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Baptists . Virginia . Middle District Association, 1814.
Minutes of Two Sessions . . . at Salem and
Spring Creek Meeting-House.

Richmond, [Va.], Ritchie & Trueheart, 1814. 12 pp.
NRAB copy.

MINUTES

OF

TWO SESSIONS

OF THE

Baptist Middle-District Association,

HOLDEN AT

Salem and Spring Creek Meeting-House,

IN CHESTERFIELD COUNTY.

1813 & 1814.

Richmond;

PRINTED BY RITCHIE & TRUEHEART.

1814.

MINUTES,

OF THE

BAPTIST MIDDLE DISTRICT ASSOCIATION,

Holden at Salem Meeting-House, Chesterfield County, the second Saturday in October, 1813.

ABOUT noon Elder Wm. Creath delivered the introductory sermon from 1. Timothy, 1. 15. After divine service, read the letters to see who composed the Association.

No. Churches.

Messengers' Names.

1. Chesterfield—Eleazar Clay, Thos. Burfoot, John T. Belcher.

2. Skinquarter—Charles Forsee, Edm'd. Goode, M. Goode, E. Bass.

3. Powhatan—John Wooldridge, Peter Porter, Wm. Sublett.

4. Muddy Creek—Samuel Woodfin.

5. Nottoway—Williamson H. Pittman, D. Stewart, John Winn.

6. Tomahawk—Wm. Flournoy, Reubin Winfree, James Powel.

7. Salem—Thomas Lafon, Daniel Hatcher, Daniel Chalkley.

8. Spring Crock—B. Watkins, J. Martin, Wm. Trabue.

After reading the letters, chose brethren Eleazar Clay, Moderator, Ben. Watkins, Clerk, and Jordan Martin, assistant.

Received 10 copies of the Minutes from the Portsmouth Association, through the hands of brother Lee, in Richmond, for which we return our best

thanks. Also several copies of Minutes from the Chowan, Kehukee and County line Associations, through the hands of brother Brame, for which we return the same.

On motion, agreed, That Elders William Creath from the Meherrin Association, and Wm. Brame, from the Dover district, be invited to seats with us, who accordingly did.

On motion, agreed, That the Moderator, Clerk and his assistant, arrange the business of the Association, and report on Monday morning next.

Agreed, that brethren Thomas Burfoot, Edward Bass and William Trabue, be a committee to receive the Churches bounty, and settle with the treasurer and report on Monday.

Elders William Creath, Benjamin Watkins and Samuel Woodfin are chosen to preach on the morrow, and that worship commence at 10 o'clock, A. M. Agreed, that we adjourn till Monday morning 10 o'clock; and then dismissed in order.

LORD'S DAY.

The Ministers chosen to preach, met agreeably to time, and preached to a large and attentive audience, and we hope that the word delivered, will have lasting impressions on the minds of many.

Monday Morning, Oct. 11, 1813.

Met pursuant to adjournment, and after worship proceeded to business. Ordered, that the Messengers' names be called over.

The committee chosen to arrange the business of the Association, made the following report, viz.

1. The correspondent messengers who were cho-

Having received a request from the Portsmouth association for some aid in building a Baptist Meeting House in the town of Petersburg. After taking the same under consideration, we do recommend to the several Churches in our district, to unite in assisting to build a Meeting House for the public worship of GOD in said Town, and that the money contributed be deposited in the hands of our Treasurer.

Agreed, that we have two Union meetings a year, say the first at Liberty Meeting house, Amelia County, the ~~first~~ Saturday before the first Sunday in May next. And the other at Muddy Creek Meeting house, Powhatan County, the Saturday before the 4th Sunday in August next.

Agreed, that our next Association be held at Spring Creek Meeting house, the second Saturday in October, 1814.

After prayer, dismissed in order.

ELEAZAR CLAY, Moderator.

BENJAMIN WATKINS, Clerk.



SECOND SESSION.

SATURDAY, October 8, 1814.

The messengers of the Middle district association convened together at Spring Creek Meeting house, in Chesterfield county, and about noon Elder John Bryce (from Richmond) preached the introductory Sermon from 1. Peter 2. 6.

After worship, proceeded to read the letters to see who formed the Association. Those to whose names an * is affixed, were not present.

No. Churches. *Messengers' Names.*

1. Skinquarter—Charles Forsee, Edmd. Goode, Edward Bass, James Parker.

2. Powhatan—John Wooldridge, Peter Porter, Wm. Sublett.

3. Tomahawk—Wm. Flournoy, Reubin Winfree, J. Powell, E. Lockett.

4. Chesterfield—*Eleazar Clay, Daniel Hudson, *Thomas Burfoot, T. Gregory.

5. Spring Creek—B. Watkins, J. Martin, Wm. Trabue, George Hancock.

6. Muddy Creek—Samuel Woodfin.

7. Salem—A letter received, but no messenger. Elders, Benjamin Watkins was chosen Moderator, and Jordin Martin Clerk.

Elders John Bryce and John Scurry being present, were invited to seats, who accordingly took seats.

