

48055

Baptists. Virginia. Ketchikan Association, 1797.

Minutes ... at Frying-Pan... August 1797.

n. p., [1797]. 8 pp.

AAS ph. copy.

M I N U T E S

OF THE

Ketockton Baptist Association,

Held at FRYING-PAN, LOUDOUN County, AUGUST 1797.

M I N U T E S

OF THE

KETOCKTON BAPTIST ASSOCIATION,

Held at FRYING-PAN, LOUDOUN COUNTY, VIRGINIA, August, 1897.

THURSDAY, 17th, at Noon.

THE Association was opened by Elder WILLIAM FRISTOE, with singing a hymn and prayer.

Letters from twenty-nine Churches were read, and their Messengers names, alterations, and numbers enrolled, together with the Churches that did not correspond at this Association, as follows, viz.

CHURCHES.	MESSENGERS NAMES.	Baptized.	Referred.	Received by Letter.	Dismissed.	Excommunicated.	Transferred.	Total in each Church.
K... ..	Thomas Humphrey & Timothy Hickson.	1					1	21
M... ..	* DAVID THOMAS.	1			15		1	16
B... ..	William Hunter and Owen Thomas.						1	4
C... ..	WILLIAM FRISTOE, John Stone and Carty Wells.				2			2
S... ..	* LEWIS CORSON, William Arthurburn.	1		1	3		2	4
M... ..	WILLIAM MASON, * NATHANIEL SAINTESS, Robert Latham.	2		2	1		2	24
U... ..	JOHN MUNROE,	3						40
B... ..	John Foster and James				2		1	112
W... ..	Thomas Buck, * Charles							2
B... ..	Moses Mo's, Peter	6			2		1	20
D... ..	JESEMIAS CORSON,				5		1	20
T... ..	Peter Lawrence, John	5			1			14
P... ..	Lewis Prichard, John	1						14
B... ..	Edward Porter, William	7		3	5		2	71
B... ..	* JAMES IRELAND, John				2		3	189
H... ..	JOHN HICKLSON, Daniel	2			2		4	93
O... ..	PHILIP SPILLER, James	3			3			39
<i>Carried forward,</i>		30	2	8	36	24	17	1214

CHURCHES.	MESSENGERS NAMES.	Total in each Church						
		By Word.	By Letter.	By Dissent.	By Dissent.	By Dissent.		
	<i>By word forward,</i>	30	0	5	6	14	17	121
<i>Laurel Creek,</i>	Benjamin Tallman.	1						21
<i>North River,</i>	— — — — —							14
<i>Great Falls,</i>	Samuel Ferguson, Gabriel Greca.	2	1	2	2	2		30
<i>New Falls,</i>	— — — — —							13
<i>Henry Creek,</i>	Daniel Cloud.	1	1	4	1			21
<i>Fringes Pass,</i>	Joeman Brown, Stephen Lea.	1	2	3	1	2		35
<i>Crook's Run,</i>	— — — — —							35
<i>Griff's Creek,</i>	William Debell.	2		2				39
<i>Little River,</i>	— — — — —							30
<i>Vanderhook,</i>	William Perry.	2		4	2			38
<i>Long Branch,</i>	John Hampton, William Taylor.	3	1	2				40
<i>Hammond,</i>	Benjamin Hill, Jonathan Timmons.	1			2			35
<i>North Fork,</i>	Mr. Harbison, Fernan de Davis.	1	2					29
<i>West Creek,</i>	* ANDREW LEITCH.							69
	<i>Total</i>	48	4	16	10	7	2	200
<i>Opique,</i>	John Vanmeter, Daniel Vanmeter, Wm. Burns, (New Organists)							18

Numbers names are in capitals, Licensed Preachers in italics, names marked thus * not present; a dash (—) in place of the Messengers names denotes no representation — their numbers find as usual Association, except where a letter is received by a private hand, in which case the alteration is noted.

Brother WILLIAM FRISTOE, again chosen Moderator, and Brother THOMAS [unclear] Clerk.

A Church newly constituted at Opique, sued for admission by Letter and Messengers, i. e. John Vanmeter, Daniel Vanmeter, and William Burns. The Association, after reading their Letter, and being officially informed of their regular constitution, and numbers, received them as a Church, by giving their Messengers the right hand of fellowship. Number, 18.

Letters

Letters from Culpoper, Baltimore, and Elders Associations, read, whereby we are informed of several things pleasing, though they generally breathe the plaintive strain.

Messengers from the two former, *v. z.* Elder, LEWIS CONNER, from Culpoper, and also ABSALOM SAINBRIDGE, from Baltimore—requested to take a seat amongst us.

