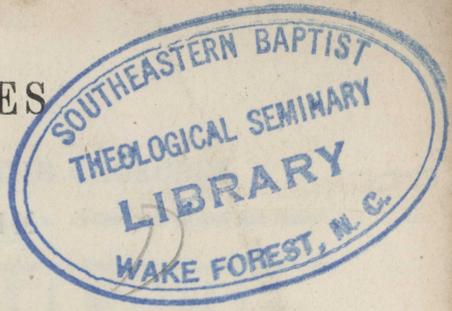


MINUTES



OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

COLUMBIA BAPTIST ASSOCIATION,

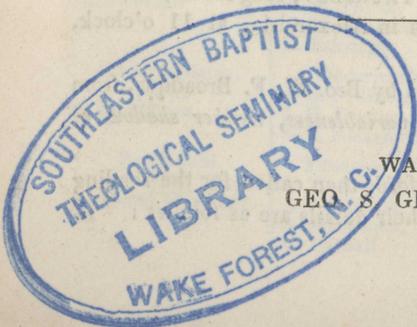
HELD BY APPOINTMENT

WITH

THE CHURCH IN ALEXANDRIA,

AUGUST 23d, 24th, and 25th—1855.

"A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE
A STRONG NATION; I THE LORD WILL HASTEN IT ITS TIME."
Isa. lx. 22.



WASHINGTON:

GEO. S. GIDEON, PRINTER.

1855.

MINUTES
SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY
LIBRARY
WAKE FOREST, N. C.

MINISTERS

OF THE

COLUMBIA BAPTIST ASSOCIATION,

WITH THEIR

POST OFFICE ADDRESS.

LOVELL MARDERS,	Tudor Hall, Prince William county, Va.
EDWARD KINGSFORD,	Alexandria, Va.
STEPHEN P. HILL,	Washington, D. C.
WARREN OWENS,	Fredericksburg, Va.
—————,	Alexandria, Va.
A. H. BENNETT,	Morrisville, Va.
A. H. SPILMAN,	Warrenton, Va.
WILLIAM F. BROADDUS,	Fredericksburg, Va.
B. GRIMSLEY,	Washington, Rappahannock county, Va.
JOSEPH BAKER,	Winchester, Va.
G. W. HARRIS,	Stephensburg, Frederick county, Va.
CUMBERLAND GEORGE,	Culpeper Court-house, Va.
E. S. TAYLOR,	Waterford, Loudoun county, Va.
HENRY H. WYER,	Snickersville, Loudoun county, Va.

MINUTES.

THURSDAY, *August 23*, 1855.

The Association met with the church in Alexandria, at 11 o'clock.

Prayer by Bro. Bagby.

1. The introductory sermon was preached by Bro. W. F. Broaddus, from James i. 17: "*With whom is no variableness, neither shadow of turning.*" Adjourned till 3 o'clock.
2. The Moderator of last year, Dr. Kingsford, then called for the reading of the letters from the churches. Their details are as follows:

STATISTICAL VIEW OF THE CHURCHES.

The names of ordained ministers are in SMALL CAPITALS. Vacant churches are distinguished by a dash (—).

Names of churches, their clerks, and when constituted.	Location of churches, and names of pastors and delegates.	Days of preaching.	Baptised.					Whites.	Blacks.	Total.	
			Baptised.	Received by letter.	Restored.	Dismissed.	Excluded.				Deceased.
Little River, 1769. Jas. C. Green.	Loudon county. LOVELL MARDERS S. Rogers, J. Butcher.	1st L. D.	-	1	-	1	1	-	-	59	
Back Lick, 1791. Willis Henderson.	Fairfax county. EDWARD KINGSFORD... William Read.	2d & 4th.	2	2	-	4	2	23	24	47	
Pleasant Vale, 1799. John J. Ashby.	Fauquier county. B. GRIMSLEY..... J. J. Ashby, Hugh Rogers.	2d & 4th.	1	1	1	9	2	51	6	57	
First Washington, 1802. John W. Clarke.	Washington, D. C. STEPHEN P. HILL..... Isaac Clarke, Wm. Q. Force.	Every.	19	9	1	4	1	2129	40	169	
Alexandria, 1803. Wm. H. Rogers.	Alexandria county. L. P. Bayne, Wm. H. Rogers.	Every.	5	3	-	12	1	1	80	-	80
Grove, 1812. Benjamin H. James.	Fauquier county. WARREN OWENS..... J. G. Embrey, T. Stringfellow.	2d.	30	4	-	4	2	121	78	199	
Rock Hill, 1812. John A. Starke.	Stafford county. R. H. PAYNE J. Heifling, H. Dodd.	3d.	13	-	1	4	3	-	60	34	94
Zoar, 1812. Jesse Peters.	Fauquier county. W. OWENS..... R. H. Payne, A. H. Bennett, R. Eskridge.	1st.	-	-	-	-	-	3	-	-	119
Fredericksburg, 1825. B. B. Warren.	Fredericksburg. WM. F. BROADUS..... J. H. Bradley, J. B. Alexander.	Every.	110	14	10	21	12	11	20	620	822
Broad Run, 1830. Armstead Utterback.	Fauquier county. A. H. SPILLMAN..... A. Utterback, A. Glasscock, G. Carnall.	2d.	1	-	-	-	-	-	31	43	74

3. The Moderator of last year having declined a re election,
Bro. WM. F. BROADDUS was unanimously chosen Moderator.
4. And Bro. BENNETT having declined the office of Secretary,
Bro. STEPHEN P. HILL was elected in his stead, together with Bro.
A. H. SPILMAN as assistant.
5. On motion of S. P. Hill, the committee appointed the last year, with
reference to a change in the geographical boundaries of this and
other Associations, were allowed to report.
Dr. Kingsford, the chairman of the committee, with some pertinent
remarks, read the following report :

To the Columbia Baptist Association :

DEAR BRETHREN: By a reference to the minutes of the thirty-fifth annual meeting of your body, you will find on the 12th page the following preamble and resolutions :

"Whereas, The churches of Salem Union and Columbia Associations are so mingled and interspersed as to make great geographical inconvenience : And whereas, Goshen and Shiloh Associations also have churches involved in the same geographical difficulties ; therefore,

"Resolved, That in our judgment it is desirable to hold a convention of delegates from these several Associations, to take into consideration the expediency of arranging these bodies with regard to geographical compactness, so as to relieve the inconvenience above referred to.

"Resolved, That a committee of five be appointed to visit the several Associations mentioned above, and to lay this matter before them, respectively.

"Resolved, That if any or all of said Associations concur in the above views, the committee above appointed shall be our delegates to a convention to be agreed upon by the several delegations that may be appointed for that purpose. The said convention shall report to each Association which may be represented in it at its ensuing session.

"The above preamble and resolutions having been unanimously adopted, the following brethren were appointed to carry them into effect : W. F. Broaddus, Lovell Marders, Hugh Rogers, Stephen P. Hill, and A. H. Bennett.

