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COLUMBIA BAPTIST ASSOCIATION,

Maintaining inviolably, "The unity of God; the existence of three equal persons in the Godhead; the just condemnation and total depravity of all mankind, by the fall of our first parents; eternal personal, and unconditional election; the proper divinity of the Lord Jesus Christ; the necessity of his atonement, and its special relation to the sins of the elect only; justification by the imputed righteousness of Christ alone; effectual calling; perseverance of the saints; believers baptism by immersion only; the Lord's Supper a privilege peculiar to baptized believers, regularly admitted to church fellowship; the resurrection of the body, and general judgment; the final happiness of the saints, and misery of the wicked, alike interminable; the obligation of every intelligent creature to love God supremely, to believe what God says, and practise what God commands; and the Divine inspiration of the Scriptures of the Old and New Testament, as the complete and infallible rule of faith and practice."

HELD BY APPOINTMENT,

AT THE

*Baptist Meeting-House, in the Town of Alexandria,
August 19th, 20th, and 21st,*

1824.

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY LIBRARY
Wake Forest, North Carolina

WASHINGTON CITY;

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AT THE COLUMBIAN OFFICE.

1824.

THURSDAY, August 19.

1. At 11 o'clock, A. M. Brother Johnson preached the introductory sermon, from Isaiah ix. 6. "*And his name shall be called Wonderful.*"

2. After sermon, adjourned to meet at 3 o'clock, P. M.

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CHURCHES AND MESSENGERS.		MINISTERS.	Days of preaching.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total number.
Chappawamsick	{ Henry Stevens, Joseph R. Lynn.	J. JOHNSON.	4th	5	1		2		5	176
Little River	{ James Hixon, Peyton Powell.	JNO. JOHNSON.	—				2	5		57
New Brenttown	{	C. GEORGE.	2d	4			1			112
Occoquan	{ Geo. Selectman, George Carney.	JAMES REID.	3d				3	2	4	108
Hartwood	{ George Curtis,* L. Patterson.*	C. GEORGE.	1st	6				1	1	36
Long Branch	{ John C. Herndon, Richard Rixey.	R. LATHAM.	4th				1	2	2	61
Backlick	{ JAMES REID, Leonard Barker.	JAMES REID.	2d	8	1		2	3	4	236
Fryingpan	{ JOHN JOHNSON, Nathaniel Barker.	JNO. JOHNSON	3d	1				3	1	66
Nanjemoy	{ Daniel Kennedy, James Pozey.	—	—					1		55
1st Washington	{ Enoch Reynolds, Joseph Thaw,	O. B. BROWN.*	ev'y	2	5		3	2	2	138
Alexandria	{ JOHN BRYCE, William Frazer.	—	—	11		1	6	3	1	217
Bethlehem	{ ROB. LATHAM, J. W. Wigginton.	ROB. LATHAM.	2d		2	3		1	1	51
Grove	{ T. STRINGFELLOW, John Primm.	T. STRINGFELLOW.	2d	5						70
Rock Hill	{ Harb. Bradshaw, Thomas Pilcher.	T. STRINGFELLOW.	3d	2						49
Shiloh-Fredericksb'g	{ WM. JAMES,* E. S. PATTERSON.	—	—			1		1		89
Mount Pleasant	{ Noah Martin, William Kidwell.	JAMES REID.	—	21	1		7	1		91
Elk Run	{ William E. Jones, E. Hansbrough.	T. STRINGFELLOW.	1st	2			1			43
				67	10	7	32	18	22	1675

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

Met according to adjournment. Brother Stringfellow prayed.

3. Brother Thornton Stringfellow was chosen Moderator.

4. In the absence of brother Fox, the Clerk, brother Joseph Thaw was appointed Clerk, *pro tempore*.

5. A newly constituted Church, at Enon, solicited admission into the Association. Their letter was referred to a committee, consisting of brethren Latham, Johnson, Herndon and Hansbrough.

6. The ministering brethren and messengers from other Associations present, were invited to take seats with us.

7. Brother Baker was appointed to preach in the Baptist Meeting-house this evening, and brother Reis in the Second Presbyterian Meeting-house.

Adjourned until to-morrow morning, 8 o'clock.

