

Virginia Baptists turned toward Sunday schools, general education, publication societies, and missions (both domestic and foreign). Because of this interest, the denomination gradually constituted a system of boards and societies to meet the local churches spiritual interests. The Meherrin Association, like many other associations had a public offering for missions during its annual meeting in 1816.

In June of 1822 at First Baptist, Richmond, the five associations of Dover, Appomattox, Columbia, Portsmouth, and Meherrin drew up a constitution for what is today known as the General Association of Virginia. By 1829, the following advances were made in the organizations of institutions: Baptist General Association, Baptist Mission Society, Virginia Bible Society, Virginia Baptist Tract Society, the Temperance Society, and the Virginia Baptist Minister's Meetings. For some, all this changing and maturing into a denomination was a threat to the local autonomy of the local church. But in spite of this feeling toward rigid democracy, churches grew. Many blacks were added to the church rolls, wine was discussed as questionable, and appropriate for communion, and no musical instruments were added to the worship experience.

In this environment came Fountain Creek's second pastor. As obscure as the first pastor, George W. Collier came into the position. In those days, because of the shortage of ministers, many times there came from the congregation a qualified layman who surrendered himself to the gospel ministry. George Collier was such- he served as pastor from 1828 until May of 1835. Nothing more can be said, other than- He surrendered unto the Lord's work, did it, and was gone.

William W. Snow became the third pastor, only to stay for approximately one year. This short