

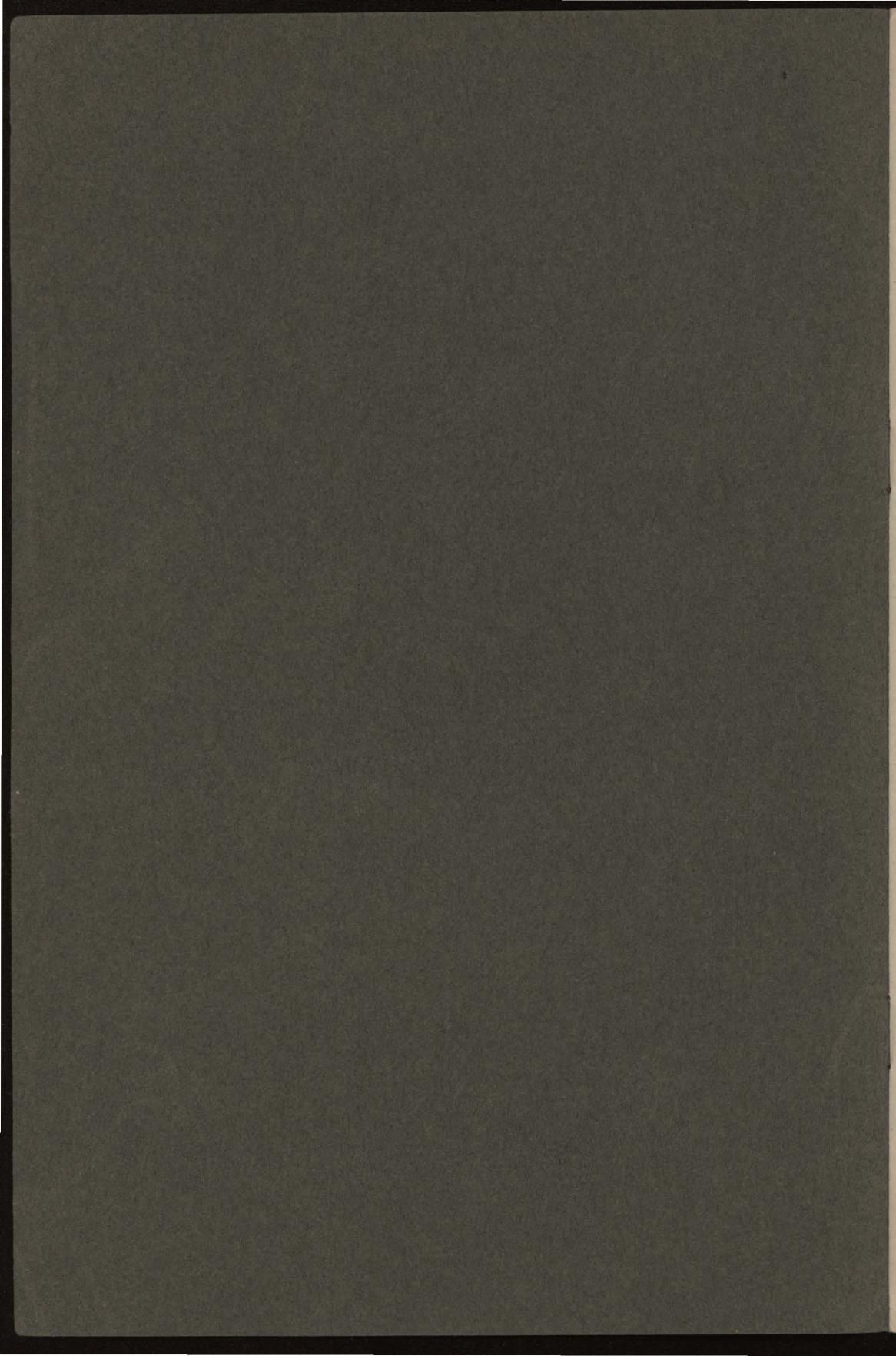
1766

1927

MINUTES
OF THE
ONE HUNDRED AND SIXTY-FIRST SESSION
OF THE
KETOCTON ASSOCIATION
OF
Primitive or Old School Baptists



HELD WITH
GOOSE CREEK CHURCH
Fauquier County, Virginia
August 19, 20, and 21, 1927



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FRIDAY'S SESSION

1. Pursuant to adjournment the Kettocton Association met with Goose Creek Church. After singing and prayer, the introductory sermon was preached by Elder J. A. Frazier. Text, Jno. 1: 17.

