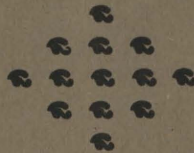


**Minutes of the ☸ ☸ ☸
139th Annual Session**

☸ ☸ ☸ Of the ☸ ☸ ☸

**Ketocton Association
Of Old School Baptists**



**Held with Bethel Church, Fairfax county,
Virginia, on the 19th, 20th and 21st days
of August, Nineteen Hundred and Four.**



MINUTES

*Of the Kettocton Association of Old School Baptists, held
with the Bethel church, Fairfax county,
Virginia, on August 19, 20 and
21, 1904.*

Friday's Session.

1. Pursuant to adjournment the Kettocton Association of Primitive Baptists met with Bethel church. Hymn No. 272 of the Primitive Baptist Hymn and Tune book was sung and prayer was offered by Eld. John R. Daily. The introductory sermon was preached by Eld. Wm. H. Crouse, of Indiana, from Psalm lxx. 4.

2. An intermission of one hour and a half was then taken, after which the association was again called to order by the moderator and prayer was offered by Brother Sam'l L. Thompson. Letters from the different churches were read and the names of the messengers were enrolled and statistics as per statistical table.

3. The moderator announced the expiration of his time, and the clerk was called to the chair. Eld. C. H. Waters was then elected Moderator and H. C. Allnutt, Clerk.

4. Brethren not in correspondence with the association were then invited to seats in council. Eld. W. H. Crouse, of Indiana, and Eld. W. A. Chastain, of Ohio, and Brother H. D. Bishop, of Ohio, were extended the hand of fellowship.

5. Eld. John R. Daily reported from the Ebenezer Association, requesting that the correspondence be continued.

6. Eld. T. N. Alderton was present from the Patterson Creek Association and correspondence was requested to be continued.

7. Eld. Thos. R. Palmer, Eld. A. J. Garland, and Brother W. F. Hart were present from the Juniatta Association, and desired the correspondence continued.

8. Minutes from Salem, Phelistic and Mayo District association received, but none from the Tates Creek, and North District.

9. The Circular Letter was called for and read by the writer, Eld. C. H. Waters, and referred to Elds. John R. Daily, T. S. Dalton, W. A. Chastain and W. H. Crouse to be reported on Saturday.

10. The following committee was chosen to solicit contributions to defray expenses of visiting ministers: Cornelius Oliver, E. D. Phillips, G. L. Case, W. H. Smith, John Cornwell, Ed. Clark and Captain Sisson.

11. The moderator made the following appointments to arrange preaching: A. L. Hummer, E. H. McDonald, Geo. Smith, Wm. Oliver, A. L. Lewis, Isaac Rudacille, W. P. Waters, E. Nelson, Abner Iden and Thos. F. Moore.

12. After a discourse by Eld. Thomas F. Palmer the association adjourned to meet Saturday morning at 9 o'clock.

Saturday's Session.

1. The Association met pursuant to adjournment. Prayer was offered by Eld. Alexander.

2. Eld. A. J. Garland was chosen to write the next Circular Letter.

3. The committee appointed to arrange the order of preaching made the following report: Saturday

evening, Eld. A. J. Garland and Eld. John R. Daily ;
Sunday morning, Elds. T. S. Dalton and W. H. Crouse ;
Sunday evening, Eld. C. H. Waters.

4. The committee appointed to examine the Circular letter reported in favor of its adoption which was done by a unanimous vote of the association.

The following messengers agreed to attend the Ebenezer Association: Elds. W. L. Bowie, A. J. Garland, T. S. Dalton, C. H. Waters and J. T. Alexander; the Patterson Creek: Eld. C. H. Waters, T. S. Dalton and J. T. Alexander; the Juniatta: Elds. C. H. Waters, T. S. Dalton and J. T. Alexander.

6. A motion for Brother Daily to print and distribute the minutes and send some to all associations in correspondence and to Elds. Crouse and Chastain, was carried.

7. It was agreed to hold the next session of this association with Seneca church, at Dawsonville, Montgomery Co., Md., beginning on Friday before the third Sunday in August, 1905.

8. Upon motion by Elder Alexander a vote of thanks was extended to the kind people for so sweetly entertaining the association.

9. On motion and second the association voted to have the letter from the Washington church printed in the Zion's Advocate.

10. By motion and second it was agreed that the association select some Elder of her own body each year to preach the Introductory Sermon the following year. Eld. T. S. Dalton was chosen to preach the Introductory Sermon next year, and Eld. C. H. Waters was chosen as alternate.

11. Adjourned to meet with Seneca church, Dawsonville, Md. on Friday before the third Sunday in August, 1905.

Order of Preaching.**Friday.**

- A. M.—Eld. W. H. Crouse ; text : Ps. lxx. 4.
 P. M.—Eld. Thos. R. Palmer ; text : Isa. xliii. 1, 2, 3.