"On motion, the Moderator, Bro. E. Kingsford, was added to the number.

"Resolved, That any one or more of the above committee, being present at any of the Associations, shall be authorized to act in the premises, so that the important object contemplated by this measure may be carried into effect with the least possible delay."

This subject was laid before the Goshen and Shiloh Associations, who appointed delegates to meet the Salem Union Association at its session to be held with North Fork church, Loudoun county, August 8, 1855. At the meeting of the Salem Union Association, held as above, Brethren Marders, Rogers, and Kingsford appeared as delegates from the Columbia Association. Bro. B. Grimsley represented the Shiloh Association ; the other members from that body not being in attendance. There was no delegation from the Goshen Association. The above preamble and resolutions being read, on motion a committee was appointed to confer with the delegates present, to take the matter into serious and prayerful consideration.

The delegates organized by calling Bro. Kingsford to the chair, and appointing Bro. G. W. Harris, clerk. The Convention was opened with prayer by Bro. Grimsley. The chairman briefly stated the object of the meeting, and then invited a free expression of opinion from each member present. After a few remarks, the following report was unanimously adopted, and presented to the Salem Union Association, which adopted it with great unanimity and cordiality :

"Your committee have conferred with committees from Columbia and Shiloh Associations, and find it impracticable to arrange any geographical lines that will give satisfac-

tion to all concerned. Your committee therefore recommend the adoption of the following resolution :

“Resolved, That a committee of five be appointed to confer with a similar committee from Columbia Association, with regard to merging the two Associations into one body ; and that the said committee have power to make any preliminary arrangements for such a union as in their judgment may be deemed necessary.”

A committee of nine, instead of five, were appointed to confer with you on this important subject, and it is confidently hoped that the fraternal spirit of the brethren of the Salem will be promptly and warmly responded to by the Columbia Association. The Convention submit the above report to you, as embracing important provisions deeply interesting to the two Associations themselves, and to the cause of vital piety within their bounds.

EDWARD KINGSFORD,

Chairman of the Convention.

6. A committee of nine were appointed by the Moderator to confer with a committee present from the Salem Union, fully empowered to carry the proposed plan into effect.

This committee consisted of Brethren Broaddus, Kingsford, Marders, Bennett, Hugh Rogers, S. P. Hill, Grimsley, A. H. Spillman, and J. Baker.

Afterwards, Brethren W. Q. Force and R. H. Payne were added. After prayer, the Association adjourned to meet in the morning.

FRIDAY MORNING, *August 24.*

7. Met at 10 o'clock, and opened with prayer.
8. The following brethren were present as visitors and messengers from other Associations, and as such were cordially invited to seats with us, viz :
- R. H. Bagby, from the Rappahannock Association ; B. P. Dulin and C. George represented the Shiloh ; H. W. Dodge, R. Herndon, H. H. Wyer, Wm. Kerfoot and R. G. Hicks, the Salem Union ; A. Bagby, the Dover ; and G. F. Adams, the Maryland Union Association.
- There were also present the following brethren, who were invited to seats :
- J. G. Binney, president, and A. J. Huntingdon, professor in Columbian College ; J. B. Taylor, corresponding secretary of the Foreign Southern Missionary Board ; G. W. Samson, A. Samson, and S. H. Mirick, of the E Street church, in Washington ; T. C. Teasdale, of the Thirteenth Street church ; and J. L. Burrows, of the First church, in Richmond.
9. A committee of three, consisting of Brethren Harris, Bayne, and Rogers, were appointed to examine the letters of the Association.
- Also,
10. A committee of two, consisting of Brethren Isaac Clarke and John Smith, to audit the treasurer's account.

11. According to the 23d resolution of last year, the Conference engaged in the exercises agreed upon.

Bro. L. P. Bayne gave a brief account of the condition of the church in Alexandria; its want of a pastor; and asked the sympathies and kindly aid of the Association in its behalf.

Bro. Payne gave an account of the church at Rock Hill, and the morals of the people. They are anxious to hear preaching, and some good had been done the past year. Asked that if a missionary could be procured, his labors might be bestowed partly on that portion of the field. He believed that the church would aid liberally in his support.

Bro. Spilman stated that Broad Run was located in a desirable portion of the field embraced in the Association; the morals of the people as good as usual; the church at peace, but cold; and he solicited the prayers and assistance of the Association in every way.

Bro. Marders spoke feelingly in reference to the condition of the churches, Jerusalem and Little River, and asked the fervent prayers and co-operation of the Association on their behalf.

Second Ebenezer—Bro. Wyer spoke of the withering influence of Blackrockism in their midst; of the burning of their house of worship. Morals of the white population pretty good; but those of the black entirely opposite, owing, in his opinion, to the influence of the doctrines taught by the Old School party, so called.

Bro. J. Baker—Zoar, Jefferson, in a tolerable healthy condition, morals fair, and preaching needed. The church never anti-mission. Bro. Baker spoke in reference to Winchester, its constitution, progress, &c.; also its different pastors. It has at present a flourishing Sabbath-school, and the influence of Blackrockism pretty well exhausted; the morals of the town and community comparing with others in Virginia, and the feelings of the people greatly in favor of Baptist principles.

Hebron.—Bro. Harris said the state of religion among them would compare with that of most of the churches of the Association; the mental condition not very elevated; their moral condition of an average character; the doctrines of the church rather new in that region, though old and preached everywhere by the regular Baptists.

Waterford.—Brother Greer stated that the church was in harmony, and some interest manifested by it for the Sabbath-school prosperity and salvation of souls. Prayer-meetings well attended; their new house not yet paid for, but hoping it will soon be done if the friends of Jesus will aid them, as they have done so liberally before. Its former pastor, Bro. Greer, has left them, and accepted a call to the Navy Yard church at Washington city, and they have called Bro. E. S. Taylor to their charge. The morals of the people quite good; mental condition of a medium character, &c.

Fredericksburg.—Bro. Broaddus interested the association a short time in reference to the history and present condition of that church. Baptist views had been at a low ebb until a few years since, but now they are regarded with more interest, and many have been added to her communion—largely over a hundred. They have nearly completed a neat and comfortable house of worship, but which is not yet paid for. If the same degree of liberality is extended that has been, it will soon be paid for. The Sabbath-school in connection with the church large and flourishing. Prayer-meetings of an interesting character are constantly kept up, being engaged in by the young of both sexes.