Elders, WILLIAM FRISTOF, WILLIAM MASON, JOHN MUNROE, JOHN HICKERSON, LEWIS CONNER, and Brethren, William Haley, and Thomas Buck, are appointed a Committee to arrange the business of the Association against to-morrow.

Adjourned till to-morrow morning ten o'clock.

FRIDAY, 15th.

The Association met according to adjournment, and after introducing by worship, proceeded to business.

The Secret Committee appointed to arrange the business, made their report, which, with the resolves of the Association, follows, in order.

1st. Respecting the revival of the Coalition of Faith—Resolved, That that business be referred till we receive answers to our Circular Letter from an Association to the Associations in union with us.

2d. A Query from Buck-Lack Church—How is the honor of the Gospel to be supported, and fellowship maintained, with those who live in the habitual practice of the known and acknowledged transgression of the Divine Law?

Answer. To live in the habitual practice of the known and acknowledged transgression of the Divine Law, is so repugnant to Christianity, that we cannot tell how Christians are to have fellowship with such.

3d. A motion being then made and seconded, the Association agreed to investigate the subject of Slavery, most appearing to be the object of the above Query.

1st. Is Hereditary Slavery a transgression of the Divine Law?

Answered in the affirmative.

2d. Is not the Bondage of the Africans amongst us, a species of Hereditary Slavery? And, consequently, the continuation of that practice a transgression of the Divine Law?

Answered, also, in the affirmative. But taking into consideration the variety of circumstances attending the situation of those distressed people, and the perplexing circumstances of many of their holders, respecting themselves, their connexions, and in many instances, their just creditors, the Association is of opinion, that the gradual abolition of Slavery would be the most eligible mode, under present circumstances; and, therefore, Resolved, That Elders, WILLIAM FRISTOF, JEREMIAH MOORE, WILLIAM MASON, LEWIS CONNER, and Brethren, William Haley, and Thomas Buck, be appointed a Committee to draw up a Plan of Gradual Emancipation against to-morrow.

4th. Resolved, That Elder, JOHN MUNROE, and, in case of failure, Elder JOHN HICKERSON, be our Messenger to the next General Committee, to be held in the lower end of Buckingham county, beginning the Saturday preceding the second Lord's Day in May next.

5th. Resolved,

13th. The sum of 11. 5s. 3d. was contributed by the Messengers, to defray the expense of General Committee, and deposited in the hands of Elder, **JOHN MUNROE**.

Adjourned till to-morrow ten o'clock.

SATURDAY, 19th.

Met according to adjournment:—and, after the usual solemnities, proceeded to business.

Elder, **JESSE DAVIS**, being absent, was invited to a seat amongst us.

14th. On motion of Elder, **JEREMIAH MOORE**, Resolved, That a friendly and affectionate Letter be addressed to the Churches of Little River and New Valley, on the subject of their ill-natured letters to the Association, and sent them by the hands of Elders **JOHN MUNROE**, **JOHN RICKERSON**, and **Jim Haskins**, who are requested to confer with them in a tender and affectionate manner, in behalf of the Association. A Letter prepared by Elder **JEREMIAH MOORE**, for said purpose, read and approved of.

15th. The Committee appointed to prepare a Plan of Gradual Emancipation, brought in the following, viz.

1st. All Slaves 14 years old and under, to be free at 22 years of age.

2^d. All above 14, and under 20, to be free at 25.

3^d. All above 20, and under 25, to be free at 28.

4th. All above 25, to serve 5 years.

5th. All born after this date shall be entitled to the same rights and privileges as children born of Negroes heretofore emancipated.

6th. All who have been purchased with money, shall serve ten years from the time of such purchase.

Resolved, That the foregoing Plan for the Gradual Abolition of Slavery, be inserted in our Minutes, for the consideration of the Churches; and that they signify their minds to next Association. And if any other plan is thought more eligible, let it be sent to the Association.

16th. Resolved, That Elder, **JEREMIAH MOORE**, do prepare a CIRCULAR LETTER against next Association, on the Authority of the Scriptures.

Adjourned till Association in course.

WILLIAM FRISTOE, MODERATOR.
THOMAS BUCK, CLERK.

The



THE KETOCKTON ASSOCIATION meeting at FAYING-PAN, Loudoun County, Aug. 2
 the seventeenth, one thousand seven hundred and ninety-seven, and continued until
 the twentieth of the same, unto the several Churches who by their Messengers com-
 posed the same—with Grace, Mercy and Peace.

