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Fifteenth An

Columbia Baptist

MAINTAINING

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Carried over,

“The unity of God; the existence of three equal persons in the head; the just condemnation and total depravity of all mankind by fall of our first parents; eternal, personal, and unconditional election; the proper Divinity of our 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 practice 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, WITH THE

**CHURCH OF CHAPPAWAMSIK,
IN DUMFRIES,**

PRINCE WILLIAM COUNTY—VA.

AUGUST 21st, 22d, & 23d,

1834.

PRINTED BY J. D. HARROW,
Fredericksburg.

Be
Grove,

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY LIBRARY
Wake Forest, North Carolina

THURSDAY, AUGUST 21st, 1834.

1. Brother S. Cornelius preached the Introductory Sermon from John xiv. 16—17.

2. After an intermission of ten minutes, the Association met and was opened with praise and prayer by the Moderator, Brother Alexander H. Bennett, after which the Letters from the Churches were read, and the Messengers' names enrolled as follows:

CHURCHES.	When constituted	LOCATIONS.	MESENTERS.	MINISTERS.	Days of Preaching	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total numbers.
Chappawamsic,	1767	Stafford County, Va.	{ Benjamin Cole, Benjamin Wamsley Dean James, Robert A. Ish.	ALEX. R. H. BENNETT.	4th	21	0	0	0	2	2	191
Little River,	1769	Loudoun do.	{ No Letter.	JOHN OGILVIE.	1st	1	1	0	0	3	4	142
Ocoquan,	1778	Prince William do.	{ George Honey, H. Bradshaw.	JOHN CLARK.	1st	3	0	0	1	1	0	79
Hartwood,	1786	Stafford County,	{ H. S. Halley, B. Jones.	S. CORNELIUS.	3d	0	0	2	5	2	2	117
Back Lick,	1791	Fairfax do.	{ S. TROTT, C. Gullatt.	S. TROTT.	2d	1	3	0	5	5	1	66
Fryingpan,	1792	Loudoun do.	{ I. F. Dunnington, Roger Posey.	T. CONDUIT.		24	0	1	2	0	0	78
Naujemo,	1793	Charles County, Md.	{ O. B. BROWN, Jos. Cooper.	O. B. BROWN.	every	7	6	1	3	3	5	144
1st Washington,	1802	Washington City, D. C.	{ S. CORNELIUS, H. Simpson.	S. CORNELIUS.	every	2	5	0	7	6	5	287
Alexandria,	1803	Alexandria, D. C.	{ Benjamin Pridmore, F. M. Lewis.	S. TROTT.	1st	2	0	0	0	0	0	69
Bethlehem,	1812	Prince Wm. County,	{ No Letter.			0	0	0	0	0	0	94
Grove,	1812	Fauquier do.				61	15	4	23	22	19	1293

Carried over,

CHURCHES.	When constituted	LOCATIONS.	MESSENGERS.	MINISTERS.	Days of Preaching.	Baptized	Received by Letter	Restored.	Dismissed.	Excluded.	Deceased.	Total numbers.
Rock Hill,	1812	Stafford County,	{ A. H. BENNETT, Wm. R. Combs.	Bro't forward,		61	115	4	23	22	19	1298
Mount Pleasant,	1819	Fairfax do.	{ Noah Martin, Wm. Kidwell.	A. H. BENNETT.	3d	5	0	0	0	0	1	106
Elk Run,	1822	Fauquier do.	{ William Bower, E. HANSBROUGH.	S. TROTT.	4th	2	0	0	1	3	1	85
Fredericksburg.	1825	Fredericksburg,	{ George Rowe, U. H. Bradshaw.	A. H. BENNETT.	1st	3	0	0	2	0	0	101
Brent Town,	1830	Prince Wm. County,	{ S. Lynn, S. Carter.	—	every	11	1	2	6	11	4	427
White Oak,	—	Stafford do.	{ J. CLARK * Wm. Fulcher.	A. H. BENNETT.	2d	7	0	0	0	0	2	57
				J. CLARK.	2d	14	1	0	1	1	1	168
					Total,	103	17	6	33	34	28	2237

NOTE.—Ordained Ministers' names are in SMALL CAPITALS. A dash ——— denotes no settled Pastor. Messengers not present marked thus, *.

