

MINUTES
 OF THE
TENTH ANNUAL MEETING
 OF THE
COLUMBIA BAPTIST ASSOCIATION,
 MAINTAINING

"The unity of God; the existence of three equal persons in the Godhead; the just condemnation and total depravity of all mankind by the fall of our first parents; eternal, personal, and unconditional election; the proper Divinity of 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."

HELD, BY APPOINTMENT, AT

LITTLE RIVER MEETING-HOUSE,

IN THE COUNTY OF LOUDOUN AND STATE OF VIRGINIA

AUGUST 20, 21, & 22,

1829.

SOUTHEASTERN BAPTIST
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PRI. Ministers are in SMALL CAPITALS; a dash — — denotes no

reported last year 64 members more than their proper number.

THURSDAY, AUGUST 20, 1829.

1. At 11 o'clock, A. M. brother Robert B. Semple preached the Introductory Sermon from Acts xxviii. 31. "*Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*"

2. The business of the Association was opened with singing, and prayer by brother O. B. Brown; when the letters from the Churches were read, and the Messengers' names enrolled, as follows:

CHURCHES.	MESSENGERS.	MINISTERS.	Days of Preaching.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total number.	When constituted.
Chappawam-sick,	{ Joseph R. Lynn, Henry Fairfax.	DANIEL DAVIS.	—	7	-	-	-	-	4	187	1767
Little River,	{ James Hixon, Dean James.	JOHN OGLEVIE.	1st	15	1	-	2	1	1	126	1769
Occoquan,	(No Messenger.)	JAMES REID.	2d	-	-	-	-	-	-	94	1778
Hartwood,	(No Messenger.)	A. H. BENNETT.	4th	-	-	2	-	-	1	31	1786
Long Branch,	{ George Love, John C. Herndon.	W. F. BROADUS.	4th	77	3	1	1	-	-	143	1787
Back Lick,	{ H. Harrover, Benedict Jones.	S. CORNELIUS.	2d	-	-	1	2	3	7	126	1791
Fryingpan,	{ Thomas W. Lee, Francis Moxley.	JOSEPH BAKER.	4th	4	-	-	1	4	1	58	1792
Nanjemoy,	(No Messenger.)	—	—	-	-	-	-	-	-	61	1793
1st Washington,	{ O. B. BROWN, Joseph Cooper.	O. B. BROWN.	ev'y	7	3	8	8	3	8	152	1802
Alexandria,	{ SAMUEL CORNELIUS, Hanson Simpson.	S. CORNELIUS.	ev'y	15	5	1	11	1	6	231	1803
Bethlehem,	{ ROBERT LATHAM, F. M. Lewis.	R. LATHAM.	1st	3	-	-	1	-	2	55	1812
Grove,	{ Elias Fant, John Prim.	TR'N. STRING-FELLOW.	2d	6	2	-	-	1	2	69	1812
Rock Hill,	{ A. H. BENNETT, D. Jamison.	A. H. BENNETT.	3d	1	1	-	-	-	-	38	1812
Mount Pleasant,	{ Noah Martin, William Kidwell.	JAMES REID.	4th	1	2	1	4	-	-	89	1819
Elk Run,	(No Messenger.)	—	—	-	-	-	-	-	-	42	1822
Fredericksb'g,	{ ROBERT B. SEMPLE, Robert B. Fyfe.	R. B. SEMPLE.	2 & 4th	4	5	-	3	3	2	116	1825
Enon,	{ Benjamin Bridges, Lloyd Kidwell.	JAMES REID.	2d	-	-	-	-	1	-	20	1824
Pohick,	{ JAMES REID, Thompson Clark.	JAMES REID.	—	3	1	-	-	-	-	20	1827
				143	23	14	33	17	54	1658	

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

☞ Back Lick Church reported last year 64 members more than their proper number.

3. Brother Robert Latham was chosen Moderator.

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

KETOCTON ; Messengers, brethren WILLIAM GILMORE and WILLIAM F. BROADUS.

DOVER ; Messenger, brother JOHN MICOU, with 25 copies of their minutes and letter.

BALTIMORE ; Messenger, brother GEORGE F. ADAMS, with minutes and letter.