Brother Latham prayed.

FRIDAY, AUGUST 20.

Met pursuant to adjournment. Prayer by brother Dagg.

8. A committee, consisting of brethren Latham, Hansbrough, and Herndon, were appointed to arrange the Visitation Meetings.

9. Brethren Reuben Johnson, Caywood, and Isabel, were appointed to make the necessary arrangements for preaching, during the remainder of the session.

10. Communications were received from the following Associations, viz.: Dover, letter and messenger, brother Montague; Albermarle, minutes and messenger, brother Jones; Baltimore, letter and messenger, brother Reis.

Brother Fox, the Clerk, appeared and took his seat.

Shiloh, letter; Kettocton, messengers, brethren Dagg, Baker, and Pollard. The said messengers were affectionately invited to take seats with us.

11. Brethren Johnson, Hixon, and Herndon, were appointed a committee to examine the letters from sister Associations, and make report.

12. Brother Bryce is appointed to preach the next introductory sermon; and, in case of failure, brother George.

13. Brother Johnson, from the committee appointed to examine the letters from corresponding Associations, reported, that they had found nothing in them that elicited special notice, except that the first church of Baltimore, and their pastor, have departed from the faith once delivered to the saints; therefore, are disowned by that Association, as belonging to the regular Baptist order: which report is adopted

by the Association; and the proceedings of the Baltimore Association, in relation to that church, are approved by us. The committee farther state, that the churches, in the Baltimore minutes, are cautioned against certain men therein mentioned, viz. : Jacob House, John H. Carey, Samuel Gunton, and Paris Davis, with a certain John Johnson, bearing credentials from the states of Ohio, Indiana, &c.

14. The Circular Letter, written by brother Bryce, was read, and referred to a committee, consisting of brethren Johnson, Latham, and Reis, with the author.

15. Ministering brethren, Rice, Lynd, Thrasher, and Fletcher, having appeared, were affectionately invited to take seats with us.

16. A letter from the Board of Managers of the Baptist General Convention, was received and read. Ordered, that the said letter be laid upon the table.

17. Ordered, That brother Bryce be added to the committee appointed to examine the letter from the new constituted church, called Enon.

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

Ketocton; to be held on the Thursday before the 3d Lord's-day in August, at Upper Goose Creek, in the county of Fauquier—brethren Bryce and Brown.

Dover; to be held on the 1st Lord's-day in October, at the Upper Church, in the county of Middlesex—brethren Johnson, Reid, and Patterson.

Shiloh; to be held on the Friday before the 1st Lord's-day in September, at Louray, in Shenandoah county—brother Bryce to attend.

Goshen; to be held at Lyles' Meeting-House, in Fluvanna county, the 1st Saturday in October—brethren Stringfellow and James.

Baltimore; to be held at Bethel Meeting-House, in the county of Montgomery, near Poolsville, on the Thursday preceding the 3d Lord's-day in May—brethren Latham and Johnson.

Albermarle; to be held at _____ on the Friday before the 3d Lord's-day in May—brethren Reid and Patterson.

19. *The following Visitation Meetings were proposed and appointed, viz. :*

1st. At Elk-Run, on the 5th Lord's-day in October, and Saturday preceding; brethren Bryce and Johnson to attend.

2d. At Nanjemoy, on the 5th Lord's-day in October, and Saturday preceding; brethren James and George to attend.

3d. At the same place, on the 5th Lord's-day in May, and

- Saturday preceding; brethren Brown and Bryce to attend.
- 4th. At Hartwood, on the 5th Lord's-day in May, and Saturday preceding; brethren Reid and Stevens to attend.
- 5th. At Occoquan, on the 5th Lord's-day in May, and Saturday preceding; brethren Stringfellow and Latham to attend.
- 6th. At New-Brenttown, on the 3d Lord's-day in October, and Saturday preceding; brethren Brown and George to attend.
- 7th. At Bethlehem, on the 5th Lord's-day in January, and Saturday preceding; brethren Johnson and Bryce to attend.
- 8th. At Long-Branch, on the 5th Lord's-day in July, and Saturday preceding; brethren Stringfellow and George to attend.
- 9th. At Fryingpan, on the 5th Lord's-day in July, and Saturday preceding; brethren Cornelius and Brown to attend.
- 10th. At Backlick, on the 5th Lord's-day in July, and Saturday preceding; brethren Bryce and Johnson to attend. Adjourned until 3 o'clock. Brother Montague prayed.