3. Brother James Williams having sent in his resignation as Clerk, the Association proceeded to a new election, when Brother A. H. Bennett was unanimously chosen.

4. Brother Cornelius was chosen Moderator.

5. The Church at White Oak, applied for admission by her Messengers into this Association. The letter being read, together with a letter of Dismission from the Goshen Association, she was unanimously received, and her Messengers affectionately welcomed to a seat with us, the Moderator giving them the right hand of fellowship in behalf of the Association.

6. The Moderator and Clerk were appointed to arrange the business of the Association.

7. Communications were received from the following Associations :

Ketocton—Elder Marvin, Messenger.

Dover—10 copies of their Minutes ; Messengers, Elders Montague and Hinton.

Baltimore—40 copies of their Minutes.

Patterson's Creek—20 copies of their Minutes.

Hudson River—20 copies of their Minutes.

Goshen—No communication.

8. Ministering Brethren present were invited to a seat, whereupon Brother Conduit took a seat with us.

9. Brethren Wamsley, Cole and Lynn, were appointed a committee to arrange the preaching at the stand.

10. On motion it was resolved, That when the Association adjourns, it adjourn until 9 o'clock, each day, during the session.

11. A communication was received from the Methodist Episcopal Church, offering to the Association the use of their House of Worship in this place, during the meeting, which was thankfully received and referred to the committee to arrange the preaching.

On motion, the Association adjourned ; prayer by Brother Hansbrough.



FRIDAY, AUGUST 22d.

The Association met pursuant to adjournment, and was opened with praise and prayer by Elder Marvin.

12. The Committee to arrange the preaching reported Elders Montague, Conduit and Marvin, to preach at the stand to day: and to-morrow, Elders Beannett, Hansbrough, Cornelius and Trott; and on Lord's Day, Elders Cornelius and Brown. The congregations were large, serious and attentive.

13. Brethren Simpson and Bower, were appointed a committee to examine the Minutes of Corresponding Associations.

14. Brethren Rowe, Combs and Lynn, were appointed a committee to examine the Letters of the Churches, and make report.

15. The Circular Letter, written by Elder Samuel Trott, was read, and on motion was referred to Brethren Cornelius and Hansbrough, a committee with the author to examine it, and make report.

16. Brethren Bower, Rowe and Lynn, were appointed a committee to audit the Treasurer's account.

17. Brethren Pridmore and James were appointed to receive the contribution of the Churches, and to settle with Messengers to Corresponding Associations.

18. Messengers were appointed to the following Associations:

Ketocton—to be held with the Salem Church, Frederick county, Thursday preceding third Lord's Day, August, 1835—Brethren, Trott, Cornelius, Brown and Bennett.

Dover—to be held with the upper King & Queen Church, Saturday before the 2d Lord's Day in October—Brethren Cornelius and Bennett to attend.

Goshen—10 Copies of the Minutes.

Baltimore—to be held in the City of Baltimore, Thursday before the 3d Lord's Day in May, 1835—Brethren Trott and Bennett to attend.

19. Elder Stringfellow having failed to write the Corresponding Letter, Elder Cornelius was appointed in his stead.

20. The Committee appointed to receive the Contribution of the Churches, report the following, viz:—Chappawamsic, \$3; Little River, \$3 50; Hartwood, \$2 50; Backlick, \$2; Fryingpan, \$3; Nanjemoy, \$2;

Washington, \$3 ; Alexandria, \$3 ; Bethlehem, \$2 ;
 Rock Hill, \$4 50 ; Mount Pleasant, \$3 ; Elk Run, \$3 ;
 Fredericksburg, \$3 ; Brent Town, \$2 ; White Oak, \$2
 —total, \$41 50, which was paid over to the Treasurer,
 Brother Cooper.

