

# The 62d Annual Publication.

## MINUTES

OF THE

### KETOCTON BAPTIST ASSOCIATION,

HELD AT OPEQUON MEETING-HOUSE,

Berkeley county, Va.

**AUGUST 14, 15, AND 16, 1828.**

THURSDAY, AUGUST 14, 1828.

The association met pursuant to adjournment.

1. Introductory sermon by brother Baker, from Heb. x. 24, 25. "And let us consider one another," &c.

2. After a short intermission the association was opened by brother F. Moore, the moderator of the last association. Whereupon the letters were read, and the messengers' names enrolled as follows:

CHURCHES.	MESSENGERS.	MINISTERS.					Total.	For minutes.		For fund.	
			Baptised.	Rec'd by letter.	Restored.	Dismissed.		Excommunic'd	Dead.		d. cts.
Ketocton, Loudoun county	Joseph Baker. (o)	Joseph Baker, 1st Lord's day.	1				36	75	1 00		
Mill creek, Berkeley county	George Engle, M. Vanclave.	John Hutcheson, 4th Lord's day.	2	1			73	1 00	2 43		
Broad run, Fauquier county	William Hunton, John Smith.	Cumberland George, 2d & 3d Lord's days.	9	1	1	1	97	1 50	1 50		
Buck marsh, Frederick county	John Castleman, James Smith.	S. Whittlesey, 3d Lord's day.	4	1		3	6	156	1 00	1 47	
New valley, Loudoun county	D. Orrison, B. Sanders.	William Gilmore, 4th Lord's day.					1	10	25	75	
Thumb run, Fauquier county	M. Priest, W. M'Coy.	Cumberland George, 1st Lord's day.	2	1	1		151	1 00	1 25		
Upperville, Loudoun county	*U. Glasscock, P. C. Rust.	William Gilmore, 1st Lord's day.	8	1	3	2	1	165	1 50	2 00	
Happy creek, Frederick county	Thos. Buck, Sen. *John Beatty. (l)	Thos. Buck, Jr., 2d Lord's day.						57	50	1 00	
Goose creek, Fauquier county	*P. Cooksey, *R. Board.	John Oglevey, 3d Lord's day.	19	2	1	1		68	50	44	
North fork, Loudoun county	C. Turner, P. Powell.	William Gilmore, 2d Lord's day.	9	1	3	1	3	80	1 50	1 50	
South river, Shenand. county	No messenger.	James Withers.	4		4			30	75	75	
Waterlick, Shenand. county	John Buck.	Thos. Buck, Jr., 3d Lord's day.	1		1	2		78	50	1 50	
Zoar, Jefferson county	Francis Moore, (o) John Engle.	Francis Moore, 1st Lord's day.	5				1	68	50	1 00	
Ebenezer, Loudoun county	S. Pugh, S. Richards.	Francis Moore, 3d Lord's day.	2	1	1			53	1 12	2 00	
Timber ridge, Frederick county	Jacob Miller, Jas. Sammerville.	John Hutcheson, 1st Lord's day.						13	50	50	
Leesburg, Loudoun county	Wm. Gilmore, (o) John M. Wilson.	William Gilmore, 4th Lord's day.				1	1	1	58	75	75
Bethel, Frederick county	W. F. Broadus, (o) William Kerfoot.	Wm. F. Broadus, 2d Lord's day.	15		2	3	1	149	75	2 00	
Salem, Frederick county	H. Brook, W. Tanguary.	Thos. Buck, Jun., 4th Lord's day.	13	2		3	3	70	1 10	4 06	
Zion, Frederick county	Thos. Buck, Jr. (o) J. M'Kay.	Thos. Buck, Jun., 1st Lord's day.	1		2	1		48	50	3 00	
Winchester, Frederick county	J. Debell, P. Klipstine.	William Gilmore, 3d Lord's day.	11	3	2	2	1	85	1 00	2 00	
George's creek, Alleghany co. Md.	J. Jacobs.	Jesse Monroe.	4			1		16	25	63	
			109	15	7	21	18	1556	17 22	31 18	

Ordained preachers marked (o); licentiates (l). \*Absent messengers.

