

S22295

Baptists . Virginia . Ketchikan Association .

Minutes of the ... at Ebenezer ...

August, 1811.

Winchester, Va., Foster, 1811. 15 pp.

NRAB copy.

MINUTES

OF THE

KETOCKTON

BAPTIST ASSOCIATION,

HOLDEN AT

EBENEZER MEETING-HOUSE, LOUDON COUNTY,
VIRGINIA,—AUGUST, 1811.

Thursday, 15th.

THE ASSOCIATION BEING CONVENED,
AND INTRODUCED BY SINGING & PRAYER,

*Letters from thirty-two Churches were read and
enrolled as follows, viz.*

WINCHESTER, (Va.)—PRINTED BY JONA. FOSTER,

—
1811.

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CHURCHES.	MESSENGERS.	Baptized.	Restored.	Rec. by let.	Dismissed.	Excommu.	Deceased.	Total in fellowship.	Contribution for printing minutes.
Ketockton	Timothy Hixon Barnabas Curtis				1			25	D. C. 75
Mill Creek	Wm. Chenoweth Jas. Chenoweth			1	2			34	75
Broad Run	Owen Thomas Jas. Saunders	4		2	3			66	1 00
Chapawamsie	†Wm. Fristoe Richard Cole	3		2	9			108	1 00
Water Lick	†Saml. O. Hendren Thos. Buck, sen.	6		5	5	1		61	1 00
Brent Town	William Grant Jno. Edrington	4		1	3	1		47	50
Thumb Run	Peter Lawrence †Matthew Neal	6	1			3	1	116	1 50
Back Lick	†Henry Toller Charles Potter	20		7	6	2	3	124	75
Buck Marsh	Jno. Foster Robert Hendren		1			2		191	1 00
Hedgman's River	Daniel Farmer Silas Hickerson	8		1		1	1	100	75
Occaquan	Jno. Mills *William Byrd	10	1		3		1	69	1 00
North River	†Jno. Monroe Thomas Steer							12	25
New Valley	Thomas Steer Moses Dowdel			3	1			32	75
Happy Creek	†Benj. Dawson Benj. Elliott, Warner White								
Frying Pan	*Stephen Grubs †Jeremiah Moore Dozier Bennete	2		3		1		73	68
Crooked Run	Nathaniel Barker Tunis Peters	14						60	1 00
Goose Creek	Geo. M'Kenny Peter Rust	4			6	1		41	50
Little River,	Uriel Glascock †Robert Latham	5			8		1	93	60
Long Branch	James Hixon Jno. C. Herndon	2			3			72	1 00
Hartwood	Geo. Love †Geo. C. Sedwick	12		2	6	5		63	1 50
North Fork	Geo. Eastham †Wm. Gilmore Hamilton Rogers	18		2	3		2	99	1 00
	Edward Coe	3			1		1	61	1 50
		121	3	50	60	17	10	1547	18 87

CHURCHES.	MESSENGERS.	Baptized.	Res. cred.	Rec. by let.	Dismissed.	Recomm.	Deceased.	Total in tel- lows	Contribution for printing minutes.
Zoar	<i>Bro't forward.</i> † Francis Moore	121	3	30	60	17	10	547	18 78
Ebenezer	Benjamin Wilson Edward Grady Enos Drake	6			1	1	2	47	50
Alexandria	Jesse Carter	3		1	3		2	46	1 50
Leesburg	* Alex. Butcher Charles Gulatte	5		4		1		54	35
Patterson's Creek	James Wildman			2	1	1		38	50
Bethel	† Jno. Arnold * William Davis Jas. Sowers	6		3	1			26	62
South River	Jno. Kerfort † Geo. Oakley	21		1	7	2	1	80	75
Nanjamoy	Jno. Rawlings <i>Has not corres- ponded for sever- al years; their number 80, was</i>				8			16	75
Timber Ridge	† Jno. Hutchinson Silas Prater							28	
Upper Goose Cr.	Philip Cooxy							6	25
Big Cacapeona	Valentine Leach Wm. Chenoweth	2			2			49	1 00
Salem	Robert Heyler Samuel Drake Jno. Sower	1			1			23	50
								24	50
		165	3	41	84	23	15	1984	26 00

N. B. Ordained Preachers' names marked thus †—Licensed Preachers thus ‡—Absent Messengers thus *.

1st. Elder *William Fristoe*, chosen Moderator; brother *Thomas Buck, sen.* Clerk, and *George Love*, Assistant Clerk.