21. The next Association to be held with the Church
 in Alexandria, D. C.

22. Brother Trott was appointed to preach the In-
 troductory Sermon, at 11 o'clock in the morning, and in
 case of failure, Brother O. B. Brown.

23. Brother Hansbrough to write the next Circular
 Letter, Brother Brown in case of failure.

24. Brother Brown to write the Corresponding Let-
 ter, Brother Bennett in case of failure.

25. *Ordered*, That the Treasurer pay to Elder Trott,
 for attending the Baltimore and Kettocton Associations,
 \$6.50, and Elder Bennett for attending the Kettocton
 Association, \$2.

26. *Ordered*, That the Clerk superintend the print-
 ing and distribution of 1000 copies of the Minutes.

27. *Ordered*, That the Treasurer pay the Clerk for
 services, &c. the sum of \$10.

28. A general Union Meeting to be held with the
 Church in Nanjemoy, Charles County, Maryland, to
 commence the Friday before the 4th Lord's Day in Oc-
 tober, Brethren Brown, Cornelius, Hansbrough and
 Bennett to attend.

29. The Committee appointed to audit the Treas-
 urer's account, report as follows, viz :

We find in the hands of the Treasurer, a balance due for the		
year 1832,	- - - - -	\$4.74½
Contributions for 1833,	- - - - -	50.50
Ditto for 1834,	- - - - -	41.50
	<i>Cr.</i>	<u>\$96.74½</u>
For Printing Minutes for 1833,	- - - - -	\$33.00
1833, Brother Cornelius for attending Kettocton As-	- - - - -	6.00
sociation,	- - - - -	
1834, Brother Trott for Baltimore and Kettocton As-	- - - - -	6.50
sociations,	- - - - -	
" Brother Bennett for attending Kettocton As-	- - - - -	2.00
sociation,	- - - - -	
		<u>\$47.50</u>
		<u>\$49.24½</u>
In the hands of the Treasurer,		
WILLIAM BOWER, <i>Chairman.</i>		

30. The Committee appointed to examine the Letters of the Churches, reported there was nothing claiming the special attention of the Association.

31. The Committee appointed to examine the Minutes of Corresponding Associations, report, that they have attentively examined the same, and are of opinion they contain nothing that particularly claims the attention of this Association.

32. *On motion*, it was *resolved*, That the Churches be requested to be more liberal in their contributions to the Association Fund.

33. The following notice was ordered to be inserted in the Minutes :—Whereas the Church at Long Branch has withdrawn from us, and united in a new Association, she is of course no longer connected with this Association.

34. The Committee appointed to examine the Circular Letter, reported it with amendments, which was adopted by the Association, and ordered to be printed with the Minutes.

35. The Corresponding Letter prepared by Brother Cornelius, was read, approved and adopted, and ordered to be printed with the Minutes.

36. *On motion*, it was unanimously *resolved*, That the sincere thanks of this Association be presented to the Brethren and Friends of Dumfries and its vicinity, for the great kindness and hospitality with which we have been entertained during the present Session.

The Session then closed with an affectionate Address and Prayer by the Moderator.

S. CORNELIUS, *Moderator*;

A. H. BENNETT, *Clerk*,

CIRCULAR.



THE MINISTERS AND MESSENGERS ASSEMBLED AS
THE COLUMBIA ASSOCIATION—

To the CHURCHES severally which they represent, wish grace, mercy
and peace.

BELOVED BRETHREN,

Acknowledging the gracious hand which has hitherto preserved us as individuals, and you as churches, and granted you another opportunity of holding communications with each other by your Letters and Messengers, on those things which concern the Zion of God, we would, in the conclusion of our interview together, address to you an epistle, intended for your edification and comfort.

