

# MINUTES

— of the —

## Virginia Corresponding Meeting

— Held With —

**MOUNT ZION CHURCH**

Wednesday, October 15, 16,

# 1952



1953 Session convenes with New Valley Church

— Officers —

**ELDER JOHN D. WOOD** - Moderator  
Manassas, Virginia

**ARTHUR L. CARTER** - Clerk  
Manassas, Virginia

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MINUTES

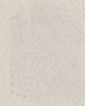
Virginia Association

Meeting

--- 1912 ---

First Year Report

1912



Virginia Association of...

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# Minutes

WEDNESDAY, October 15, 1952.

The Association convened at 11 o'clock a. m. Opened meeting with singing hymns 310 and 169 in the hymn & tune book.

Prayer by Elder E. J. Lambert.

Sang hymn 28 (hymn and tune book.)

The Introductory Sermon was preached by Elder David Spangler from John 10: 1-17.

Sang hymn 190 (hymn and tune book).

Closed morning session with benediction by Elder Spangler.

## AFTERNOON SESSION.

After singing hymn 9 (hymn and tune book) and prayer by Elder J. P. Helms, the Association organized for business by choosing Elder John D. Wood, Moderator, Arthur L. Carter Clerk, and G. C. Spindle, Assistant Clerk.

A Committee of all male members of this Association were appointed to recommend to the Association the seating of correspondents and visitors. This Committee to meet directly after closing of services and to make their recommendation on the day in course.

Letters from the several churches read, and the Table was prepared from their contents. (See Statistical Table).

Deacon G. C. Spindle was appointed to prepare a Memorial of our late departed brother, Deacon A. D. Alston.

Appointed brothers Hollingsworth, Spindle and Norman a Committee to arrange the order of preaching.

Appointed Brother Hylton, and Duke a Committee to distribute Minutes of corresponding Associations.

Appointed Brothers Robey, Dade, and Carter a Committee to handle the finances of the Association.

Adjourned the business of the Association until 10 o'clock a. m., Thursday.

Continued services as follows:

Sang hymn 226 (hymn & tune book.) Preaching by Elder

Bennett from Romans 8:33. Sang hymn 180 (hymn & Tune).  
Dismissed by Elder J. P. Helms.

THURSDAY, October 16, 1952. MORNING SESSION.

The Association convened according to adjournment. Opened with singing hymns 386 and 169 (hymn and tune book). Prayer by Elder Cecil Turner.

The Committee on seating correspondents and visitors recommended to the Association two resolutions, namely:

1. That the Association seat all correspondents and visiting brethren who have not directly affiliated with, or have taken sides in the Salem disorder.

2. That we record ourselves as not in any way approving the seating of our members in the New River Association this year.

These resolutions were duly voted upon, and unanimously accepted by the Association.

We then received correspondence and seated sister Associations as follows:

Delaware River: Elder Bennett, and Elder Beauford.

Delaware: Elder David Spangler, Sisters Boyer, Lucht, and Farmer.

Salisbury: Elder Bennett, Deacon Truitt, Sisters Ethel Holloway, Marjorie Holloway, Austin, Stevens, Truitt, Laws, Richardson, and Crewatts.

Baltimore: No session. Deacon Gladding and Sister Gladding.

Lexington-Roxbury: Elders Bennett, and Berry, Deacon Gladding, Sisters Ethel and Marjorie Holloway, Berry, and Gladding.

Upper Country Line: Elders Spangler and Berry, Sisters Spangler and Berry.

Watwick: No session.

Maine: No messengers.

Covenanted Baptist Church of Canada: Elder Bennett and Sister Ethel Holloway.

Associations and churches not in direct correspondence seated at this Association as follows:

Smith River: Elder S. L. Moran, and Brother and Sister Willard Conner.

Pigg River: Elders J. P. Helms, Cecil Turner, J. O. Conner, and Sister Turner.

Durham Church: Deacon and Sister J. J. Whitley.