12. L. P. Bayne had leave to read a preamble and resolution with regard to the condition of the citizens of Portsmouth and Norfolk, now afflicted with the scourge of the yellow fever; which resolution proposes that we spend an hour to-morrow in prayer to God on their behalf; and also that this Association at a proper time take up a public collection, and send it to aid in their relief. The mover, together with Brethren Kingsford and Burrows, made some appropriate remarks upon this painful though interesting subject. Bro. Baker followed; after which, the preamble and resolution were unanimously adopted.
13. Messengers appointed to corresponding associations:
- General Association*—Geo. W. Harris, C. George, E. Kingsford, B. Grimsley, and E. S. Taylor.
- Goshen*—E. Kingsford, W. F. Broaddus and A. Bennett.
- Shiloh*—W. F. Broaddus, E. Kingsford, B. Taylor, R. Payne, B. Grimsley, and C. George.
- Rappahannock*—E. Kingsford, E. S. Taylor, S. P. Hill, W. F. Broaddus, L. Marders, and T. W. Greer.
- Dover*—E. Kingsford and S. P. Hill.
- Maryland Union*—E. Kingsford, T. W. Greer, G. W. Harris, and S. P. Hill.
14. On motion,
- Resolved*, That any brother belonging to any of our churches, being at any Association with which we correspond, be considered a member from this Association to that body; which motion was intended to take the place of the 15th article found in the minutes of last year.
15. On motion, adjourned to meet again at 3 o'clock, p. m. Prayer by Bro. Binney.

FRIDAY, half-past 2 o'clock.

16. A convention of members of the Salem Union and Columbia Associations, empowered to act by their respective Associations with reference to the union of the two Associations into one—Wm. F. Broaddus, in the chair; S. P. Hill, secretary.
- On motion of Dr. Kingsford, it was—
- Voted*, That a committee of three, including the chairman of this Convention, be appointed to draft a constitution for the new Association.
- Brethren Kingsford and Grimsley were appointed the committee.
- It was unanimously—
- Voted*, That the name of the new Association be the POTOMAC ASSOCIATION.
- It was also voted that PLEASANT VALE be the next place of meeting, and that the time of meeting be the *Wednesday after the 1st Lord's Day in August, 1856.*
- Adjourned, to meet after preaching to-night.

Assembled on Friday afternoon, at 3 o'clock. Prayer by Bro. Mirick.
 17. A committee on the African church reported, through Dr. Kingsford, the chairman, as follows :

The committee appointed at the last session of your body to take into consideration the application of the First African Church in Alexandria to be united with you; and also to examine into the laws of Virginia, with respect to the privileges which colored churches may enjoy as separated bodies; and also on what terms said African church of Alexandria should be received by you,—submit the following report :

The duty of your committee resolves itself into two parts—*legal* and *ecclesiastical*.

With respect to the first, they have obtained the opinion of a late attorney general of the State: an opinion which, as it was deliberately and carefully formed, it is presumed may be relied upon with perfect safety, and used as a rule of action in all cases to which it refers.

As to the privileges which, by the laws of Virginia, colored churches may enjoy as separated bodies, Mr. Baxter, late attorney general of the State, says, in his reply to the First Baptist church in Richmond—in which they propose a similar question: “It has been some weeks since this question was submitted to me. I have given it a most careful examination, and am fully satisfied that the proceeding is both legal and proper.” That is, of building a church for the colored people and giving them a separate existence. “The act of assembly of 1832 prohibits any slave, free negro, or mulatto, from holding or conducting any religious assembly, or preaching or exhorting.”

“The second section of the act forbids any slave, &c., to attend the preaching or any religious instruction conducted by any slave, &c. It also forbids a slave, &c., to attend the preaching of a white minister at night without a written pass from his master; but provides that nothing in this act shall be so construed as to prevent any master, or person in whose employment a slave, &c., may be, or on whose lot or plantation the slave, &c., lives, from permitting such to go with him, or any part of the white family, to attend the preaching of a white minister in the night time.

“The act thus proceeds: *And provided also*, That nothing in this, or any former law, shall be so construed as to prevent any ordained or licensed white minister of the gospel, or any layman licensed for that purpose by the denomination to which he may belong, from preaching or giving religious instruction to slaves, &c., in the daytime.” The intention of this act is clearly to suppress preaching by negroes, and place their religious instruction in the hands of white men, either regular ministers or laymen specially authorized by the denomination to which they belong to give instruction. It does not limit the instruction to ministers of the gospel; laymen may be licensed to give instruction to slaves, &c. It is fair to infer that the law contemplated *religious* instruction to be given to slaves in an assemblage of slaves. In this, and all the previous laws, the right of masters to take their slaves, or give them passes to go, to mixed assemblages of slaves and white persons, is sufficiently provided. For again, why provide that laymen should be licensed to give instruction, if it was contemplated that this instruction should be given in mixed assemblies? Laymen may hold meetings for religious worship, and may, in such meeting, give such instruction as the ecclesiastical regulations of their respective denominations will permit. There is no law of the land to forbid it.

“At a mixed assembly for worship, conducted either by laymen or ministers, slaves may, by the permission of their masters, be present by the provision of the former laws and the other provision of this law. The provision that white ministers, or laymen licensed, therefore, may give religious instruction to slaves in the daytime, is idle, if it be construed to mean that it must be confined in its operations to mixed assemblies. *I think that it does clearly prove that religious instruction may be given to slaves in an assembly of slaves by white ministers or licensed laymen in the daytime.* It then makes the assembly of a slave congregation to attend the preaching of a white minister lawful. Now, if the assembly of such a congregation be lawful, the provision of a place of assembly is also lawful. After all the reflection I can give the subject, it seems to me that the object of this law will be more fully attained by providing a place of worship, and assembling the slaves in a separate congregation, than in any other mode. The principal object of the law is to suppress the mischief of negro preaching, and to destroy the influence which the habit of preaching gives their leaders, and to bring the blacks under the training of intelligent white men. This object will be more fully attained by establishing a church for them, in which the preaching and worship may be better adapted to them than it can be in a mixed congregation.

“The blacks will become attached to a minister whose services are devoted to them, sooner than they will to a minister whose attention is divided between them and the whites, and all the influence that their black leaders could obtain will be more easily de-

stroyed. Another consideration of great weight is, that unless some such system is adopted, their religious instruction must, in a great measure, be neglected by the whites, and the salutary influence which the legislature expected such instruction to produce be lost.

“In conclusion, I will repeat, that I think the plan of building a church for the blacks, and placing them under the instruction of a judicious and prudent white minister, ‘legal and commendable.’”

In the above opinion of an eminent law-officer of the State, you will perceive the extent of the privileges which colored churches may enjoy as separated bodies, as also the restrictions to which they are subjected.

Upon the second or ecclesiastical part of the duty imposed upon your committee, viz : to report upon what terms the First African Church should be received into this Association, they observe that the same terms of admission upon which white churches are received should be observed towards the black, with this difference: instead of selecting delegates to the Association from their own body, the delegates must be selected from the white church. Upon these conditions we see no reason why the First African Church of Alexandria should not be received into the Association.

In accordance with this opinion your committee submit the following resolution :

Resolved, That the application of the First African Church of Alexandria, to be admitted as a member of this body, be complied with : *Provided*, That their rules of faith and practice are in harmony with the churches composing it : *And provided also*, They send delegates who are members of the white church of Alexandria.

