

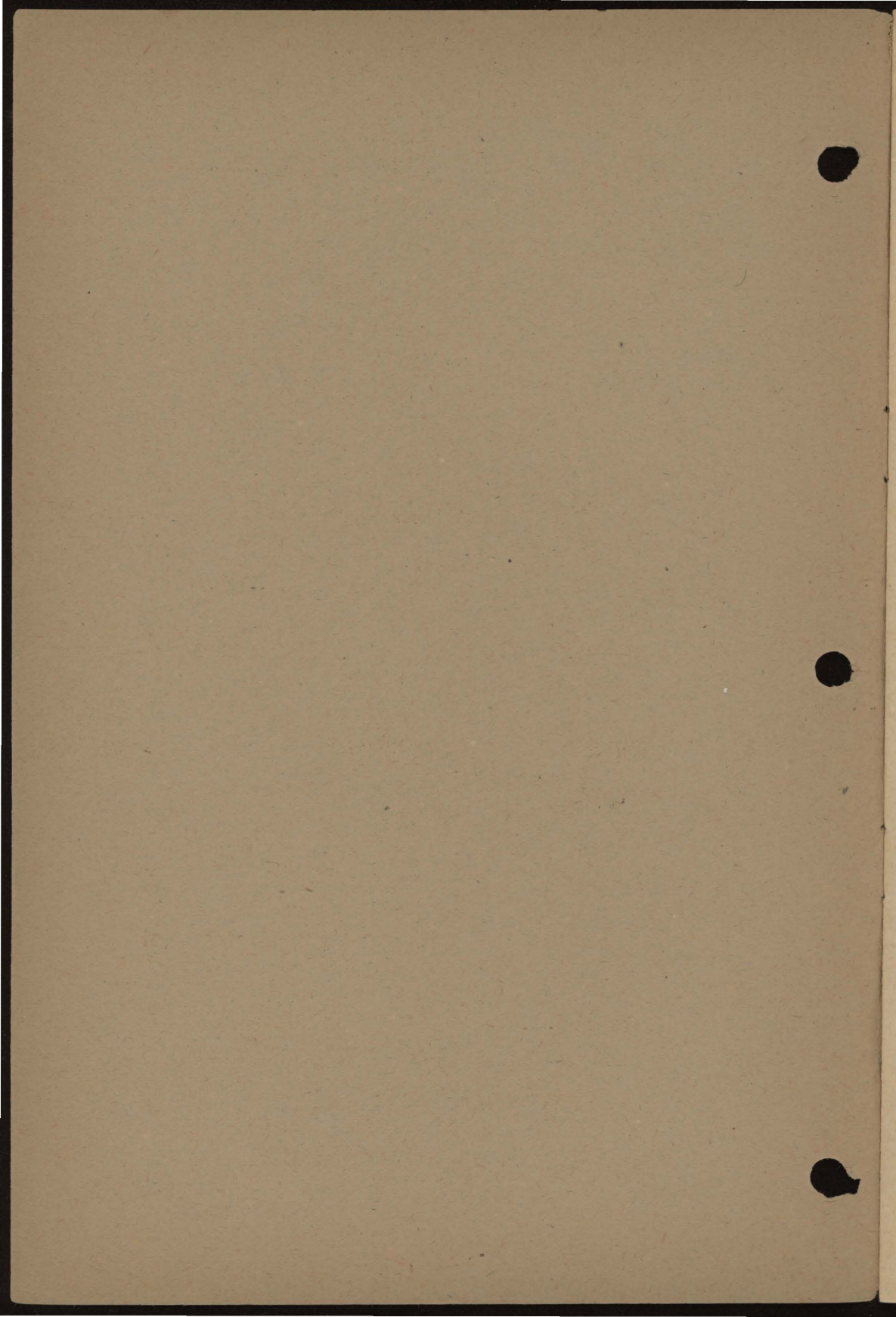
1766

1925

MINUTES  
OF THE  
ONE HUNDRED AND FIFTY-NINTH SESSION  
OF THE  
KETOCTON ASSOCIATION  
OF  
Primitive or Old School Baptists



HELD WITH  
NORTH FORK CHURCH  
Loudoun County, Va.  
August 14, 15, and 16, 1925





MINUTES  
OF THE  
ONE HUNDRED AND FIFTY-NINTH SESSION  
OF THE  
KETOCTON ASSOCIATION OF PRIMITIVE OR OLD  
SCHOOL BAPTISTS  
HELD WITH NORTH FORK CHURCH,  
LOUDOUN COUNTY, VIRGINIA  
AUGUST 14, 15, AND 16, 1925  
FRIDAY'S SESSION

1. Pursuant to adjournment the Kettocton Association met with North Fork Church. After singing and prayer, the introductory sermon was preached by Elder A. L. Harrison. Text, 107 Ps. 8.