Elders Charles Forsee, Samuel Woodfin, the Moderator and Clerk, are chosen to arrange the business of the association, and make report on Monday Morning.

Elders Flournoy, Wooldridge, Woodfin and the Clerk were appointed a committee, to write a Circular Letter to be annexed to our Minutes, and to report on Monday.

Brethren Bass, Lockett and Trabue, appointed to receive the Churches bounty, and settle with the Treasurer and make report on Monday.

On motion, agreed, That we dispense with choosing Ministers to preach on the morrow, and that we meet at 10 o'clock for the above purpose, and that the public worship of GOD commence at 11 o'clock, A. M.

Agreed, That we adjourn till Monday morning 10 o'clock.

After prryer, were dismissed in order.

Elders John Scurry, Samuel Woodfin and John Wooldridge, were chosen to preach on the Lord's Day, who accordingly met a numerous audience, and preached the good word, and we hope that good, lasting good, will result from the same, to the glory of God, and the good of His people.

MONDAY MORNING, Oct. 10, 1814.

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

Ordered, That the names of the Messengers be called over.

The committee chosen to arrange the business of the association, reported as follows, viz.

1. The correspondent Messengers who were appointed to visit the Meherrin district association, to report.

2. To appoint messengers to correspond with the Meherrin and Appomattox districts association.

3. To appoint two Union meetings in the district, say time and place.

4. The Circular letter to be called for and read.

5. A recommendation from Spring Creek Church with regard to a day of Fasting, Humiliation and Prayer to Almighty God, &c.

6. The committee chosen to receive the bounty and settle with the Treasurer, to report.

7. The time and place of the next association.

Agreed, That the report be received and committee discharged.

Elder Benjamin Watkins being one of the corresponding messengers to the Meherrin association, reported that he visited the above said association; the report was satisfactory.

On motion, agreed, That we send two members to the next Meherrin association, who are Elders Forsee and Wooldridge: Also agreed, that two members attend the next Appomattox association, who are Elders Goode and Martin.

Agreed, That the first Union meeting be held at the Red-lane Meeting house, Powhatan county, the second Saturday and Sunday in May next.

Agreed, That the second Union meeting be held at Bethlehem Meeting house, Chesterfield County, the third Saturday and Sunday in August next.

On motion, agreed, That a committee be appointed to unite with the former committee, to ex-

amine the Circular Letter, who were brethren John Scurry, the Moderator, Daniel Hudson, James Parker and Edmund Lockett; who accordingly examined the same, and was then read before the body and received.

The recommendation from Spring Church, respecting a day of Fasting, Humiliation and Prayer, was taken up by the association and unanimously agreed to. Being somewhat sensible of the judgments of God, that do abound in our land, such as the present war and the shedding of human blood; and the great declension of religion which has taken place, what small additions have been in our Churches, and what little effect the word of God seems to take under the preached word; while numbers appear to be hardened, and are ~~worsening~~^{waxing} worse and worse, heaping up wrath against the day of wrath and revelation of the righteous judgment of God;—*who will render to every man according to his deeds.*

We have therefore agreed, to set apart the first Tuesday in November, being the first day of the month, as a day of Fasting, Humiliation and Prayer to Almighty God, to be strictly observed, and that all servile labor be dispensed with. To confess and deprecate, seeing the scourging hand of God is against us, in the many awful dispensations of his providence; and beseech him to remember us in a way of mercy, who are a sinful and wretched people; and should always, and at all times, and in every place, look up to him for help, who alone can afford help, and that in every time of need.

The committee chosen to receive the bounty and settle with the Treasurer, reported that they find in the hands of the Treasurer the sum of \$ 19 13.

The present bounty sent	-	-	-	4	50
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Total	23	63
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On motion, agreed, That 150 copies of our Minutes be printed and distributed as formerly, by our Clerk.

Agreed, That our next association be held at Muddy Creek Meeting house, Powhatan County, on the second Monday in October, 1815.

On motion, and were dismissed in order.

BENJAMIN WATKINS, Moderator.

JORDAN MARTIN, Clerk.

CIRCULAR LETTER.

Being through the goodness of our God, once more permitted to meet together, and having considered the accounts from the several churches; while we cannot but lament the occasion of the complaints of luke-warmness in the things of God, which ought to cause grief and sorrow in every pious mind.