Gooch Memorial: Sister Laura Gooch.

Sulphur Fork Association of Texas: Elder E. J. Lambert, and Sister Lambert.

Sidling Hill Church: Deacon and Sister Orien Mellott.

Trough Creek Church: Brother Wright and Sisters Wright, Yokum, and Boohur.

Yellow River: Elder W. F. Beauford, and Brother Adams. Appointed this Association to be held with the New Valley Church next year.

Appointed the Primitive Baptist Publishing House to print and distribute our Minutes.

Ordered that Minutes be sent to Associations of our correspondence.

Ordered that all our members, and members of Associations in direct correspondence named in these Minutes who are present at this meeting, and who may be present at Associations of our direct correspondence, be requested to serve as our messengers to same.

A Committee of all ministers and deacons of our correspondence in attendance was appointed to examine our corresponding Circular Letter.

Adjourned Association until 10 o'clock a. m., Friday.

Continued our services as follows:

Sang hymn 275 (hymn and tune book). Preaching by Elder Berry from Romans 11. Followed by Elder Turner, 2 Timothy 1:11. Sang hymn 111 (hymn and tune book).

Dismissed with benediction by Elder Spangler.

#### AFTERNOON SESSION:

Heard reading and acceptance by Committee of Circular Letter. Sang hymn 169 (hymn and tune book).

Preaching by Elder Lambert from 2 Peter 1:11. Sang hymn 436 (hymn and tune book).

Preaching by Elder Beauford from Song of Solomon 2.

Sang hymn 247 (hymn and tune book). Dismissed with benediction by Elder Moran.

The following contributions were received for printing Minutes of this meeting: \$10.00 each from Mt. Zion, Frying Pan, and New Valley. Total, \$30.00. Contributions towards expenses of visiting ministers: \$25.00 each from Mt. Zion, Frying Pan, and New Valley. Total \$75.00.

FRIDAY, October 17, 1952.

The Association convened according to adjournment.

Opened with singing hymns 287 and 310 (hymn & tune).

Prayer by Elder Lambert.

The Committee to distribute Minutes reported same had been taken care of.

Resolution of Respect to Brother Deacon A. D. Alston read, and adopted to be made part of our Minutes.

Appointed Brother Arthur L. Carter to write Corresponding Circular Letter for next year.

Appointed Brother Deacon Walter Norman to serve another two year term on the Old School Baptist Home Fund board.

A standing Committee consisting of Brothers Hollingsworth, Norman, and Carter was appointed to take care of any business which may come before said Committee in reference to the Ebenezer Meeting House.

Corresponding Circular Letter written by Brother Deacon A. D. Alston was unanimously adopted in its entirety to be made a part of our Minutes.

Our Moderator brought to the attention of the Association that several of its members had made known a desire that our Association be held at an earlier date in the year, and directed that each of the churches bring this matter up in their monthly meetings and make known their tidings.

Minutes of this meeting were read and adopted as read.

Continued services as follows:

Sang hymn 176 (hymn and tune book). Preaching by Elder J. O. Conner from Mark 16:15. Preaching by Elder Moran from no particular text. Preaching by Elder J. P. Helms, from Romans 8:14, 15. Closing remarks by several Elders and brothers.

## VISITING MINISTERS

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Elder W. J. Berry, Elon College, N. C.  
Elder Cecil Turner, Bassett, Va.  
Elder J. P. Helms, Vinton, Va.  
Elder David Spangler, Danville, Va.  
Elder S. L. Moran, Pilot, Va.  
Elder J. O. Conner, Pilot, Va.  
Elder H. M. Bennett, Mardella Springs, Md.  
Elder W. F. Beauford, Lithonia, Ga.  
Elder John D. Wood, P. O. Box 186, Manassas, Va.