2. 2 P. M. Association called to order by singing. Prayer by Eld. C. W. Miller, after which the letters from the various churches were read and statistics noted as per statistical table.

3. Elder A. L. Harrison was re-elected Moderator, and the present Clerk and Assistant Clerk were retained.

4. No applications from new churches to join the Association.

5. Corresponding Associations were represented as follows:

Ebenezer: Elders R. H. Pittman, J. B. Jenkins, J. A. Frazier, and Brother Noah Frazier.

Patterson's Creek: Elder E. T. Power, and B. W. Power and Edgar Loy.

Juniatta: Elder C. L. Funk, and Brother Henry Garland.

Salem, (N. C.) Minutes.

Fisher's River (N. C.) No Report.

Mayo (N. C.) Minutes.

6. Visitors from other Churches and Associations as follows: Elder J. H. Daily from Owl Creek Harmony Association, (O.); Elder Earl Daily from White Water Association, (Ind.); Elder C. B. Kilby from Senter Association, (N. C.); Brethren A. S. Rowe and F. G. Scott from Baltimore Association; (Md.)

7. The Circular Letter, written by Brother W. S. Athey, was read and referred to the following Committee for approval: Elders R. H. Pittman, J. B. Jenkins, T. W. Alderton, and Brother H. W. Brumback.

8. Committee on finance appointed as follows: Brethren S. B. Ashby, Jno. B. Cornwell, T. A. Hummer, Carey Hall, Morris Schwab, James Iden, and Jenning Cornwell.

9. Committee on Preaching as follows: Brethren J. R. Kines, J. W. Power, George Stipe, F. L. Kirkpatrick, Jno. S. Athey, and G. A. Comer.

10. It was agreed that our Association correspond by minutes with Senter Association in N. C.



11. A Circular Letter written by Elder Jeremiah Moore in 1798, for the Kettocton Association, was read, adopted as representing our faith at the present time, and ordered printed in this minute, and in **Advocate and Messenger**.

12. Association adjourned to meet Saturday at 9 A. M.

#### SATURDAY'S SESSION

1. The Association was called to order by the Moderator at 9 A. M. Prayer by Elder J. H. Daily.

2. Messengers appointed to attend Ebenezer Association: Elders Thos. W. Alderton, A. J. Garland, C. W. Miller, and Brethren W. S. Athey, N. D. Hite, Jno. B. Cornwell, Jas. Iden, Maurice Schwab, Herman Alderton, W. J. Butler, John Power, and Mason McDonald.

To Patterson's Creek Association, Elders Thos. W. Alderton, A. J. Garland, and C. W. Miller.

To Juniatta Association, Elders A. L. Harrison, Thos. W. Alderton, A. J. Garland, C. W. Miller and Brother Maurice Schwab.

3. The Association agreed to continue correspondence by minutes with Salem, Fishers River, and Mayo Associations, all of North Carolina.

4. The Circular Letter was approved in substance, some verbal changes being made by the Committee, and ordered published in minutes, and in **Advocate and Messenger**.

5. Elder Thos. W. Alderton was appointed to write the Circular Letter for 1926.

6. Elder T. S. Dalton was appointed to preach the Introductory Sermon in 1926, Elder A. L. Harrison, Alternate.

7. Three calls being made for the next session of the Association, it was agreed to hold it with Columbia Church, near Burtonsville, in Montgomery Co., Md., 16 miles from Washington, D. C. and six miles from Laurel, Md.

Access by rail, B. & O. Ry. to Laurel, Md., and be met. Motor vehicles come on Washington and Baltimore pike to Laurel. Inquire for Burtonsville; turn to right at Burtonsville, one-half mile to church. From the west via Rockville to Burtonsville, turn to left to church.