18. On motion, it was unanimously voted that the report and resolution be accepted.

19. The Circular Letter was read by Bro. Jones.

Moved that it be referred to a committee of two, with the writer consisting of Brethren Kingsford and Grimsley.

20. Committee on the examination of the letters reported that they find nothing in them worthy of special attention.

21. Committee on the circular letter reported that it be approved and referred for final revision to the clerk of this Association.

22. Committee on the treasurer’s accounts reported, and their report was accepted, as follows :

The committee appointed to settle the treasurer’s accounts make the following report :

We find the amount received as contributions from the churches last year of \$66 50, supported by proper vouchers, as proved by Brother Payne, the treasurer.

Cash paid to Bro. Hugh Rogers, treasurer of the domestic missionary society	\$26 50
Cash paid to Bro. Stephen P. Hill for printing minutes	25 00
Cash paid Bro. A. H. Bennett, clerk of the Association	10 00
Cash paid Bro. E. Kingsford for incidental expenses in superintending printing minutes	5 00
	\$66 50

RECEIVED FROM THE CHURCHES FOR 1855.

Fredericksburg	\$3 00	Back Lick (40 copies)	\$4 00
(200 minutes by steamboat to B. B. Warren.)		Warrenton	3 00
Alexandria	5 00	(50 copies private conveyance.)	
Grove	4 00	Zoar of Jefferson	2 00
Hebron	3 00	(40 copies to A. W. Hudspeth.)	
Winchester (40 copies)	2 00	Rock Hill	3 00
Jerusalem (Fairfax C. H.)	2 72	Pleasant Vale	5 00
1st Washington	5 00	Broad Run	5 00
2d Ebenezer (60 copies)	5 80	Little River	3 00
Waterford	2 00		\$68 52
Union (70 copies)	4 00		
Zoar (60 copies)	5 00		
Berea	2 00		

ISAAC CLARKE,
JOHN SMITH.

23. Bro. H. H. Wyer was appointed to write the Corresponding Letter for this year.
24. Meeting of the Association next year to be held at Pleasant Vale on the Wednesday after the first Lord's Day in August.
25. *Voted*, That the minister to preach on that occasion be appointed by the joint committee of the two Associations.
26. Dr. Kingsford, chairman of the standing committee of the General Association, reported as follows :

The undersigned, having been appointed a standing committee to present to this Association, at each of its annual meetings, a report which shall set forth the claims of the "State Mission of the General Association of Virginia," beg leave to offer the following :

The object contemplated by the "State Mission of the General Association" is to propagate the gospel and advance the Redeemer's kingdom throughout the State, by supplying vacant churches with the preached word, and by sending preachers into destitute regions within the limits of the State. In the prosecution of this plan their efforts have been crowned with encouraging success, as the following summary of labors for the past year satisfactorily shows : "The whole time spent by the missionaries in the service of the Association for the past year amounts to sixteen hundred and sixty-four weeks, equal to the labors of one man for the period of thirty-two years. They have preached five thousand one hundred and forty-nine sermons : delivered two hundred and forty-eight addresses on religious subjects ; baptized one thousand and seventeen converts ; made five thousand three hundred and ninety-nine visits to families for religious instruction ; distributed one hundred and sixty-six Bibles and Testaments, and nine hundred and ninety-five volumes of religious books ; organized twelve Sunday-schools, and constituted seven churches ; completed the erection of two new church edifices, and commenced six others ; and collected \$2,035 67 for the State missionary treasury. But the above items do not embrace all the labors performed by the missionaries of the General Association. Super-added to the above, they have assisted pastors in protracted meetings, in which many souls have been converted, and they have also devoted much time to the collection of funds for church buildings."

Encouraging as this summary is, being well calculated to inspire increased confidence and hope, we must not forget that there is in this State much land yet to be possessed. There are many counties in which there is no Baptist church, and but few, if any, Baptists. There are also many large towns and villages, in which the distinctive doctrines and practices of the Baptists are but very imperfectly known, and often grossly misrepresented. To enable, then, the Board of the State Mission to carry out the plan (sketched in the former part of this report) upon a scale equal in magnitude to the exigencies of the case, it must be apparent to all that greatly increased contributions must be made to its treasury.

Your committee therefore respectfully recommend this Association to take such action during its present session as will materially aid in carrying into effect this important object. In view of this, they submit the following resolution :

"*Resolved*, That the comprehensive and the scriptural object of the State Mission of the General Association of Virginia, and the singleness of purpose with which it pursues that object, as well as the signal success which has accompanied the labors performed under its direction, eminently entitle it to the hearty and liberal co-operation of this body.

All which is respectfully submitted.

EDWARD KINGSFORD.

27. The report, with the resolution annexed, after remarks by Bro. James B. Taylor and Dr. Kingsford, was accepted.
28. On motion of Bro. L. P. Bayne, it was—
- Voted*, That a mass missionary meeting be held in the Baptist Church to-morrow evening, at half-past seven o'clock.
29. Resolutions by Dr. Kingsford :

Whereas, it has pleased God to indicate his approval of the objects contemplated by the *Southern Baptist Convention*, by prospering the Boards of Foreign and Domestic Missions in their endeavors ; and whereas these boards are confessedly engaged in a great work ; therefore,

1. *Resolved*, That the churches of this Association be invited to contemplate the wide-spread destitution of the South and Southwest, and to contribute liberally to sustain the Domestic Mission Board in Marion, Ala., in its endeavors to supply this destitution.

2. *Resolved*, That the Foreign Mission Board in Richmond deserves the hearty co-operation of all Southern Baptists, and that our *pastors* and all our *church members* be requested to arrange for securing a regular, cheerful, and large contribution to aid in sending the gospel to those who are perishing in heathen lands.

Adopted unanimously.

30. Bro. Grimsley offered the following resolution, which was unanimously passed.

Resolved, That the Columbian College, in the District of Columbia, has lost none of its claims upon the sympathies and patronage of our brethren; that, in the inauguration of Rev. J. G. Binney as president, new hopes are awakened among its friends, that the efforts of the early founders of this venerable college are about to be rewarded; and that the prospect of its becoming what its local advantages entitle it to be is increasingly brighter—promising to be the foremost among the first of all the literary institutions under the patronage of the Baptists in the United States.

31. On motion of Bro. Clarke, *Resolved*, that we tender to the kind friends, both of our own and other denominations in this city, who have so generously entertained us, our warmest thanks for their christian hospitality.

After preaching on Friday night, the joint committee of the two Associations met, according to appointment, and proceeded to business.

On motion, *Resolved*, that Bro. E. Kingsford preach the introductory sermon at the next Association, and Bro. Wm. F. Broaddus be his alternate.

On motion, *Resolved*, that the churches of the two Associations each be requested to send three delegates to the joint convention to be held with the Pleasant Vale church next year, and address their letters to the Poto-mac Association, and invest their delegates with full power to accept, reject, alter, or amend, the constitution, which will then and there be submitted for the government of the new body.