Met pursuant to adjournment. Brother Jones prayed.

20. The committee appointed to make the necessary arrangements for preaching, made the following report:

Baptist Meeting-house, brother Johnson, Friday evening; in case of failure, brother Stringfellow. Brother Stringfellow on Saturday evening. Brethren Dagg, Montague, and Reis, on Lord's-day.

First Presbyterian Church, Lord's-day, brethren Stringfellow and Bryce.

Second Presbyterian Church, brother Latham, Friday evening. Brother Patterson at 11 o'clock on Saturday. Brother Montague, Saturday evening. Brethren Reis and Patterson, Lord's-day, morning and evening.

21. The committee to whom the letter from the newly constituted church, called Enon, was referred, made a report, recommending the church to dissolve their constitution, and unite with some sister church; and giving it as their opinion, that, until there be a sufficient number to conduct the affairs of a church, it is best not to enter into such a constitution. Which report was adopted.

22. The same committee inquired of the Association, whether it is proper in one church to ordain a minister from another church, which had refused ordination to said minister? and also, whether it is proper for one Elder to perform ordination, where other Elders might be obtained?

Answer. We think it improper in both cases.

23. The church at Grove, in their letter, desire to know, if it is proper for any church to call for the ordination of a minister, where his pastoral labours are not wanting?

Answer. We think that ordination may very properly be conferred on a minister, found, on examination, to be qualified, according to the word of God, whether he be called to the care of any particular church or not; but, in all cases, we recommend to the churches great caution on this subject. We think there are gifts, which would be useful in the way of exhortation, that would not justify the individual's ordination. We would further recommend an equal caution to the Presbytery, called to confer ordination, to lay hands too suddenly on no man.

24. Brethren Stringfellow, Brown, Latham, and Bryce, are appointed messengers to the General Association of Baptists in Virginia, to be held in Richmond, the first Saturday in June. And it was resolved, unanimously, that the said messengers be authorized to receive any voluntary contributions that may be made to them, in aid of the funds of that body, and to present the same in the name of this Association.

Adjourned, until half after seven o'clock, to-morrow morning: Brother Reis prayed.

SATURDAY MORNING, August 21.

Met according to adjournment. Brother Bryce prayed.

25. Brethren Latham and Hansbrough were appointed to audit the Treasurer's Accounts: and, soon after, reported, that there was a balance remaining in his hands of eighty-six dollars and twenty-four cents.

26. The following contributions were made from the churches to the Association Fund, and paid to the Treasurer, viz. :—Chappawamsick, \$3; Little River, \$2; Occoquan, \$2; Hartwood, \$2; Long Branch, \$3; Backlick, \$2; Fryingpan, \$3; Nanjemoy, \$3; 1st Washington, \$5; Alexandria, \$5; Bethlehem, \$2 50; Grove, \$3; Rock-Hill, \$3; Mount-Pleasant, \$2; Elk-Run, \$3;—Total, \$43 50.

27. Brother Burdick having appeared, was affectionately invited to a seat with us.

28. Brother Stringfellow is appointed to write the Circular Letter for next year; and, in case of failure, brother Hansbrough.

29. Brother Bryce is appointed to write the Corresponding Letter; and, in case of failure, brother Fox.

30. Brethren Reynolds and Fox are appointed to superin-

tend the printing and distribution of the Minutes ; and one thousand copies, with the Constitution and Rules of Decorum, annexed, are ordered to be printed.

31. *Resolved*, That the next Association be held at Chapawamsick Meeting-house, in the county of Stafford, on the Thursday before the 4th Lord's-day in August, 1825, at 11 o'clock, A. M.

32. The committee to whom the Circular Letter was referred, reported the same, with some amendments, which, as amended, was adopted.

33. The ministering brethren, who were appointed to visit sister Associations, having been called on for an account of their expenses—

Brother Bryce claimed \$11, for his expenses to two Associations, which was allowed, and ordered to be paid by the Treasurer.