2. 2 P. M. Association called to order by singing and prayer by Elder C. L. Funk, 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 present clerk and assistant clerk were retained.

4. No applications from new churches to join association.

5. Corresponding Associations were represented as follows:

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

Patterson's Creek: Elders J. T. Power, and Brethren S. M. Hiatt, J. E. Hiatt, Edgar Loy and A. Compton.

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

Salem (North Carolina) Minutes.

Fisher's River (North Carolina) Minutes.

Mayo (North Carolina) Minutes.

Senter (North Carolina) Minutes.

Kehukee (North Carolina) no report.

6. Visitors from other churches and associations as follows: Elder C. N. Tilson, St. Clair Bottom Association (Virginia); Elder J. A. Monsees from Echeeconnee Association (Georgia); P. J. Washburn, Pine Ridge Church, North Carolina.

7. The Circular Letter, written by Elder T. S. Dalton, was read and referred to following committee for approval: Elders T. W. Alderton, R. H. Pittman, and C. W. Miller.

8. Committee on finance as follows: Jas. Iden, H. W. Brumback, Ernest Curtis, M. S. McDonald, M. Schwab, Jennings Cornwell, and M. H. Buck.

9. Committee on preaching: Brethren S. B. Ashby, Jno. B. Cornwell, Carey Hall, W. Houghton, J. S. Athey, and Job Cornwell.

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

SATURDAY'S SESSION

1. The association was called to order at 9:30 A. M. Prayer by Elder J. B. Jenkins.

2. Messengers appointed to attend Ebenezer Association: Elders A. J. Garland, Thos. W. Alderton, C. W. Miller, A. L. Harrison, and Brethren T. A. Hummer, S. M. Fry, Jno. W. Power, J. W. Butler and others who may attend.

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

To Juniatta Association: Elders A. J. Garland, Thos. W. Alderton and C. W. Miller.

3. The Association agreed to continue correspondence by minutes with Salem, Fishers River, Mayo, Senter and Kehukee Associations.

4. The Circular Letter was approved as read and ordered published in Minutes, and in **Advocate and Messenger**.

5. Elder Jas. E. L. Alderton was appointed to write the Circular Letter for 1928.

6. Elder T. S. Dalton was appointed to preach the Introductory Sermon in 1928; Elder T. W. Alderton, alternate.

7. There being two calls for next session of the association it was agreed to hold it with Bethel Church, Fairfax County, Virginia, being near Falls Church, Virginia.

Access by rail from Washington, D. C., take W. O. D. Electric Railway from Rosslyn, Virginia to Spring Hill or Peacock's Station.

Motor vehicles from West and South, **via** Winchester and Middleburg, Virginia to Falls Church, Virginia to Tyson's Corner, to Bethel Old School Baptist Church, two miles distant.

From North and West, **via** Washington, D. C. to Falls Church to Tyson's Corner, to church.

From South, **via** Alexandria or Warrenton, Virginia to Falls Church, to Tyson's Corner, to church.

The church is located on hard surface road about fifteen miles from Washington, D. C. and eight miles from Falls Church.

8. The clerk was instructed to have eight hundred copies of minutes printed and distributed to our churches prorata, 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 Goose Creek Church, to visiting ministers, to all friends who so loyally entertained the association, and to all others who, in any way, labored to promote its welfare.

10. The Articles of Faith, adopted when Kettocton Association was organized, was re-adopted, as published by Fristoe and Bóton, and ordered printed in these minutes.

11. After praise and prayer the association adjourned to meet with Bethel Church, Fairfax County, Virginia, August 17-19, 1928.

A. L. Harrison, Moderator,

C. W. Miller, Clerk,

W. S. Athey, Assistant Clerk.

NAMES AND ADDRESSES OF MINISTERS PRESENT

Elder J. A. Monsees, 3 Washington Block, Macon, Georgia.
 Elder Chas. N. Tilson, Seven Mile Ford, Smyth County, Virginia.
 Elder C. L. Funk, Needmore, Pennsylvania.
 Elder J. T. Power, 444 Faulkner Avenue, Martinsburg, West Virginia.
 Elder R. H. Pittman, Luray, Virginia.
 Elder J. B. Jenkins, Route 3, Luray, Virginia.
 Elder J. A. Frazier, Marshall, Virginia.
 Elder T. S. Dalton, 3800 Greenmont Avenue, Baltimore, Maryland.
 Elder A. L. Harrison, Front Royal, Virginia.
 Elder A. J. Garland, Corner of Moore and Pine Streets, Clarendon, Virginia.
 Elder Thos. W. Alderton, 913 Hanover Street, Fredericksburg, Virginia.
 Elder E. L. Alderton, 3827 Georgia Avenue, N. W., Washington, D. C.
 Elder C. W. Miller, Box 1267, Washington, D. C.
 Elder P. J. Washburn, R. F. D. 2, High Point, North Carolina.