2d. A church called Salem, by their letter & messengers, applied for admission into our association; and after receiving satisfactory information of their faith and order, the right hand of fellowship was given to their messengers, and they requested to take their seats amongst us.

3d. A letter of correspondence was received from the Culpepper Association; their messengers, elders Mason, Conner, Coonts and James; only elder Mason attended, who was invited to take a seat amongst us.

4th. A letter of correspondence was received from the Baltimore Association; their messengers, elders Lewis Richards and John Welch; elder Richards only attended, who was invited to take a seat amongst us.

5th. Elder William Miller, from Kentucky, being present, was invited to take a seat amongst us.

6th. Elders J. Toller, I. Moore, I. Monroe, S. O. Hendren, Benj. Dawson, with the moderator and clerk, were chosen a committee to arrange the business. After half an hour's intermission, the committee made their report, which, with the resolves of the Association thereon, follows in order.

7th. Elder Henry Toller is appointed to write to the Baltimore Association, and elders Samuel Oldham Hendren and Jeremiah Moore, to bear the letter.

The Baltimore Association is to commence Thursday preceding 3d Lord's day in October.

8th. Elder John Monroe is appointed to write to the Culpepper Association, and elders William Fristoe, John Monroe, Benjamin Dawson, and brother Thos. Buck, senr. to bear the same. The Culpepper Association is to commence on Friday preceding the first Lord's day in September.

Adjourned till to morrow morning nine, o'clock.

Friday, 16th.

Met according to adjournment, and after Divine worship, proceeded to business.

9th. *Resolved*, That elders Benjamin Dawson and William Fristoe, do write the circular letter, in conjunction.

10th. *Query 1st from North Fork.* What is to be done with members that have gotten letters of dismissal.

and do not give them into some church of the same faith and order after a certain limited time, and especially where a church dissolves?

2d What is to be done with members removing from one neighborhood to another, and remaining for years without letters of admission? when we administer the Lord's supper, shall we invite them to a seat with us or not?

Answer. As there are such a variety of circumstances attending such cases, it would be impossible for the association to adopt any rule that would embrace them all; it is therefore thought best for the churches to act discretionary, according to the circumstances of the cases.

11th. *Query from Broad Run.* Is it consistent with the word of God, that Baptist members should take the title to themselves of Doctor of Divinity, or Master of Arts? *Answer.* It is inconsistent.

12th. *Query from Hartwood.* Is Baptism the door into the Baptist church? if it is not, we wish to know what it is? We ask this purely for our own satisfaction.

Answer. The door of admittance into the gospel church, is persons baptized applying to the church for admittance, and the church receiving them.

13th. *Query from Buck Marsh.* Can the people of colour among us, who are retained in slavery, become members of a Baptist church, consistent with the constitution of said church? and if upon enquiry, they lack the qualifications necessary to church membership, is their being called so, any more than a name?

Answer. The association declines taking it into consideration.

14th On application, from several of the churches for a division of the association, *Resolved,* That the same be postponed until the next association.

15th. Elder William Hiter, Lewis Richards, and Jeremiah Moore, are appointed to preach to-morrow; and elders Henry Toller, John Monroe and William Mason, on Lord's day.

16th The next association is appointed to be holden at Thumb Run meeting house, in Fauquier county, on the Thursday preceding the 3d Lord's day in August next.

17th. The yearly meeting is appointed to be at Salem, on the Saturday preceding the second Lord's day in June next ; elders Gilmore, Monroe and Latham are appointed to attend the same

18 The clerk is appointed to superintend the printing of the minutes.

Adjourned till to-morrow morning, nine o'clock.

Saturday, 17th.

Met according to adjournment, and after praise and prayer, proceeded to business.