34. The following resolution was agreed to, which, if adopted by two-thirds of the Association, at the next session, will become a part of the Constitution :

Resolved, That whenever the meeting of the Association shall take place in the District of Columbia, or in the town of Fredericksburg, it shall be on the Thursday preceding the 4th Lord's-day in May ; and that this alteration be a part of the Constitution.

35. The Corresponding Letter, written by brother Johnson, was read and adopted.

36. *Resolved*, That three messengers from each church shall be allowed a seat in this Association, instead of two, the present number ; and that this resolution be made a part of the Constitution, if adopted by two-thirds of the members present, at the next session.

37. *Resolved*, That the thanks of this body be presented to the brethren and friends in this Town, for the kindness and hospitality with which we have been received and accommodated by them, during our present session.

38. *Resolved*, That the thanks of this Association be presented to the Rev. Mr. Andrews and Mr. Harrison, pastors of the 1st and 2d Presbyterian churches in this town, for the kindness with which they have opened their respective Meeting-houses, for the use of our Ministers ; and the Clerk is directed to communicate the same to those gentlemen.

Adjourned until 3 o'clock.

Met pursuant to adjournment. Prayer by brother Reid.

The minutes were read, and the Association adjourned. Brother Stringfellow prayed.

THORNTON STRINGFELLOW, *Moderator*.

JOHN FOX, *Clerk*.

CONSTITUTION
OF THE
Columbia Baptist Association,
(AS AMENDED.)

Art. 1. This Association shall be known by the name of *The Columbia Baptist Association.*

Art. 2. As an association is a body unknown in the Scriptures, but is formed in the exercise of christian prudence, for the purpose of obtaining a more general acquaintance with the state of the churches—maintaining a friendly intercourse with each other—giving advice in cases of difficulty—supplying destitute churches—guarding against innovations, &c. this Association shall exercise no authority over the several churches; but shall regard them as entirely independent—shall give full credit to their acts—and shall never pass any censure or animadversion thereon.

Art. 3. The churches belonging to this Association shall be such as hold the following doctrines, viz:—*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; believer's 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.*

Art. 4. Any church desirous of being received into this Association, shall make application by letter, and give an explicit and satisfactory declaration of her faith and practice; and any church departing from the articles of faith expressed in this Constitution, shall be excluded from the privileges of the Association.

Art. 5. The Association shall receive no charge brought by one church against a sister church, unless the church bringing such charge shall have pursued a course of conduct towards the other, similar to that commanded in the 18th chapter of Matthew, with regard to individual members.

Art. 6. The Association shall meet on Thursday preceding the 4th Lord's Day of August, in each year, at such place as shall have been designated by the Association at the preceding meeting. Every church shall have the privilege of sending two messengers, who shall be entitled to vote in all cases; but no proxies shall ever be received. It is expected that each church will send a letter to the Association, containing the names of the messengers appointed; her numbers baptized; received by letter; restored; dismissed by letter; excluded; deceased; and the total number belonging to her communion.

Art. 7. The officers of the Association shall be a Moderator, Clerk, and Treasurer; all of whom shall be chosen by ballot; the first annually, and to continue in office until a new election; the others to remain in office during the pleasure of the Association.

Art. 8. It shall be the duty of the Moderator to preside in the Association during its session; to preserve order; propose questions, and announce the decisions of the Association; but, except on questions of order, he shall never speak himself upon subjects before the Association, unless he shall call some other member to fill the chair for the time; and then he shall be governed by the same rules and restrictions as other members.

Art. 9. It shall be the duty of the Clerk to keep a true minute of all the proceedings of the Association, and prepare the same for publication, as the Association shall direct.

Art. 10. It shall be the duty of the Treasurer to take charge of all the monies of the Association, to pay the same, or any part thereof, at any and all times, to the order of the Association, which order shall always be furnished him in writing, signed by the Clerk; to keep a regular account of all receipts and disbursements, and present it for examination annually to the Association.

Art. 11. Whenever any church shall desire counsel from the Association, it is expected that she will state the case by way of query, in her letter; and the Association may give the best advice in her power thereon, provided such advice shall not be considered in the least degree binding upon any church: Nevertheless, no query shall be acted upon by the Association, which has not first been deliberately considered by the church from which it comes, without her being able to obtain satisfaction thereon.