3. Brother F. Moore was chosen moderator, and brother Thomas Buck, Jr. clerk.

4. Brethren Gilmore, Rust, Baker, Brook and Broadus, with the moderator and clerk, were appointed a committee to arrange the business of the association.

5. The visiting ministering brethren present, viz. John Hutcheson, Stephen Whittlesey, William C. Buck and John Arnold, were invited to seats.

6. Brethren John Hutcheson, Jacob Vanmeter and Morgan Vanclève, were appointed a committee to arrange the preaching.

7. Brethren Brooke and Tanquary were appointed a committee to settle with the treasurer.

8. Brethren William Hunton, Baker and Kerfoot, were appointed a committee to examine corresponding minutes.

Prayer by brother Broadus.

Adjourned until 9 o'clock to-morrow morning.

—•••—

FRIDAY, AUGUST 15, 1828.

Met according to adjournment. Prayer by brother Holbert.

9. The messengers from corresponding associations presented their letters and minutes as follows: From Shilo, William F. Broadus; from Dover, James Holbert; from Baltimore, J. H. Jones; from Columbia, James Hickson, George Love; from Juniata, minutes only; from Licking, letter only. The letter was read, and all the corresponding messengers invited to seats.

10. The circular letter, written by brother Thomas Buck, Jr., was read and referred to brethren Gilmore, Brook and the author.

11. The brethren appointed to preach to-day are Arnold, Wm. C. Buck, Baker and Holbert.

12. Brother Joseph Baker to write the next circular letter.

13. Brother Brooke to write the corresponding letter.

14. The following brethren were appointed messengers to the several associations in correspondence with us, as follows:

To the Shilo association, to be holden at Thornton's Gap meeting-house, Culpeper county, on the Friday before the first Lord's day in September next; brethren Gilmore and Buck Jr.

To the Baltimore association, to be holden in the city of Washington, on the Thursday before the third Lord's day in May next; brethren Moore and Gilmore.

To the Juniata association, to be holden at Sideling hill meeting-house, on the Thursday before the third Lord's day in October; brethren John Hutcheson, Stephen Whittlesey and Morgan Vanclève.

To the Columbia association, to be holden at Nanjemoy, on the Thursday before the fourth Lord's day in this month (August); brother Joseph Baker.

To the Dover and Licking associations; minutes only.

15. Brother Gilmore to preach the next introductory sermon; and in case of failure, brother Moore.

16. The next association to be holden at Zion meeting-house, Frederick county, Va. on the Thursday before the third Lord's day in August, 1829.

17. The committee appointed to examine the corresponding letters and minutes, report as follows :—That we insert in our minutes the 21st article of the minutes of the Baltimore association, viz. : “The churches are warned against a Doct. Miller and Samuel Monger ; and also against a Samuel J. Counciller, alias Counsel ; and a John Smith ; all of whom are impostors.” They also recommend that an article in the Shilo association be inserted, as follows : “*Resolved*, That they recommend to the churches and members of our body, that they will neither receive nor encourage strange ministers, unless they exhibit a copy of the minutes of the association to which they belong, with their names inserted therein, within one year past.” They further recommend that a query and answer in the minutes of the Dover association, be also inserted, viz. : “*Query*. Can the association suggest any mode to suppress intemperance ?” *Answer by this association*. We therefore recommend that they entirely refrain from the use of intoxicating liquors. Also, that we notice the names of Smith, King, Amos Broad, James Walder, and Samuel Morgan, as impostors, mentioned in the Juniata minutes.

18. On application of the churches of Timber ridge and George’s creek, for letters of dismissal, to join the association newly formed in Hampshire county, called the Patterson’s Creek association ; *Resolved*, That they are hereby dismissed ; and this order on our minutes is the evidence thereof.

19. On motion, *Resolved*, That we hereby respectfully acknowledge the reception of the first number of the Baptist Tract Magazine.

