

MINUTES

OF THE

KETOCTAN ASSOCIATION,

HELD WITH

WHITE OAK CHURCH, STAFFORD CO., VA.,

August 13th, 14th, 15th, 16th,

1874.

97th Annual Publication.

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MEMBER

KETTER ASSOCIATION

NAME

WHITE OAK CHURCH, STAFFORD CO., VA.

ADDRESS

CITY

DATE

AMOUNT

PAID TO

BY

MINUTES OF THE KETOCTAN ASSOCIATION.

WHITE OAK, Thursday, August 13, 1874.

THE ASSOCIATION convened pursuant to appointment.

1st. The Introductory Sermon was preached by Eld. PAUL W. YATES from Matthew xvi, 17.

2nd. The Association was called to order by Eld. JOHN CLARK. The letters from the churches composing the Association were then called for and read, and Messengers' names, &c., enrolled as follows:

Names and Location of Churches,	Names of Pastors.	Sundays of Preaching.	Names of Messengers.	Baptized.....	Upon Profession of Faith.....	By Letter.....	Dismissed.....	Excluded.....	Deceased.....	Total Number.	Contributions.
Happy Creek.....	John Clark.....	Second,	No Messengers.	.....	.....	.....	.....	.....	.....	30	\$2 50
South River.....	Z. J. Compton....	Fourth,	No Messengers,	.....	.....	.....	.....	.....	.....	10	1 00
Salem.....	F. M. Perry.....	Second,	A. Garrett,* F. Thompson, A. Thompson,*	.....	.....	.....	.....	.....	.....	7	1 50
Zion.....	John Clark.....	First,	J. Painter, J. F. McKay,	1	.....	.....	.....	.....	.....	50	2 00
Thumb Run.....	John Clark.....	Third,	George Creel, E. S. Curtis,* Jonas Cornwell,*	.....	.....	.....	.....	.....	.....	57	3 50
Goose Creek.....	Charles L. Yates...	First,	O. Saffell,* E. Kidwell,* W. Phillips,* W. Pritchard,*	5	.....	.....	.....	.....	1	32	2 50
Chappawamsic.....	John Clark.....	Fifth,	R. Flatford, J. H. Dane, R. L. Arrington, G. Tansill, J. T. Pendleton,*	1	2	.....	.....	.....	2	35	2 80
White Oak.....	John Clark.....	Fourth,	A. Walker, W. C. Walker, W. P. Waters,*	.....	.....	.....	.....	.....	.....	33	2 00
Columbia.....	P. W. Yates.....	Third,	C. H. Waters,* T. Waters,*	.....	.....	.....	.....	.....	.....	18	2 00
Bethel.....	B. Bridges.....	Third,	Benj. Bridges,* L. B. Wynne, A. Oliver,	.....	.....	.....	.....	.....	.....	31	3 10
Old Seneca.....	C. L. Yates.....	Second,	N. Peacock, R. Sellman, C. L. Yates,	1	.....	.....	.....	.....	.....	17	3 00
North Fork.....	P. W. Yates.....	First,	J. Davis,* T. Peacock, J. R. Bitzer,* H. Bitzer,	2	1	1	1	15	2 25
				10	3	1	00	00	4	335	\$29 15

The asterisks [*] denote absentees.

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not 3rd. The Association proceeded to elect a Moderator. Eld. John Clark requested that he should be chosen, whereupon Elder P. W. Yates was unanimously chosen and Charles L. Yates retained as Clerk.

4th. On motion of Eld. John Clark an invitation was extended for Messengers from other Associations to a seat with us. Elders Paul W. Yates and C. L. Yates took their seats. Elder Harvey Rodgers and brother Gunton from Northern Pennsylvania were examined and found to be in fellowship with us, and took seats with us by invitation.

5th. The Moderator then appointed brethren R. Sellman, Thomas J. Peacock, French Thompson and George H. Creel, together with A. Walker, William C. Walker, Messengers of White Oak Church, a Committee to arrange the preaching during the meeting, who retired and made the following report: For Friday, Elders C. L. Yates, L. B. Wynne, P. W. Yates; for Saturday, Elders Rodgers, Clark and C. L. Yates; for Sunday, Elders Wynne and P. W. Yates.

6th. The Circular Letter was then called for, read and accepted by the Association, and ordered to be printed with the Minutes.