ALBEMARLE ; no Messenger. Minutes and letter by Elder JAMES REID.

PATTERSON'S CREEK ; Messenger, brother HENRY LOUTHAN, with minutes and letter.

SHILOH ; Messengers, brethren JOHN OGLEVIE and WILLIAM F. BROADUS, with minutes and letter.

HUDSON RIVER ; minutes and letter : and it was ordered that ten copies of our minutes be sent to that Association in return.

5. Elders Marders and Broaders, ministering brethren, being present, were invited to seats with us.

6. Brethren Cornelius, Semple, and the Clerk, were appointed a committee to arrange the business of the Association.

7. The following brethren were appointed a committee to arrange the preaching, James Hixon, Dean James, and John C. Herndon.

8. Committee for examining the Treasurer's account, brethren Samuel Cornelius and Robert B. Fyfe.

9. Committee for examining Corresponding Minutes, brethren R. B. Semple and O. B. Brown.

Adjourned until to-morrow morning half after 9 o'clock.

Prayer by brother Oglevie.

FRIDAY, AUGUST 21.

Met pursuant to adjournment.

The Association opened with prayer by the Moderator.

10. The Committee of Arrangement made a report, which was adopted.

11. *Resolved*, That the clause, in the letter of one of the Churches to the Association, implicating the discipline of another Church, cannot be received, consistently with the 5th Article of our Constitution ; but believing it was done inadvertently, and without reference to that article, it is recom-

mended to said Church to reconsider that clause in the letter referred to.

12. The Circular Letter, written by brother R. B. Semple, was called for, read, and referred to brethren Brown, Cornelius, and the author; who were authorized to examine, and cause it to be printed with the Minutes.

13. The Corresponding Letter was called for, read, and referred to brethren Semple, Cornelius, and the author, to report to-morrow morning.

14. Brethren Herndon, Bennet, and Reid, are appointed a committee to arrange the Visitation Meetings.

15. The report of the Messengers to the Baltimore Association, (see the 32d Article of our Minutes of last year,) was called for, and *unanimously* adopted, as follows:

"The undersigned attended, as Messengers of this Association, the meeting of the Baltimore Association, in obedience to the 32d Article of the Minutes of the last year, with the view of endeavoring to effect an amicable adjustment of the matter in difference between the two Associations. We now respectfully report:—That a committee of that Association was appointed to confer with us on the subject. A conference was accordingly had, which resulted in the most amicable agreement, mutually satisfactory to all. The following report was made to that Association, by the united concurrence of all parties, which was adopted and inserted in their Minutes—'That it is distinctly stated to them, that when the Central Church of Washington was received into this Association, it was not known to the committee who reported in favor of receiving them, that any bar to fellowship existed between them and any Church in the Columbia Association; but the circumstance of disrespect to the Columbia Association, disavowing all intention of disrespect to the Columbia Association, or disregard to any Church within its fellowship, the Messengers from that Association are satisfied on that point; and learning that the bar which once existed is now happily removed, and the Central Baptist Church recognized by the Churches of the Columbia Association, it is mutually agreed that no further proceedings on the subject are necessary.' Which report was adopted. We recommend the concurrence of this Association in the same, as expressive of entire satisfaction, in relation to the difference which once existed, but which is now so happily reconciled.

*Ro. B. Semple, O. B. Brown,
S. Cornelius, James Reid."*

16 Brother Joseph Baker, one of the Messengers from the Ketockton Association, having arrived, was invited to a seat with us.

17. The committee appointed to visit the Nanjemoy Church, and to endeavor to settle the unhappy difficulties in said Church, reported, through Elder O. B. Brown, that brethren Brown and Thaw attended, but the inclemency of the weather, and sickness of some of the members prevented an investigation of the matter: Therefore,

Resolved, That another committee, consisting of brethren O. B. Brown, Samuel Cornelius, Robert B. Semple, and such other brethren as they may choose, visit the said Church, and endeavor to effect a settlement of the difficulties.