And as a subject of the first importance, we would call your attention to the scriptural doctrine of regeneration. In pursuing this subject, we will notice,

1st. The idea intended to be conveyed by the term regeneration.— This, like the expression, *being born again*, is figurative, and is borrowed from nature, to illustrate the production of spiritual life in the soul. As in relation to animal life, there can be no formation of parts, no growth, no action, &c., where the principle of life is not, so in the spiritual world, the principal of grace or spiritual life, must be implanted, before any gracious affections or gracious exercises can be produced. The implanting of this life in the soul is what we understand to be *regeneration*. We are aware, brethren, that many speak and write of this subject, as though the conception which an awakened sinner has of the law, and his self-loathing, his hungering and thirsting after righteousness, &c., are either elicited from the natural mind by the operations of the Holy Spirit, or in some way produced in the mind without any new principle being imparted, until the individual is led to exercise faith on the Lord Jesus Christ; then it is that he is regenerated and born again, at once. Others again make faith as well as all the other christian graces to have their seat in the natural mind. Having confidence in those whom we address, that their experience of Divine things will not admit of their being deceived by the latter named sentiment, we shall pass it by; but will notice the other. If repentance toward God, designated above by *self-loathing*, and an earnest desire after God and the like, be produced from the natural mind of man, then the mind is capable of such gracious affections, and therefore was not totally

depraved, or it is so changed as to be no longer depraved, for surely, affections like these, do not flow from depravity; or if they be produced, not from the mind, but in the mind, by the spirit of God, without any corresponding principle being implanted, then are they no more the exercises of the person, than the worship which may be performed in a house, is the performance of the house. But your experience, brethren, has taught you a different lesson upon this subject. For on the one hand, you have not only found that your minds were originally depraved, and your affections alienated from God, but also that the native depravity remains, so that you daily groan under a sense of the plague or depravity of your hearts. On the other hand, you feel conscious that the gracious affections of your souls, flow from a fixed principle implanted there, of love to God and holiness. And when you examine your experience in the light of God's word, you find it corroborated thereby.—For, in the first place, the Scriptures represent that “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be”—Rom. viii. 7. Yea, God declares that “He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”—Gen. vi. 5. The Apostle also proves from the Scriptures, that “Both Jews and Gentiles are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”—Rom. iii. 9—12. From the description, here drawn from the oracles of Truth, of human nature, it is evident there is nothing in it like holy affections, like repentance towards God, or like seeking God. Consequently, these exercises cannot flow from it in its native state; for, can a *corrupt tree bring forth good fruit*? Neither can human nature receive and reflect these things, as from the Spirit of God; for, “The natural man receiveth not the things of the Spirit of God”—1 Cor. ii. 14.

2d. We will now enquire who is the efficient cause of regeneration.—God, in the Scriptures is represented as the author of it. As in John i. 13—those who received Christ, are said to be born of God. And, in Eph. ii. 4 & 5, we read, that *God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ*. In making this quotation, we have purposely omitted the division which has been made of this sentence by splitting it into two verses, as having a tendency to give a wrong construction to the passage. The division of the Scriptures into chapters

and verses, being of human contrivance and comparatively of recent origin, we are not bound to respect such divisions, any farther than the sense justifieth hem.

But whilst the Scriptures thus ascribe regeneration or quickening, to God, it is not to be understood of the Father as such, but of the Holy Ghost, the third personal distinction in which the Godhead exists. As the Master saith, "It is the Spirit that quickeneth"—John, vi. 63. See also, John iii. 8, where those who were born again, are said to be born of the Spirit. And being born of the Spirit, is being born of God, for the Holy Ghost is God. Viewing *regeneration* or *calling*, thus to be the work of the Spirit, we see in Jude 1st, a beautiful allusion to the parts which each of the *Three who bear record in heaven*, sustain in the economy of salvation. It reads thus: "Sanctified by God the Father, and preserved in Jesus Christ, and called," that is, evidently by the Holy Ghost.

3d. Our next enquiry is, whether regeneration be the independent and sovereign act of the Holy Ghost, or whether it be accomplished immediately through the instrumentality of what men are fond of calling the *means of grace*.