7. A Committed was appointed, consisting of brethren Sellman, Peacock, Thompson, Creel, A. Walker and W. C. Walker, to arrange for the distribution of the several contributions from the churches, who reported as follows: \$20 be paid for printing the Minutes of this Association, the balance retained by the Clerk, which balance was thrown in the general fund for distribution among visiting preaching brethren.

8th. On motion, it was ordered that brethren W. Pritchard, O. Saffell, W. Phillips, and Evan Kidwell be appointed Messengers to attend the Ebenezer Association. After praise and prayer by the Moderator, the Association adjourned until 9 o'clock to-morrow morning.

FRIDAY, AUGUST 14, 1874.

9th. The Association met pursuant to adjournment. Praise and prayer by brother Rodgers.

10th. Messengers from sister Associations were then called for. Correspondence from Juniata Association. A letter from brother Correll and Minutes received. Corresponding letter read and indorsed. Brother Stephen Gaines, from Kentucky, being present, was invited to a seat in the Association.

11th. Messengers appointed to attend the Juniata Association, as follows: Elders P. W. Yates, C. L. Yates and brother Joseph Painter.

12th. On motion, Elder John Clark was appointed to attend the Patterson's Creek Association and invite correspondence.

13th. Thumb Run asked for the next Association. It was ordered that the next Association be held with the Thumb Run Church, Fauquier Co., Va., commencing on Thursday before the third Sunday in August, 1875.

Eld. L. B. Wynne was appointed to write the Circular Letter for next year.

On motion, and after praise and prayer the Association adjourned to meet with Thumb Run Church, Fauquier Co., Va., 1875.

PAUL W. YATES, Moderator.

CHARLES L. YATES, Clerk.

Texts Used at the Association.

THURSDAY.
Elder HARVEY RODGERS, Ephesians x, 9, 10, 11.

FRIDAY.
Elder CHARLES L. YATES, Isaiah lii, 3.

" L. B. WYNNE, Acts xv, 14-17.

" P. W. YATES, Deuteronomy xxxii, 8, 12.

SATURDAY.
Elder HARVEY RODGERS, Isaiah xli, 17.

SATURDAY.
Elder JOHN CLARK, I Thessalonians i, 4, 5.

" CHARLES L. YATES, Hebrews xiii, 20, 21.

" L. B. WYNNE, II Timothy iv, 17.

SUNDAY.
Elder L. B. WYNNE, Galatians vi, 15.

" P. W. YATES, II Corinthians iv, 15-18.

" JOHN CLARK, closing remarks.

C I R C U L A R L E T T E R .

DEAR BRETHREN :—In accordance with our custom we address you our annual letter of love and christian salutation. The picture we have to contemplate is not a flattering one. The out-look upon what is popularly called christendom, presents to us a world deeply agitated in a fierce struggle for power, wealth and ascendancy. We invite your attention to some features of the times as remarkable and suggestive of solemn thoughts and uneasy fore-bodings.

It is called a day of progress. Gentle humanitarian words are used. Things are called by soft names, and the most specious promises are made; but we fail to see that improvement in morals which is claimed by the advocates of progress. He is blind who does not recognize the fearfulness of the times in which we live. Morals are upheaving; thought is drifting from her moorings; foundations are bored. It is an era of free thinking. A Christless system of christianity is largely replacing the purer faith.—“Old established institutions, the props and bulwarks of society, tremble on the brink of dissolution, and the highest moral and religious characters fall before the wiles of the tempter.” Truth loses its hold on the common conscience, and a carnival of crime and immorality prevails to a fearful degree.—Every newspaper is filled with the horrid details of some atrocious crime; some murder, some fraud on a large scale, some double dealing by which men in high position combine to rob whole communities. Oaths, bonds, fealties, the moral links that bind society, together seem to be no more than ropes of sand.

Now from whence are we to look for help?

It is nonsense to talk of education and reform, since the great evils of the day are organized intelligence. Is it too much to say that in many instances the very springs of thought are poisoned, and we owe some of our most dangerous errors to seats of learning and culture? A false philosophy is fearfully on the increase, which of itself, is intolerant of anything but Atheism, Pantheism and Infidelity. Where then is the remedy? Is it in evangelical alliances, and in the substitution of new modes of thought and human action? Alas! there is no remedy. It is presumption to talk of a remedy to be found in any mode of action of men. Man is powerless and his promises are vain. His ways are unequal. He has drawn iniquity with cords of vanity, and sin as with a cart rope. He taketh a gift from his bosom to present the ways of judgement. He is carnal, sold under sin. His bruise is incurable; his wound is grievous. He has no healing medicines. He has put his trust in lying vanities.