## RESOLUTION OF RESPECT

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Whereas, our heavenly Father in His infinite wisdom has been pleased to remove from our communion, and take unto Himself, our beloved brother, Deacon A. D. Alston, and

Whereas, we had hoped that our brother would be present at this time to read the Corresponding Circular Letter prepared by himself for this meeting, but as our God has ordered otherwise, may we be enabled to bow in humble submission to His most holy will.

Be it resolved, first, that we give thanks to our God for the gift of our brother and feel he was one that used the office of deacon well; second, that we extend our heartfelt sympathy to our sister Alston, and others of her bereaved family, and third, that we spread this Memorial on our Minutes, and give a copy to Sister Alston and the Signs of the Times.

Done by the unanimous voice of the Virginia Corresponding Meeting at their session held with the Mount Zion Church, Loudon County, Virginia, in 1952.

ELDER JOHN D. WOOD, Moderator,  
ARTHUR L. CARTER, Clerk,  
G. C. SPINDLE, Assistant Clerk.

## CORRESPONDING CIRCULAR LETTER

Written by Brother A. Douglas Alston in Japan, April 22, 1952; died September 22, 1952.

The Virginia Corresponding Meeting in session with Mt. Zion Old School Baptist Church, near Aldie, Virginia, on Wednesday, Thursday and Friday, October 15, 16, 17, 1952, to the churches composing this meetings, and to the Associations, churches, and meetings with which we correspond, we send Christian greetings. Beloved brethren:

### WHO IS MY NEIGHBOR? (Luke 10:30-36)

This was a question asked of Jesus by the lawyer who would have tempted him. In answer Jesus set forth a parable. The good Samaritan is here a type of the Savior, and the Levite and the priest are types of the law. It was the duty of the Levites to transcribe, to interpret, to preserve and to teach the law (Deut. 17:9-12). The Levite passed by on the other side; the law is not your neighbor. Most assuredly the law never saved anything, or paid any debt, nor rendered any mercy. The law demanded all that you owed; it demanded full payment. The good Samaritan however, demanded nothing, supplied all that was needed, and paid all that was standing against you; the good Samaritan was the neighbor to the certain man.

Consider the certain man. He lived in Jerusalem, for he "went down from Jerusalem to Jericho." Jerusalem is situated on a high mountain ridge. Jericho is on the river, Jordan, down in the valley. Jerusalem is up to itself. It is not on any highway or any thoroughfare. To go to Jerusalem, the traveller must turn aside and journey to that city. The road ends there. We do not travel by way of Jerusalem, to some other place. On the other hand, Jericho is on the main thoroughfare, on the river and the main highway. Every trading man of the world would journey by, and traffic there. Jericho is that city of the "bright lights of the world," with all its riches and attractions. By nature, we all desire to travel to this city of natural joys and opportunities and pleasures.

Now this certain man was born in the city of Jerusalem. He had a spiritual birthright. He was a chosen vessel. But, as



he looked out with his natural eyes, he saw the bright lights of the worldly city of death, and following his natural desires, he mustered all his money and goods to make his journey to Jericho, this city of "opportunity." He was soon on the highway; he was soon arrested and stopped by the thieves of the world. They stripped him of his raiment, and wounded him, and departed, leaving him half-dead. They robbed him of his raiment and his natural strength and ability, but they could never rob him of his birthright; they could never take away the fact that he was "from Jerusalem," the city of spiritual life. These thieves cared for nothing except the riches of the world, the treasures of the worldly kingdom. They could never touch the spiritual half of the man's life.

The certain man's raiment were those things that ornamented his body; it represented his money, his jewels, his worldly strength, his pride, his ability to do things, his self-will. He was left helpless and weak; he was now "poor and afflicted." He was unable to do one thing in his own strength, being robbed of all that he could do for himself. The only ability he had left was to cry unto the Keeper of Jerusalem for help and deliverance.