ORDER OF PREACHING

Friday A. M., J. A. Frazier, Jno. 1: 17.
 Friday P. M., J. A. Monsees, Jno. 3: 16.
 Saturday A. M., C. N. Tilson, Judges 1: 15.
 Saturday A. M., T. S. Dalton, Eph. 2: 10.
 Saturday P. M., P. J. Washburn, I. Jno. 5: 1-3.
 Saturday P. M., R. H. Pittman, Jno. 2: 5.
 Sunday A. M., Jas. E. L. Alderton, I. Jno. 4: 16.
 Sunday A. M., J. T. Power, Mark 10: 27 and I. Pe. 2: 9.
 Sunday P. M., A. L. Harrison, Gal. 5: 1-5.
 Sunday P. M., J. A. Monsees (failed to get text).

NAMES OF CHURCHES, CLERKS, AND ADDRESSES

Barrows Run, C. J. Zirkle, Warrenton, Virginia.
 Bethel, H. W. Brumback, McLean, Virginia.
 Chappawamsic, Mrs. Mary Lee Cloe, Shacklett, Virginia.
 Columbia, W. P. Waters, Spencerville, Maryland.
 Goose Creek, Mrs. Elizabeth Gordon, Philomont, Virginia.
 Greenwood, Frank Milstead, Minnieville, Virginia.
 Happy Creek, Mrs. J. B. Compton, Front Royal, Virginia.
 Independent Hill (deceased).
 Kettle Run, W. S. Athey, Manassas, Virginia.
 Seneca, C. L. Hickerson, Rockville, 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.

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.
 1926, Columbia, Montgomery County, Maryland.
 1927, Goose Creek, Fouquier County, Virginia.

Note: Date of organization of Goose Creek Church unkonwn to clerk. For year 1792 she reported twenty-three baptized, two excluded, one died, and total membership seventy-three.

The last time the association met with this church was 1899. For about ten years prior to 1920 she had no pastor, held no regular meetings, and seemed likely to die out. In 1920, under leadership of Elder J. A. Frazier, she reported to association, and has continued to grow in numbers, moral courage, and strength.

CIRCULAR LETTER

To the several Churches composing the Kettocton, Primitive Baptist Association, and all lovers of truth and righteousness,—Greetings:

That God has an organized Church in the world, is most certainly true, and that this organization has been perpetuated, and can be traced through the dark ages from the Blessed Saviour, and His Apostles down to the present time, is equally true, and even enemies of the Church have (in the providence of God) helped us much in

tracing this Church from the beginning of its existence at Jerusalem to the present.

The Church has not always borne the name "Baptist," but the principles held by the **Baptists**, have been the same all the journey through. And none are entitled to the name except those who hold the doctrine, and practice of the Church at Jerusalem. Many are now striving after the name, "simply to take away their reproach," but none are entitled to the name except those who hold on to the

Churches and Pastors

Messengers

Barrows Run, A. J. Garland.....	Male Members Present.....
Bethel T. S. Dalton.....	Male Members Present.....
Chappawamsic, T. W. Alderton.....	Elder T. W. Alderton.....
Columbia, James E. L. Alderton.....	Male Members Present.....
Goose Creek, J. A. Frazier.....	W. Houghton, B. Ashe, H. Owens.....
Greenwood, T. W. Alderton.....	Frank Milstead, A. J. Kincheloe.....
Happy Creek, A. L. Harrison.....	Male Members Present.....
Independent Hill.....	No Letter. Report by T. W. Alderton.....
Kettle Run, T. S. Dalton.....	T. H. Athey, R. L. Boyd, W. S. Athey.....
North Fork, J. A. Frazier.....	S. B. Ashby, J. W. Power, George Stipe, F. J.....
Seneca, R. H. Pittman, A. J. Garland.....	C. L. Hickerson, Joseph Dyson, R. H. Pittman.....
South River, J. A. Frazier.....	J. A. Frazier, S. B. Thornhill, I. Rudacille, I..... C. H. Baggerly.....
Thum Run, A. L. Harrison.....	Male Members Present.....
Union, J. A. Frazier.....	G. A. Conner, G. E. Wilson, Ray Messick, I. S..... Welch.....
Upperville, J. B. Jenkins.....	C. W. Rector, Carey Hall, Clifton Ashby, G.....
Washington, T. S. Dalton, A. J. Garland.....	Male Members Present.....
Waterlick, J. T. Power.....	Male Members Present.....
White Oak, T. W. Alderton.....	Male Members Present.....

