

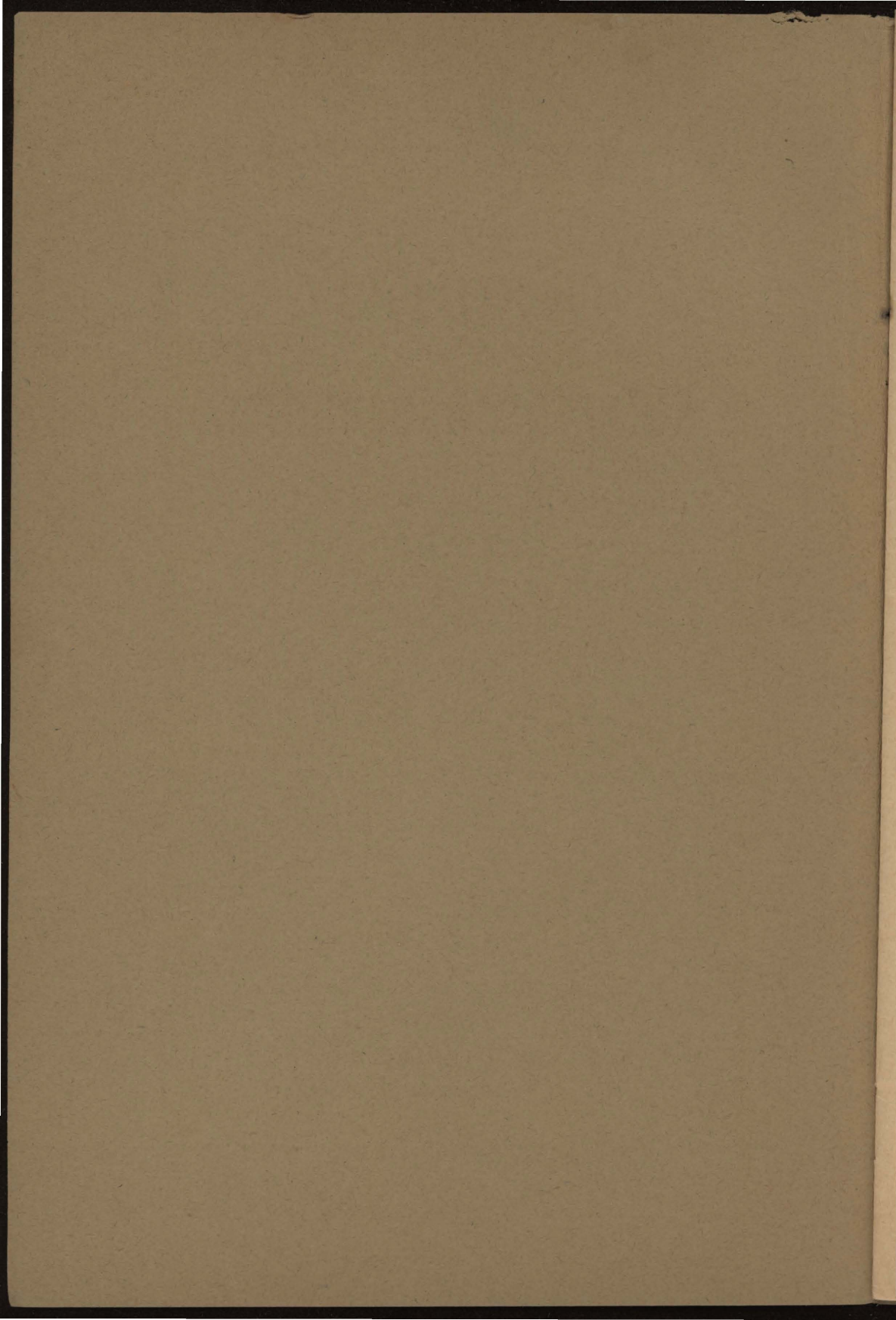
1766

1928

MINUTES
OF THE
Ketocton Association
OF THE
ONE HUNDRED AND SIXTY-SECOND
SESSION
OF
PRIMITIVE OR OLD SCHOOL BAPTIST



HELD WITH
Bethel Church, Fairfax County, Va.
AUGST 17, 18, and 19, 1928



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MINUTES
OF THE
Katocton Association
OF THE
ONE HUNDRED AND SIXTY SECOND
SESSION
OF
MINUTES OF THE BOARD OF TRUSTEES

HELD WITH
Bethel Church, Taylor County, Va.
AUGUST 17, 18, and 19, 1928

MINUTES

FRIDAY'S SESSION

1. Pursuant to adjournment the Ketoc-ton Association met with Bethel Church. After singing and prayer, the introductory sermon was preached by Elder Thos. W. Alderton. Text, I. Tim. 6: 11-14.