18. The committee on the Treasurer's account reported as follows, viz:

That the balance on hand last year was	- -	\$ 100 01
Collection from the churches last year,	- -	29 31
Special collection at the Association for the General Association,	- - - - -	15 39

Total Amount, \$ 144 71

That the disbursements were:

Paid to the Clerk, by order of the Association,	- - - - -	\$ 10 00
Paid brother Fyfe's acc't, by order of the Association,	- - - - -	1 25
Paid over to the Gen'l Ass'n the the sum collected for that special object, as above,	- - - - -	15 39
Printing and distributing 1200 co- pies of the Minutes,	- - - - -	55 35

Total amount of disbursements,	81 99
Leaving a balance on hand of -	62 72

\$ 144 71

That the account is regularly stated by the Treasurer, and the disbursements supported by proper vouchers: Which report was adopted.

19. The committee appointed to examine the Minutes of other Associations, reported as follows: That they find in the Minutes of several different Associations that the churches are warned of the following persons as imposing themselves on the churches as Baptist Ministers, viz. Amos Broad, James Walder, Samuel Morgan, Smith King, Lorenzo D. Hickox, and Jesse Denson: Which report was ordered to be entered on our Minutes.

20. A committee, consisting of brethren Lee and Lynn, was appointed to receive the contributions from the Churches, and to report a compensation to the Messengers who have attended Corresponding Associations, as may seem just, in proportion to distance, expenses, and other circumstances.

21. The Messengers appointed to Corresponding Associations last year, and who failed to attend, gave satisfactory reasons for their failure.

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

Kelockton, to be held at Upperville, in Fauquier county, Virginia, on the Thursday preceding the 3d Lord's-day in August, 1830, brethren O. B. Brown, S. Cornelius, Rob't B. Semple, and John C. Herndon ;

Dover, to be held in the Brick Church, in King and Queen county, Virginia, commencing on the second Saturday in October next, brethren James Reid, Alexander H. Bennet, and Robert B. Fyfe ;

Shiloh, to be held at Crooked Run, Culpepper county, Va. commencing on Friday, the 4th of September, 1829, brethren Robert Latham and George Love ;

Goshen, to be held at Zion Meeting-House, in Orange county, Virginia, commencing on the Friday before the 2d Lord's-day in September, 1829, brethren A. H. Bennett and Geo. Love ;

Baltimore, to be held at Upper Seneca, Montgomery county, Maryland, commencing on the Thursday before the 3d Lord's day in May, 1830, brethren R. B. Semple, O. B. Brown, and Robert Latham ;

Albemarle, to commence on the Saturday before the 3d Lord's day in August, 1830, brother James Reid ;

Patterson's Creek, to be held at Patterson's Creek Meeting-House, in Hampshire county, commencing on the Friday before the 2d Lord's-day in September next, brother James Reid.

General Association, to be held in the City of Richmond, commencing on the Saturday before the 1st Lord's-day in June next, brethren Samuel Cornelius, George Love, and Robert B. Fyfe.

23. The following contributions were made by the churches to the fund of this Association : viz. Chappawamsic, \$2 ; Little River, \$2 ; Occoquan, and Hartwood, no messengers ; Long Branch, \$2 ; Back Lick, \$2 ; Fryingpan, \$2 11 ; Nanjemoy, no messenger ; 1st Washington, \$3 ; Alexandria, \$3 ; Bethlehem, \$2 ; Grove, \$1 ; Rock Hill, \$1 ; Mount Pleasant, \$2 50 ; Elk Run, no messenger ; Fredericksburg, \$2 ; Enon, \$1 25 ; Pohick, \$2—in all \$27 86 : which amount was put

into the hand of brother Joseph Cooper, to be paid over to the Treasurer.

24. The next General Union Meeting to be held at Long Branch Meeting-House in Fauquier county, commencing on the Friday before the 5th Lord's-day in May, 1830; to continue three days.

25. The committee appointed to ascertain from the churches in what manner they wish the surplus funds to be appropriated, report, that they find 10 in favor of using the fund in printing the Minutes and paying the expenses of our Messengers to Corresponding Associations, 2 in favor of creating a fund for the relief of deceased Ministers of this Association, and 3 neutral; which report was adopted.

26. Ordered that 1000 copies of the Minutes be printed, and that brethren O. B. Brown and Samuel Cornelius be appointed to superintend their printing and distribution.