8. The clerk was instructed to have 700 copies of the Minutes printed and distributed to our Churches pro rata, to corresponding Associations, and to visiting ministers; balance of fund to be retained by Clerk for his services.

9. A vote of thanks was extended to North Fork Church, and to all friends who so kindly and earnestly entertained the Association, and to all others who, in any way, labored to promote its welfare.

10. The following preamble and resolution was read, adopted, and ordered printed in the Minutes: In-as-much as notorious and persistent attacks are being made upon the integrity, inspiration and authority of God's Holy Word: Therefore, Resolved: that we hereby oppose any power, person or institution that would try to take from us, or confuse us about any part of all God's Word of Truth as set forth in the King James version of the Bible.

11. After praise, and prayer by Eld. Earl Daily, the Association adjourned to meet with Columbia Church, Montgomery Co., Md., Aug. 13, 14 and 15, 1926 (D. V.).

A. L. Harrison, Moderator.

C. W. Miller, Clerk,  
W. S. Athey, Assis't. Clerk.

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#### NAMES AND ADDRESSES OF MINISTERS PRESENT

Elder C. B. Kilby, Sparta, N. C.  
Elder J. H. Daily, 418 Park St., Newark, O.  
Elder Earl Daily, 2816 Speedway Ave., Indianapolis, Ind.  
Elder C. L. Funk, Needmore, Pa.  
Elder J. T. Power, 443 Faulkner Ave., Martinsburg, W. Va.  
Elder B. W. Power, Slanesville, W. Va.  
Elder R. H. Pittman, Luray, Va.  
Elder J. B. Jenkins, Luray, Va., R. 3.  
Elder J. A. Frazier, Marshall, Va.  
Elder T. S. Dalton, 3800 Greenmount, Ave., Baltimore, Md.  
Elder A. L. Harrison, Front Royal, Va.  
Elder A. J. Garland, Cor. Moore and Pine Sts., Clarendon, Va.  
Elder Thos. W. Alderton, 913 Hanover St., Fredericksburg, Va.  
Elder James E. L. Alderton, 3827 Ga. Ave., N. W., Washington, D. C.  
Elder C. W. Miller, Box 1267, Washington, D. C.

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#### ORDER OF PREACHING

Friday a. m., Elder A. L. Harrison, Ps. 107: 8.  
Friday p. m., Elder C. B. Kilby, Heb. 6: 6.  
Saturday a. m., Elder J. B. Jenkins, Eph. 3: 11.  
Saturday a. m., Elder Earl Daily, I. Tim. 1: 15.



- Saturday p. m., Elder R. H. Pittman, Eph. 4: 11.  
 Saturday p. m., Elder Thos. W. Alderton, Col. 1: 14.  
 Sunday a. m., Elder J. H. Daily, Gal. 6: 15.  
 Sunday a. m., Elder T. S. Dalton, Ps., 32: 1-2.  
 Sunday p. m., Elder A. J. Garland, Acts. 10: 15.  
 Sunday p. m., Elder J. T. Power, Jno. 5: 24.

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NAMES OF CHURCHES, CLERKS, AND ADDRESSES

- Barrows Run, C. J. Zirkle, Warrenton, Va.  
 Bethel, H. W. Brumback, McLean, Virginia.  
 Chappawamsic, Mrs. Mary Lee Cloe, Shacklett, Virginia.  
 Columbia, W. P. Waters, Spencerville, Maryland.  
 Goose Creek, Mrs. Elizabeth Gordon, Middleburg, Virginia.  
 Greenwood, W. H. Smith, Minnieville, Virginia.  
 Happy Creek, Mrs. J. B. Compton, Front Royal, Virginia.  
 Independent Hill, C. M. Copen, Independent Hill, Virginia.  
 Kettle Run, W. S. Athey, Manassas, Virginia.  
 Seneca, Mrs. Anna C. Allnut, Dawsonville, Maryland.  
 South River, Mrs. Sarah Rudacille, Browntown, Virginia.  
 Thum Run, Maurice Schwab, Warrenton, Virginia, R. F. D.  
 Upperville, C. W. Rector, Rectortown, Virginia  
 Union, I. S. Weedon, Summerduck, Virginia.  
 Waterlick, J. M. Coverstone, Middletown, Virginia, R. F. D., 2.  
 Washington, J. E. L. Alderton, 3827 Georgia Ave., N. W., Wash-  
 ington, D. C.  
 White Oak, M. M. Sullivan, Fredericksburg, Virginia, R. F. D., 2.

