
MINUTES OF THE
KETOCTON ASSOCIATION.

—HELD WITH—

CHAPPAWAMSIC CHURCH,

AUGUST 17, 18 & 19, 1894.

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CHURCH

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OF THE
Ketocton Association.

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CHAPPAWAMSIK CHURCH, STAFFORD Co., VA. }
AUGUST 17, 1894.

Pursuant to adjournment, the Ketocton Association of Primitive Baptist met with Chappawamsic Church, Stafford county, Va. The introductory sermon was preached by Eld. T. S. Dalton, from John 17th chapter and 4th verse.

After an intermission of two hours for refreshments, the Association was called to order by C. H. Waters the Moderator; prayer by Eld. Alderton of W. Va. Letters from the several churches composing the Ketocton Association were called for and read; the names of Messengers enrolled and the statistics of churches as follows:

NAMES OF MESSENGERS AND STATISTICS OF CHURCHES.

CHURCHES	PASTORS	MESSENGERS	No. Baptized	No. By Letter	No. Dismissed	No. Excluded	No. Died	Total
Chappawamsic	J T Alexander	J T Alexander, J L Carter, R L Arrington.						1 29
Columbia	C H Waters	G L Case and S C Waters.	4					21
Bethel	T N Alderton	L E Oliver, A M Lewis L M Hummer, J N Iden and E E Oliver				2		2 34
Goose Creek	W S Athey	N Grant, A Cornwell and A Iden.	5					1 14
Greenwood	W S Athey	C E Hammond, Wm Smith and W M Pendleton.	5			1		3 46
Happy Creek	W T Eaton	M H Buck and J G Wiltshire.	3					2 27
Hope	R T Strickler	A Cornwell and E McInturff.	1					1 12
Senaca	C H Waters	B F Dyson, H C Alnutt and C H Waters.						1 20
South River	J A Norton	I Rudisill, J E Gore and D C Gore.	1		1			29
Thumb Run	J K Booton	E H McDonald, Thos Curtis and W S Athey.	3	1				52
White Oak	W S Athey	A R Shelton, S Fines and Lee Fines.				1		1 53
Kettle Run	W S Athey	W G Iden, G W Lowe and E Nelson.						7
Union		I S Weedon, J J Stone and Jno Embrey.	2					13
Zion								
Barrow's Run	J A Norton	J E Moore, D H Ruffner and J A Norton						1 13
North Fork	J T Alexander	J T Alexander and E C Paxton.						4 10

The Moderator announced the expiration of his term of office and on motion of Eld. Alexander, Eld. C. H. Waters was again chosen Moderator of this Association and E. Nelson retained Clerk.

Brethren from Associations not in correspondence with us, were cordially invited to seat with us. Elders Funk of the Juniatta Association and Alderton of Patterson Creek Association, reported and desired a continuation of correspondence. Elds. T. S. Dalton, J. K. Booton, and J. A. Norton, were present to represent the Ebenezer Association, and were received and correspondence continued.

The circular letter was called for and read by the writer, Eld. C. H. Waters, and referred to Elds. Alderton, Dalton and Booton, with request to report to-morrow.

The Moderator appointed the following brethren to solicit contributions to defray the expenses of visiting ministers as follows, Lewis Oliver, J. L. Carter, G. L. Case, Hammond, Buck, J. E. Gore, E. H. McDonald, E. C. Paxton and H. C. Alnutt.

Friday evening, Bro. Search of Md., then preached to us from the 3rd chapter and 3rd verse of John.

Adjourned until to-morrow morning at 9 o'clock.

SATURDAY AUG. 18 1894

The Association met pursuant to adjournment. Prayer by Elder Norton.

The committee appointed on yesterday to arrange the order of preaching, made the following report, Saturday morning, Elders Norton and Alderton. Saturday Evening, Elds. Oliver and Funk. Sunday morning, Elds. Booton and Dalton. Sunday evening, Eld. Waters.

The committee appointed to examine the Circular letter reported the same without alteration and on motion it was adopted and ordered to be printed.