We think, brethren, how much soever others may differ from us, that it is the sole and immediate act of God the Holy Ghost: no secondary causes intervening. As a child must be the immediate offspring of its own father, so God's heaven-born children, must be the immediate offspring of the Holy Spirit; not the production of Paul's planting and Apollos' watering.—How can it otherwise be? Can a person by any exertion of his own, regenerate himself? Can death produce life, or darkness produce light? Until quickened, (and to be quickened is to be regenerated,) the man is *dead in trespasses and sins*—Eph. ii. 1. And until delivered of God, man is *under the power of darkness*, yea is *darkness* itself.—See Col. i. 13—Eph. v. 8. But even though a man could in any way reproduce himself, it would be of no avail in this case; for *that which is born of the flesh is flesh*; and *the flesh profiteth nothing*.—John iii. vi & vi. 63. But to put the thing beyond a doubt, we are told, Tit. iii. 5, "Not by works of righteousness which we have done," (and surely not by works of unrighteousness,) 'but according to his mercy *He* saved us, by the washing of regeneration and renewing of the Holy Ghost."

Can preachers regenerate their hearers? Are they clothed with life-giving power? Hear Paul's testimony on the point.—"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth, any thing, neither he that watereth, but God that giveth

the increase."—1 Cor. iii. 6 & 7. It may be supposed by some, that preachers by exciting the feelings of their hearers, may be instrumental in procuring their regeneration. But what can an excitement of animal feelings accomplish towards imparting spiritual life? Persons as we have showed, and the exciting of their passions will not give them any new power, cannot regenerate themselves. The sentence also again returns, *That which is born of the flesh, is flesh.* To suppose that this excitement will avail any thing toward the regeneration of the persons, we must think that it will produce a simultaneous excitement of the Holy Ghost to action, through the feelings of the hearers. A person may better never have heard *whether there be any Holy Ghost*, than to think thus of that Holy Spirit, who is God.

Again: Can the preaching of the word produce regeneration, or be the means of producing it? For answering this question more readily, permit us to ask one or two others. Was it the word spoken by Christ, that empowered Lazarus to come forth from the grave? or was it that Christ, by his Divine power, restored life to the body of Lazarus, and enabled him to hear and obey the command to come forth? The latter we think was the case.—Again, Christ says, John v. 25, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Does he mean by this that the time *now is* when the dead as such, shall exercise the power of life in hearing, and thus be both dead and alive at the same time and in the same sense? or does he not rather mean, that now in the gospel day, those dead in trespasses and sins, and having perhaps special reference to the Gentiles whom those to whom he spoke acknowledged to be as the stones of the street, should be quickened, and which should be evinced by their hearing the voice of the Son of God? If the latter be the meaning, it corresponds in idea with Heb. iv. 2, viz: that the faith of the hearer must be mixed with the word preached, in order to its profiting them; and faith you know is a spiritual act. The Apostle does not assign as a reason why the word preached did not *profit them that heard*, that it was not rightly preached, but that they had not faith to receive it. The text reads thus: "But the word preached did not profit them, not being mixed with faith in them that heard it." So that it was not the gospel's coming *in word only*, that evidenced the *election* of the Thessalonian brethren; but its coming also *in power, and in the Holy Ghost and in much assurance.*—1 Thess. i. 4 & 5. Thus also, from Paul's statement, 1 Cor. i. 23 & 24, it is evident that it is not the word as preached that makes the difference between the believer and others; for *Christ crucified* must have been preached to those Jews to

whom it was a *stumbling-block*, and to those Greeks to whom it was foolishness, as well as to those Jews and Greeks to whom it was the *power of God and the wisdom of God*. This difference in their receiving the doctrine of the Cross, was owing to the one class being *called* and the other not; and, this not the external call of the gospel only, for that is inseparably connected with the preaching of the word, and comes alike to all to whom the gospel is preached, whether they receive it as *foolishness* or as the *wisdom of God*; but it must have been the internal call of the Holy Spirit, by which their hearts were prepared to receive the word, as it is in truth, the word of God. It was that call which is an inseparable link in the chain of glory. *Whom he called them he also justified*—Rom. viii. 29 & 30, and is nothing other than regeneration.—Once more, we read in Acts xvi. 12—14, that Paul and his companions having come to Philippi, went out to the river side and *spoke unto the women which resorted thither*. But we read of none, but Lydia and her household, believing and being baptized; and of her it is said, “Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”