“The Psalmist has said, put not your trust in princes, nor in the son of man in whom there is no help. Our help is in the name of the Lord who made heaven and earth.”

With an unexplainable intention the world seems to stand in dread of something. They see the evil, they hear the chariot wheels of the coming storm; they seek to avert it.—It is an hour of peril, but the puny arm of flesh cannot meet it. In the last day's perilous times shall come. “False teachers,” exclaims the apostle of the circumcision, “shall bring in damnable heresies,” and further, “through covetousness shall they

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with feigned words, make merchandise of you." That word "covetousness" and the "feigned words" predicted by the apostle are now in the full tide of their existence. There never was a time when the desire for money would tempt men so far as now.

They use "feigned words" and speeches craftily moulded for the purpose: "good words, fair speeches, enticing words," wholly of human art, with a show of wisdom, but without foundation in Bible truth, of all divine life and power.

Thus have we not the Atheist, the "scorfer;" the "falling away;" the "waxing cold;" the Simon Maguses and the "lying wonders?" Danger stalks in every field; the wiley foe is more than ever on the watch. His gilded temptations are on every hand. Surrounded thus by a visible fulfilment of these inspired warnings, we are forcibly reminded of the words of the Son to his chosen ones: "I am the true vine, ye are the branches." The branch cannot bear fruit of itself except it abide in the vine. [John xv, 1, 6.]

Spiritual strength flows from Christ into believers as really as sap from the stem penetrates the branches. Faith of the believer is the gift of God; it is the prime instinct and essential quality of the soul's new life received from God. God's love is shed abroad in the heart by the Holy Spirit, and obedience is the natural effect of love. If Christ be in us, there is in us an unfailling spring of both godly desires and obedient purpose. Grievous obstructions may oppose themselves to every gracious affection of the inner man; but holiness is the desire of each quickened soul. Because the truth of God is in his people's minds, his fear is likewise there.

And while we abide in the vine, the Father as the vine-dresser, purgeth every branch, that it may bring forth more fruit. There is therefore suffering for the believer. There is an old saying: "no cross, no crown." The apostles rejoiced that they were accounted worthy to suffer shame for his name. Brethren, we entreat you not to turn hastily away from a consideration of this topic; for they who are born of truth are

also born for truth; to live by its confession, and to adorn it by obedience. It is evident faith has many trials. Paul says, "I am instructed to abound and to suffer need."—Christ in warning his people, forbids them from being conformed to this world. He exhorts them to faithfulness and constancy. It is a beautiful saying that constancy is the King's daughter. They who abide in the vine, and are purged by the Father that they may bring forth more fruit, find their reward in the rich cluster of precious fruits of the Spirit; love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; fruits of the Spirit, because borne by the regenerate believer as a branch of the true vine, and the passive subject of the father's husbandry; fruit that shall remain and abound to their account in the day when reckoning is made. Brethren, the apostle exhorts us that we be careful to maintain good works. Our rule of life emanates from a divine Law-giver. The mob of isms by which we are surrounded are but so many glittering delusions. "In vain do you worship me teaching for doctrines the commandments of men." They who abide not in the vine produce "wild grapes;" and the wild grapes are that hideous catalogue of vice which the apostle enumerates as the "works of the flesh." Jesus, and Jesus alone, is our peace. To be able to say by faith "the Lord is my Shepherd," is to be assured of everlasting immunity from spiritual want. The path of light and safety is made plain and even through the wilderness of life to the poor and feeble saint, who, needing all the grace and power of Divine sufficiency for his guidance and comfort here below, finds God's full treasures opened in all their richness, and ministered to his own personal and peculiar needs by a tender and loving Saviour.

When the love of Christ is known the soul turns instinctively to him as its rest.—I know my sheep and am known of mine. This is the declaration of the good shepherd. But a just appreciation of the blessings to which believers have this common title, must be the effect of vigilant obedience to his voice who goes before his sheep to lead them, and to keep them in the way of peace.

Oh, may we ever look to thee,
For needed grace and strength,
Till we thy face in glory see,
And reign with thee at length.

Till then may we who bear thy name,
Thy blest example take,
And count the world's reproach and shame.
As glory, for thy sake.