The following contributions from the several Churches for printing Minutes and Circular letter was received by the Clerk, as follows: North Fork, \$1.50; Barrows Run, \$1.00; Union, \$1.00; Kettle Run, \$1.00; White Oak, \$1.25; Columbia, \$1.50; Bethel, \$2.50; Chappawamsic, \$2.50; Goose Creek, \$1.00; Greenwood, \$2.00; Happy Creek, \$2.00; Seneca, \$3.00; South River \$1.00; Thumb Run, \$2.25; Hope, .75 cents.

On motion of Eld. W. S. Athey, the Clerk was ordered to have 500 copies of the Minutes printed and distribute the same among the Churches of this Association.

Elds. J. T. Alexander, E. E. Oliver, W. S. Athey, Bros. D. C. Gore, J. E. Gore, E. H. McDonald, volunteered as messengers to the Ebenezer Association.

On motion Eld. J. T. Alexander was requested to write the next Circular letter for this Association.

The place for holding the next Association having been called for by several churches, was determined by vote, which resulted in selecting South River. It was therefore agreed that the next Association be held with South River Church, in Warren Co. Va., commencing on Friday before the 3rd. Sunday in August 1895.

A partial report from some of the churches composing this Association of the amount of funds received for defraying the expense of defending our right to church property was read and filed, and on motion the resolution heretofore introduced and adopted, requesting the Pastors of the several churches in this Association to solicit funds for the defence of our rights and privilegeg to church property, be continued.

On motion of Eld. J T Alexander, it was ageed that the Covenant entered into by Chappawamsic church in 1766, reaffirming the Covenant of faith adopted by the Association at Philadelphia in the year 1742, be printed in the *Advocate*.

On motion the thanks of this Association were returned to the citizens of Stafford Co., for their kind attention and hospitality to the visiting brethren during this meeting, and to the Clerk of this Association for his services.

Adjourned.

E. NELSON, Clerk.

C. H. WATERS.

Moderator.

Ministers Present and their Post Offices.

J. A. NORTON,	- - - - -	Sperryville, Va.
T. N. ALDERTON,	- - - - -	Great Cacapon, W. Va.
C. H. WATERS,	- - - - -	Dawsonville, Md.
J. T. ALEXANDER,	- - - - -	Ryan, Va.
W. S. ATHEY,	- - - - -	Orlean, Va.
E. E. OLIVER,	- - - - -	Kenmore, Va.
T. S. DALTON,	- - - - -	Stanleyton, Va.
GEO. SEARCH,	- - - - -	Balto. Md.
C. L. FUNK,	- - - - -	Needmore, Pa.

CIRCULAR LETTER.

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The Ketaeton Association to the Churches Composing
Her Body Sendeth Greeting :

The year just past has been one of Great comfort and encouragement to all lovers of the principles held dear to the Primitive Baptist. Our ministers are boldly proclaiming the doctrines which their experiences and the witness of all God's children sustain: urging the practice which is in accord with "that good and perfect will of God."

There was a time when some teachers advised the avoidance of strong meat and as a result there was a weakness developed in the body, some extremeties of the organization becoming so feeble for want of nutrition that they dropped off, leaving our people stronger as a body, and more ready to hear the principles of the doctrines of grace.—All now are ready to accept Creation, Regeneration and Resurrection as a great theological trinity so intimately blended as the direct work of God without means or instrumentalities, that it is unsafe to try to separate them.

Regeneration is an application of creative energy. "If any man be in Christ Jesus he is in the new creation," "created in Christ Jesus unto good works which God hath ordained that we should walk in them."

Resurrection is an application of the same creative power; for where there is death of either soul or body, there is the total *absence of life*, and this life can be given only by the Creator. "As the Father raiseth up the dead and quickeneth them even so the Son quickeneth whom He will." Holding firmly to the fact that God regenerates even by the same Almighty directness as that by which He creates or resurrects—we are saved from that most dangerous—because the most insidious, entering wedge of arminianism known as "means in regeneration." Having then the purpose for which the gospel is sent clearly defined, we press on to accomplish that purpose by teaching, as God prepares the heart for the reception of truth; the result of which labor is more apparent now in all our borders than it was a few years since when there was confusion in the church.