Naturally we would read this passage and think: "Oh the poor man! Those cruel thieves and robbers! Why should such a thing have to occur to a good man?" Ah, but let us not forget that the Lord sees and controls all things. The Lord looked upon the matter in some manner like this: This certain man is mine, he must needs know, by experience, the mercy and love and power of his Savior. I will turn my face for a little moment and leave him to himself. He will follow his natural desires and start to Jericho, but I will, out of love and mercy, send the thieves to arrest him, because he is mine. I will then send the law to pass before him; he will look unto the law and expect salvation, but he will see the law pass by him on the other side. He will try to appeal to the law, but will find himself helpless in its sight. I will cause him to know for sure, that he can find no way to possibly satisfy the law, or to save himself. I will cause him to cry unto me, and will send by that way, a good Samaritan who shall administer to all of his needs, and he shall see my salvation. He shall know that

I, the Lord, hath saved him!

The law gave nothing, yet required full payment of all that was due; it required him to get up and walk in his own strength, even when he had no strength. The good Samaritan (the Savior) gave all that was needed and required nothing. You and I and all of us go about our ways seeking the things that this life affords, until we are robbed and left half dead. Despite previous lessons, we too often take our blessings for granted. Too often, our eyes are upon the treasures of this life; to often we leave Jerusalem to journey to Jericho. Should we be left alone, we should surely reach that city and dwell there, and would die there. Oh what a mercy it is that our Lord sends the thieves to stop us and rob us! In faithfulness to His covenant of grace, He afflicts (Psa. 119:75), for He will not suffer one of His little ones to go to the city of death. He will arrest them, stop them, and have them brought back to the city of life.

As the certain man lay there "half dead" and helpless upon the ground, his cry must have been, "O Lord, why hast thou forsaken me?" But really, had the Lord forsaken him? Oh no, the Lord was right there saving him from the death that he would bring upon himself. When you and I are lying with our faces in the dirt, unable to solve the distresses before us, unable to turn a hand or move a little finger to bring ourselves relief, we feel to cry, "O Lord, why hast thou forsaken me?" But dear brethren, that is the very time the Lord has not forsaken us; that is the very time that He sent the thieves and arrested us from our course of destruction. And we may rest assured that He will one day send the good Samaritan to administer to all of our needs.

The good Samaritan "went to him." The robbed man could never have gone to the Samaritan, or to the inn, or anywhere else, for he had been robbed. Yes, robbed of every ability to do anything of himself. The Savior has to come to all of His little ones; they can never go to Him. He came to Jacob and wrestled with him; He came to the Hebrew children and walked with them in the fiery furnace; He came to Daniel in the den of lions; He came to Jonah when the weeds were wrapped around his head in the bottom of the sea; He came to Mary

weeping at the tomb; He came to Paul bound in prison and with great stripes on his back; He came to John on the Isle of Patmos; and He must come to you and me, enter our souls and cause us to cry unto Him. Thus did the Samaritan come to the man. Secondly, "he bound up his wounds;" third he "poured in the oil and the wine." He gave comfort and he soothed until the hurts to the flesh were no longer so keen. When the wounded child is comforted, his wounds cease to hurt so badly. The Savior comes into the heart of a wounded soul, shows him why he must pass through this trial to become stronger in the faith, and to see the salvation of the Lord, and learn to trust in His love and mercy, and to know that all help must come from Him. Then the wounded soul looks higher and his knowledge becomes more perfect. His wounds cease to hurt. We often look back on past wounds and rejoice in them because of the blessings that came out of them; because in the wounds we found love and mercy and salvation from on high. We must know these things, we must learn these lessons, we must pass through these trials. Our blessed Savior has a reason and a purpose for these things, and let us fall upon our faces before we complain and ask that we be spared these very necessary things, these trials and experiences which God has looked upon and declared good in His sight. "Even so, Father, for so it seemed good in thy sight."

But that is not all the Samaritan did; nor indeed is it all that our Savior does for His little ones. He (fourth) "set him on his own beast," and (fifth) "brought him to an inn" and took care of him; and on the morrow, when he departed (sixth) he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, (seventh) I will repay thee."