Adjourned until 9 o'clock to-morrow morning.
Prayer by Brother Semple.

SATURDAY, AUGUST 22.

Met pursuant to adjournment.

Prayer by brother Cornelius.

27. Brother Lynn, from the committee for receiving contributions, &c. made the following report, viz: That \$10 be allowed brother Cornelius, as a corresponding Messenger to Baltimore and Ketcokton Associations; to brother R. B. Fyfe, Messenger to Goshen and Dover, \$7; to brother Geo. Love, Messenger to Shiloh and Ketcokton, \$5; to brother James Reid, Messenger to the General Association, Albemarle, and Patterson's Creek, \$10—in all \$32.

28. The Corresponding Letter, reported by the committee, with some verbal amendments, received and adopted.

29. The next Association to be held at the First Baptist Meeting-House in the City of Washington, commencing on the Thursday before the 4th Lord's-day in August, 1830, at 11 o'clock, A. M; brother Samuel Cornelius to preach the Introductory Sermon, and in case of failure brother Robert Latham.

30. *Resolved*, That it be recommended to the churches to make special contributions to the Association, for the specific object of obtaining supplies to destitute churches within the bounds of this Association, and that whatever may be contributed to that object shall be sacredly applied to that purpose alone.

31. The committee appointed to arrange the Visitation Meetings, made a special report in relation to the Church at Nanjemoy, recommending, that in consideration of the destitute state of that Church, and its sequestered position, which almost entirely secludes it from the labors of travelling Ministers, the Association appoint as many supplies within the year as can be conveniently obtained. The report was adopted, and the following supplies appointed for Nanjemoy, viz :

September, 1829, 4th Lord's-day, and Saturday preceding, (a Visitation Meeting,) brethren Semple, Brown, and Cornelius ;
 October, 4th Lord's-day, brother Cornelius ;
 November, 5th Lord's-day, brother Robert B. Semple ;
 December, 4th Lord's-day, brother A. H. Bennet ;
 February, 1830, 4th Lord's-day, brother James Reid ;
 March, 4th Lord's-day, brother Joseph Broaders ;
 April, 4th Lord's-day, brother O. B. Brown ;
 June, 2d Lord's-day, brother Robert Latham ;
 Do. 4th Lord's-day, brother S. Cornelius ;
 July, 4th Lord's-day, brother James Reid ;
 August, 1st Lord's-day, brother Rollin H. Neale, or some other brother from Washington.

32. The report of the committee for arranging the *Visitation Meetings* was received and adopted, as follows, viz :

Ocoquan, fifth Lord's-day, and Saturday before, in November, brother Samuel Cornelius to attend ;
Back Lick, at same time ; brother A. H. Bennet to attend ;
Mount Pleasant, fifth Lord's-day in January, and Saturday before, brethren Robert Latham and Joseph Baker to attend ;
New Brent-Town, at the same time, brother Joseph Broaders to attend ;
Hartwood, fifth Lord's-day, and Saturday before, in July ; brethren James Reid and Joseph Broaders to attend ;
Enon, same time ; brethren J. Baker and W. Gilmore to attend.
Pohick, same time ; brethren O. B. Brown and R. Latham to attend ;

Fryingpan, third Lord's-day, and Saturday before, in November ; brethren Ro. B. Semple and R. Latham to attend.

33. Resolved, That we recommend to our brethren a work, entitled "*A Scriptural Exposition of the Baptist Catechism, by way of Question and Answer,*" about to be published by our brother Stephen C. Ustick, in Washington City, as a useful guide in families, and especially as an excellent Scriptural Manual to the Christian in collating the Scriptures on which the leading articles of our faith are established.

34. The query from Pohick Church was referred to the next Association.

35. *Resolved*, That ten dollars be paid the Clerk, by the Treasurer, for his services and stationary; and that brother Joseph Cooper pay the same, and also the several amounts ordered to be paid to the Corresponding Messengers, so far as the amount in his hands will go.

36. The Churches are hereby notified that JOHN JOHNSON, once an ordained Minister in this Association, has been excluded from the Church called Fryingpan, in Fairfax county, Virginia, of which he was a member and *Pastor*.