2. 2 P. M. Association called to order by singing and prayer by Elder R. H. Pittman, 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. Received petitionary letter from Martinsburg Church to join Association. The church was unanimously received into our body (see letter). Received Brother Austin M. Compton as messenger.

5. Corresponding Associations were represented as follows:

Ebenezer: Elders R. H. Pittman, J. B. Jenkins, J. A. Frazier, Brother I. N. Dovel, Osa Carpenter, L. T. Utz.

Patterson's Creek: Elder J. W. Smoot, Brethren J. E. Hiatt, Edgar Loy, and T. J. Lewis.

Juniatta: Elder C. L. Funk and Sisters Frances P. Hart, Ethel McEldowney and Marietta Barnhart.

Salem (North Carolina), Minutes.

Fisher's River (North Carolina), Minutes.

Mayo (North Carolina), Minutes.

Senter (North Carolina), Minutes.

Kehukee (North Carolina), Brother Edward R. Rober-son and wife, Minutes.

6. Visitors from other churches and associations as follows: Elder A. J. Banks, original Upper Canoochee Association, (Georgia); Elder E. J. DeVane from Mt. Enon Association (Florida); Elder P. J. Washburn, Pine Ridge Church (North Carolina); Elder J. C. Corder, Donora Church (Pennsylvania); Sister Lonnie McLendon, Marietta Association (Georgia).

7. The Circular Letter, written by Elder Jas. E. L. Alderton was read and referred to following committee for approval: Elders T. W. Alderton, R. H. Pittman, A. J. Garland, and J. B. Jenkins.

8. Committee on finance as follows: Chas. Curtis, Herman Alderton, J. L. Case, Frank Payne, Henry Lee, Oscar Compton, Smith Compton, and Maurice Schwab.

9. Committee on preaching: Jno. B. Cornwell, Carey Hall, M. S. McDonald, Geo. Comer, Thurston Athey, and Lindsey Payne.

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 C. W. Miller, Thos. W. Alderton, Jas. E. L. Alderton, A. L. Harrison, and A. J. Garland; Brethren Geo. Comer, Maurice Schwab, H. L. Lee, Jno. B. Cornwell, Job Cornwell, J. H. Martin, W. J. Butler, T. A. Hummer, 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 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 approved. Alterations authorized to be done by writer and clerk to eliminate repetition of ideals. Ordered published in Minutes and in **Advocate** and **Messenger**.

5. Elder C. W. Miller was appointed to write Circular Letter for 1929.

6. Elder T. S. Dalton was appointed to preach the Introductory Sermon in 1929; Elder E. L. Alderton, alternate.

7. It was agreed to hold the next session of the association with Seneca Church at Dawsonville, Montgomery County, Maryland, twelve miles from Rockville, Maryland.

Access by B. & O. Ry. to Buck Lodge, Maryland.

Motor vehicles from South and West to Frederick, Maryland, to Dawsonville, Maryland.

From North, East, and South via Washington, D. C., to Rockville, Maryland, to Dawsonville.

The church is located on hard surface road about thirty miles from Washington, and perhaps twenty from Frederick.

8. Eight hundred copies of minutes ordered printed and distributed to our churches pro rata, to corresponding associations, and to visiting ministers; balance of fund to be retained by clerks for their services.