Now tell me, what did the certain man do? Did he do one single thing? Would his own money pay for his keep at the inn? Who did it all? But our Savior does it all for us. Not one thing is left for us to do. Indeed our very efforts are not acceptable in His sight; only an abomination before Him. The man did not have to walk to the inn. The Samaritan brought a beast along to carry him on. Did he just happen to have the

beast on this occasion? And whose beast was it? Certainly it was not the man's beast: "And on the morrow—" that is, at the Lord's proper time, "he departed." The felt presence of our Savior is not always with us. He withdraws Himself from our sight. He tries our faith, that we may grow to trust in His coming again, for indeed He will come again and again. On the morrow, when He departed, He paid all that we owed, every cent. That is the sixth blessing that He gave us. In that blessing He fulfilled the law's demand and washed away all our guilt. Yes, our slate at that stage was clean white as snow. Ah, but even that is not enough. The number seven represent a spiritual completion, the day of rest, the day of peace, the day of salvation. Look at the seventh blessing given in this parable. "Whatsoever thou spendest more, when I come again, I will repay thee." Is that not a most wonderful comfort to us? Whatsoever shall at any time come against this man, I will pay. Every obligation that will ever come against him, I will honor and satisfy. Our Lord is coming again in all His power and glory, and then and there, He will furnish all needed strength to release every one of His from the earth and the grave, or death, or whatever may be yet holding them, or may be yet against them. He will cut every cord and release them from every binding force, set them free, raise them in His righteousness and bring home to that glorious city, the heavenly City of New Jerusalem. This certain man shall then be released from the inn, where he had been comforted for a season, and be brought whole and free and well and complete and without spot or blemish or any such thing, back to his rightful home, the city of life, Jerusalem. He went out from Jerusalem; he shall be stopped, and brought back, even to the New Jerusalem. Jesus says, He is Mine; I have redeemed him; I shall not suffer him to wander from the fold; I shall send the thieves and have him arrested, and a Samaritan to comfort him, and I shall pass by that way and bring him home on the morrow. He shall sit with Me, and sing holy praises eternally unto the Father.

"A Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan

as he journeyed, came where he was and when he saw him, he had compassion on him." We have only touched on a part of the subject, but let us think upon this point: The great blessing that the thieves were sent; and that the little wandering child was robbed of his self-strength and worldly riches. "Before I was afflicted I went astray." May we be enabled to praise the Lord of mercy for our affliction which bring us such mercies as this. O Lord, grant us the patience to know these things and to be submissive to them; to trust and to wait for the morrow when thou shalt come again in the Spirit and bear us home.

### THE LEVITE PASSED BY ON THE OTHER SIDE

One winter day in February, 1951, I was riding along the narrow dirt and rough roads between Mason and Pusan, Korea. I was a passenger in an open Jeep and traveling rather rapidly. Since it was cold, I was well bundled up, and holding my hood over my face. Just at a glance, I noticed a man or boy lying flat on the side of the road. There was his bicycle and its load scattered all around. The man was perfectly still, maybe hurt badly, maybe half-dead, maybe lifeless, I cannot say. We were past before I realized what must have occurred. The driver did not even notice. There were several groups of two and three walking along the road, but there was no one attending the man, or giving him any attention. Why was that?

The roads in Korea are built several feet above the rice patties. There are no guards, or shoulder, or bridges. There are sharp turns. There are no signs. These roads were sufficient for two carts to pass, but today, great Army vehicles are speeding along the roads. This poor fellow must have been knocked down and left half-dead along the way. Others were passing that way, but there was none to stop to help, or to be a "neighbor" to this man. Why was this? I learned a little later that there was a law in Korea that should any man stop to render aid to another, he would immediately assume all responsibility for the care of that patient, and all the debts that he owed, or that should come against him at any future

time. The law of the land demanded full payment of all that is owed at the hand of the one who stoops down to help the wounded. Because of the law, the neighbor passed by on the other side. The neighbor is not a neighbor because the law demands such as he cannot possibly pay. I suppose that an American might have stopped, because the American was from another country, but every man that was under that law, could not pay such debts as might be found due, and thus had to "pass by on the other side." So, because of the law's demands, the wounded, half-dead man must suffer and die.