37. A number of the Baptist Tract Magazine was received by the hand of brother Cornelius, containing a proposition by the Baptist General Tract Society to furnish each Baptist Church in the United States with 600 pages of their Tracts, if they desire it, gratis.

Resolved, That it be recommended to the Churches composing this Association to procure for themselves those tracts.

38. Brother Samuel Cornelius was appointed to write the next Circular Letter, and brother Ro. B. Semple the Corresponding Letter.

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

The Session then closed with praise, and prayer by brethren Semple and William F. Broaders. Adjourned.

ROBERT LATHAM, *Moderator*.

GEO. LOVE, *Clerk*.

CIRCULAR LETTER.

The Columbia Baptist Association, convened at Little River Meeting-House, Loudoun County, Virginia, August 20, 21, and 22, 1828;

To the several Churches of which it is composed, Greeting:

DEAR BRETHREN,

Agreeably to our last year's appointment, we offer you a circular address "*On the Connexion or Relation between a Pastor and his Church.*"

A pastor literally means a shepherd, or feeder of flocks. When applied in connexion with a church, it is an office nearly the same as bishop or overseer.

The term pastor is not often used in the scriptures, and only once in the New Testament. In modern times, it is constantly applied in the sense in which the term bishop is used in the New Testament. Modern pastors, then, are New Testament bishops. The reason of this change of terms probably arose from the misapplication of the office of bishop, common among several sects of Christians. For centuries past, that office, with many, has been a very different one from what it was in the apostolic age.

Pastors and churches are connected by mutual consent, or covenant. This covenant, when rightly formed is not of an ordinary kind. It is made as under the eye of God, and to the Lord Jesus Christ, the Great Shepherd and Bishop, are both parties responsible, and will have to give account. It is a connexion of the most sacred sort, and cannot be dissolved by either party for inadequate causes, without incurring guilt. We will enumerate some of the causes which, in our opinion, may justify a dissolution of this holy relationship.

First; as to the Pastor.

Secondly; as to the Church.

A Pastor is not only justified, but in duty bound to leave a church, when there are clear indications of the Divine will, that God has called him to labor in some other place. We say *clear indications*, because indeed there is much danger, lest, from selfish or lucrative motives, pastors may interpret some obscure occurrences of Providence into manifestations of the Divine will.

A pastor is justified in leaving his church when, from any cause beyond his control, he is unable to discharge the duties of his office in a proper manner; such as his own ill health, or that of his family, and which he has good reasons to believe might be remedied by his removal to some more salubrious place.

Reciprocal obligations exist between pastors and churches. A continued neglect on the part of the church to comply with her obligation to her pastor, finally exonerates him from his obligation to the church.

A church is an association of professed saints for mutual comfort, and for the preservation of good order through the exercise of wholesome discipline. The government is in the hands of the church, and they are responsible for its exercise. Whenever, therefore, a church shall refuse or neglect to preserve order and discipline, her pastor may properly withdraw from them his pastoral care.

Ministers of Christ mostly have families, and to them they owe a reasonable support. Whenever, therefore, a pastor is so situated as not to be able to maintain his family, either

by his own exertion, or by the contributions of the church, he cannot be blamed for seeking some situation more congenial to the discharge of this duty. For every man must provide for his own household, or bring a reproach upon the cause which he professes. This is a duty which even infidels attend to, and must not be neglected by Christians, and especially ministers of the sanctuary.

In all these cases, and perhaps some others, in which it may be justifiable for a pastor to leave the people of his charge, we would most earnestly exhort that nothing be done hastily. Great, very great, forbearance and long-suffering should be used. The will and guidance of God should be sought by earnest and humble prayer, and time taken for mature reflection. For a step of this sort, taken without the holy approbation of *Him* who is always alive to the interests and happiness of his people, brings us into an awful condition. The sea-storm which caused Jonah to be thrown into the sea, and to be swallowed by the whale, and the slaying of the man of God by the lion, are intended to warn God's servants how fearful a thing it is to be disobedient to the Divine authority, and to incur their Master's displeasure.