9. A vote of thanks was extended to Bethel 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.

NAMES AND ADDRESSES OF MINISTERS PRESENT

Elder C. L. Funk, Nedmore, Pennsylvania.
 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 Greenmount 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, Va.
 Elder E. L. Alderton, 3827 Georgia Avenue, N. W., Washington, D. C.
 Elder C. W. Miller, Box 86, Rosslyn, Virginia.
 Elder P. J. Washburn, R. F. D. 2, High Point, North Carolina.
 Elder A. J. Banks, 264 Telfair St., Augusta, Georgia.
 Elder E. J. DeVane, Plant City, Florida.
 Elder J. C. Corder, Indiana, Pennsylvania.
 Elder J. W. Smoot, Great Cacapon, West Virginia.

ORDER OF PREACHING

Friday A. M., Thos. W. Alderton, I. Tim. 6: 11-14.
 Friday P. M., A. J. Banks, Eph. 4: 1-15.
 Saturday A. M., E. J. DeVane, Luke 23: 33.
 Saturday A. M., J. W. Smoot, Rom. 5: 8-11.
 Saturday P. M., P. J. Washburn, Ex.: 12: 8.
 Saturday P. M., J. C. Corder, Heb. 6: 1.
 Sunday A. M., P. J. Washburn, Jno. 3: 14-15.
 Sunday A. M., E. J. DeVane, Isa. 1: 18.
 Sunday P. M., T. S. Dalton, II. Acts 41: 2.
 Sunday P. M., A. J. Banks, (failed to get text).

NAMES OF CHURCHES, CLERKS AND ADDRESSES

Barrows Run, Martha J. Edwards, Assistant Clerk, Bealton, Virginia, R. F. D.
 Bethel, H. W. Brumback, McLean, Virginia.
 Chappawamsic, Mrs. Mary Lee Cloe, Shacklett, Virginia.
 Columbia, Virginia, W. P. Waters, Spencerville, Maryland; J. L. Case, Assistant Clerk.
 Goose Creek, Mrs. Elizabeth Gordon, Philmont, Virginia; Sarah Jones, Assistant Clerk.

- Greenwood, Mrs. Ida A. Brawner, Minneville, Virginia.
 Happy Creek, Mrs. J. B. Compton, Front Royal, Virginia.
 Independent Hill (No Report).
 Kettle Run, W. S. Athey, Manassas, Virginia.
 Seneca, C. L. Hickerson, Rockville, Maryland.
 South River, Chas. H. Baggerly, Browntown, Virginia.
 Thum Run, Maurice Schwab, Warrenton, Virginia, R. F. D.
 Upperville, Miss Minnie Reid, 1206 Jefferson St. N. W., Washington,
 D. C.
 Union, I. S. Weedon, Summerduck, Virginia.
 Waterlick, J. M. Coverstone, Middletown, Virginia, Route 2.
 Washington, Jas. E. L. Alderton, 3827 Georgia Ave., N. W. Wash-
 ington, D. C.; Smith Compton, Assistant Clerk.
 White Oak, M. M. Sullivan, Fredericksburg, Virginia, Route 2.
 Martinsburg, Mrs. Eula Thompson Cox, 708 Virginia Ave., Martins-
 burg, West Virginia.

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, Fauquier County, Virginia.
 1928, Bethel, Fairfax County, Virginia.

Note: Bethel Church was organized in 1866. This church is an indirect successor to Old Difficult Church, established in 1775, and having Elder Jeremiah Moore as pastor. The old church was situated near Difficult Run about two miles from the site of the present Bethel Church.

Note By Clerk: With consent of Kettocton ministry and messengers present at Ebenezer Association August 24-26, 1928, it was requested that the following resolutions be embodied also in Kettocton Minutes before going to press:

Resolutions

Whereas, we the Messengers and members composing the Ebenezer Association, now in session, having heard with deep sorrow of the death of our dear brother Elder Sylvester Hassell which occurred at his home in Williamston, North Carolina Saturday, August 18th, and whereas, the Ketocton Association being in session at that time but did not receive the sad news until after the close of its business session, and feeling the same deep sorrow as that which is felt by the Ebenezer Association, begs to join with us through her ministry and other correspondents present, in this expression of affectionate remembrance: Therefore be it—

Resolved 1st: That in the passing of Elder Hassell the church in the United States has lost its best authority on Church History; its most learned and influential minister and one of its most humble, loyal and faithful servants.

2nd: That we thank God for sending His church in this age this able defender of His eternal truth, and for prolonging his life to a ripe and useful old age, dying, as he had lived, at peace with God and all just men.

