection. Here as in all acts of religious obedience, our duty to God and to our fellow creatures harmonizes. If then the eternal happiness of your dearest relatives is an object of your solicitude, let it be the subject of your constant watchfulness and prayer, that in all things the devotion of your hearts and lives to the glory of your heavenly Father, may illustrate to them the power of godliness. In doing this you may be the Lord’s instruments

of bringing them to share with you the rich inheritance of his grace; at least, you will wash your skirts from the blood of them that perish.

O. B. BROWN, *Moderator.*

JOHN FOX, *Clerk.*

---

## CORRESPONDING LETTER.

---

*The Columbia Baptist Association, to the sister Associations with whom she corresponds, sendeth Christian salutation.*

VERY DEAR BRETHREN,

Another opportunity is afforded us of addressing to you an epistle of love.—The general view which we have now been enabled to take of the churches within our bounds, constrains us to hope that the Lord is among us. His footsteps are visible.—His power has been felt.—His kingdom is increasing, and we believe the period is not far distant, *when the earth shall be filled with the knowledge of his glory.* An impulse has gone forth from the throne of God, that will ultimately awaken the inhabitants of our world, to a sense of their best interest. We see the servants of Christ uniting to advance his kingdom. Satan and his emissaries are engaged to render their exertions unavailing. It therefore becomes the followers of the Lamb to form no alliances which will have a tendency to paralyze their own arm, or throw the direction of the Saviour's cause into the hands of ignorant men. When the blind lead, no good result can be expected; but with the wisdom that is from above, to guide the efforts made and making to spread abroad the glorious gospel, the empire of darkness at no distant period, will be dissolved in every nation, kindred, tongue, and people.—Oh, "happy aera!"—The gold and the silver belong to the Lord, and a portion of it will be brought into action, to bring about this happy end. Let not then the lovers of the Lord Jesus Christ stand aloof, but as much as in them is, give it a proper direction. We feel it peculiarly incumbent on us at present to view things relative to the Saviour's kingdom on a large scale; to make ourselves acquainted with every movement, if possible, which professes to have for its object the Redeemer's interest; to bound our calculations of success by the word of prophecy, and to cherish a steady faith in its accomplishment. Permit us dear brethren to hope, that in nothing you would rejoice more, than in seeing the king-

doms of this world becoming the kingdoms of our Lord and of his Christ: in seeing every house a sanctuary, and every heart a temple for the living God. 'Till then let us not hold our peace, nor relax our exertions; but by every means strive to promote the welfare of Zion. We have had a pleasant meeting, and have been favoured with the presence of many ministering brethren, bearing tokens of love and refreshing news from a distance. Our next meeting will be at Rock Hill Meeting-house, Stafford county, Va. to convene on the Thursday before the fourth Lord's-day of August, 1823, when we hope you will meet us by letter and messengers.

O. B. BROWN, *Moderator.*

JOHN FOX, *Clerk.*

SOUTHEASTERN BAPTIST  
THEOLOGICAL SEMINARY LIBRARY  
Wake Forest, North Carolina