Saturday.

- A. M.—Eld. W. A. Chastain ; Jonah ii. 7.
 Eld. W. H. Crouse ; text : II. Peter iii. 31.
 P. M.—Eld. A. J. Garland ; Eph. i. 1-6.
 Eld. John R. Daily ; text : Rom. viii. 31.

Sunday.

- A. M.—Eld. T. S. Dalton ; Luke ii. 10, 11.
 Eld. W. H. Crouse ; text ; John xii. 43.
 P. M.—Eld. C. H. Waters ; text : II. Tim. ii. 15.

Ministers Present and Addresses.

Eld. T. S. Dalton,	Front Royal, Va.
Eld. Chas. H. Waters,	Gaithersburg, Md.
Eld. J. A. Norton,	904, 4 $\frac{1}{2}$ St. W. Washington, D. C.
Eld. J. T. Alexander,	Ryan, Va.
Eld. A. J. Garland,	Manassas, Va.
Eld. John R. Daily,	Luray, Va.
Eld. E. E. Oliver,	Great Falls, Va.
Eld. T. N. Alderton,	Great Capon, W. Va.
Eld. W. L. Bowie,	337 H St. N. E., Washington, D. C.
Eld. W. H. Crouse,	Roachdale, Ind.
Eld. Thomas R. Talmer,	Needmore, Pa.
Eld. W. A. Chastain,	Newark, Ohio.
Brother J. S. Priest,	Marshall Va.
Brother Samuel L. Thompson,	Burtonsville, Md.

Circular Letter.

THE KETOCTON ASSOCIATION; TO THE CHURCHES COMPOSING HER BODY, AND TO THE CHILDREN OF GOD SCATTERED ABROAD SENDETH GREETINGS:—The Ketoc-ton, the second oldest Primitive Baptist Association in the world, has had many conflicts with error, first upon one side and then upon the other; but has always been satisfied with the goodness of the Lord's house; and we fondly hope that as a pillar of truth she may yet stand to guide our children in the days that are to come, in the way of eternal truth, in doctrine and in practice.

During the past year some strange things have appeared in so-called Primitive Baptist literature.

FIRST. We notice the statement that "There is a sufficiency in the blood of Christ to atone for the sins of a thousand worlds like this."

A second proposition is, "The only disability of the unsaved consists in his will-not."

A third declaration is, "'Tis the duty of the gospel minister to call upon all men to savingly repent, and to exercise saving faith."

Now these three propositions taken together, may be a basis for Fuller's "Moral view of the Atonement" but they present a system of theology which Satan himself would blush to accuse the Primitive Baptists of holding.

In 1618 a national synod was held at Dort to decide the controversy between the Calvinists and Arminians. In the report of this synod we have this language. "The death of the Son of God is the only and more perfect sacrifice and satisfaction for sin, of infinite value and price, and abundantly sufficient to expiate the sins of the world."

This expression was to prove that the atonement was limited in its application by the Holy Ghost, not because of want of virtue in the sacrifice.

This has always been admitted by the Primitive Baptist, the truth being that the saving blood of Jesus Christ is covenant blood; and the Holy Spirit makes a limited application of it, not for want of intrinsic value in the blood, but in accord with the divine intention. Insistence upon the unlimited sufficiency of the blood of Christ can mean nothing, unless we propose its application beyond the covenant; and the very moment we suggest a possibility of its application beyond the predestination of the Father we break up the unity of the trinity as completely as Andrew Fuller's general atonement and special application theory does.

This Association holds that every saved sinner is saved according to the purpose and grace given us in Christ before the foundation of the world," (not in the eternal children sense, for as against that heresy we are on record) but in the sense of Christ being our covenant head, and with this goodness of the building of mercy we will be "satisfied."

The second proposition needs only to be stated to be rejected as unscriptural and dangerous.

The "will-not" of the sinner does not cause his death in sin, but his being dead in sin accounts for his "will-not." The Ethiopian is not an Ethiopian because his skin is black, but his skin is black because he is an Ethiopian. The Leopard is not a leopard because he has spots; paint over the spots and he is still a leopard.

Jesus simply stated a fact when he told the Jews "Ye will not come unto me that ye might have life." John v, 40. He stated another fact when he said "No man can come unto me except the Father which hath sent me draw him." The "will-not" is the evidence of the dominion of sin and death. The "will to come" is the evidence of the dominion of the Spirit of life in Christ Jesus. It is the only force that makes us free from the dominion of sin and death. Rom. v. 2.

The third proposition, that is "That all men should be called upon to savingly repent and believe" suggests a want upon the part of its advocates of discrimination between national and legal repentance on the one side, and evangelical faith, (evidence in itself) on the other.

