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Baptists . Virginia . Ketockton Association, 1812.
Minutes ... at Thumb-Run Meeting House.
Winchester, Va., Foster, 1812. 11 pp.
NRAB copy.

MINUTES

OF THE

KETOCKTON

BAPTIST ASSOCIATION,

HOLDEN AT

THUMB-RUN MEETING HOUSE,

FAUQUIER COUNTY, VIRGINIA,

AUGUST-1812.



WINCHESTER, (VIRG.)

Printed for the Association, by JON. FOSTER, Loudoun-

Street, nearly opposite the Post-Office.

1812.

THE ASSOCIATION

Being convened, and introduced by Singing and Prayer, letters from thirty-five Churches were read and enrolled, as follows, viz :

CHURCHES.	MESSENGERS.	Baptized,	Restored.	Rec. by Let.	Dismissed.	Excommunic.	Deceased	Total in fel- lowship.	Minutes for printing	Contribution
Ketockton	Conr'd Petsger								D. Cts	
	Barn's Curtis	1			2		3	22		50
Mill-Creek	Robert Tabb									
	Jas Chenoweth	2						36		75
Broad Run	Owen Thomas									
	Jas. Saunders	10		1	3			74	1	25
Chapawamsic	Wm. Frisloe									
	Richard Cole	33	1	1	7		1	134	1	00
Water-Lick	Thomas Buck									
	S. O. Hendren				2	2		54	1	00
Brent-Town	G. C. Sedwick									
	Wm. Grant	5			9			56		25
Thumb Run	Pet. Lawrence									
	Enoch Finch	9		2			3	122	1	50
Back Lick	Henry Toler									
	H. S. Haley	11	6		2	3	3	134	1	71
Buck Marsh	Jacob Sowers									
	John Ship	12						150	1	75
Hedgman's ri- ver	Dan'l Farmer									
	Aug Jennings	7		1	1		1	112	1	00
Occoquan	Philip Spillers									
	Ja's McAboy	42	1	1	4		4	105	1	00
North River	John Monroe									
	Peter Sperry	2	1		2	1	1	12		25
New Valley	Moses Dowdal									
	Thomas Steer	1		1		1	3	30		75
Happy Creek	Benj'n Dawson									
	Benj'n Elliott	5		1			4	75	1	00
Frying-Pan	Jerem'h Moore									
	John Dawson	1		2		3		60	1	00
		141	9	10	32	10	28	1176	14	71

CHURCHES.	MESSENGERS.	Baptized.	Restored.	Rec by Let	Dismissed.	Excommun.	Deceased.	Total in fel- lowship.	Minutes for Printing	Contribution
	<i>Bro't forward,</i>	141	9	10	32	10	23	1176	\$14 71	
Crooked Run	Joseph Asbury									
	Tunis Peters		2		3			40		50
Goose Creek	G. M'Kenney									
	Peter Rust	26		4	10			113	1	50
Little River	Robert Latham									
	James Hixon	7		2			2	79	1	00
Long Branch	J C Herndon									
	George Love	4	1		1	2	1	64	1	50
Hartwood	George Curtis									
	Thomas Smith	24	1		59		2	55	1	50
North Fork	Wm Gilmore									
	Ham'n Rogers									
Zoar	Francis Moore	3		4	4			65	1	25
Ebenezer	Ab. Humphrey									
	Samuel Pugh	8		4	3			58	1	56
Alexandria		1		2		1	1	52		50
Leesburg	Charles Gallett							34		50
Patterson C k	John Arnold	15		2		2	1	40	2	75
Bethel	James Sowers									
	Benj n Ficklin	27	1	2	1	4		124		74
South River	George Oakley									
	John Atwood				2			13		50
Nanjamay										
Timber Ridge	Jno. Hucheson	1	1							25
Upper Goose- Creek	Teb' Grigsby									
	Philip Cooksey									
Big Cacapeon	Robert Hallyer	3			1			50		62
Salem	John Sowers									
	Wm. Bourne	5						30	1	00
Rock Hill	William Stark									
	Robert Beaty							24		
Grove	G. C. Sedwick									
	Geo Eastham							68		
Bethlehem	Mos. Cockerell									
	Benj Prigmore	4		6				21		
		269	15	36	116	19	30	2087	30	38

1st Elder John Monroe, chosen Moderator ; brother Thomas Buck, clerk, and Thomas Buck, jun. Assistant Clerk.

2d. A letter from the Culpeper Association, received by their messengers, brethren Mason, Conner, and Jones, who were invited to take seats amongst us.

3d. Letters from three new constitutions, viz. Rock-Hill, Grove, and Bethlehem, were received by their Messengers praying admission : which was granted after satisfactory information of their faith and order, and their messengers after receiving the right hand of fellowship, were invited to take their seats in the Association, and the Churches ordered to be enrolled.