On motion, *Resolved*, that the church at Pleasant Vale be requested to make all necessary arrangements for the celebration of the Lord's Supper during the session of the Association, provided it continues over Sabbath.

On motion, *Resolved*, that the proceedings of this committee be furnished by the clerk of this Association to the editor of the Religious Herald for publication.

SATURDAY MORNING, *August 26, 1855.*

The Association met, pursuant to adjournment, at 9 o'clock, a. m.

32. Bro. E. Kingsford was called to the chair to fill the place of Bro. W. F. Broaddus, who had left. According to arrangement an hour was spent in prayer to Almighty God on behalf of the afflicted people of Portsmouth and Norfolk; after which, a collection was taken up to be sent to aid in their relief, amounting to about fifty dollars.

33. The Corresponding Letter was called for and read by Bro. Wyer, who prepared it; which, on motion, was unanimously adopted.

34. Bro. J. Baker offered a resolution urging upon the churches of the Association a more rigid observance of the Lord's Day among them, which was unanimously adopted.
35. On motion, Resolved to adjourn to meet next year with the Pleasant Vale Church, Fauquier county, on Wednesday after the first Lord's Day in August.

REMARKS.

Besides the meetings for business, meetings for devotional purposes were held every day during the session.

Morning prayer-meetings at 6 and 9 o'clock. Preaching during the day and at night, by Brethren B. Grimsley, C. George, J. B. Taylor, S. P. Hill, J. L. Burrows, G. F. Adams, and others.

The meetings were all harmonious, pleasant, and we trust profitable.

The citizens of the place "showed us no little kindness," receiving us with much hospitality, and leaving a grateful impression on our hearts.

About \$50 was contributed in behalf of those, suffering by the pestilence in Portsmouth and Norfolk, and thus both alms and prayers went up, we hope, as a memorial before God.

It is a gratifying fact that a new and, we trust, a more delightful era is about to commence in the history of this Association. Two streams of christian intercourse and exertion, hitherto moving apart, are hereafter to mingle into one broad and, we trust, beneficent river—a river that shall "MAKE GLAD THE CITY OF OUR GOD." This is a consummation greatly desirable, for many reasons; and the happy christian spirit in which it has been effected is at once a token and a pledge of the richest results as likely to flow from it. Let it ever be our fervent prayer, as we contemplate the promised enlargement and embellishment of Zion, "PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES. AND FOR OUR BROTHERS AND COMPANIONS' SAKES, LET US STILL SAY, PEACE BE WITHIN THEE."

On the whole, in view of all the past history, the present prosperity, and the future prospects of the Association, we have abundant occasion to "thank God and take courage."

WILLIAM F. BROADDUS, *Moderator.*

STEPHEN PRESCOTT HILL, *Clerk.*

ALEX. HAMILTON SPILMAN, *Assistant Clerk.*

HISTORICAL SKETCHES.*

PLEASANT VALE.—This church was constituted in November, 1799, under the name of Upper Goose Creek, and at once secured the services of Elder John Pickett. This connection was continued until 1804. The church remained without a pastor for two years, when she obtained the services of Elder John Koontz for one year; but the connection continued for several years. Under the ministry of both the aforementioned brethren the church enjoyed a reasonable share of prosperity. In the year 1813 Elder Dawson was chosen pastor, and was succeeded in 1822 by Elder C. P. Pollard. During the ministry of these brethren the church experienced some reverses, and was reduced to a very feeble state, when, in 1826, they secured the valuable ministry of Elder John Ogilvie, under which the church enjoyed great prosperity. In 1829 and 1830 a glorious revival was enjoyed, which greatly increased the membership and efficiency of the body. Among the subjects of this revival were two young men who devoted themselves to the work of the ministry, and soon became acceptable and useful preachers. Early in the history of this church she sought and obtained connection with the Kectocon Association, of which body she remained a member until 1855. In 1833 there was developed in the Kectocon Association a systematic opposition to all the enterprises of christian benevolence in which the denomination were engaged, which resulted in the passage of a resolution by that body, in 1835, excluding from their fellowship all who favored missionary and other *kindred* objects. The church remained unassociated until 1842, when she obtained a place in this body. This relation has been sustained with pleasure and profit to the present time. In 1845 the church erected a new meeting-house, and, on removing to their new location, changed the name of the church to "Pleasant Vale." In June, 1849, the church sustained a great loss in the removal by death of her highly esteemed pastor, John Ogilvie, whose valuable services she had enjoyed for twenty-three years. She afterwards elected to the pastoral relation Elder B. Grimsley, who still labors among the people in word and doctrine, and with gratifying prospects of success.

FIRST WASHINGTON.—On Sunday the 7th of March, 1802, six of the "inhabitants of Washington and its neighborhood, being regularly baptized according to the apostolic mode by immersion, and humbly desiring to be established into a regular society to worship God," were constituted into the First Baptist Church. Their names were Charles P. Polk, Cephas Fox, Charles Rogers, John Burchan, Joseph Borrows, and Sarah Borrows. Congress was then in session for the second time in Washington. The city had received no act of incorporation, and contained less than four thousand inhabitants. F street was the principal thoroughfare. Pennsylvania avenue was an almost impassable road, marked only here and there by a house, and in some parts was washed by every tide, and in others the thick bushes formed a safe retreat for the rabbit, and furnished an abundance of berries and wild flowers.

On the day of its constitution it was formally recognised as a regular church in the hall of the Treasury Department, by the assistance of Rev. Messrs. Jere. Moore, of Va.; Lewis Richards, of Baltimore; William Parkinson, then a Chaplain to Congress; and Adam Freeman.

The first additions to the church were on the 2d of May, when three members were added by letter and one by baptism; the ordinance being performed by Wm. Parkinson, then Chaplain to Congress. The same day the communion of the Lord's Supper was for the first time celebrated.

Immediately on the organization of the church, active measures were taken to erect a house of worship, and in November a building on the corner of I and 19th streets was ready to be occupied.

The church continued five years without a pastor. On the 20th of January, 1807, a committee was appointed to write to Obadiah B. Brown, of Newark, N. J., inviting him to visit and spend a season with the church, expecting to call him to its pastoral care. He came to Washington, where he arrived on the 21st of February, 1807, and continued to supply the pulpit until the 31st of May, when, having received and accepted a unanimous invitation to become the pastor, he was ordained and formed a connection which continued unbroken more than forty-three years. Previous to the ordination of the pastor, thirty-four members had been added to the original number

* A few of the churches complied with the request expressed last year to furnish brief sketches of their history. Such as have not done so, it is hoped, will at some future time.

composing the church; but some deaths and removals had occurred, and the actual number at the time of his ordination was twenty-three. After a few years the accommodations of the meeting-house were enlarged, and in 1833 a new building (the one now occupied by the church) was erected in a central part of the city.