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ORDER OF KETOCTON ASSOCIATION HELD WITH THE  
 CHURCHES

- 1911, Greenwood, Prince William County, Virginia.  
 1912, Columbia, Montgomery County Maryland.  
 1913, Bethel, Fairfax County, Virginia.  
 1914, Seneca, Montgomery County, Maryland.  
 1915, Washington, District of Columbia.  
 1916, South River, Warren County, Virginia.  
 1918, Happy Creek, Warren County, Virginia.  
 1919, Upperville, Fauquier County, Virginia.  
 1920, White Oak, Stafford County, Virginia.  
 1921, Thum Run, Fauquier County, Virginia.  
 1922, Union, Fauquier County, Virginia.  
 1923, Barrows Run, Fauquier County, Virginia.  
 1924, Waterlick, Warren County, Virginia.  
 1925, North Fork, Loudoun County, Virginia.

**Note:** Loudoun County and North Fork Church are rich in Primitive Baptist history. Ketocton Church, organized by Elder Jno. Garrard, 1755-'60, was located near the Blue Ridge in this county. The first session of Ketocton Association met here in 1766, composed of four churches; viz, Ketocton in Loudoun Co., Mill Creek in Berkeley Co., Smith's Creek, (New Market) in Shenadoanh Co., and Broad Run in Fauquier Co. These four churches are now extinct.

The old preachers of Loudoun Co. were Jno. Garrard, Jno. Marks, Jev. Moore, Jno. Hutchinson, Wm. Gilmore, Benj. Cornwell, and others.

North Fork Church, organized somewhere between 1780 and 1792 was pastored by Elds. A. Weeks, Wm. Gilmore who died about 1860, and since by Eld. P. W. Yates, J. A. Norton, etc.

Churches and Pastors	Messengers
Barrows Run, A. J. Garland.....	All Male Members.....
Bethel, T. S. Dalton.....	T. S. Dalton, H. W. Brumback, As Smith .....
Chappawamsic, T. W. Alderton.....	T. W. Alderton.....
Columbia, Jas. Alderton, A. J. Garland.....	Kirk Alderton, Herman Alderton, J. A. Frazier, Wilbur Houghton.....
Goose Creek, J. A. Frazier.....	Male Members Present.....
Greenwood, T. W. Alderton.....	W. F. Priest, M. H. Buck, W. J. B.....
Happy Creek, A. L. Harrison.....	No Letter. Report by T. W. Alde.....
Independent Hill.....	Dalton, Byrd, W. S. Athey.....
Kettle Run, T. S. Dalton.....	Ashby, F. L. Kirkpatrick, Geo. St.....
North Fork, J. A. Frazier.....	All Male Members and R. H. Pit.....
Seneca, R. H. Pittman, A. J. Garland.....	S. B. Atwood, Isaac Rudacille, C.....
South River, A. L. Harrison.....	Jos. Cornwell, Morris Schwab, H.....
Thum Run, A. L. Harrison.....	G. A. Comer, G. E. Wilson, S. Fr.....
Union, J. A. Frazier.....	J. R. Kines, Cary Hall, C. W. Rect.....
Upperville, J. B. Jenkins.....	Male Members.....
Washington, T. S. Dalton, A. J. Garland.....	Male Members.....
Waterlick, J. B. Jenkins.....	Male Members.....
White Oak, T. W. Alderton.....	Male Members.....
	Totals .....