19th Elders Benjamin Dawson and William Fris-toe, who were appointed to write the circular letter, not having accomplished it, and having assigned satisfactory reasons, the association have thought proper to confide it to them, and that the subject be fasting and prayer, with an admonition to the churches to set apart certain days for that purpose

20th. On motion of the moderator, it is *Resolved*, That it be recommended to the churches to collect such documents and information as they may have in their possession relative to the proceedings of the Ketchikan Association prior to the printing of the minutes, for the purpose of making out a complete record of all the proceedings and transactions from its origin, and forward the same to the next association.

21st. Arrangement for the visitation meetings as follows :

1. At Occaquan fifth Lord's day in September, and Saturday preceding ; elder Jeremiah Moore, Henry Toller and Robert Latham, to attend the same.

2. At Fetzhuigh's old field, on the fifth Lord's day in December, and Saturday preceding ; elder Benjamin Dawson and George E. Sedwick, to attend.

3. At Patterson's creek, on 5th Lord's day in March and Saturday preceding; and elder John Monroe, William Gilmore and Francis Moore, to attend the same.

4. At South River, on the 5th Lord's day in May, and Saturday preceding; elders William Fristoe, John Hutchinson and Samuel Oldham Hendren, to attend the same.

Adjourned till association in course.

WILLIAM FRISTOE, *Moder.*
THOS. BUCK, *Clerk.*

Texts preached from, on Friday 16th.

Elder Francis Moore, —

Elder William Mason, Ephes. I. 18.

Elder Wm. Hiter, Psalm xlii. 3.

On Saturday, 17th.

Elder Lewis Richards, John xvii. 1.

Elder Wm. Hiter, John xvii. 2, 3.

Elder Samuel O. Hendren, John iii. 7.

Elder Jeremiah Moore, Deut. xxxiii. 3.

On Lord's day, 18th.

Elder Wm. Fristoe, 1 Samuel iv. 13.

Elder Henry Toller, Mark xv. 32.

Elder John Monroe, Acts xx. 28.

Elder Wm. Mason, Isaiah xxxiii. 16.

Besides the foregoing sermons, there were at the different houses through the neighbourhood, six or eight sermons each night, for three nights, and two or more on Sunday night, with many exhortations each night.

THOS. BUCK.

CIRCULAR LETTER.

VERY DEAR BRETHREN,

THROUGH a kind and indulgent providence, we were permitted to convene in an associational capacity, and can truly say it was a time of love, and a time of refreshing from the presence of the Lord, for although the additions to the churches were not great, yet the intelligence in several instances were pleasing, as well as the prospects at this meeting. The business was conducted in peace, brotherly love, and mutual forbearance; for although we cannot say there was unanimity of sentiment, in all our deliberations, yet the minority in all cases appeared sensible of the propriety of submitting to the majority. Our watchmen also who stood on Zion's walls, appeared to see eye to eye.—Their preaching was harmonious, and with power. They spoke indeed "as men having authority, and not as the scribes." It also appeared to be attended with power divine; for the listening crowds hung on their lips with the utmost patience and composure, from five to six hours in a day, nor was there a want of visible effects; vast numbers appeared to receive the word gladly, and to feed heartily on the bread of life, broken to them, while many were pricked to the heart, and, no doubt, cried inwardly, "what shall we do to be saved;" though it was only manifested by the flowing tear, and the deep fetched sigh. We were also refreshed with pleasing accounts from many places in the lower parts of Virginia, where it is said hundreds are flocking to the Redeemer's standard, and owning him publicly in his ordinances. O Brethren! we rejoice that we have it in our power to send you glad tidings of great joy, for "as cold water to a thirsty soul, so is good news from a far country." Though this is not from a