4th Elder William Fristoe, Jeremiah Moore, Henry Toler, William Gilmore, and Robert Latham, with the moderator and clerk, are appointed a committee to arrange the business of the Association, who after a few minutes intermission, made report, which, with the resolves of the Association thereon, follow in order. On motion adjourned until to morrow morning at 9 o'clock.

Friday, 14th.

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

5th. The business of the silver cup being called as a reference, brother Benjamin Dawson, who was appointed to procure the same, informed the Association, he had not procured it, and gave reasons why he had not, that were satisfactory. Brother Saml O. Hendren, is appointed by the Association as their agent, to collect the money, in the hands of brother Watkins, and brother Dawson is to address a letter by brother Hendren to brother Watkins, in behalf of the Association, on that subject.

6th. The Division of the Association, standing as a

reference from the last Association, called ; and after considerable consultation, determined to continue in one body by an almost unanimous voice

7th. Enquiry from the Alexandria Church : What ought a church to do when a person comes from Europe, and says he or she has been Baptised, but has no other evidence of this but their own word We answer, that in cases of this nature, by persons from Europe, or elsewhere, due caution ought to be used, and without direct or circumstantial evidence satisfactory to the church, the application ought to be rejected.

8th. The church of Alexandria, applied by her letter for a dismission to join the Baltimore Association, which was granted, and the clerk directed to write the same.

9th Enquiry from Fryingpan Spring, viz. We think members of one Church, living in the bounds of another, and not taking letters to the Churches to which they are most convenient, an evil that calls for some general remedy ; what you have thought on this subject as expressed in your last minutes, is not likely we think to remedy the evil, please to answer pointedly

Answer. It is the sense of the association, that where a member removes his residence from within the bounds of one church, to that of another, with or without a letter of dismission, and neglects giving himself a member of such church, in that case the church from whence he came make enquiry into the reasons, and if not satisfactory to the church, to take such a member under their discipline.

10th. Also from Fryingpan Spring : " when persons go from the bosom of one church to another, fifty times as far as from their residence, to get Baptised and become members, please give us your thoughts on this subject. This Association doth advise all ministers

and churches in union with us, to exercise all due care and caution in receiving of members, or administering Baptism, and by no means give any just cause of offence to any church or minister, when the same can with propriety be avoided.

11th. *Query from Ebenezer* Are Associations considered advisory councils, and necessary, if so, in what particulars are they to give counsel ?

Answer. We consider this Association an advisory counsel ; that her existence is necessary, and that she may, and ought to give advice in all cases, that respect the glory of God, and the peace and prosperity of Zion,

12th. *Query from Goose Creek.* Are Lotteries a species of gambling or not ? if they are, is it right for a member of a Baptist church to have any thing to do with them ?

Answer. We think Lotteries a species of gambling, and that members of a Baptist church ought not to have any thing to do with them.

13th Brother Jeremiah Moore, is appointed to write the corresponding letter to the Culpepper Association ; brother William Gilmore, to the Baltimore Association ; and brothers Dawson, and Hendren, to write the circular letter.

14th. Elders Lewis, Conner, Jones, Bowles, and Fristoe, are appointed to preach to morrow, and Elders Toler, Mason, Hiter, Monroe, Jeremiah Moore, on Lord's day.

On motion, Adjourned till to-morrow morning 9 o'clock.

Saturday, 15th.

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

15th. Elders Dawson, Hendren, and Gilmore, are

appointed messengers, to bear the letter of correspondence to the Culpepper Association.

16th. Elders Gilmore, and Toler, and Jeremiah Moore, are appointed messengers, to bear the letter of correspondence to the Baltimore Association.

17th. On motion, *Resolved*, that a memorandum of deficiencies in the records of Associational proceedings, produced by the clerk, be annexed to the minutes, to enable the churches to comply with the request of last Association, respecting documents to complete the records of the Association, and the churches are requested to attend to the same, and give the next Association such information as they are in possession of.

18th. On motion, *Resolved*, that there be six visitation meetings, and that the yearly meeting is discontinued: brethren Gilmore, Francis Moore, and A. Humphries are appointed a committee to arrange the same, and make report to morrow.

19th. The next Association to be holden at Bethel meeting house in Frederick County on the Thursday preceding the 3rd Lord's day in August 1812.

20th. On motion *Resolved*, that the former order restricting the commencement of Preaching until Saturday be and is hereby rescinded, and that preaching commence in future with the Association, and that Brother Fristoe do preach the introductory sermon at the next association, and in case of future Br. Jeremiah Moore.

21st. On motion *Resolved*, that the association do advise the church to observe the day recommended by the president of the United States as a day of fasting and prayer.