In 1850 the pastor resigned. He had held the pastoral relation through a length of time rarely equalled; he was the only pastor which the church had had, and this church was the only one of which he had been pastor; and of the forty members who had united with the church before him, not one was living when he resigned. In accepting his resignation, resolutions were unanimously adopted expressing the affection and respect of the members.

The present pastor, Stephen P. Hill, entered on his duties the first of October, 1850. Since that time repairs and improvements on the house of worship to the amount of twenty-five hundred dollars have been made and paid for; and an old debt of fifteen hundred dollars has been also entirely paid.

In view of God's goodness, the church celebrated its fiftieth anniversary on Sunday the seventh of March, 1852. The pastor preached on the occasion from 1 Samuel, 7th chapter and 12th verse: "Then Samuel took a stone and set it between Mispah and Shen, and called the name of it Ebenezer, saying, Hitherto, hath the Lord helped us."

Its former pastor, the Rev. Mr. Brown, died in May, 1852. The Rev. Edward Kingsford preached his funeral sermon from 31st Psalm, 5th verse: "Into thine hand I commit my spirit; thou has redeemed me, O Lord God of truth." The memory of Mrs. Brown, the beloved and excellent wife of the pastor, who died in the same year, was also suitably noticed in the discourse.

The Rev. SPENCER H. CONE, lately deceased, at the age of 72, and for so many years an active and prominent promoter of our public benevolent operations, was licensed June 25, 1815; and in the fall of the same year was ordained to preach the gospel by this church.

The following ministers have also been members of the church at different periods: Oliver C. Comstock, baptized in 1814, and ordained in 1819; Joseph H. Jones, baptized 1818; Wm. Sedwick, received by letter, 1821; R. W. Cushman, do. 1821; Luther Rice, do. 1822; James D. Knowles, do. 1824; Baron Stow, do. 1824; G. F. Adams, do. 1825; John Pratt, Jos. T. Robert, R. B. C. Howell, do. 1825; Stephen Chapin, do. 1831; and Henry W. Dodge, who was also ordained to the ministry by this church, October 25, 1840.

GROVE—Was constituted October 12, 1811, by Robert Latham and George C. Sedwick, the members so constituted having been previously dismissed from the church called Hartwood.

ROCK HILL—It appears that there were four members living in this vicinity; two of them members at Chappawamsic, and the other two of Hartwood. As these two houses of worship were situated at least 20 miles apart, and none nearer than 12 miles, these brethren, some time previous to the year 1811, obtained Elder Grinstead to preach for them once a month, until he removed to the West. About this time George C. Ledwick came in the neighborhood, and preached until 1812; baptized seven others, when he constituted them into a church, over which he was called as pastor, in which relation he continued until 1817. During this time there were considerable additions by baptism. After him, Thornton Stringfellow became their pastor, and continued so for eleven years. There was a measure of prosperity granted during this time. A. H. Bennett, a licentiate from Little River, next visited the people, and preached to them, and was ordained as their pastor in July, 1829. Bro. Bennett was pastor of this church for nearly twenty years. After his resignation the church called Bro. W. Owens, but owing to the influence of Antinomianism, the church had to resort to a complete re-organization before they could get a pastor to serve them. This being done, thirty-nine of the former members agreeing to the original covenant and constitution, Bro. Owens accepted their call, and served the church until March, 1855. The church then called Bro. R. H. Payne, who is their present pastor. The church professes a missionary spirit now, as it was constituted on the original basis of that principle.

ZOAR—In the year 1822 a church was constituted, called the Elk Run. A. H. Bennett took the charge of this church, and served it as pastor upwards of twenty years; but during the time there was a division in it, and the majority built a place of worship some five miles distant, and called it Zoar. Since the resignation of Elder Bennett, which took place during the last year, they have secured the services of Bro. Owens, who labors with them the first Lord's Day and Saturday preceding in each month.

UNION—Was constituted as a church the 21st of October, 1843. Before this time there was no place of public worship in the community. The few Baptists that lived here were members of the church at Grove; but after the erection of the Union meeting-house, the Grove Church recommended such of her members as lived in Culpeper county to form a new church here. Elder Bennett was chosen pastor and served about six years.

Bro. Owens succeeded him, and has also been serving the church as pastor about six years, and his labors have been greatly owned and blessed.

HEBRON.—Until the year 1842 the regular Baptists were entirely unrepresented in the region west of Winchester. Early in that year Bro. Alfred Garrett, the present senior deacon of our church, removed to this part of Frederick county, being with his wife the only Baptists of our faith and order in the western part of the county, and having at the time no church nearer than Berryville, a distance of 24 miles. In 1844 Bro. G., with others, united in the constitution of the church at Winchester; and in 1845 the Goshen Association having appointed a missionary, the lamented Bro. Thos. C. Braxton, to labor in the northern part of the valley of Virginia, he made Pughtown one of his points, and labored for something near a year among us. As the result of his labors, two others were led to embrace the truth, and avow themselves its advocates. About this time some two other brethren removed in the neighborhood, and the constitution of a church was proposed and seriously contemplated. Bro. Braxton, however, was shortly removed to another field of labor, and then very soon, as we trust, to his reward above; and the project was for a time abandoned. From the time of his removal until April, 1848, there was no regular Baptist preaching in the neighborhood. At that time the Goshen mission appointed Elder G. W. Harris their missionary, whose labors under God resulted in the addition, during that year and the first half of 1849, of six others to the little band. The inconvenience of attending the church at Winchester induced the brethren to renew the effort to organize a church, and on the 29th of July, 1849, a presbytery, consisting of Elders Joseph Baker, George W. Harris, and N. T. Elgin, met with and constituted them into a church of Christ. Elder Harris was called to the pastoral care of the little band, then numbering eleven members. At this time the church had no house of worship; for a time they occupied by invitation the Methodist meeting-house in Pughtown, but were soon requested to seek other accommodations. School-houses, private dwellings, and the forest were in turn resorted to until the summer of 1854, when our new house of worship, a plain but comfortable structure, erected upon the grounds of Bro. A. Garrett, was finished and dedicated to the service of God. During this period the church passed through a fiery ordeal—every species of opposition—yet God added to us still such as should be saved, and now we can gratefully erect our Ebenezer, and inscribe upon it “hitherto hath the Lord helped us.”

BEREA—Was organized at Enon, a free house of worship, in the county of Stafford, by Bro. Owens, in 1852. At the organization of the church only three members constituted it. They were members dismissed by letter from the church in Falmouth. A short time afterwards a few additional members were received from the same church and also by baptism. In about twelve months from the constitution of the church they succeeded in building a brick house of worship of their own, known as the Berea Baptist Church.

CORRESPONDING LETTER.

THE COLUMBIA ASSOCIATION,

To Sister Associations with which she corresponds.