3rd: That we hold in memory his wise counsel, that we strive to follow him as he followed Christ and that we pray the Lord of the harvest to send other such laborers unto His harvest.

4th: That we shall with sadness miss our dear Brother's frequent visits to our associations which were always a joy to our hearts and an inspiration to our lives.

Resolved further: That this resolution be printed in our Minutes, and in the Advocate and Messenger, and that a copy be sent to Charles, Frank, and Calvin Hassell, sons of our deceased brother.

T. S. Dalton,
A. L. Harrison,
J. B. Jenkins,
R. H. Pittman,
Committee.

To the Primitive Baptist Churches composing the Kettocton Association, assembled in its 162nd session with Bethel Church, Fairfax County, Virginia, August 17, 18, 19, 1928.

WHEREAS, The Martinsburg Primitive Baptist Church in business council duly assembled, June 17, 1928, agreed by vote to ask admission for membership in the Kettocton Association;

NOW, THEREFORE, the said church hereby prays that you receive her into your body. We desire your prayers, that though few in number, we may ever prove faithful, always abiding in peace,

CHURCHES AND PASTORS

MESSENGERS

Barrows Run, A. J. Garland.....	A. J. Garland.....
Bethel, T. S. Dalton.....	All Male Members Present.....
Chappawamsic, T. W. Alderton.....	T. W. Alderton.....
Columbia, Jas. E. L. Alderton.....	All Male Members Present.....
Goose Creek, J. A. Frazier.....	Wilbur Houghton, Harry F. Owens.....
Greenwood, T. W. Alderton.....	All Male Members Present.....
Happy Creek, A. L. Harrison.....	A. L. Harrison and wife, Wm. Priest, J. B. M.....
Independent Hill.....	Report by Elder T. W. Alderton.....
Kettle Run, T. S. Dalton.....	T. S. Dalton, W. S. Athey, R. L. Byrd.....
North Fork, J. A. Frazier.....	S. B. Ashby, Geo. Stipes, F. L. Kirkpatrick.....
Seneca, R. H. Pittman, A. J. Garland.....	R. H. Pittman, Jos. Dyson, C. L. Hickerson.....
South River, J. A. Frazier.....	J. A. Frazier, S. P. Thornhill, C. H. Baggerly.....
Thum Run, A. L. Harrison.....	Maurice Schwab, Jos. Cornwell, Jennings Co.....
Union, J. A. Frazier.....	J. A. Frazier, G. A. Comer, I. S. Weedon, T. E..... Samuel Fry.....
Upperville, J. B. Jenkins.....	J. B. Jenkins, and All Male Members.....
Washington, T. S. Dalton.....	All Male Members Present.....
Waterlick, J. T. Power.....	All Male Members Present.....
White Oak, T. W. Alderton.....	All Male Members Present.....
Martinsburg, J. T. Power.....	Austin M. Compton.....

KETOCTON MINUTES

abounding in love and fellowship and earnestly contending for the faith once delivered to the saints.

STATISTICS FOLLOW:

Martinsburg Primitive Baptist Church was organized October 16, 1927, with Elders T. S. Dalton, C. L. Funk, B. W. Power, R. H. Pittman and J. W. Brannon present, as presbytery. Number in membership, 16; deacons of the church, M. L. Compton and S. M. Hiatt; time of meetings, third Sunday in each month. Brother A. M. Compton is appointed messenger to convey this letter.