Art. 12. Alterations and amendments to this Constitution, may be made by a proposition agreed to by a majority of the members present at one meeting, and confirmed by two-thirds of the members present at the next annual meeting, subsequent to that at which the proposition was made.

RULES OF DECORUM.

Art. 1. When the Association convenes for business, it shall be opened and closed by prayer.

Art. 2. The Constitution and Rules of Decorum, shall be read by the Clerk at the opening of the Association, and lie on the table for the perusal of the members.

Art. 3. The Clerk shall call over the names of the members as often as the Association may require.

Art. 4. Each speaker shall rise from his seat and address the Moderator; he shall strictly adhere to the subject under immediate consideration, and shall not be allowed to speak more than three times to one subject, without permission from the Association.

Art. 5. Every motion, made and seconded, shall come under the consideration of the Association, unless it be withdrawn by the mover.

Art. 6. Every query sent to the Association shall be twice read; and if it be decided by a majority of votes to consider the same, it shall be discussed; if not, it shall be withdrawn.

Art. 7. Only one person shall speak at a time—and when two or more members rise to speak, at nearly the same moment, the Moderator shall decide who is entitled to the preference.

Art. 8. When a member in speaking has occasion to mention the name of another member, he shall use the appellation of brother.

Art. 9. The Moderator shall not interrupt any member in, or prohibit him from, speaking, unless he break these rules.

Art. 10. Any thing debated in this Assembly, which may not be thought proper to appear on the minutes, may be expunged by a majority of two-thirds of the members present.

Art. 11. Alterations, additions, or amendments, may be made at any time to the foregoing rules, by a majority of the members present.

CIRCULAR LETTER.

The Elders and Messengers composing the Columbia Baptist Association; to the churches with which they stand connected, send Christian salutation.

DEAR BRETHREN :

THE period of our Association having again arrived, it is our privilege to send out a Circular Address to the Churches in our connexion. In selecting a subject for the present letter, the writer has fixed on that of *Christian Union* among the brethren; as not only one of great importance in itself, but as one which seems peculiarly adapted to the present time. In directing your attention, therefore, to this subject, we shall, in the *first* place, consider the obligations we are under to maintain this *union*, and its connexion with the glory of God, and our own happiness. *Secondly*, to point out the causes of its interruption, and the means of its preservation; all of which, we will review in as condensed a manner as practicable.—*First*: The obligation we are under to maintain this union, we consider to arise from the positive command of God, whose commands, in all cases, create permanent obligations, in the acknowledgments of his children, and which we have publicly declared in the articles of our constitution. *Secondly*, from the profession we have made as Christians: if there were no other reasons for the cultivation and maintenance of Christian union, surely this were entirely sufficient. We are next to consider its connexion with the glory of God; by which, we would be understood to mean, the illustration of his glory in the conduct of his people, walking under the influence of his Holy Spirit, in the paths marked in his blessed word, and meeting the demands which *He* has made on his children, and for the discharge of which he qualifies them, by the glorious demonstration of His grace, in the work of regeneration. On this point, the Saviour remarks: "Herein is my Father glorified, that ye bring forth much fruit." Let us walk in love, then, as dear children, endeavouring to keep the *unity* of the spirit in the bonds of *peace*. When Christians are seen walking thus, the wicked will take knowledge of them that they have been with Christ: their exclamation will be—Behold! how these people love one another. They will be constrained to acknowledge the power of religion, as taught in the Bible. We proposed our own happiness, as also connected with this

subject; and we flatter ourselves that we shall make good this proposition, without much labour. The word of God declares it to be a good and a pleasant thing for brethren to dwell together in unity; all its injunctions, on this subject, are imperative; and we know that whatever the word of truth enjoins us to do, it is our happiness to perform. We have seen the prevalence of *Christian union*; and we have been happy in our own minds, in proportion to its abounding. See, then, dear brethren, that you fall not out by the way.