20. Arrangement for preaching on the Lord’s day after the next association :

Brother Gilmore, Ebenezer. Brother F. Moore, Winchester.  
 Brother Broadus, Goose creek. Brother T. Buck Jr., Waterlick.  
 Brother Baker, White Post. Brother Whittlesey, Buck marsh.

21. Brother Thomas Buck Jr. is appointed to superintend the printing of the minutes, and to receive eight dollars for his services, which the treasurer will pay.

22. The committee appointed to settle with the treasurer, report as follows : “We find receipts in his hands for the money appropriated to messengers appointed to different corresponding associations, and to the clerk for his services the last association, leaving the sum of \$39 90 in his hands ; out of which we have awarded to the messengers to corresponding associations, and to our clerk, the sum of \$32 for this year ; leaving a balance of \$7 90, together with the sum of \$31 13 collected this year, which was paid into his hands ; making an aggregate amount of \$39 03 now in the hands of the treasurer, brother William Hunton, who was again chosen.

Prayer by brother Thomas Buck, Jr. Adjourned until 9 o’clock to-morrow morning.

◆◆◆

SATURDAY, AUGUST 16, 1828.

Met according to adjournment. Prayer by brother Jones.

23. The circular letter was read and approved, with some few alterations.

24. The corresponding letter was read and approved.

25. On motion, *Resolved*, That brother clerk send a copy of our minutes to brother Noah Davis, publisher of the Tract Magazine in Philadelphia; and that the clerk do alter the caption of our minutes so as to show its annual publication.

26. The brethren appointed to preach to-day are Jones, Moore and Broadus.

Adjourned until our next association.

F. MOORE, *Moderator*.

THOS. BUCK, JR. *Clerk*.

---

## CIRCULAR LETTER.

---

### THE KETOCTON BAPTIST ASSOCIATION,

*To the churches composing this body, sendeth christian salutation.*

#### BRETHREN BELOVED:

We are called upon again, by the speedy return of another association, and according to our custom, to send you a circular, with the minutes, by which you will be informed of the business that came before the association, and the manner in which it was disposed of.

You have been so repeatedly addressed on different subjects of religion, that we feel somewhat at a loss to know what to make choice of for the present. But having, as we think, discovered a dereliction (by the professors of religion as well as by the world) of that simplicity and humble mein that ought to be esteemed and attended to by all; but more especially by the professed followers of that meek and lowly Jesus, who, "though he was rich, yet for your sakes became poor, that ye through his poverty might be made rich;"—we conclude therefore, brethren, to stir up your minds, and to caution you against the sin of conforming to the world. It is indeed lamentable to see to what extent the professors of religion are running after the world; and instead of their being a light to give light to all around them, they extinguish their light by following the world through the darksome wastes of covetousness, luxury and pride; allowing the wicked to give them examples, which they follow, instead of their setting examples of piety and good order before the world. Hath not God said, by the mouth of his apostle, that he "resisteth the proud, but giveth grace unto the humble?" His word is truth, and he will surely do it. What pleasure can the children of God have in the works of darkness? "How can we, who are dead to sin, live any longer therein?" It is a truth, "if we love the world, the love of the Father is not in us." And yet! and yet! there is a number who profess the religion of Jesus Christ (and some among the Baptists too) who are as intently engaged in all the pursuits of the world, as the men of the world are. They are greedy of gain—seek it day and night—desiring to obtain, that they may consume it on their lusts—not regarding the word of

truth, that says, "for the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." They also seek outposts, and appointments of worldly honor, that they may be exalted, and receive honor from men, showing clearly they are not of the mind of our heavenly master, who "received not honor from men." They are also fond of mirth and idle amusements—send their children to receive the polishing of a dancing school—and to learn to play marches and reels, &c. on musical instruments; instead of bringing them up in the nurture and admonition of the Lord. They evince a great fondness for vain show, and conform to the whims of the times in dress, conversation, manners and customs; they talk and look like the men and women of the world, so much so, that from the appearance of many professors of religion you could not tell them from a class of beings called belles and beaux. Dear brethren, receive the exhortation of our blessed master, by Paul the aged,—“Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.”