MEMBERS

	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	23	\$ 1.50	\$ 3.00
.....	1	5	1	.....	.....	.....	.....	.....	46	2.75	5.75
.....	1	.....	.....	.....	.....	.....	.....	1	7	1.00	2.00
.....	2 and 3	1	.....	.....	.....	.....	.....	.....	30	1.50	8.50
.....	4	1	.....	.....	.....	.....	.....	1	20	1.35	7.00
.....	1	3	.....	.....	.....	.....	.....	1	21	2.00	5.00
t, J. B. Martin.....	4	.....	.....	.....	.....	.....	.....	1	45	1.50	5.00
.....
rd.....	2	.....	.....	.....	.....	.....	.....	.....	21	3.00	10.00
patrick.....	3	.....	.....	.....	.....	.....	.....	1	11	1.00	5.20
ckerson.....	2 and 4	.....	.....	1	.....	.....	.....	.....	13	6.00	26.00
Baggerly, Isaac Rudacille.....	1	.....	.....	.....	.....	.....	.....	.....	28	.65	1.50
nings Cornwell, Ernest Curtis.....	3	.....	.....	.....	.....	.....	.....	2	81	2.00	18.00
don, T. E. Wilson, Ray Messick,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	2	2	.....	.....	.....	.....	.....	.....	27	3.00	7.00
.....	1	.....	.....	.....	.....	.....	.....	1	29	1.50	4.00
.....	2 and 4	.....	1	.....	.....	.....	.....	1	64	3.00	27.00
.....	2	.....	.....	.....	.....	.....	.....	2	26	1.00	2.50
.....	4	2	.....	.....	.....	.....	.....	1	40	2.00	8.00
.....	3	16	.....	.....	.....	.....	.....	.....	16	.....	.....
Totals.....		14	18	.....	1	.....	.....	13	548	\$34.75	\$145.45

Done by order of the church at her June meeting, 1928.

Elder J. T. Power, Moderator and Pastor.

Mrs. Eula Thompson Cox, Church Clerk.

ARTICLES OF FAITH AS ADOPTED BY MARTINSBURG PRIMITIVE BAPTIST CHURCH

1. We believe that the Scriptures comprising the Old and New Testaments, as given in what is known as the King James Translation, are of divine authority, and are to be taken as the only rule of faith and practice.

2. We believe in one God, and that the Father, Son or Word, and the Holy Ghost are one God, eternal, immutable; infinite in wisdom, power, justice, holiness, mercy and truth.

3. We believe that in the transgression of Adam, he fell under the condemnation of God's holy law, and that all his posterity were corrupted in him, and so are condemned in sin, and have neither will nor power to deliver themselves from this state and condemnation.

4. We believe that God chose a definite number of particular persons of the fallen posterity of Adam in Christ before the foundation of the world to salvation. The reason for this choice is wholly of grace, and is unconditional on the part of the creature.

5. We believe that God has predestinated the elect unto the adoption of children by Jesus Christ according to the good pleasure of His will.

6. We believe that the Lord Jesus who was set up from everlasting to be the Mediator between God and men, did in the fullness of time really and truly take upon himself a human body and nature, sin excepted, and in that body He suffered, bled and died as the surety of the elect, and in their room and stead, and for no others.

7. We believe that Christ hath obtained eternal redemption for the elect, His life, suffering, blood, and death constituting a complete and full atonement for their sins, and that this is the only ground of justification before God.

8. We believe that being born again is not the act of man, nor does it result from what he may believe or do; but it is the work of God, who gives eternal life, thus quickening the sinner, which causes him to confess his sin, and to feel the need of a Savior.

9. We believe that none who are born again will fall away so as to be lost, but that they will persevere through grace to glory.

10. We believe in the resurrection of the dead, both of the just (elect) and the unjust, and that the unjust shall go away into everlasting punishment, but the righteous into life eternal.

11. We believe that the gospel is to be preached in all the world

as a statement of the truth, and as a witness of Jesus for the comfort and instruction of regenerated men and women; but deny that it is to offer grace to the unregenerate or that it asserts there is an obligation resting upon the unregenerate to believe that Jesus is their Savior.

12. We believe that good works, obedience to the commands of God, are well pleasing in His sight, and should be maintained in the church; but they are to be considered only as evidence of a gracious state, and are not a condition of salvation.

13. We believe that baptism and the Lord's Supper are ordinances appointed by Christ for the church, and they are to be administered only by those who are clothed with authority of the church, having been regularly ordained.

14. We believe that baptism is by immersion in water and is to be administered to believers only, and who give evidence of having been regenerated.

15. We believe that the Lord's Supper should be observed in the church until the coming of Jesus at the end of the world, and that unleavened bread and wine should be used, of which none are to be invited to partake but members of the church and of other churches of like faith and order.

16. We believe that those who give proof that they are called of God to the ministry, by edifying the church in that exercise, should be ordained and set apart to the work.