KETOCTON MINUTES

old principles of **Salvation by grace alone**; for this is the doctrine taught by the dear Saviour, and His Apostles.

The International Enciclopedia gives perhaps a dozen separate peoples going under the name **Baptist**, in the United States at the present time. But aside from their practice of immersion for baptism, they cannot be distinguished from any of the other "Daughters of Rome," for they are strictly arminian in their preaching and practice.

	Meeting Days	Baptized	Received by Letter	Received by Profession of Faith	Dismissed by Letter	Excluded	Restored	Deceased	Total Membership	For Minutes	For Ministers
.....	1	.....	.....	.....	.....	.....	.....	.....	24	\$ 1.50	\$ 2.75
.....	1	.....	3	.....	.....	.....	.....	1	40	2.75	13.00
.....	3	.....	.....	.....	.....	.....	.....	1	8	1.00	2.00
.....	2 & 3	.....	.....	.....	.....	.....	.....	.....	29	2.50	11.00
.....	4	.....	.....	.....	.....	.....	.....	2	19	2.00	4.60
.....	1	.....	.....	.....	.....	.....	.....	4	18	2.00	5.00
.....	4 1	3	.....	.....	.....	.....	.....	1	46	2.00	6.00
.....	3	.....	.....	.....	.....	.....	.....	.....	20	3.00	10.00
.....	3	.....	.....	1	.....	.....	.....	.....	12	1.00	6.50
.....	2 & 4	1	.....	1	.....	.....	.....	.....	12	6.00	26.00
.....	1	.....	.....	2	.....	.....	.....	.....	21	.50	2.00
.....	3	.....	.....	2	.....	.....	.....	.....	83	2.25	15.00
.....	2	2	.....	.....	.....	.....	.....	1	25	3.00	7.00
.....	1	.....	.....	.....	.....	.....	.....	1	30	1.50	6.00
.....	2 & 4	.....	2	.....	.....	.....	.....	.....	64	3.00	21.95
.....	2	1	.....	1	.....	.....	.....	1	28	1.50	6.00
.....	2 & 4	1	4	.....	.....	.....	.....	.....	38	2.50	6.00
.....	6	12	.....	7	.....	.....	12	517	\$38.00	\$150.80	

The reason why John was called "**Baptist**," was because he baptized, (that is, he immersed in water) candidates for church membership. But John the Baptist taught that there must be a baptism of the Holy Spirit prior to baptism in water, which shows that the work of God must precede our work. We readily admit that **men can make arminians** by the thousands, yet none but God can **make one fit for a place** in the dear old Church.

The various denominations of the Protestants and Catholics in the world are distinctly arminian, in doctrine and practice, and worshipping Idols of their own **make, or choosing**. But the Baptist not being connected with the Reformation, with such men as Martin Luther, John Calvin, or any others, are not Protestant, and we should not suffer our religious enemies to class us as such.

There was truly a wide spread revulsion against Romanism over Europe, and this gave birth to these Protestant bodies. But surely Primitive **Baptists** think more of their Heritage than to put themselves on a par with these offshoots of Romanism. If not I pity them. **We are not Protestant.**

At the very time that these men were protesting against Romanism, the dear old Baptist were in Europe preaching the old doctrine of salvation by **grace alone**, Baptists have ever been an **affirming** people, and are not throwing away their time protesting; we would dislike to spend our time here simply protesting. But many of the "Daughters of Rome" are making overtures to the old mother to return to her embrace, and that scripture will be fulfilled where it is said, "They shall all agree and give their power back to the Beast."

There are several historians that were truly **haters of the Baptists** who have helped us much in our struggle to show the footprints of the flock in the dark ages. The King of Holland appointed two men in the 19th century to examine the history of the **Dutch Baptists**, and report to him, and neither of them were **Baptists**, but were of the Reformed Church. Here is their report:—"The Baptist may be considered as the **only christian community** that has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrine of the gospel through all the ages. The notion of the Catholics that their communion is the most ancient, is erroneous."