Having thus briefly shown our opinion as to the resignation or withdrawal of Pastors, we will now say something as to the other party, viz. the Church.

A church may sometimes very properly dissolve her connexion with her pastor. When, however, this is done from improper motives, great injury results to the cause of God.

When it is done to obtain some more popular preacher, merely to attract the attention of carnal hearers, and to increase the congregation, it has a most deleterious effect.

When it is done because the pastor has been candid and faithful, and has pointed out plainly their faults and deficiencies, much damage is done to the true interest of Zion.

When the pastor has become decrepid, through age and infirmity, the dismissal or neglect of such an one is a matter of ingratitude to God and man, and greatly depreciates the Christian character. Much reverence should be paid to old and faithful laborers, and instead of dismissing them when old and infirm, assistant pastors should be sought.

The following, we think, are justifiable causes in a church for removing her pastor from his pastoral charge.

When a pastor palpably neglects his pastoral duties, and after faithful warnings continues still to do so, the church is not culpable for dismissing him and looking out for a real laborer.

If a pastor ceases to walk exemplarily, and by his carnal deportment out of the pulpit lessens or destroys the weight

of his ministry, and goes on in the same way after faithful dealing, so as to render it hopeless that it will ever be any better, it becomes the duty of the church to sever the union betwixt them.

A church is justifiable in rejecting a pastor if he becomes materially unsound in doctrine. We say *materially unsound*, because perfect coincidence of sentiment is not to be expected among a people who think for themselves. Every variation in doctrine, on the part of the pastor, from what a church may deem orthodox, ought not to be cause of separation. Some room should be left for freedom of opinion. Yet if the pastor shall adopt, and obstinately maintain, doctrines materially different from those holden by the church, doubtless a separation would be best for both parties. If it is asked, who is to be the judge of the materiality of the errors of the pastor? We answer, the church ought certainly to be the judge: yet, surely, much forbearance and charity, and prudence ought to be used. Indeed, in this and many such cases, when the peace of Zion is vitally affected, the determination of a church should be slow and deliberate; and when much depends upon their decision, it may be proper to seek assistance from councils composed of judicious and prudent members of neighboring churches. We are told by the wise man, "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." Proverbs xi. 14.

If the pastor of a church shall have long exercised his gifts for the benefit of the church and congregation, and it shall be found by fair experience that his preaching has no tendency to feed the flock of God, and that no souls are brought to the knowledge of the truth through his labors, it would be reasonable to conclude, that he either has not been called of God to the pastoral work, or that he has not found the proper place for his usefulness. A church could not be properly blamed for dismissing such a preacher. Here, however, we would speak with much diffidence, conscious that some of our preachers have experienced very discouraging seasons in the early part of their ministry, who have afterwards risen to great usefulness and became very valuable characters. In all these things, let us trust God and wait his guidance.

Finally, brethren, it seems to us that very much depends, in such matters, upon the spirit and temper from which both pastors and churches are actuated. If a pastor is a holy, heavenly-minded man, feeling his Master's work dearer to him than life, he will not be induced from improper causes to desert his pastoral charge. If, for a moment, in the hour of temptation, he should withdraw, the chidings of a sound conscience, his responsibility to his God, added to the bleatings of the lambs of the flock, will soon bring him back.

On the other hand, churches sometimes, misled by factious and designing men and other improper causes, may for a season fall out with their pastors and treat them unkindly. But if the true fear of God and a holy savor of heavenly things be among them, they will ultimately correct their errors and return to a good understanding.

These things plainly prove how desirable it is for all Christians to cultivate a right spirit, and to guard against hasty steps. A resentful temper should be driven far from us. As the elect of God we are exhorted to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. This exhortation seems specially applicable to preachers, who are required to be ensamples to the flocks.

Knowing, brethren, the importance of this subject, we are conscious that full justice cannot be done to it in the common bounds of a circular letter. We feel gratified, however, that many of you are quite competent to search and interpret the scriptures for yourselves. If any further information is desired by any, on this subject, permit us to recommend to you a book lately published in England, and re-published in this country, entitled "*The Church Member's Guide*." By J. A. JAMES.

ROBERT LATHAM, *Moderator.*

GEO. LOVE, *Clerk.*

CORRESPONDING LETTER.