We have thus, brethren, showed that regeneration is the immediate and sovereign act of God, the Holy Ghost; and that it necessarily precedes any spiritual benefit derived from the word. It must be so, brethren, for *the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned*—1 Cor. ii. 14. There are a few texts of Scripture which may appear to look like favouring the idea of the word's being the means of regeneration; and which we have not room fully to examine. We will just notice one or two of the most prominent ones: As James i. 18, “Of his own will begat he us by the word of truth that we should be a kind of first fruits of his creatures.” 1 Pet. i. 23, may be considered by some, of very similar import. But we think that a careful examination of these passages, will convince you, brethren, that they do not support the idea, that the word as *preached by man is the means* of regenerating sinners. Of *his own will*, remember is the reading, *begat he us by the word of truth*. The word of truth then can be nothing more than an instrument used at his own sovereign will for regenerating the soul. By his word God spake light into existence, so by *his word* he may speak life into existence in the soul: But remember, it must be his word, *the word of truth*; not that kind of preaching which some men employ, and which they themselves acknowledge is not strictly true, but which they think better calculated to convert sinners than the plain doctrine of the gospel. None, we presume,

will say that it was the expression "Let there be light," which brought light into existence; it was the independent and sovereign power of God that did it—so we contend that it is the sovereign and independent act of God the Holy Ghost to regenerate the soul.

4th. Permit us, Brethren, to remark, that believing regeneration to be the immediate act of the Holy Spirit, and that He, by this peculiar work of his, *bears record in heaven*, that is, works as God, and independently of man upon earth, as much so, as does the Father by his peculiar work, or the Word by his,—we can have no confidence in any of the inventions of men for converting sinners to the knowledge of the truth.—The Lord has commanded his ministers to go and preach his gospel, *not with wisdom of words*—let them obey his command; *as many as are ordained to eternal life*, will believe, and their *faith will not stand in the wisdom of men, but in the power of God*—See Acts xiii. 48th & 1 Cor. ii. v. The Holy Ghost will be as faithful to *call*, or regenerate those whom the Son, or *Word*, has redeemed, as the Son was to ransom those whom the Father sanctified and gave to him. The *Three who bear record in heaven, are One*. They must therefore be *one* in their testimony, and *one* in the whole economy of salvation. The systems mostly in vogue at this day, would throw confusion into the Divine counsel and undeify the Godhead. Suppose, for instance, the Son had redeemed those, whom the Father had not *predestinated to the adoption of children*, would the Father acknowledge them as *heirs*? And what would become of them, if redeemed by the Son; they are *redeemed from the curse of the law, for he was made a curse for them*, (Gal. iii. 13,) thus ransomed of the Son, disowned of the Father, and unregenerated by the Holy Spirit, and therefore incapacitated for heaven? Or suppose the Holy Ghost should fail to implant spiritual life in the hearts of any whom the Father had chosen, and the Son redeemed; they would be utterly unfit to participate in the holy enjoyments of heaven without a holy nature. Thus we see the purpose of God would be frustrated, and confusion thrown into heaven.—Brethren, let us keep clear of every system, that reveals not the whole Godhead, united in the plan of salvation.

5th. But lastly, regeneration being the implanting of spiritual life in the soul, it will assuredly be followed by spiritual action, and the regenerated soul will be born again as a *new creature* in Christ Jesus.—And this *new creature* or *new man* being *created in righteousness and true holiness*, the principles of righteousness and heart holiness, will be manifested in the feelings and acts of the person thus quickened.