God's dear little ones are hearing the glad tidings of a finished, provided, secured salvation. Their sins were forgiven in the mind of God from the foundation of the world and they are now through the blessed gospel receiving a knowledge of forgiveness. In Christ an inheritance was secured to them by virtue of which they have a right to come into church fellowship, and clasp hands in this "king-

dom expectant" with their brethren and sisters in the Lord. By the precious gospel they are now receiving this inheritance, among them that are set apart unto God by faith in Jesus Christ.

Another cause for joy is the tendency upon the part of those who write and speak to hold up Christ as the only way from earth to Heaven. Christ died; Christ arose from the dead; Christ ascended into Heaven, and this same Jesus shall so come as ye see Him go up into Heaven. How simple the narrative! How grand the subject! The Holy Ghost uses the simplest language to convey the fact upon the existence of which this world has continued because of the suspension of judgment; for by this one offering the wrath of Jehovah is turned away from the world for the present; "He is the propitiation for our sins and not for ours only, but also for the sins of the whole world.

The stupendous fact is not conveyed by words the learned alone can bear, but the poor and ignorant of this world rich in faith, may understand equally with the regenerated scholar. And when the physical energies are gone and disease has rendered the sinking faculties incapable of receiving the simplest earthly proposition, "Jesus died, Jesus arose and Jesus will come" forms the comprehended and comforting evening song which floats back to us as the departing one crosses the river.

In this central truth of the christian system we have the hope of seeing and knowing our dear ones beyond. Was the identity and individuality of Jesus retained through death, and shall our personal identity be consumed in uniformity? The person of Mary's son was identified beyond a question. This identification is the purpose for which he remained seen by his brethren forty days before ascending; and in no instance was the failure to recognize him dependent upon change in his personal appearance. The two on their way to Emeas knew him not, but it was because "their eyes were holden. When they recognized Him in the breaking of bread it was because "their eyes were opened."

When Thomas questioned whether or not the same body with which he was familiar stood before him, he was required to stretch forth his hand and be convinced. Now if Paul based our hope of the resurrection upon the fact of Christ's resurrection, may we not with all reverence ask: Now if Christ be preached that He was recognized as the same individual after his resurrection, how say some among you that there is no recognition? But now Christ was recognized after his resurrection as Jesus of Nazerath and as it was with the first fruits, so with the whole harvest; as it was with our elder brother, so with the whole family of God. There is the very best Bible reason for holding that the saint shall know himself, in the heavenly state. In that prophetic picture drawn of the day when the whole body of Christ shall rejoice in his presence the

saints say, "Thou art worthy to take the book and to break the seals thereof for thou was slain and by thy blood has redeemed us out of every nation, tongue and people."

Redeemed, and praising the Redeemer, as intelligent beings knowing and recalling that lost and sinful state from which His blood has delivered us. This is knowing even as we are known. "Now we see through a glass darkly; then we shall see face to face." When David's attendants expressed astonishment at his cheerfulness when his boy was dead, whereas he sat in sackcloth weeping while he was yet alive he answered, "I can go to him." Can we for a moment think the Holy Ghost was deceiving him? Or that He is misleading us when He says of each departing old Testament saint, "He was gathered to his Father's."

We will conclude dear brethren by looking into some words with which Paul admonishes us to comfort one another. "I would not have you to be ignorant brethren concerning them which sleep that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Now what is the object to be accomplished by this address? —To comfort poor sorrowing ones from whose earthly embrace dear ones have been torn by the Monster Death. What is the ground of this comfort? Their hope in the coming of the Lord with the spirits of those same departed ones, the resurrection of their bodies and the glorious meeting beyond death. Unless the individuality is retained, and recognition a fact, there is no sense or logic in this consolation; for *separation* is the cause of sorrow as reunion by the great grace of a crucified, risen, ascended, returning Saviour is the consolation. Without stopping to suggest carnal objections, let us praise and glorify the name of Jesus who has broken the strength of Death and has enabled us to look calmly and almost cheerfully into Heaven, whence the Spirit of our dear ones await our coming. Comfort one another with these words. FAREWELL.

1894.

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