BELOVED BRETHREN: In the providence of God we enjoy again the privilege of meeting as an Association. The churches this year are well represented, and we are rejoiced to have with us so many of your messengers. From the letters of our churches, there appears to be a spirit of peace and love in all of them. During the past year the Lord has graciously poured out his Holy Spirit upon his beloved Zion; a large number have been added by baptism, and the work of the Lord has been progressing. Truly these facts should cause us to rejoice, and more earnestly should we pray for a revival of pure religion in all our churches. The only fact we regard as worthy of communicating is the proposed union of our body with the Salem Union Association. This has made our meeting on the present occasion one of deep interest. Measures have been taken by both Associations to effect this object, and the matter will doubtless be happily consummated at our next annual meeting, when both bodies will meet in convention for that purpose. We sincerely hope that you will endeavor, as many as possibly can do so, to be with us on that occasion, that we may enjoy your prayers and counsels.

Our meeting has been characterized by great harmony and love; and we hope a happy influence has been exerted, not only upon the church and community with whom we have met, but that a blessed influence will be felt in all our churches. “Behold how good and how pleasant it is for brethren to dwell together in unity,” must be the language of every one who has mingled with us in these delightful exercises.

And now, brethren, may the grace of our Lord Jesus Christ be with you all. Amen.

WM. F. BROADDUS, *Moderator.*

STEPHEN P. HILL, *Clerk.*

CIRCULAR LETTER.

To the Churches composing the Baptist Columbia Association :

BELOVED BRETHREN : It has long been our custom to send you an annual communication upon the return of our Associational meeting, and to present for your consideration some particular subject calculated to call forth greater zeal and energy in the cause of our Redeemer and the building up of his beloved Zion.

We propose to consider "*the spirit that is in the Church*" as the subject of this our annual epistle.

Is it not lamentably true that there is so much of the spirit of the world in the church ; such a disposition on the part of professors to make Christianity conform to the opinions of the world ; to lower the standard of christian purity and excellence, instead of conforming to the requirements of Bible-truth, and elevating the cross of the self-denying Redeemer ?

The evidences of this spirit of wordliness are developed in the lives of those who are under its influence ; they are easily induced to participate in its pleasures without much compunction of conscience ; the charms of the world seem so fascinating that they do not realize the danger of indulgence ; their minds are blinded to the baneful influences they are exerting upon those of more tender years and inexperience ; while their own hearts derive but little comfort from the exercises of the sanctuary, from the private and family devotion in which every Christian delights to engage ; and when we remember the influence which religion was intended to exert upon the mind and in the heart, we are amazed that Christians should so far forget the obligations resting upon them, as seemingly to prefer the vain, delusive charms of the world to the joys of a sincere piety.

This spirit leads, then, in the first place, to *neglect communion with God*. The soul that is newly born into the kingdom of Christ finds no greater pleasure than in being often at a throne of Grace ; he delights in the exercise of prayer as the medium through which his wants are made known to his Father. The life, health, and vigor of the soul depend in a great measure upon the improvement of this means of grace ; and in proportion as we delight to frequent the mercy-seat, so will our enjoyment in religion be correspondingly more or less. And why should we not pray ? Have we no fears to calm ? No sorrows to be soothed ? No sins to lament and give up ? No shortcomings to deplore ? No blessings to crave ? No good to be enjoyed ? We often may have to say in the language of the poet :

"What various hindrances we meet
In coming to a mercy-seat ;—
Yet, who that knows the worth of prayer
But wishes to be often there."

There is a comfort, a delight, derived from its exercise that nothing in this life can afford, often bringing to the heart a foretaste of the enjoyment of heaven.

In the second place, it *destroys the family altar*. Upon this the morning and evening sacrifices are offered. Here the grateful Christian delights to unite with his family in sending up prayer and praise to the Father of Mercies, and in leading his children thus in the way of all peace ; in inculcating principles of virtue and holiness in their hearts, and preparing them for the ills of life, and in making them meet for the inheritance of the saints in light. Yet, in the faithful performance of this duty the worldly-minded Christian has no heart to engage ; it is irksome—often mere formality ; and in its performance the heart does not engage, nor to him does it afford any of the joys which the fervent, zealous Christian realizes.

3d. *The attendance at the social prayer-meeting is unfrequent*, and is induced more by a sense of propriety or respectability than by a desire for the benefits to be derived from mingling our voices and hearts with those that should beat in unison with one another. This, indeed, we regard one of the greatest instrumentalities for promoting the prosperity of a church ; and where this is not successfully carried on, the church languishes, becomes lukewarm, and fails to carry out its high mission of love to God and man. How ardent his ministerial duties, where there is no hearty response to the suggestions he presents ; no corresponding efforts on their part to carry out those measures that are calculated to advance the prosperity of the church ?

This spirit likewise *retards the missionary enterprise*, by withholding from its support means sufficient to carry on its labor of love. How often do we hear the cry, when

an appeal is made to the church for means to promote the various benevolent institutions of the day, "there are so many calls, so many objects for contribution, it seems that the church will never be done calling for money, money!" When, in all probability, those very persons are living in the greatest affluence and luxury, with not a temporal wish ungratified, nor a want, real or imaginary, that is not speedily met; and what is given is doled out on the principle of duty or propriety, and not with that love and zeal that actuate the Christian alive to his privileges and responsibilities. Need we say, then, brethren, that such a spirit, if it were general, would never provide the means for the conversion of the world.

But what are the CAUSES of this spirit?

1st. The charms of the world seem so delightful, so pleasing to our senses, that we are drawn out after them, step by step, until we feel that religion is too strict in its requirements; that it is not necessary to be thus particular; that we ought to enjoy more of the pleasures of life; and thus the closet is neglected, the family altar torn down, the social prayer-meeting forsaken, the sanctuary almost forgotten, and the duties of religion felt to be a burden.

2. It may arise too from mistaken notions of religion. Religion, we should remember, is not only enjoyment and privilege, but *duty, labor, and activity*; that while it makes its possessor a better and a happier man, it also makes him the servant of the Saviour, willing and obedient to all the precepts, positive and implied, of the King in Zion; for he is not his own; having been bought with the precious blood of Christ, he is to be a laborer in the Lord's vineyard, a soldier in Christ's army, marching under the blood-stained banner of the cross; is to dedicate himself wholly to God; for Paul says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

There are, doubtless, many persons who imagine that, after they have been made partakers of the heavenly grace, there is nothing more for them to do: but they should remember that they have then but just begun to live; they have professed allegiance to the King in Zion; and to be derelict in duty, is to prove traitorous to God and the best interest of our eternal well-being. How fearful to live in the midst of worldly pleasure, forgetful of the higher claims that religion has upon us, and neglecting the means for obtaining the far "more exceeding and eternal weight of glory" that the faithful, active, and zealous Christian shall finally possess!

It may arise, in the next place, from the *feeble influence which the doctrines of the cross produce within us*. These doctrines are well calculated to constrain the soul to entire devotedness. When contemplating the cross, what hallowed associations cluster around it! "What motives sting! What sacred violence assaults the soul!" "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord."

May we not appeal to you, christian brethren, if your own heart does not grow warmer the more you linger at the cross; if the love it exhibits does not constrain you to live soberly, righteously, and godly; constrain you to duty and to sacrifice?