Brethren, it is a great condescension and sin to thus conform to the world in temporal things, but much more in spiritual; in the same proportion as spiritual things are of so much greater importance, or as the heavens are higher than the earth. And yet we have reason to fear there are many who profess the religion of the Bible, that are endeavoring to please the world, and become popular, by conforming their system of religion to the views and wishes of carnal men and women. Are there not some who are called preachers of the gospel, who seem not to consult the word of God, and do not read attentively and pray earnestly that they might understand and preach the truth? but they consult the religious sentiment or character of the congregation they are about to preach to, whether they are what are called Calvinist, or Armenian, or Unitarian, or World, or whatever they may be; and when that can be ascertained, the discourse will be adapted to the views of the audience so as not to offend them, lest the preacher would not be so popular.—Others, who, for the reason just assigned, avoid plain and unequivocal language in preaching, especially on certain points of doctrine, such as the total depravity of man, election, particular redemption, special calling, perseverance of the saints unto glory, &c. Though they profess to believe it, yet if at any time those precious, soul-reviving, and heart-cheering truths of the gospel come under their notice, they slip around them, or touch them in such a slight or evasive manner as not distinctly to be understood. Thus by deceitfully handling the word of God they please a great number, while renewed minds go away empty, not having had the bread of life broken to them. And because God will not make such preachers, means have been devised by man to have them independent of his divine teaching and call. And this kind of conforming to the world seems quite pleasing to a number, who have itching ears, and are fond of a great parade in religious matters, showing much of the disposition of national Israel, when they became dissatisfied with

their theocratical government, and wanted to be like the nations of the earth. The Baptists now appear to be dissatisfied with being a separate and distinct people, as the followers of the meek and lowly Jesus. Great exertions are made to become honorable and respectable in the estimation of the world, and to occupy an eminence equal to the anti-christian religionists: hence it became necessary to have their Rev. D. D.'s, A. M.'s, and V. D. M.'s, &c., and to hold a free and social intercourse with men and women who have not put off the old man with his deeds, but are enemies to the cross of Christ—that have a name to live, and are dead. “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” Thus we see many setting themselves up to be leaders of a sect or party, and putting forth other doctrines, and preaching another gospel than what Christ and his apostles taught. Hear what the Lord Redeemer said unto his disciples: “If ye were of the world, the world would love you; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

And now, dear brethren, let us rejoice; for although the serpent has cast out of his mouth a flood (of errors) after the woman (which is the church), that he might cause her to be carried away; yet “nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.” O precious truth! how sweet is the truth, as revealed in the word of God! And we thank God, brethren, on your behalf, that you have faithful and zealous ministers among you, that are not ashamed of the gospel of Christ, and that there are many who know the truth and receive it in the love of it in the churches. And we bless God for the tokens of his approbation, and for his great goodness and mercy, that he has owned and blessed the preaching of the truth to the comfort of his saints, and to the awakening of sinners. Though we have not been blessed with such showers of divine mercy, and such vast ingatherings as we read and hear of in some parts of the Lord’s vineyard; yet you will see by our minutes that some have been added to some of the churches. A revival is truly desired; but we must wait the Lord’s time; his time is the best time; and we must wait, and long, and pray, and look for a refreshing from the presence of the Lord, and be as earnestly, zealously and constantly engaged in each and all of our respective duties, as though we could accomplish it ourselves.

O brethren! “be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” Remember you are not your own; you are bought with a price—with the price of the precious blood of Christ. Labor therefore to glorify him in your bodies and spirits, which are his. You have no abiding city here; but our blessed Redeemer has prepared a place for your reception, and he will come again and take you from sorrow and sin, to rest in his embrace, that where he is there ye may be also.

Brethren, our minutes will inform you of the business that came before the association, and the state of the churches. We were highly

7  
favored; we met in love, and continued together in much peace and harmony.