KETOCTON MINUTES

CIRCULAR LETTER

The Ketocton Association and Churches composing her body.  
Dear Brethren and Sisters:

In writing a circular letter it has been the custom to set forth at least some of the doctrine held by Primitive Baptists and why. In the beginning God chose some of His creation to show forth His glory in them, and also glorify Him in their loving service to Him. In this choice, we, as His creatures, are passive——.” As yet there were none of them.” For in the council chambers of Eternity the Father chose and gave to His Son to redeem, the number no man knoweth——” for they are as innumerable as the stars of Heaven and the sands of the sea.” Why? For “God doeth all His

messengers	Meeting Days	Baptized	Received by Letter	Received by Profession of Faith	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	For Minutes	For Ministers
.....	1	1	0	0	0	0	0	0	25	\$ 1.00	\$ 3.20
.....	1	0	3	0	0	0	1	4	40	2.25	11.50
.....	3	0	0	0	0	0	0	0	10	1.00	
.....	2 & 3	1	0	0	0	0	0	0	30	1.50	8.50
.....	5	0	0	0	0	0	0	0	20	1.75	5.00
.....	1	2	0	0	0	0	1	0	26	2.00	5.00
.....	4	3	2	1	1	2	0	1	46	2.00	5.00
.....	3	1	1	0	0	0	0	1	22	3.00	10.00
.....	2	0	0	0	0	0	0	0	12	1.00	5.00
.....	2 & 4	0	0	0	0	0	0	1	12	6.00	23.00
.....	1	0	0	0	0	0	0	0	28	1.00	2.00
.....	3	7	0	0	1	2	0	1	87	2.50	13.50
.....	4	0	0	0	0	0	0	2	24	3.00	7.00
.....	1	0	0	0	2	0	0	0	27	1.50	4.00
.....	2 & 4	1	0	0	0	0	0	1	58	3.50	16.00
.....	2	3	0	0	0	0	0	1	28	1.50	2.00
.....	4	0	0	0	0	0	0	1	31	1.25	5.00
.....		19	6	1	4	4	2	13	526	\$35.75	\$125.70

pleasure both in Heaven and on earth." The only reason given is because it hath pleased Him. And He quickens them in divine life, teaches them by His spirit and entreats in loving kindness, and draws them by the cords of His great love, and restrains us from many evils that beset us in this life.

Therefore, Brethren, we should love and serve our Creator, for His all-wise guidance in nature, protecting us from many pitfalls, heartaches and sorrows, both seen and unseen, and moreso for the gift of His dear Son, who gave His precious life for us, the chosen of the Adamic race, to be His beloved bride that He may present her to His Father, clothed in the robe of righteousness which He wrought out on Calvary's brow. She was chosen while in sin and loving sin, rolling it under her tongue as a sweet morsel, knowing nothing of the dear Saviour until she was met in the way, but like Paul, turned about and instructed, her filthy garments removed, and she clothed in that white robe our Saviour gives to His children.

Therefore, dear Household of Faith, shun no duty to your Lord and His church. Be steadfast, immovable, always abounding in the word of the Lord. For as Job hath said, "We know our Redeemer liveth, and some day we will understand."

W. S. Athey.

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#### OLD CIRCULAR LETTER RE-PRINTED

The Kettocton Baptist Association met at Broad Run, in Fauquier Co., (Va.) Aug. 16th, 1798, to the Churches we represent sendeth greeting:

Dear Brethren:

Being once more assembled as your delegates, and having gone through the business which came before us, as our minutes will show, we proceed to address you, agreeable to a former resolve, on the divine authority of the Sacred Scriptures; and it is needless to observe, that the limits of a circular letter are infinitely too narrow for the illustration of a subject so vastly important and interesting:—A few, therefore, of the leading and most cardinal points, will only be attended to at present. And first, the subject matter of the Sacred Oracles merits our attention. Redemption, through the Lord Jesus Christ, is one of the main pillars on which all the rest depend, in a greater or lesser degree—is the principal subject of the Sacred Book—and this, when revealed, cannot be fully comprehended by any, or even all created existencies; and, until manifested, must remain locked up in the secrets of the Eternal mind, hid from the scrutiny of either angels or men. The authors, therefore, of the inspired writings, could have no knowledge of this subject but by divine revelation; and had they been possessed of such a superior



degree of invention, as to form this plan of imposition (if such it is) the manifest impossibility of success in the enterprise would forever have discouraged them from attempting to impose upon mankind a system, in all its parts so repugnant to the temper and disposition of all men, whilst in a carnal state. The religion recommended in the Bible, especially when reduced to its gospel form, has nothing in it to recommend it to the esteem of carnal men; its morals are too pure, its doctrine too spiritual, and its duties require a degree of self-denial that nothing but grace can inspire. Neither is it possible to see how divine revelation made its way, either in the hands of Moses, or the Apostles and Prophets of Jesus Christ, from time to time, without the interposition of some supernatural cause.