The *new man* being a creation in righteousness, the individual being once regenerated, will immediately have his attention directed to the

Law as the standard of right, and will thereby test his acts and thoughts. Finding his works not conformed thereto, he will reject them, and turn from them with loathing, and will manifest a *hungering* and *thirsting* after righteousness. Finding the law to be spiritual, and his affections to be carnal, and his heart deceitful, he will lose all confidence in his own self-inspired resolutions, and all satisfaction in the excitement of those affections, and will turn from both with disgust, condemning even his tears and prayers as being hypocritical. Feeling the justice of his condemnation as a transgressor, both in heart and in life, he acknowledges before God and men, that he richly deserves everlasting banishment from God, and therefore falls, as a wretch undone, at the feet of Sovereign mercy to implore pardon, realizing this to be his last resort, and very much doubting, whether even the mercy of God can extend pardon to a wretch, so guilty and vile as he. And when by faith he has a view of the efficacy and freeness of the atoning blood and righteousness of Christ, as being substituted under the law for helpless sinners like him, a hope of being saved springs up in his breast, a sense of pardon flows through his soul, and he rejoices, not only in hope of acceptance with God, but also in the glorious fact, that in this way, everlasting righteousness is brought in, the law is honored, the sinner is justified and saved eternally, as a monument of the riches and glory of Divine Grace. It is this which makes him ever after cling to, and rely alone upon the righteousness of Christ for his acceptance with God.— No, brethren, it is not an antinomian principle, but true righteousness of soul, which leads the believer to renounce all creature works as grounds of acceptance, and to trust only in, and plead only the righteousness of Christ for his acceptance.

How different this, throughout, from that kind of experience or exercise which leads persons to rejoice in, and even boast of their feelings, their reformations, their resolutions, and their wonderful condescension in giving up to be saved by Christ, that is, as they too evidently understand by it, to make profession of his religion. Again, as the *new man is created in true holiness*, that is, heart devotedness to the honor and service of God, the believer will be distinguished from others, by a separation from the principles, the spirit and practices of the world; by an upright, orderly and sober walk and conversation, by meekness, humility, kindness and forbearance towards others, and a patient submission to the dispensations of God; and by a strict regard to the revealed will of God in all things pertaining to religion; making the word of God his only directory, taking Christ for his only pattern, owning him alone as his sovereign; calling no man master in

things pertaining to religion, nor allowing any to impose their contrivances upon him, or to become the directors of his conscience. In a word his life will be marked, not by corruption and lusts, but by purity, not by a zeal to do something new and great for God, but to do the will of his heavenly Father as revealed in his word.

Brethren, is this your experience? If so, you know for yourselves what regeneration is. But, if you know not these things, or if you are of those who ridicule the ideas here advanced as enthusiasm, still be assured, however ignorant others may be of them, *we speak that we do know and testify that we have seen*, and it still remains good, that *No man receiveth our testimony*, but as the Holy Ghost maketh him feel the truth of it.

Grace be with you.

S. CORNELIUS, *Moderator.*

A. H. BENNETT, *Clerk.*

CORRESPONDING LETTER.

The COLUMBIA BAPTIST ASSOCIATION, to the Associations with whom we correspond, Grace be to you, and peace from God our Father, and the Lord Jesus Christ.

DEAR BRETHREN,

Our present meeting has been a very pleasant one, and we hope, profitable to our own souls, and to those whose hospitality we have enjoyed. Our business has been conducted with great harmony and unanimity; and the preaching at the stand has been of a character to edify believers, to comfort the feeble-minded, and to alarm the ungodly.

The Letters from the Churches in our connection, indicate a general state of harmony and brotherly affection. The additions to most of them have not been numerous; but the happy condition in which they appear to be, and the general spirit of godliness which appears to pervade the brethren, we cannot but regard as harbingers of a joyful ingathering of precious souls to Christ.

Among the circumstances which have contributed to our joy on this occasion, the correspondence which we have received from you, and the sweet fellowship which we have enjoyed with your Messengers, are not the least. Your affectionate salutations we cheerfully reciprocate. Our next meeting will be held in the Town of Alexandria, in the District of Columbia, to commence at 11 o'clock in the morning of the Thursday preceding the fourth Lord's Day in August, when we solicit a continuation of your correspondence, both by Letters and Messengers.

S. CORNELIUS, *Moderator.*

A. H. BENNETT, *Clerk.*