Secondly—We are to point out some of the causes which interrupt the union between brethren, on the one hand; and, in the next place, the means of its preservation, on the other. We shall premise, then, that *slander, evil-speaking, back-biting, envy, whispering, busying ourselves with other men's matters, tale-bearing, revealing of secrets, jealousies, &c.* are the fruitful sources of all the disturbances amongst Christians. When brethren speak of each other so unchristian-like, they not only violate the word of God, in which all such practices are expressly prohibited, but they at once produce an alienation in the mind of the person thus spoken of, and excite a spirit of recrimination, which never fails to destroy that *union*, so desirable amongst God's children, who are called the light of the world, and commanded to be at peace among themselves. We should, when tempted to speak evil of our brethren, ask ourselves how we would feel, knowing that we were the subject of such sayings; and, with this reflection, remember to do to others, as we would wish them to do to us. It is too much the practice, in speaking of our brethren, to dwell on their objectionable traits of character, instead of their laudable ones; and thus, exaggerating the one, and detracting from the other, we often cause our brother to be lightly esteemed, and frequently slighted, and wounded in his feelings, from this most unchristian practice; let us then, brethren, lay aside all these—anger, malice, wrath, &c. &c. and, as new-born babes, desire the sincere milk of the word, that we may grow thereby.

In the next and last place, we are to point out the means of preserving union amongst brethren. This may be done, in the first place, by avoiding all the causes which have been referred to, as productive of disunion; and this we should do scrupulously and perpetually. Rest assured, if the causes are avoided, the baneful effects will never be found amongst Christians.—*Secondly*, strive, by all *lawful* means, to promote and sustain the reputation and interest of each other; cultivating, at the same time, a spirit of tenderness, and striving, by your conduct and words, to conciliate their affections, and secure their Christian confidence. Be careful, also, not to manifest a conscious superiority over your bre-

thren, but let each esteem others better than themselves.—*Thirdly*; in cases of difficulty, (which, in this imperfect state, often arises,) be very cautious of talking to others on the subject, until you have taken the Gospel steps, as laid down in Matthew xviii. 15, 16, 17; which, in all cases, if pursued with a proper spirit, must terminate every distress favourably to the preservation of *union*.—In a word, let us *seek* peace, and pursue it; not barely contenting ourselves to have peace, but let us *seek* it.

Thus, dear brethren, we have hastily passed through the subject proposed. May its importance rest upon each of our minds; and may grace, mercy, and peace be multiplied. AMEN.

THORNTON STRINGFELLOW, *Moderator*,
JOHN FOX, *Clerk*.

CORRESPONDING LETTER.

The Columbia Baptist Association, convened at Alexandria, on Thursday before the fourth Lord's Day in August, 1824, to the several Associations with whom they correspond :

DEAR BRETHREN IN THE LORD :

HAVING, by a kind and special Providence, been protected, and favoured with the great privilege of assembling ourselves in a united capacity; and, of attending to the affectionate addresses of the several churches, which compose this body;—after which, we feel the greatest pleasure in conveying to you, in this our Letter, not only the circumstances of our churches, but also the high satisfaction that we feel in prospect of the advancement of the Redeemer's glory. The churches do not speak of large additions, but almost all speak of peace and harmony, pleasant seasons, and encouraging prospects, which seem to give wings to our anticipation of larger additions of the heirs of eternal life. At present, we can only breathe our most ardent wishes to Him who works all things after the counsel of his own will, that He may grant completely to realize our wishes.

We have received, with tokens of respectful affection, your letters and messengers, and are happy to learn that, generally, peace is found within the walls of Zion, and prosperity within her palaces. We rejoice to hear that, on some

of her sacred towers, sinners are seen coming, for admission and protection. Since our session, we have not had any thing among us, worthy of note, but love and concord. We trust a good degree of spiritual-mindedness exists among us, but not without alloy. We feel the want of more of the mind that was in the meek and lowly Saviour; for, without this, we despair of a seat in the kingdom of glory.

But, brethren, may we not rejoice that the fountain of grace is full. Thither let us continually resort for the wanted supply, that thereby we may be prepared for every good word and work. O brethren, remember us in the hours of your public and private devotion. We hope you will continue your friendly intercourse.

For other particulars, we refer you to our minutes.

THORNTON STRINGFELLOW, *Moderator.*

JOHN FOX, *Clerk.*

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