We ought to appreciate such strong testimony as this coming from outsiders.

We will next give a quotation from the pen of Mosheim, a historian of the Lutheran Church, and a **hater of the Baptists**, but he acknowledged that the "Origin of the Baptist Church was lost in the depth of antiquity." He also said, "Before the rise of Luther or Calvin there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many

persons who adhered strictly, and tenaciously to the doctrine that the Kingdom of Christ, or visible Church which He established upon earth was an assembly of true and real saints, and ought to be inaccessible to the wicked and unrighteous, and this visible Church has nothing to do with all these institutions which human prudence suggests, to oppose the progress of iniquity, or to correct or reform transgressors." This is just as we as people believe and practice today, and let us not overlook that this is the testimony of a **Baptist hater**.

Dr. Munston said, "The Waldenses of the Alps are in our view Primitive Christians, or inheritors of the Primitive Church; it was not they who separated from Catholicism, but Catholicism which separated from them." And do not overlook the fact that Dr. Munston was far from being a Baptist. Surely it cannot be said that the above Historians were unduly biased in favor of the Baptists.

For the above causes we therefore reaffirm that God's Church, known as Old School, or Primitive Baptist are not protestant. But with all this testimony, my brethren, showing that we are recognized even by our enemies as the true custodians of God's sacred truth, we ask in God's name, where are we drifting? We are living in a world of unrest. **Honor, morality, and fidelity**, have almost entirely ceased to be a virtue. The world is growing worse and worse; Christianity is truly at a low ebb. The Bible is looked upon as a mere book of Mythology, and all out of date; and by some is said to be indecent for women and children to read. People prefer to be told that they emanated from a lower class of animals, than to hear the sacred truth that "God created the Heaven and the earth, and all the fullness thereof." Nearly the entire Bible is, they say, mistranslated, until, if you would listen to their story, there would hardly be enough left (after they cull it) to fill up a Grubbers Almanac. And they have taken into their Church edifices, the card table, the moving pictures, the billiard tables, the dancing hall, eating rooms, and every abomination that the **fertile mind of the preachers** can invent, and now they say to your children and mine, leave those old foggy ways, and come on, and go with us, and have a good time while you live, for there is no Hell, and even if it were true that we are descendants of monkeys we need not fear, for there is no hell for them. And too many of us sit supinely by and say, "Well I see no harm in that, let the children have a good time." And ere long you will be enquiring, "I wonder why my children have drifted away from my old Church?"

Many of God's dear saints that have been swept from their moorings, and drifted in the great phalanx of religious fanaticism, are now coming to their right thinking, and are wondering, "**where is the good old way our Fathers trod?**" And like the poor stranded mariner,

looking out over the deep and boisterous waves for the ancient lighthouse, that they may steer their barks in the midst of the turbulent waves, to land upon the foundation of the dear, sweet, and soul-cheering doctrine of Sovereign Grace, and let their souls once more rest in peace upon the strong arm of Omnipotence, and not on the puny efforts of men. For if there ever was a time when God's dear people should be faithful and true to their principles, it is now. Our religious enemies are recognizing the truth that we have been made, by the God of Heaven, the custodians of His sacred truth, and they are looking to us to keep them pure and unadulterated.

Now, my dear brethren, **shall they look in vain?** Or shall we discard all worldly abominations, and keep pure the grand old doctrine, "Once delivered to the saints?" and invite the tempest tossed mariner to turn into the garden of pomegranates, rejoice with us in their sweet odors, sit with us under their shadows and enjoy the sweet fruits as they fall from the apple tree, that stands among the trees of the woods. God help us to think seriously and act wisely along these lines.

Yours to serve,

T. S. Dalton.

ARTICLES OF FAITH

Adopted at organization of Kettocton Association, August 19, 1766, and re-adopted by same association, August 20, 1927—161 years later.

ART. 1. We believe there is one living and true God; that He is self-existent and independent, in whom all power, wisdom, holiness, justice, godliness and truth center; who is omniscient and omnipotent—the Almighty Creator of all things that do exist, visible and invisible; who upholds and governs all things by His providential hand, according to the council of His own will.

ART. 2. That in the divine essence there are (according to the Scripture) three persons or subsistences, distinguished by the relative names of Father, Son, and Holy Ghost; and that each subsistence possesses proper Deity; that the work of creation is ascribed to them; divine worship is addressed to each of them; each of them is called by the same divine names and in the name of three in One, the New Testament ordinances are to be administered.