17. We believe that the church should choose members of its body who have the proper qualifications for the office of deacon who are to receive and disburse the funds of the church. They should be set apart to that work by ordination.

CIRCULAR LETTER

The Kettocton Association of Primitive or Old School Baptists convening in August, 1928, with Bethel Church in Fairfax County, Virginia.

To all interested in the cause of God and truth everywhere,
Sendeth Christian Greetings:

Dearly Beloved: In addressing you by letter as requested at our meeting last year, we desire to write some of our views in regard to the doctrine and practice of the church, in which we are all so very much interested. We also greatly desire to keep in mind the banner over us as we humbly trust, which is "Love," and the exhortation to speak the truth in love. We rejoice to know that peace and sweet fellowship exists in our midst, but are always grieved to hear of any confusion anywhere in regard to the doctrine or practice of the church, especially as "God is not the Author of confusion, but of peace" (I. Cor. 14: 33). "God is love" and after all is said and done, we will always find a Christian love existing in the hearts of His

people, one for another, which the world cannot give nor take away. We would rejoice to know that this love was manifest at all times and in every place, especially in the church.

We believe in the origin of the human family as taught in the book of Genesis, and that Adam stood as head and representative of all his posterity. It was by his disobedience that "many" (the whole human family) were made sinners, as it is written, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." When Jesus was here upon earth, He (Jesus) stood as head and representative of all "His people" who are all made righteous by His obedience and all will finally be saved in heaven with an everlasting salvation (Rom. 5: 12-16). Inasmuch as Adam was disobedient, so he and all his posterity received the death sentence, also realizing by experience our sinful condition by nature, we are made to wonder why God should save any in heaven, but the bible teaches that "it is according to the good pleasure of his will" and that "He doth according to His will in the army of heaven and among the inhabitants of earth: and none can stay His hand, or say unto Him, What doest thou?" It is by His "amazing grace" and mercy only and a result of His most wondrous love that any are ever saved in heaven.

God, our heavenly father, loved His people whom He did foreknow (Rom. 8: 29; Matt. 7: 22) as His chosen or elect people, of which National Israel was a type, and did give them to His holy Son in covenant promise before the world began (Eph. 1: 3-6; John 10: 29; Rom. 11: 1-6), and who became involved in sin in the fall of Adam and "were by nature children of wrath **EVEN AS OTHERS**" (Eph. 2: 1-10), with an everlasting, unchangeable and inseparable love and sent His Son to this sin-cursed earth to save them from all their sins to an eternal home in heaven. His name shall be called "Jesus," an angel from heaven told Joseph, for He "**SHALL SAVE HIS PEOPLE**"—all His people—from their sins—all of their sins. "He sent redemption unto His people; He hath commanded His covenant forever; **HOLY AND REVEREND IS HIS NAME**" (Psalms 111: 9; Matt. 1: 21; I. Peter 3: 18).

Jesus loved "His people" to such an extent that He became submissive to crucifixion by wicked men, which was according to God's permissive decree; shed His precious blood and died on the cross to remit their sins as it is written, "Without the shedding of blood there is no remission;" He was buried in Joseph's new tomb but rose from the dead the third day triumphant over death, hell, and the grave, when the prophecies of His coming were fulfilled, and later ascended to His father; having obtained "**ETERNAL REDEMPTION**" for every one who will finally enter heaven and immortal bliss (Heb. 8: 12); is now at the right hand of His Father to intercede for them, and is coming again when all "His people," both soul and body,

will meet Him in the air and so be forever with the Lord (I. Tim. 3: 16; I. Cor. 15th chapter; I. Thess. 4: 13-18). This people were ten thousand talents in debt to divine law and justice and did not have as much as one farthing to pay, and as long as they were guilty of one point of the law, they were guilty of the whole (James 2: 10). Jesus paid the debt in full—not for the original sin only, but for “THEIR SINS.” All who believe this can join our feeble voices with the spirit and understanding and try to sing, “Jesus paid it all, All the debt we owe. Sin had left a crimson stain, He washed it white as snow.” He made reconciliation or complete satisfaction between them and God and they became at-one with Him. So we believe in the efficiency of the blood of Christ. There is a vast difference between an offered salvation on conditions and ETERNAL SALVATION. If we knew the exact number who will finally be saved in heaven, then we would know the exact number Jesus came to “SAVE.” But we only know that they shall be as numberless as the sands of the seashore, and all recipients of God’s most wondrous redeeming love. Not one will ever enter heaven because of the help of any man or body of men, as our eternal salvation in heaven is by grace (unmerited favor) and Jesus is the only and sufficient Saviour. We are “determined not to know anything among you, save Jesus Christ and Him crucified” (I. Cor. 2: 2).