very far country, yet we are persuaded it will not be less pleasing; and indeed we might have extended our information from much more distant places.—from Kentucky, and many other places, we hear of the prosperity of the Redeemer's kingdom. So that we have abundant reason to hope that the Lord is about to "bring again the captivity of Jacob," and to revive his work among us. O Brethren! be exhorted to be helpers of our joy, by your fervent prayers and supplications to the great head of the church, for his divine presence among his people, and for the out-pouring of his spirit on his churches. Be ye helpers also by a Godly life and conversation, before a crooked and perverse generation; let them indeed, "take knowledge that you have been with Jesus. Let them see your good works, that they may be constrained to glorify your father which is in heaven." O! let not that cutting interrogatory be applicable to you, "what do ye more than others?" But up and be doing, and let the enemies of the doctrines of grace know of a truth, that they do not lead to licentiousness. We would recommend days of fasting and prayer to individuals, as well as to churches. No doubt can exist of its propriety and utility, for the Scriptures are full of it. In the old Testament we have an account of Moses recommending it. See Leviticus, xxiii chapter, 27th to 33d verse. Joshua and the children of Israel fasted. Joshua vii. 6. The eleven tribes fasted. Judges xx, 26. The Israelites fasted. 1 Saml vii. 6. David fasted. 2d Saml. xii. 16. Moses, Elijah, and the Lord Jesus fasted each forty days. The Ninivites fasted on Jonah's preaching to them, and we find the Lord heard their prayers, and averted the judgments threatened. But it may be said that these are old Testament authorities, and not binding on us. We will, therefore, have recourse to the New Testament. And we might first instance that of our Saviour, already mentioned but it may be said that it was done in compliance with the customs of the former dispensation, or that it, as well as

Moses and Elijah's fasts, was miraculous. Although we do not think such objections sufficient to do away their authority, yet as there is sufficient evidence without, we shall not rest on theirs, but proceed to other testimony. And first, when the Pharisees, by way of derision, told our Saviour that his disciples did not fast so often as John's and theirs did, he replied, can ye make the children of the bride chamber fast while the bride groom is with them? but the days will come when the bride groom shall be taken from them, and then shall they fast in those days. Luke v. 33, 34, 35. as if our Lord had said, fasting is an act of self denial, mortification, and mourning. Therefore it would be improper at this time for my disciples to fast, while they have my bodily presence with them, nay it is impossible for them to mourn, and it would be hypocrisy were they to make a shew to that effect, while their hearts are elated with joy and pleasure, in consequence of my immediate presence. But the days will come, when I shall be taken from them, as to my immediate bodily presence, and they shall experience hard and severe trials, of various kinds, and then shall they mourn, and fast too. And accordingly, we find the apostle and others of the first believers, living lives of great sufferings, austerity, and self denial, with fasting, mourning, &c. See the sufferings of Peter and John and Stephen, and Paul, &c. as recorded in the Acts of the Apostles. See also Paul's recapitulation of his sufferings, in his 2d Epistle to the Cor. vi. 4, 5, &c. also xi. 23, to the end, by which it appears that he not only suffered great afflictions and persecutions, but that he often watched, and often fasted. Our Saviour also in his discourse on the mount, recommends fasting, and directs how it shall be performed, not by disfiguring their faces, or by outward appearances, that men might take notice of, for that is hypocrisy. "But, when ye fast, anoint your heads, and wash your faces, that ye appear not to fast in the sight of men," for God knows

your hearts, & if ye are sincere, he will reward you openly. Mat. vi. 16, 17, 18. Also when a certain man came to our Lord with his son who was lunatic, after he cast out the evil spirit, being enquired of by his disciples why they could not cast him out, replied, that "this kind goeth not out but by prayer and fasting." We find also that as the disciples at Antioch "ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. Acts xiii. 2, 3. and again, in the xiv. 23. we find them ordaining elders in every church, with prayer and fasting. Again, in Paul's 1st Epistle to the Cor. vii. 5. we find him recommending fasting and prayer. And it appears that Anna the prophetess, was serving God in the Temple with fastings and prayer, night and day, when the parents of the infant saviour of mankind brought him thither, to offer him to the Lord, and to perform all things according to the law of the Lord. Luke ii. 37. And Cornelius was fasting and praying in his house, when the Angel appeared to him, and told him his prayer was heard and his alms were had in remembrance in the sight of God, and directed him to send for Peter, who should tell him what he should do. And now brethren, is any further comment necessary to establish the duty of fasting and prayer, or to explain it to your understandings? I presume nothing more can be necessary; here is abundance, both of precept and example, as well as of the advantages arising from it. It was while fasting and praying, the Holy Ghost directed Barnabas and Saul to be separated, to publish the gospel to the gentiles; and the many great blessings that have been thereon attendant, would be too tedious to enumerate.