We commit you to God and the word of his grace; and may the God of all grace, mercy and truth, be with you to the world without end.

FRANCIS MOORE, *Moderator.*

THOS. BUCK, *Jr. Clerk.*

---

## CORRESPONDING LETTER.

---

### THE KETOCTON BAPTIST ASSOCIATION,

*To the several associations in correspondence with her, presents christian salutation.*

BELOVED BRETHREN,

Under the superintending care of that gracious God (whose kind providence and tender mercies all of us daily experience), we have been permitted to assemble ourselves once more together, at the time and place appointed for the holding of our annual solemnity as an associated body; and can say with truth, that we have enjoyed much christian pleasure in each other's society since we met, and have cheered our hearts with the refreshing assurance that "our labour shall not be in vain in the Lord." We think that we are in the light, and that the truth is on our side; but if this light does not shine so bright, and this truth does not sink so deep into the hearts of multitudes as we fondly hoped and expected they would do, we mourn, and at times are almost apt to fall into a state of despondency. But, dear brethren, it is our bounden duty to trust in the Lord in the darkest shades of his providential dealings with his church, as well as when the set time to favour her seems to be approaching: Therefore though the clouds are dark and gloomy, and cold winter seems to have frozen up the hearts of the people, yet through faith in his promise, that "the gates of hell shall never prevail against his church," is the source from which we are encouraged to hope, that he will not shut his eyes in disapprobation of our proceedings, nor turn them away from the efforts which we have been making to promote the cause of truth, and the enlargement of the Redeemer's kingdom; therefore we know, that we shall eventually reap the benefit of our labour and steady perseverance, "in due time, if we faint not," and "are not wearied with well doing." We know that he must necessarily own his own truth, and that he will eventually crown it with success; but then it must be in his own way and in his own time, so that we have no more to do but to wait with patience the arrival of that happy period "when the Son of God shall reign king of nations, as he is king of saints; when he shall call the lost sheep to the fold of God; when the knowledge of the Lord shall cover the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of the father."

We have already said that we have had a comfortable time since we met together, and can flatter ourselves that we have enjoyed some "re-

refreshing from the presence of the Lord ;” and that we have in some measure, at least, experienced the truth of the psalmist’s exclamation, when in rapture he cries out, “ behold how good and pleasant it is for brethren to dwell together in unity.” And we hope we can also add, that we have not been entire strangers to those emotions and feelings which actuated the apostle Paul, when he said, “ and hath made us sit together in heavenly places in Christ Jesus.” Now if these delightful sensations consist in an enkindled and fervent love to God, and to one another as dear brethren in the Lord, in the effusions of praise and thanksgiving which have flowed spontaneously in streams of gratitude from our hearts, then indeed we may be said to have verified what the apostle meant in the expressions which we have just now alluded to above;—he hath indeed made us sit together in heavenly places in Christ Jesus.

Our church letters seem calculated to afford us little pleasure or pain. Some of the churches remain nearly in the same state in which they were found at our last assembling together, that is, with little or no additions made to their number, whilst on the other hand some others seem to have experienced some of the outpouring of the spirit of God, some of the droppings of the sanctuary, and some refreshings from the presence of the Lord.

But, dear brethren, amidst the rejoicings which we have had together, it is a matter of grief and concern to us that we have had so few messengers from the various associations with whom we are in correspondence, who unquestionably, by their presence, would have added to our comforts, and contributed much to our enjoyments. We beseech you, by all those tender and ineffable ties by which we are united together, do not neglect us, do not forsake us; but let our hearts be comforted, our countenances brightened by the presence of your messengers at our next association, which is appointed to be held at Zion meeting-house, in Frederick county, on the Thursday preceding the 3d Lord’s day in August, 1829.

And now, dear brethren, we bid you farewell! wishing you every enjoyment in life, and every blessing from Heaven which a bountiful Father may seem good to bestow on you.

F. MOORE, *Moderator.*

THOS. BUCK, *Jr. Clerk.*

*I have hereby  
a Minute or 2 pages  
for Mr. B.*