“The Lord of glory came to earth, To set His people free, He makes them heirs by heavenly birth, Oh did He come for me.”

We believe as Jesus told Nicodemus, “Ye must be born again” and that this new or spiritual birth of the soul is absolutely necessary before any person of Adam’s fallen race will ever see the Kingdom of which Jesus is the only Priest and King. Jesus also said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I (Jesus) speak unto you, they are Spirit and they are life” (John 6: 63). Just as the natural birth precedes ability to see the natural Kingdom, even so regeneration or spiritual birth precedes ability to see, hear, and understand spiritually (I. Cor. 1: 18; John 3: 3; I. John 4: 1-6) and God, with whom there is no variableness, neither shadow of turning (James 1: 17), begins this “good work” within, in this day and age of the world as in olden times with Abel, Enoch, Jacob, Paul, Lydia, and others, independent of any human help (Mal. 3: 6; Phil. 1: 6; Eph. 2: 1-10; Acts 15: 11) therefore by grace and mercy only, and in this good work, there is a change. Jesus explained very clearly that he that is “Of God,” heareth God’s words while those not of God, heareth not God’s words and believe not (John 8: 43-47; 10-26). “He that hath the Son hath life; and he that hath not the Son of God, hath not life” (I. John 5: 12). “Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new” (II. Cor. 5: 17). God draws His people to Him with strong cords of divine love, and our love for God which prompts us to speak of and

believe in His power alone (Matt. 28: 18), and of the wonderful works of God only, in preference to human help (Acts 2: 11), also our Christian love one for another is sure evidence or proof of God's quickening love to us, and in this bible truth, we may gather a crumb from our Master's table. Love, like faith, is a fruit of the Spirit of God within, the same as an apple is fruit of an apple tree (Gal. 5: 22; I. John 3: 14), and when God's love is shed abroad in the hearts of a people, they will have a desire to help others in any way they can, when others need help. We are exhorted to bear one another's burdens and so fulfill the law of Christ. Do unto others as you would have others do unto you, is indeed a golden rule for all to follow, but not in order to the new or spiritual birth, as that is "not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD" (John 1: 1-17).

This doctrine of revelation has been believed and preached by a people with whom we stand identified, from the first century until the present time, and will continue as Jesus is its author. It is a plain identification mark by which we may recognize the church which Jesus established, as is described in the new testament scripture. The new Covenant reads in part, "And they shall not teach every man his neighbor and every man his brother saying, know the Lord; for ALL SHALL KNOW ME, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8: 12, 13). We rejoice to know that God does not rely on our human help, which is only sinking sand, to make himself known to any sinner dead in trespasses and sins. If he did, not one of Adam's fallen race would ever enter heaven, because "The natural man receiveth NOT the things of the Spirit of God; for they are foolishness to him; neither can he know them, for they are spiritually discerned" (I. Cor. 2: 14). Also "He that knoweth God, heareth us; he that is not of God, heareth not us" (I. John 5: 12). So, as it is written, "Eye hath not seen nor ear heard, neither have entered the heart of man, the things God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (II. Cor. 1: 1; 2nd chapter).