DEARLY BELoved,

WE have abundant cause to be thankful for the harmony and peace that prevail-
 ed among us, whilst subjects of the greatest importance were investigated— as
 you will see by our Minutes. And now, agreeably to a former resolve, we finished our
 duty upon an important and interesting doctrine of the New Testament, to wit, that of
 REGENERATION, or being BORN AGAIN—7th 3d and 3d—“ Verily, I say unto you,
 except a man be born again, he cannot see the Kingdom of God,”—consequently can-
 not enter therein. In order, therefore, in a methodical manner, to investigate the sub-
 ject, we shall, in the first place, consider the necessity of Regeneration—2d, Enquire
 what it is, or wherein it doth consist—3d, The causes or means that effect the same.—
 First, then, in order, the necessity thereof, viz. That we cannot enter into or inherit
 the Kingdom of God—Secondly, the reasons annexed, That we, by nature, stand
 condemned with our first sinful depraved head and representative— and, as by one man
 fell into the world, and death by sin, and so death passed on all men—for that
 all have sinned. Now, This is not to be understood by way of metonymy, or in
 consequence of Adam’s depravity, and theirs as his descendants or progeny— or for
 and in consideration of original guilt, and the imputation thereof unto them, as having
 a rational existence in him—and therefore, with the same propriety as it is said of Levi,
 that he paid tithes in the days of Abraham, so it may be said, we all sinned in the days
 of our father Adam. So, *Rom. 5th* and 19th—For as by one man’s disobedience
 many were made sinners, or constituted such; and as Adam, by his transgression, be-
 came defiled of all right concepts, so he became depraved in his soul, defiled and polluted
 in all his powers—his mind and conscience defiled—insomuch, that the whole human
 race is considered as dead in trespasses & sins—see *Eph. 2d*, 1. Gone out of the way
 (see *Isa. 1st*) destruction and misery are in their ways, and the way of peace they
 have not known—Children of wrath, saith the Apostle, without God in the world,
 having enmity in their hearts against God, being not only enveloped in the blackness
 of darkness, but darkness itself; and all its concomitants, ignorance, blindness, insen-
 sation and spiritual apathy. From the impartial view of these things premised, it will
 appear to every unprejudiced mind, that a change of circumstance is essentially neces-
 sary, in order to constitute man in a capacity to serve God, the ultimate end of his be-
 ing; or to enjoy him as the centre of perfection and exhaustless source of blessedness.
 Which leads us to consider what Regeneration is. And, agreeably to Jesus Christ, *John*
 3d and 7th, it is a being born of the spirit—whereas by natural generation, (wherein
 we were passive)—we were conceived in sin, and brought forth in iniquity—(see *Psa.*
 51st, &c.) So in Regeneration, wherein also we were passive, we partake of a new
 and spiritual birth; being quickened together with Christ; created anew in Christ
 Jesus.

Jesus. Thus this great work is ascribed unto God, who effects the same by His infallibly efficacious grace. Secondly, Regeneration is expressed, as a renovation of our spiritual powers—a planting of the divine law in the hearts, and engraving of it in the mind—yea, a putting of the glories of God on us, or an assimilation into the divine likeness. And Paul to Titus speaks of it as a washing and renewing of the Holy Ghost. Thirdly, Regeneration constitutes the subjects thereof as children of God—Heirs and joint heirs with the Lord Jesus Christ. So that they who were servants of sin, drudges of iniquity, are now made free in Christ, and servants of righteousness—the spouse of Christ, his love, his dove, his undefiled one. O, what a glorious change—Sons of God, having his spirit sent down into their hearts, whereby they cry, **ARBA—FATHER.**—Now, lastly, The cause or means that effect this divine change. God is the only efficient cause—his love the moving cause—his spirit and his word the ministering cause. Thus we are said to be begotten by the word of his truth—through the Gospel born again to an inheritance incorruptible and undefiled; that wasteth not away; reserved in Heaven for you; who are kept by the power of God, through faith, unto salvation. O, brethren, what a rich display of infinite wisdom—sovereign power, and unmerited love, in devising and accomplishing such a glorious system of redemption—and deliverance for the wretched self-ruined race—that they may partake of this divine blessing here in time—and receive precious faith, and precious promises—all flowing from the more precious Christ.—O, beloved brethren, what infinite obligations are we under unto the adorable, **JEHOVAH**, who hath begotten us again unto a lively hope, by the Resurrection of **JESUS CHRIST**, our **LORD**, from the dead. O let us prize that blessed Gospel, that reveals such a glorious hope—that accomplishes such divine purposes—and turns from darkness to light—from the power of sin and Satan, to serve the living God. O let us manifest in our lives, that we are transformed by the renewing of our minds by the **HOLY GHOST**. So, farewell. Your's, in Christian Love.

By Order of the Association.

WILLIAM FRISTOE, MODERATOR.
THOMAS BUCK, CLERK.

F I N I S.