John the Baptist came in the end of the prophetic age. As a prophet to Israel he called upon men and women to repent and thus prepare for the approaching Heavenly Majesty, just exactly as Isaiah had done in his day and quotes Isaiah with this in addition. "The change of dispensations is at hand." This repentance was a national legal duty, so understood and so accepted. Matt. iii. Mark i. 4. Luke iii. 3.

Job had exhorted to this repentance xi. 13, 14. Isaiah, Jeremiah, Ezek., Hosea, Joel, Zeph., Zech., and Malachi all called men to repent with more or less success just as John did. The Lord Jesus came in the end of that Jewish age and joined his voice with that of John calling upon the Jews nationally to repent, Matt. iv. 17, and believe in (see revised version) the gospel Mark i. 15.

With reverence, we call attention to the fact that our Saviour occupied the several separate and distinct positions of Prophet to Israel, Gospel preacher, God of nature, God of grace in quickening sinners and raising the dead.

This preaching to Israel was as prophet to Israel. In the Synagogue in Nazareth he took a text underlying his work as a gospel minister. In this he affirmed that his work in this office was to heal the broken hearted, not to break hearts; this breaking of hearts belonged to another field of divine operation. And when he had read as far as the prophesy pointed out ministerial work, he closed the book and sat down.

As God of nature he commanded the sea and it obeyed. A right division of the word will enable us to discriminate between repentance commanded and repentance given; the one we urge upon men, the other we testify to.

Obedience to the commands of Christ we urge upon the regenerated as did Peter on the day of Pentecost.

The same division of the word will show a difference between intel-

lectual consent to the Christian faith on the one hand, and the restful leaning upon Christ with God given trust on the other.

And now, dear children of God, as we have spoken frankly upon doctrine, we wish to speak with equal frankness upon some things in practice. The great cause of Christ as a chain is made up of the church and her pastor, as separate links of the chain, and, just in proportion as the union and confidence between the church and her pastor is strengthened the cause is strong. And here a word to such of us as feel called upon to go abroad and visit the churches, is in order. Visiting ministers may be a great blessing to the cause, they may be a curse. Just in proportion as they labor to build up the church in the esteem and interest of the pastor, and strengthen the pastor in the esteem and affectionate appreciation of the church, their visits will strengthen the cause. The brethren like to hear and profit by the variety of gifts, but should never lose sight of the fact that it is upon the constant toil, and unremitting prayerful attention of the pastor, they depend for the regular food for the flock. We who go abroad know very well that it is much easier to give a pleasing variety in half dozen discourses than to be interesting to the same congregations for a year. And perhaps if the church will be careful to do as much for the pastor in proportion, as she does for the visiting minister, there would be less want of interesting variety in his preaching. Let the pastor have more time to think upon the scriptures, and be less burdened with the things of this life, and perhaps he will repeat less and be more interesting in his discourse. Let all the meetings held in the churches be under the direction of the pastor; he knows conditions surrounding you much better than the occasional visitor can know them.

When the Lord puts it into the heart of a preacher to visit the brethren at a distance, it is only reasonable that he should at the same time put it into the hearts of the pastors and people to give the Meccedonian cry; and he should at least correspond with the pastor on the subject of coming and work with him when he comes. Other practice than this will tend to form little factions of men-worshippers in the churches, and disintegrate and separate the children of God, whereas everything should be done to unite and strengthen them.

CHAS. H. WATERS.

CHURCHES & PASTORS.	MESSENGERS.									
	Meeting days	Number Baptized	Number by letter	Number Restored	Dismissed by letter	Number Excluded	Number Died	Total Membership	Minute Fund	Ministerial Fund
Thumb Run, T. S. Dalton,	3	6	1			2	2	78	\$2.52	\$6.00
Union, J. A. Norton,	4	2					19	1.00		
Water Lick, In dependent Hill, A. J. Garland.	3						14	70		
Upperville, T. S. Dalton.	1	10					35	1.50	3.55	
Washington, C. H. Waters.	3		2			1	22	1.00		
Goose Creek, A. J. Garland.	4	1				2	34	1.00		
Bethel, T. N. Alderton	1	1					40	1.00	8.00	
Chappawamsi, J. T. Alexander,	3	1					29	1.50		
Columbia, C. H. Waters, J. A. Norton.	1-2	5					27	1.25		
Barrows Run, J. A. Norton,	1		2				23	1.10		
Greenwood, A. J. Garland.	1						2		5.00	
Happy Creek, T. S. Dalton.	4	4					2	2	2.00	
Kettle Run, J. A. Norton,	2	1		1			18	1.75		5.00
Seneca, C. H. Waters.	2						20	3.00		
North Fork, J. A. Norton.	3	1		1			9	1.00		
South River, R. T. Strickler.	1	4					27	1.00		
White Oak, Wm L. Bowie	4		2				2	2	1.00	

White Oak, Wm L. Bowles

Geo W. Newton, J. E. Gilbert, Wm L. Bowles, A