Indeed, the law never paid anything, but rather demanded payment, and exacted every cent which was due. The law laid down the standard, and no man was ever found that could satisfy it. John saw that when on the Isle of Patmos, and wept bitterly. No man was worthy to open and to read the book (Rev. 5). But ah, dear brother, weep not: "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals." Jesus found every one of His wounded and half-dead. The good Samaritan, a type of the Savior, found the certain man wounded, robbed and half dead.

In this parable, we notice that the good Samaritan came by this way "and when he saw him, he had compassion on him." First the Samaritan had to come to the wounded man. Indeed, the latter could not go anywhere, being helpless and half-dead. But many came that way, and passed on; the Samaritan had to do more. He had to have compassion; he had to be willing, and he had to be able. He had to be a man not under the law of that land. This scene took place in Judea, between Jerusalem and Jericho; the Samaritan was a citizen of Samaria a country north of Judea.

Possibly the Koreans might have felt sorrowful for the fallen man; he might have had compassion, but he was not able to be a "neighbor" indeed. One thing is sure, "he passed by on the other side." Surely we must see that more, much more is to be done if the half-dead man is to be saved. The Samaritan did much more. He went to him, he bound up his wounds, he poured in oil and wine, he set the man on his own

beast. Yes, he stepped down that the needy man might be raised up; he gave the needy man his place. Nor is that all that is necessary. The needy man must have a place to lay his head, he must have further treatment today, and tomorrow and still tomorrow; and all the days to come. So the Samaritan took the man to the inn, where he could receive further treatment, today, and where he might have a place to rest to-night; and where he might receive further treatment tomorrow. The Samaritan paid his debt that he might be made whole and that his life might be restored. And he did one other most necessary thing: "And whatsoever thou spendest more, when I come again, I will repay thee." Every debt and obligation that shall ever come against him at any time, I will stand good for. He is mine and I will honor him in all circumstances and conditions, and cover every obligation that shall ever come against him.

Dearly beloved, can we not see our Savior pictured here? Did He not come to you when you were wounded and half-dead, and could go not one step farther? Did He not step down that you might be raised and sit in His place? Did He not pour in love and mercy (the oil and wine), and give you blessings out of afflictions? Did He not raise you to be carried upon His own righteousness? Did He not bring you to a place where you might receive comfort and food, even the militant church or the preached word? Did He not pay all of your obligations, not with your money, or good works, but with His righteousness, His blood spilled? and more, did He not give you a place in His covenant of mercy, a blessed hope? Did He not promise to pay all that you ever owed, or ever will owe and to come for you on His return? He speaks Thou art Mine. I had thee arrested. I sent the thieves to overtake thee, and to rob thee of all thy worldly strength and riches, in order that I might prove myself as your complete and altogether sufficient Savior.

In every case the law fails to render the necessary help; the Levite passed by on the other side. It cannot give salvation, or pay any of the debts or obligations of the flesh. But, oh, what a wonderful and all-sufficient Savior Jesus

proves Himself to be to every little one whom the Father hath chosen and given Him! He came down that they might be raised up. He paid that they might go free. He was wounded that they might be healed. He died that they might live.

Psalms 91:14-16: "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation." Count the promises and you will find seven of them, "deliver him" being mentioned twice. The Samaritan did all of these things in type. The Lord Jesus did all of them in reality. The Samaritan made a sacrifice in type. The Lord Jesus offered Himself, the living Sacrifice and satisfied every demand that the law will ever bring against His people.

May the grace of our Lord and Savior Jesus Christ be with you all to keep you and guide you along that way that is acceptable in His sight.

—A. D. ALSTON





Author	Title	Date
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