ART. 3. That the holy Scriptures of the Old and New Testaments are the word of God; that they were given by divine inspiration, and that this system of revelation comprehends everything necessary for us to know concerning God, and the direction of our obedience

to Him. By this divine book, God hath made revelation of His gracious design in saving poor sinners, and pointing out the way through the meditation of the Lord Jesus; that by the instrumentality of this sacred word, stubborn and obstinate sinners are brought into the ordinances of faith, and the incorrigible left with our excuse; and that by this word of the Lord all men shall be judged in the last day.

ART. 4. That man was created upright, free from sin, and possessed with holiness of nature; that he fell from that innocent state in which he was created, by transgressing God's command, by which he became morally dead, and subjected himself to bodily and eternal death, and as a public head, involved his unborn progeny in like ruin; for all descending from him by ordinary generation, are born in a state of pollution, and under the dominion of sin, and guilty before God.

ART. 5. That in eternity, God, out of His own good pleasure chose a certain number of Adam's progeny to eternal life, and that He did not leave the accomplishment of His decrees to accident or chance; but decreed all the means to bring about the event; therefore they are chosen to salvation, through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ. Their calling was decreed in the purpose of election. It is said, when called, they are called according to His purpose and grace given us in Christ Jesus before the world began; and all in order to manifest the glory of His grace.

ART. 6. That the covenant of redemption was between the Father and the Son, that the elect were given by the Father to the Son, to be by Him redeemed and finally saved; and that the Son as head and representative of His people, engaged to perform everything necessary or requisite to carry their complete salvation into effect. It is called in Scripture, a well ordered covenant in all things, and sure.

ART. 7. That in the fullness of time, the Son of God was manifested, by taking human nature into union with His divine person, in which capacity He wrought out a righteousness for the justification of His people, yielding a perfect and spotless obedience to all the requirements of the divine law, and submitted Himself to the shameful and ignominious death on the cross, as an atonement for their sins, and reconciliation of their souls to God.

ART. 8. That those that are redeemed by Christ, are in due time called to a saving knowledge of the Lord Jesus—embracing Him as the only way to God and Saviour of poor sinners. This effectual calling is accomplished by the agency of the Holy Ghost operating in a free, irresistible and unfrustrable manner, by which the under-

standing is enlightened, and the will subjected to Christ. Hence the Scriptures testify that they are made willing in the day of His power. This eternal change or new birth in the soul, is wholly ascribed to the power of God; for it is said of the regenerate, they are begotten of God, quickened of God, born of God—all expressive that it is the Lord's work, and He is entitled to the praise.

ART. 9. All that are effectually called by efficacious grace, are fully justified of God. This perfect obedience, or in other words, the righteousness of Christ being imputed to them, their sins are pardoned, and their persons accepted in God's beloved Son. Such are taken under the care of the Great Shepherd of souls, and rest on the infallible promises and power of God, which has engaged to protect them under all their trials; to succor them when tempted; to supply all their wants, and withhold no good thing from them; to continue the good work of grace begun in them, and crown the end of their faith in the complete salvation of their souls.

ART. 10. That being bought with the precious blood of Christ, and called by rich grace, it becomes a bounden duty to walk in all the commandments and ordinances of the Lord; although justified by grace, to which our works can add nothing, yet by good works the declarative glory of God is manifested, and the genuineness of faith proven, which, while others behold, they may be led to glorify God who is in heaven.

ART. 11. And lastly, that God will judge men and angels in the last day, by Jesus Christ. That when Christ appears in the clouds of Heaven with the sound of the trumpet, the dead saints shall be raised incorruptible and re-united to their souls; then shall they, together with the living saints, be caught up to meet the Lord in the air; and so shall they be forever with the Lord. The wicked will be raised likewise in that sinful state in which they died; and never having been regenerated and qualified by grace for the kingdom of Heaven, will be sentenced to unspeakable torments, for ever and ever, from which there will no recovery to endless duration.

Note by Clerk: The foregoing articles of faith were contended for by the Ketocton Baptist Association at the time of its organization (1766). Ketocton Old School or Primitive Baptists still contend for these principles. Missionaries and others try to claim succession, but their doctrine and practices of today are foreign to the teaching of these articles. We rest our claim against all forms of Arminianism; including missionaries, fatalists, and universalists.

Elders Jeremiah Moore, Jas. Ireland, William and Daniel Fristoe, David Thomas, John Alderson and, at a later day, John Clark all contended for the faith as herein set forth.