22nd. On motion *Resolved*, that the Association do recommend to the churches whenever the Association

may be holden in future, that they (the church) do appoint some one or more of their members to provide grain to retail out for horses at the meeting house, convenient thereto, and also to have troughs prepared.

23d. *Resolved*, that the clerk do superintend the printing of the minutes, whereupon the sum of thirty three Dollars 62 1 2 Cents was contributed for that purpose.

24th. The letters of correspondence with the Baltimore and Culpepper Association prepared by elders Jeremiah Moore and Wm. Gilmore--read and approved of.

25th. Elders Dawson and Hendren not having prepared the circular letter, and rendered satisfactory reasons, the association agreed to confide in them to do it at their leisure, and convey it to the superintendant of the printing of the minutes.

Adjourned till to morrow morning 9 o'clock, in order to receive the report of the committee appointed to arrange the visitation meetings, which was received and approved of by the association as follows viz.

The 8th Lord's day in November 1812, there is to be one at Opequan, to be attended by Elders John Monroe Samuel O. Hendren and John Arnold. The South River to be attended by Elders John Hutcheson, Robert Lathan and Peter Sperry. One at Brent town or Lucky Run, Elders Henry Toler and William Gilmore to attend the same.

The 6th Lord's day in May 1813, there is to be one at Hedgeman River, to be attended by Elders Jeremiah Moore and William Northen. One at Opequan to be attended by Elders William Fristoe and Benjamin Dawson. One at Long Branch by Francis Moor, G. Sedwick, and Jesse Monroe.

Adjourned till Association in course.

JOHN MUNROE, Moderator.

THOMAS BUCK, Clerk.

There was preaching on every day of the Association ; on Thursday three Sermons, by brethren HITER, ROWLES, and MASON.

On Friday, Brother HITER preached from John, 3d chapter, 36th verse.

Brother HENDREN, from John, 5th chap. 25th verse.

Brother BOWLES, from John, 4th chapt. 14th verse.

On Saturday, Brother JONES, from Rev. 12th chapt, first verse.

Brother CONNER, from John, 3d chapter, 19th verse.

Brother BOWLES, from Ild Cor. 3d chapter, 1st verse.

Brother FRISTOE, from Matth. 11th chapter, 28th, 29th and 30th verses.

On Lord's day, Brother TOLER, from Hagar, second chapter, 7th verse.

Brother HITER, from John, 3d chapter, 3d verse.

Brother J. MOORE, from Rom. 15th chap. 29th verse.

Brother MASON, from Isaiah, 27th chap. 13th verse.

Brethren GILMORE and MONROE preached, but the rain prevented my hearing ; neither could I get the texts of the first day, being confined in the Association — There were Sermons also every night at several places in the neighbourhood, which I could not obtain.

THOMAS BUCK

Documents wanting to compleat the Records of the Association, viz : In 1766, the Number of Members in each Church. In 1767, the Numbers and Circular Letter. 1768, the Minutes and Letter. 1769, the Numbers and Circular Letter. 1770, Broad Run and Smith's Creek, Numbers and Circular Letter 1771, the Circular Letter. 1772, the Numbers and Circular Letter 1773, the Number of Broad Run. 1774 the Table of Churches. 1777, the Table of Churches,— 1779, the Minutes. 1780, the Circular Letter 1786, the Circular Letter. 1792, the Circular Letter. 1798, the Circular Letter.

THOMAS BUCK.

BELOVED BRETHREN,

BY divine permission we met according to appointment, and the business that came before us was disposed of as you will see in our minutes. We met together with joy, continued in love and parted in peace. Several of the letters from the Churches brought us pleasing news of revivals, others breathed the spirit of Love and Harmony.

It appears, dear brethren, that the Lord hath not forsaken us ; there are numbers at present enquiring the way to Zion with their faces thitherward.

Dear Brethren,

We live in a period that appears pregnant with important events The war that has so long raged in Europe, has at length reached our once happy and peaceful land ; suffer us therefore to caution you not to indulge a party spirit, which has a tendency to beget strife and animosity, but remember you profess to belong to the Redeemer's Kingdom which is not of this world ; be often at the throne of grace, intreating the Lord while the phials of his wrath are pouring out on the beast and the false prophet, that he would favor Zion.

When ye hear of wars and rumors of wars be not troubled, for these things must needs be, but stand still and see the salvation of the Lord enter into thy chambers, and shut thy doors until the indignation be overpast—follow peace with all men, endure hardness as good soldiers of Jesus Christ.

Young Brethren, in particular we exhort you, not to be conformed to this world, the fashion of which is passing away ; and should any of you be called on to take the sword, be on your guard, watch and pray, and let your light shine before men.

Finally, Brethren, follow your Lord and master in all things, and may the God of love and peace be with you all—Amen.