Who does not admire these lines of the poet:

"Were the whole realm of Nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

But do we really and seriously believe them? Do we find an acknowledgment of them in heart? If not, it is only sentiment, that will soon be forgotten, and have no effect upon our lives. We do not really look up to the Divine Sufferer, hear his dying groans, nor feel his love, or we should not be absorbed in this spirit of the world.

Another cause is *unnecessary intercourse with the men and things of the world*. The truly pious know how deleterious the atmosphere of the world is; how chilling to a mind absorbed in the contemplation of spiritual things, even with the utmost watching and prayerfulness; that if often breathed, if worldly society is preferred, many of our moments occupied in its concerns, it cannot be otherwise than that we fall into temptation and a snare, for there is an enmity between the world and Christ, and one or the other must have the predominance.

If, then, you would not be entangled in snares, abstain from too intimate an intercourse with the world, and seek more plentiful supplies of grace from heaven, suited to your walk and conversation as disciples of the meek and lowly Jesus.

The last consideration we shall offer is, *forgetfulness of our responsibility*. If we could always remember the pit from which we were taken, and the love that took us out and set our feet upon the rock, the church would never have to deplore, as

she is often compelled to do, the coldness and lethargy to which she is exposed. We should feel that we never could be grateful enough, never sufficiently obedient to the heavenly calling.

We are accountable for our talents, time, influence, property, and for all the ability we possess for the accomplishment of good in the world and the church; for the day of reckoning will soon be here, and happy will it be for us if found faithful, that we may hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

How different would the state of the church be if all its members were awake to a sense of their duty and privilege! How many more sinners might be brought into the church as trophies of redeeming grace! What an amount of joy and happiness would be realized by an active, faithful life on our part! The services of the sanctuary would no longer be tedious and unprofitable; the Sabbath-school would not be deficient either in teachers or scholars; the social prayer-meetings would be found to be a delightful place, and the return of the Sabbath find a welcome in our hearts when we should meet to worship the God of our salvation.

In conclusion, we urge you to shake off this spirit of worldliness, and put on the whole armor of God, so as to fight the good fight of faith, and at last to receive the crown of eternal life, through Christ our Redeemer. Amen.

WM. F. BROADDUS, *Moderator.*

STEPHEN P. HILL, *Clerk.*

HISTORICAL REMINISCENCES.

ORIGIN.

The Columbia Association was originally composed of 16 churches from the Baltimore and Kectocon Associations, and was organized at the Grove meeting-house, Fauquier county, Va., in September, 1820.

PRINCIPLES.

The first sermon was preached by Spencer H. Cone, from 1 Peter i. 16: "*Be ye holy, for I am holy;*" and the first Circular Letter was written by John L. Dagg, on "**THE EXTENSION OF THE REDEEMER'S KINGDOM.**" Thus, at the commencement, the two great principles of holiness in heart and life, and of active exertion in spreading the gospel, were recognised and urged.

These subjects are constantly held up as of paramount importance and interest by the sermons and letters; and scattered throughout the minutes are resolutions particularly recommending to the churches increased purity of conduct and active benevolent effort.

DOMESTIC MISSIONARY SOCIETY.

A Missionary Society, immediately connected with the Association, was formed in 1842, which has continued with increasing interest and efficiency to this time. Much, indeed, has failed of being accomplished. Many urgent demands, in view of the destitution of the field lying within our borders, are made; and the time past has been but as "the day of small things," yet "not to be despised."

RESULTS.

The Association numbered at its commencement 16 churches and 1,511 members. After some defections and divisions, and many vicissitudes, we close the present year with 19 churches and 2,154 members. The next year will, we trust, see us united with the Salem Union Association in perfect harmony of affection, of principle, and of faith, and under the name of the "**POTOMAC ASSOCIATION.**" The propriety of this name will be apparent from the fact of its geographical significance, since, by reference to the map, it will be seen that the Potomac river embraces, as in an arm or circle, most of the counties in which the churches of the Association are located.

THE NEXT ASSOCIATION WILL BE HELD WITH THE CHURCH IN PLEASANT VALE, FAUQUIER COUNTY, AUGUST THE SIXTH, 1856.

MISSIONARY SOCIETY.

FRIDAY, August 24, 1855.

The Missionary Society of the Columbia Association was called to order by the President, Dr. Kingsford.

Bro. Grimsley moved that a committee be appointed to report a board of officers for the ensuing year. Brethren Gulick and Carter were appointed said committee.

Bro. Hugh Rogers presented his treasurer's report, which, on motion, was received.

The committee to recommend a new board reported as a board of officers the same of last year, and accepted.

Bro. Rogers presented a verbal report of his missionary labors.

Bro. Greer presented his report, and with it tendered his resignation as Missionary.

On motion, the report was received, and his resignation accepted, and a letter of commendation granted him.

Report of T. W. Greer, Missionary of Columbia Association, for eleven months ending August 1st, 1855.

I have preached 228 sermons; traveled 2,171 miles; baptized 37 persons; visited for religious conversation and prayer 246 families; and sold 79 copies of religious books.

During the *three years and four months* that I have been engaged as your Missionary, I have preached 641 times; traveled 9,714 miles; baptized 109 persons; (baptized 132 by other pastors as the result of my labors;) gave away 10 Testaments; and sold 609 religious books.

I now resign my connection with you as your Missionary.

Yours, in hope of eternal life,

T. W. GREER.

August 23, 1855.

1855. The Columbia Association,

To T. W. Greer, Dr.

Aug. 1. To 11 months' service as Missionary, from August 25, 1854, to date..	\$183 33½	
Cr. By cash received from the treasurer.....	\$64 78	
By collections made for the board.....	20 00	84 78
		<u>\$98 55½</u>
Balance due.....		<u>\$98 55½</u>

Received payment,

T. W. GREER.

On motion, the treasurer was authorized to settle in full with Bro. Greer.

On motion, the sum of \$100 be appropriated to support a Missionary at Back Lick. Carried.

Bro. Greer moved that \$50 be appropriated to support Bro. E. S. Taylor in his labors in Fairfax county. Carried.

On motion, the society adjourned to meet at Pleasant Vale church, Wednesday after first Sunday in August, 1856.

EDWARD KINGSFORD, *President.*JNO. W. JONES, *Secretary.*

The amount of contributions towards the missionary fund, received during the present session, was reported by Bro. Hugh Rogers to be as follows:

LITTLE RIVER CHURCH.....	\$20 00
FIRST CHURCH IN WASHINGTON, D. C.....	20 00
ALEXANDRIA.....	15 00
GROVE.....	8 10
ROCKHILL.....	2 43
ZOAR OF FAUQUIER.....	17 00
FREDERICKSBURG.....	6 20
JERUSALEM.....	30 00
WARRENTON.....	12 00
BEREA.....	5 00
WATERFORD.....	
	<u>\$135 73</u>