Jesus says we cannot serve God and Mammon. "Be ye separate" and "be not conformed to this world" are gospel exhortations we should not overlook. "Life and immortality" is brought to "LIGHT" through the gospel. Christian people should manifest Christian humility and love at all times and so walk as children of the LIGHT. Had God predestinated that His people should or should not obey gospel exhortations, then all gospel exhortations would have been unnecessary. But as we can prove our faith by our works, i. e. if God has given us faith (II. Thess. 3: 2; Heb. 11: 6; Eph. 2: 8), even so, we can prove our love for God and His church (II. Cor. 2: 8; Gal. 6: 4), and will receive joy and comfort from the Spirit of the living

God, in obedience to gospel exhortations (Isaiah 1: 19; Acts 2: 38; Matt. 11: 29). When Christian people manifest Christian humility and love, like exercising faith, they give positive evidence of God's work within and He (God) which hath begun a good work within, WILL (not may) perform it until the day of Jesus Christ (Phil. 1: 6; I. Cor. 10: 13) hence "Once in Christ, always in Christ." They are also living witnesses testifying to God's power ALONE in effectually calling sinners from death in sin to life in Christ (Eph. 2: 1-10; Rom. 8: 30-39; I. Cor. 1: 22-31; I. John 3: 14).

"Love is the golden chain that binds the happy souls above
And he's an heir of heaven, who finds his bosom glow with love."

We should also keep in mind at all times, the wonderful manifestation of the love of Jesus for His people, in establishing His church here upon earth as a home for them while they live in the world, and also remember "OPEN AND NAKED ARE THE EYES OF HIM WITH WHOM WE HAVE TO DO" (Heb. 4: 12-16). We believe that no man or body of men since the first century knew more nor half as much about how to conduct this church, than Jesus knew. The Lord's supper and baptism, which were authorized by Jesus, stand as a monument to His death and resurrection from the dead, and baptism also points to the resurrection of our dead bodies from their graves. The complete eternal salvation of every one saved, both soul and body, is taught in these two sacred ordinances of the church. Instrumental music was introduced in church worship about 600 years after Jesus founded His church, and sprinkling or pouring as a substitute for baptism was authorized by a council of men over 600 years later, so we do not care to adopt these or any other human ideas in the church. We object to any worldly amusements of any kind, in the name of the church, at any time or for any purpose, also to paying a stated salary to any preacher or singer for their service in the public worship of God. We should also adhere strictly to the gospel rule as given in the new testament scripture, in regard to church discipline. Knowing that Jesus was, is and will continue Omnipotent, Omnipresent, and Omniscient and that we greatly desire that the church of our membership will continue as founded by Him, also as a result of our love and respect for and desire to be subordinate to Him, we have no desire whatever to even suggest any change in His church, and are satisfied with the Bible as our only rule of faith and practice. "All scripture" is given by the inspiration of God and "THOROUGHLY" furnished the people of God unto "ALL GOOD WORKS" (II. Tim. 3: 16, 17).

We believe that we all should forsake not the assembling of ourselves together regularly for the sacred worship of God by singing hymns, prayer and preaching; and desire to call especial attention to the exhortations given in third chapter of Colossians which was often referred to by Elder T. N. Alderton (deceased), a former

pastor of Bethel Church, and also as it was a favorite chapter of his wife, Mrs. Fannie S. Alderton (deceased). The only hope of eternal salvation in heaven of these parents of the unworthy writer was not in their own righteousness in the least, although they were about as perfect as any other human being, but in God's righteousness ALONE; and we hope to see them again "some sweet day," however they believed and taught, as we do, that Christian people will receive joy, comfort and blessings from Almighty God while they live in the world, in obedience to gospel exhortations, which they may not receive in disobedience. Our great desire to associate together at any time, which is only for the worship of the Heavenly King, while we live in the world, is evidence of God's love to us, and Christian love one for another. The joy and comfort received in thus meeting together is a foretaste of the glory world where Jesus dwells, where we hope to see Him and all of our loved ones who have gone on before, and there is a "land where none ever grow old" give all glory and praise to God where it rightly belongs.

We trust and pray that all who now believe in giving all glory and praise in our eternal salvation to God ALONE, having been so taught of Him in their experience, as well as from the Bible, and who know that God is not the author of confusion but of peace; will keep in mind His beautiful "banner of love" (Solomon's Song 2: 4), and that peace and sweet fellowship may be ours to enjoy while we live in the world; and that all may finally hear the words of King Jesus speaking unto us saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and in that "land of pure delight," join in singing ALL praise to the Lamb that was slain and "hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation." "Let brotherly love continue."

Written by your unworthy brother in hope,

J. E. L. Alderton.

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