The Columbia Baptist Association, to the Associations with whom we correspond:

BELOVED BRETHREN,

We address you at this time on our tenth anniversary. During our existence as an Association, our course has not been marked with any very extraordinary dispensations, though most of our churches have received additions, and some of them cheering little revivals, particularly one Church, to which seventy-seven have been added since our last correspondence; an earnest this, our fond hopes would say, of a general revival amongst us. This our epistle will be appended to our Minutes: we refer you to them for further information.

Permit us, brethren, to make a few remarks relative to our dear Redeemer's Kingdom generally.

We rejoice at the increase of missionary feeling, and all the benevolent efforts for sending the glorious gospel abroad,

and also to destitute places within our own region. But whilst we thus rejoice, we have reason to deplore, that there are many professors who are neglecting seasons and opportunities of doing much good, in their *domestic circles*, amongst their *brethren*, their *neighbors*, their *children*, and their *servants*. Are there not many who forsake the assembling of themselves together at the House of the Lord, for the purpose of social worship, and for strengthening their hands against the common enemy? Are there not many also who, having raised a domestic altar, have the form, but little of the spirit and power of true devotion and godliness in their families? Thus, instead of bringing up their servants and children in the nurture and admonition of the Lord, they make the fatal impression upon their minds that religion is an irksome service, or mere matter of form. Are there not some who totally neglect to bow down to the Lord in this delightful service, denying their obligation in this respect; and to excuse themselves, ask for an express command of the word for its observance? Are there not some who oppose the most auspicious measures now in operation for the promotion of the Kingdom of our dear Redeemer, either saying "the Lord will do his own work," or, "who hath required it?" Nay, are there not many amongst us who deny the obligation on all who hear the gospel to *repent* and *turn* to God, notwithstanding, in the course of their ministry, the apostles insisted on the doctrine of *repentance towards God, and faith towards our Lord Jesus Christ*.

ALL the human family are infected with the hereditary and raging malady, sin. It rages amongst the heathen, and the civilized community, every where, from the least to the greatest. But the glorious Gospel, a *universal remedy* for the malady, is declared in the scriptures to be *worthy of ALL acceptance*; and we have a mandate from Heaven to go into *ALL the world*, and preach the gospel to *EVERY creature*, with an assurance that "he that *believeth* and is baptized shall be *saved*, but he that *believeth not* shall be *damned*." The conduct and acts of the apostles is the best commentary that can be given on that glorious mandate. The apostle Paul, for instance, in the execution of this commission, declared, that "at all seasons he had served the Lord with many tears and temptations, and taught publicly, and from house to house, *testifying repentance towards God and faith toward our Lord Jesus Christ*;" declaring, that he was pure from the blood of all men, for he had not shunned to declare all the counsel of God. For the space of three years, (amongst the Ephesians) he ceased not to warn every one, night and day, *with tears*. He was sent to the people and the Gentiles, to open their

eyes, and to turn them from darkness to light, and from the power of Satan to God: Accordingly, he shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they *should repent and turn to God*, and do works meet for repentance; witnessing both to *small and great*. When he was in bonds, he said to King Agrippa, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Then, if we have love to God and bowels of compassion for our fellow beings, let us send the remedy amongst the heathen, and preach it to civilized, great and small, in every place and situation, without exception or condition, for "God is no respecter of persons."

To glorify our Heavenly Father, and to promote the welfare of our fellow-beings, should be the work of every soul born into the Kingdom of grace, according to the ability that God giveth. It is our duty to plant and to water, but God alone can give the increase; and it is He that worketh in us *to will and to do* of his own good pleasure. Wherefore, beloved, let us be diligent that we may be found of him in peace, without spot and blameless. Let us also beware, lest, being led away with the error of the wicked, we fall from our steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To whom be glory, both now and forever. Amen.

Our next Association will be held, if the Lord will, in the Meeting-House of the First Baptist Church in Washington City, on the Thursday preceding the fourth Lord's-day in August, 1830. We hope for a continuation of your friendly intercourse with us.

ROBERT LATHAM, *Moderator.*

GEO. LOVE, *Clerk.*

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