You will now permit us to address you in the most serious and affectionate manner; and though we have no new doctrine to exhibit, no new duties to enforce upon you, yet we are persuaded you will suffer us, to stir up your pure minds by way of remembrances, that we may be mindful of the words which were spoken before by the holy prophets, and the commandment of us the Apostles of the Lord and Saviour.

Our earnest desire is, that ye may not be merely professors of Christianity, but such as have received the grace of God in truth; you will not think that we are too forward, or overbearing, if we endeavor to animate you, not only most earnestly to maintain all that which you sincerely believe to be divine truth, but to illustrate the truths of the gospel, which we hope and trust you have embraced.— We should always recollect, that the grace of God which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. The gospel of Christ not only teaches us to abstain from every evil, but to be

active and zealous in the good cause of God. We are exhorted by the apostle, *to work out our salvation with fear and trembling, believing and that without a doubt, that it is God who worketh in us, both to will and to do of his good pleasure.*

Men may abstain from all gross and scandalous sins, and yet have no true love to God, and no real love to his cause, may be baptized and make a great blaze of profession, and yet not have their hearts right in the sight of God, *but be in the gale of bitterness, and in the bond of iniquity.*

Every doctrine which is calculated to glorify God and to advance the Redeemer's interest in the world must be of God. Be zealous for that faith which was once delivered to the saints. We would earnestly recommend to you, to prize the doctrines of divine grace and to live under their influence, that you may not hold the truth of God, in unrighteousness. *Let the word of Christ dwell in you richly in all wisdom, that you may bring forth fruit to the glory of God. Let us take heed, lest we call Christ Lord, and at the same time do not the things which he commands us, for the mouth of eternal truth has said that by our fruit we are to be known. Maintain an intercourse with heaven, in the pleasant and profitable exercise of prayer. Be frequently in your closets: Keep up your union with your God there. It has been often said, that apostacy from God begins at the closet door. Take the promise of your loving Saviour with you, when you seclude yourselves from a bustling world, to hold communion with your God; That when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly. The apostle James says—The effectual fervent prayer of a righteous man availeth much. Be not less attentive to the exercises of public prayer. It is much to be lamented, that the more spiritual the exercise the less it is regarded by some who profess the*

ligion of Jesus. Hence it is frequently to be observed, that meetings for prayer only, are little frequented by numbers. And if a sermon is to be preached, it will claim much more attention, at least, with respect to the number of hearers; many persons so contrive it, to enter the house of God when prayer is nearly, or quite ended, that they may be troubled with nothing but the sermon.—Shame, O! Shame!

Let your attendance on all the ordinances of religious worship be steady and uniform. Be found early in the house of God, if possible. Reverence his Sabbaths, and give best praise to him. Hear the word of God with meekness and fear. When attending on divine worship, avoid levity on the one hand, and drowsiness on the other. Frequent the table of the Lord. You will find it good to sit with your Redeemer, for he will make his fruit sweet to your taste. Have regard to christian conversation, that is profitable. Take delight in telling what you hope the Lord has done for your souls. As you would avoid all affectation in religion, so beware of too great bashfulness. How often have the saints of God derived comfort and consolation, from religious conversation? Of this you may be assured, that your pious communications are acceptable to God. What says the prophet?—*Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*

Those of you who are parents, be careful to train up your children in the nurture and admonition of the Lord. Lay pious and godly examples before them; let your conversation be often about Jesus and the goodness of God, in saving a sinful and wretched people. Encourage them to seek the Lord in their early days; tell them of the happy effects of grace, that the religion of Jesus gives peace here and hereafter.

Let your servants also who are under your care see how the religion of Jesus actuates you, by your pious and godly lives. *And give unto them that which is just and equal ; knowing that ye also have a Master in Heaven. Neither is there respect of persons with God.* As members of Churches, be careful to fill up your seats in a regular and honorable manner. *Do not* suffer every light and trivial circumstance to hinder you from being found in the house of God. *If it be thus with any of you, remember from whence ye are fallen, and repent, and do the first works.*

Once more and for all, we would recommend that the scriptures be strictly read in our families, both morning and evening, and every other leisure hour; for they are able to make us wise unto salvation. It is by the word of God, we learn our duty to *God, and to one another.* The Scriptures are a sure guide, even in the worst of times;—such as we now experience with regard to the war, and a thousand other evils, which we are now grappling with. And may the good God grant, that while his judgments are in the earth, the inhabitants of the world may learn righteousness. *Grace be with all them that love our Lord Jesus Christ in sincerity—Amen.*

Luther Rice

MINUTES

TWO SESSIONS

OF THE

Episcopal Middle District Synod

HOLDEN AS

REGULAR COUNCIL FOR THE DISTRICT

MEETING

IN FOWLER & KERR'S

October 1915 & 1916

PREPARED BY

Printed by J. P. D. Baker

Printing Office, S. E. corner of ...