Men destitute of all the accomplishments essential to imposture and intrigue, without learning, wealth or popularity; poor, despised and persecuted both by Jews and Pagans, with all the wealth, wisdom and power of the world on their side. And still the veil has never been rent, and the delusion made manifest; a few shepherds and fishermen have invented and supported a system that baffles and triumphs over the wisdom of all the learned world; a strong presumption that a wisdom the world never knew quited the authors of this divine mystery. A second thing that merits our attention is, the time that passed from the beginning of the Holy Scriptures until their completion. The return from Egypt we are told was 1491 years before the manifestation of Christ in the flesh; and John wrote his Revelation in the 96th year of the Christian aera; a space of nearly sixteen hundred years elapsed while the sacred volume was incomplete; yet still, those who went before, and they that followed after, embrace the same promises, point out the same object as the hope of poor sinners, and manifest the same meekness, humility and patience in suffering in the same interesting cause. So that we discover the utmost harmony amongst them in every respect; which never could have been, if the inspired writers had not been governed by some supreme supernatural cause. It is certain there could be no combination amongst the parties; neither could anything of a worldly nature inspire the later writer to pursue the path that their predecessors had taken; a path where nothing but sorrow, pain and death perpetually dwell. And why persevere in hope forlorn, and sail in seas so rough, and split on rocks hitherto fatal to all embarked in the same cause.

And, thirdly, the preservation of those sacred oracles through all the revolutions of time till the present moment, is a strong proof of their divine inspiration; since it is a fact that cannot be denied, that every other religious system, however revered, has always shared the same fate of the nation or nations that embrace it, and



with them has been lost and swallowed up in the awful vortex of national revolutions; but the Bible has stood the test of time, and survived the general wreck, and its advocates have never forsaken it in the midst of all their sorrows and sufferings; of this the Jews are still a standing evidence.

And, fourthly, the Bible, and that only, amongst the various religious systems proposed to the world of mankind, reveals the Supreme Deity, clothed with that majesty, glory, and transcendent excellency, worthy of the Creator of all things. Here His justice, mercy, and every other attribute shine with a splendor that dazzles the eyes of angel and men; and while they declare Him to be the author of the world, they teach us to believe that it is governed by His supreme agency; and the final state of all rational intelligencies are at His divine disposal; and a final distribution of eternal rewards or punishments rest with His mercy or justice to determine.

And, once more, the doctrines of the Bible apply with propriety to the state of the human mind in every generation, which could not be without divine inspiration; for although time, habit and custom have produced great and important changes in the language, manners, and external practices of mankind, still that radical depravity, expressed in the Bible, cleaves to them through every age, and is as visible amongst the learned and polite nations, as it is amongst the most savage and barbarous—all equally opposed to the knowledge, love, and service of God. And how could anything but divine inspiration determine that the human mind would always retain its opposition to the divine law, and men, in every generation, possess the same internal enmity to virtue and religion. And still the Bible asserts this as most certainly true; and the experience of every generation has hitherto, and forever will, demonstrate the awful truth in this respect.

And further, the Bible alone proposes a remedy equal to the evils it reveals; and the experience of every judicious observer proves sin to have been, some way, introduced into the world. The depravity of the human heart has, in every age, and still does demonstrate the necessity of something to repel its influence, and relieve the world from the pressing sorrows that have deluged the earth from generation to generation. And can anything but the doctrine of the Bible act as an antidote against the prevailing malady. We never expect the physician to heal by increasing the disorder. Is the whole human family sick of sin; does vice pervade the universe; the Bible proposes the best, the only remedy; there sin is forbidden in all its forms; justice, mercy and love, and peace toward all men, is enjoined; their persons, their property and reputations made sacred; do justice, love, mercy, and walk humbly with God, are the injunctions that echo from this sacred, this Heavenly Book; which



does not only propose a remedy for sin in general, but provides, especially, for those who feel it in their own hearts, and groan under its awful influence. It points to the celestial world that grace has made; where nothing that works an abomination, or loves or makes a lie, can enter; where the wicked cease from troubling, and where the weary are at eternal rest.