It was while fasting and praying that Anna met with her infant Lord, whom she probably would never have

seen in this world, if she, like too many of our aged sisters, had continued at her own house, and not waited at the Temple of the Lord.—It was while Cornelius was fasting and praying, that the angel appeared unto him, and instructed him in the means by which salvation was brought to his house. O brethren! how good it is to be found in the use of the means; we are persuaded, if you could be convinced of it, & heartily and perseveringly engage in this duty, you would not lose your reward. We believe, indeed, that the “ Lord would cause you to break forth on the right hand and on the left, and would make your peace as a river, your righteousness as the waves of the sea.” But it may be objected, that when we hear such glorious news, we, like the disciples of our Lord, rather incline to rejoice than mourn; well, so be it, “if any be merry, let him sing psalms hymns, and spiritual songs, singing and making melody in your hearts to the Lord.” We have no doubt but praise and thanksgiving are as acceptable to the Lord, as fasting and prayer, and if any find themselves disposed to that pleasing act of divine worship, let them go on in the exercise of it; and where a whole church is so disposed, let them meet together for the express purpose of praising and glorifying God, for his goodness and mercy in visiting them. For all things are for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God. *2 Cor. iv. 15.* But remember brethren, that your joyful frames of praise and thanksgiving need not interrupt your prayers and supplications, but rather excite to it; for the apostle Paul says, “in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.”

But such of you brethren, as feel your cold, dead, barren and unfruitful frames, we would recommend a closer attention to spiritual and divine exercises; especially that of fasting and prayer, with self examination, reading the

Lords' word, and attending upon the ordinances of his house ; never let your seats at places of public worship, at church meetings, or at social or prayer meetings, be empty, except on some emergency which cannot be well avoided, and should such a case happen by chance, double your diligence to prevent a repetition of it ; for such delinquencies are sure to produce indifference, coldness, and often degenerate into awful backslidings. And, while we are on this important subject, suffer us to caution you against too great anxiety about the world ; remember our Lord's words, " ye cannot serve God and Mammon ;" try to use this world so as not to abuse it. We awfully fear that the world is too much in the affections of many of our Baptist brethren—bear in mind the words of the Apostle to Timothy, " they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition ; for the love of money is the root of all evil," &c. Observe, it is not they that are rich, but they that will be rich, they that are so anxious after the world, that they cannot attend on religious duties, that can scarcely give sleep to their eyes, nor slumber to their eyelids, through anxiety after worldly riches ; these are the persons alluded to by the Apostle. Neither is money the root of all evil, but the love of it. Therefore, be careful to keep your affections from being glued to the world, " for where the treasure is, there will the heart be also." Be careful also not to neglect secret prayer ; by secret prayer and self examination, communion is maintained between God and the soul ; therefore watch against every hindrance to secret prayer, for we do believe that religious declensions universally commence in the neglect of secret devotion. And to such churches as are sensible of their lukewarm state, we would enjoin, that they read the charges and threatenings against the churches in the 2d and 3d chapters of Revelations, especially that of Ephe-

sus, Sardis, and Laodicea, and attend to the exhortations, "Remember therefore, from whence thou art fallen, and repent and do the first works. Be watchful and strengthen the things which remain and are ready to die," &c. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," &c. — We cannot stay to comment on these passages, as we have already been tedious. But we would exhort you to attend to the admonition, and to put in practice the advice given. Set apart days of fasting and prayer in your churches, and appoint prayer meetings, among yourselves, and be pointed in attending them; and we feel no doubt but the Lord will visit you, and pour you out a blessing that you shall not be able to contain, but shall break forth on the right hand and on the left, and be the means of awakening many of your neighbours, to a sense of their awful state.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

WILLIAM FRISTOE, *Modr.*

THOS. BUCK, *Clk.*