Thus, dear brethren, we have stated a few of the excellencies of this precious book; and have only to add, that to you they are not only the word, but the power of God, to your present and eternal salvation; so that with unshaken confidence, you may sing, no weapon that is formed against Zion shall prosper; and every tongue that shall rise up against her shall be utterly condemned. And when all the objects contemplated in the eternal mind, and revealed in the sacred Scriptures, are accomplished, then shall Zion reign, far above the reach of all her present sufferings and sorrows, in the peaceful bosom of her incarnate Saviour. To whom with the Father, and Etrnal Spirit of all Grace, be the honor, power and dominion, now and forever. Amen.

Written by the Moderator, Eld. Jeremiah Moore in 1798, and endorsed without a dissenting voice by Kettocton Association in 1925, held with North Fork Church, Loudoun Co., Va., 127 years later.

**Note by Clerk:** New School Baptists (Unscriptural Missionaries) claim Eld. Jeremiah Moore as their preacher. Old School Baptists deny the claim. He died in 1815, before Modern Missionism had gotten much growth. What he wrote here we Old Baptists endorse; the missionaries do not. What he preached then, the preachers of Kettocton Association preach now; the Missionaries do not. Eld. Rob't. B. Semple in his "History of Baptists in Va." written in 1810, says Eld. Moore preached high Calvinism; the Missionaries do not.

The fact that some churches that he pastored went into Arminianism twenty years after his death doesn't prove him Arminian; but the Missionaries would like to prove that.

The Kettocton Association is neither Arminian nor Antinomian, but has been falsely accused of being both.

Arminianism is acknowledged to teach conditional election and universal redemption. Old Baptists do not, but teach that all for whom Christ died will be finally saved in Heaven. See Jno. 17: 2-4; Rom. 11: 7; Heb. 5: 9.

Antinomianism is acknowledged to teach that faith frees the Christian from the claims and obligations of Moral Law. Old Baptists do not; but, like Paul, reason of righteousness, temperance, and judgement to come. See Acts 24: 25 and Acts 26: 20.

CHAPTER IV

The first part of the report is devoted to a general description of the work done during the year. It is divided into three main sections: the first dealing with the general work, the second with the work done in connection with the various committees, and the third with the work done in connection with the various societies.

The first section deals with the general work of the Society. It is divided into three main parts: the first dealing with the work done in connection with the various committees, the second with the work done in connection with the various societies, and the third with the work done in connection with the various departments.

The second section deals with the work done in connection with the various committees. It is divided into three main parts: the first dealing with the work done in connection with the various committees, the second with the work done in connection with the various societies, and the third with the work done in connection with the various departments.

The third section deals with the work done in connection with the various societies. It is divided into three main parts: the first dealing with the work done in connection with the various societies, the second with the work done in connection with the various departments, and the third with the work done in connection with the various committees.

The fourth section deals with the work done in connection with the various departments. It is divided into three main parts: the first dealing with the work done in connection with the various departments, the second with the work done in connection with the various committees, and the third with the work done in connection with the various societies.

The fifth section deals with the work done in connection with the various committees. It is divided into three main parts: the first dealing with the work done in connection with the various committees, the second with the work done in connection with the various societies, and the third with the work done in connection with the various departments.

The sixth section deals with the work done in connection with the various societies. It is divided into three main parts: the first dealing with the work done in connection with the various societies, the second with the work done in connection with the various departments, and the third with the work done in connection with the various committees.

The seventh section deals with the work done in connection with the various departments. It is divided into three main parts: the first dealing with the work done in connection with the various departments, the second with the work done in connection with the various committees, and the third with the work done in connection with the various societies.

The eighth section deals with the work done in connection with the various committees. It is divided into three main parts: the first dealing with the work done in connection with the various committees, the second with the work done in connection with the various societies, and the third with the work done in connection with the various departments.

The ninth section deals with the work done in connection with the various societies. It is divided into three main parts: the first dealing with the work done in connection with the various societies, the second with the work done in connection with the various departments, and the third with the work done in connection with the various committees.

The tenth section deals with the work done in connection with the various departments. It is divided into three main parts: the first dealing with the work done in connection with the various departments, the second with the work done in connection with the various committees, and the third with the work done in connection with the various societies.



