

The Old School, or Primitive Baptist
Church at Mayfield Mason County
Kentucky, to the brethren of the Church
- es composing the Looking Association,
sends greeting, and fellowship in the
gospel of our Lord Jesus Christ;
Dear Brethren;

Since we last met
another year has ^{passed and has} been added to the
years that are past, freighted with
joys and sorrows, its conflicts with
sin and unbelief, its trials of faith,
and as we trust, with its some few
seasons of refreshing from the presence
of the Lord, and we are thus sadly
and forcibly reminded that we
are, ~~thus near~~ near the end of
life's pilgrimage, while we, say, sadly
reminded, we refer only to the ties of
earth, and the relations of the flesh
and these are dear to the earthborn
child, but when the thought comes
to us that with the end of life's
journey, our trials and conflicts will
cease, and ~~we~~ we shall exchange this
unsatisfactory existence, for an eternal
existence; a life of glorious peace
and joy and praise, in the presence

of God and the Lamb forevermore,
Brethren these are dark and troublous
times to the Church of God, to his people
who live in the midst of this ungodly
generation, yet ~~to~~ our stay is upon God,
by faith in his blessed son, who was
delivered for our offenses, and rose again
for our justification, We have no other
stay, no other refuge,

Other refuge have I none,
Hangs my helpless soul on Thee,
The world with learning has gone
mad, so that men claiming to be min-
isters of Christ; Drs of Divinity, who have
become so wise to believe the plain
truths as taught in the holy Scriptures,
but have substituted their own man
made dogmas, isms and systems
of philosophy in place of the Heaven
inspired teachings of Gods Holy Word,
Truly has the time come when the
people have, Heaped unto themselves
teachers having itching ears, Men
who are indeed, Teaching for doctrine
the the commandments of men,
As while we believe in and admire
human learning, but when that learn-

ing comes between our simple faith
in God, or suggests a doubt as to the
truth of the simplest statement of
the Holy Scriptures, than we say,
away with such learning, For with
Ourselves we desire our faith to stand, not
in the wisdom of men but in the
power of God,

While Jesus is our hope, our stay, our
desire, Chief among ten thousand and
altogether lovely, yet our experience ad-
monishes that we are only sinners,
saved, if saved at all, by Sovereign
free and unmerited grace, through
the atoning blood of a crucified and
risen Redeemer, That we have no
righteousness of righteousness of our own,
but if any is found in us, it is the
imputed righteousness of Christ;
And this is our only hope for salvation,
both in this world and in the world to
come,

May we have a refreshing season in
the presence of the Lord, may blessing,
wisdom and moderation, rest upon and
guide your deliberations, and may the
peace which passeth understanding,
keep your minds and hearts united

the coming of the Lord Jesus, is our
prayer

Done by order of the Church at its
meeting on the 2nd Saturday in July
1903,

Sept 7th 1903,

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RARE BOOK
AREA

II

Hamingsburg S C

June 9 - 1895;

Dear Bro Beeber,

In reading your editorial on the subject, What an Old School Baptist should be, I was so impressed with the language used by you, "Once more, and we press our inquiry a little farther. Are there not to be found some who stand nominally connected with us, who exult in their soundness of faith, who at the same time can spend ten times as much for carnal gratification, as they are willing under any circumstances to lay out for the aid of poor sailors, or any necessary expense connected with the church, such as building convenient places of worship, or supporting him who is among them to labor in word and doctrine, that I cannot, ignorant as I am, give adding a word of testimony on the subject, and is compelled me to answer that Old School School Baptists have insisted not too much on correct doctrine; but for too

little, ^{on} a correct deportment,
upon a discharge of those duties which
are incumbent upon them as members
of the body of Christ; I believe our
preachers & writers are at fault in not
saying more about these things,
I am afraid there are those who are,
indulging in a worldly, covetous,
and pernicious spirit; and with-
holding their time, talents and
earthly substance, when the rules
of the gospel require that they
should be applied, and I fear
this is not objected to by Old Bobbists
, As readily and as faithfully as though
they departed from the gospel rule
as far in regard to what they pro-
fess to believe,

If ever there was a time when
the watchman on Zion's walls
should be faithful in calling at-
tention to these things it is now,

A spirit of greed and selfishness is
in the land; of manure worship
among us, and the saints are not
clear of it; Brethren let us be faith-
ful with each other, The saints
are but sinners saved by grace,

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Since they are likely to go astray,
I know that though we should
give all our substance to feed
the poor and our bodies to be
burned without charity, we would
be nothing, yet on the other hand
though with our ~~words~~ ^{lips} ~~we~~
~~might~~ profess the greatest charity
still if we neglect, fail or refuse to
minister to the wants of a suffering
fellow mortal, especially neglect-
ful or refuse to discharge our duties
as members of the Church, the body
of Christ we must conclude there
must be some mistake in the pro-
fession. We do not believe for a
moment that good works is the price
or any part of the price of salvation,
For by grace are ye saved, through faith
and that not of yourselves it is the
gift of God,
that of works lest any man should
boast.

But another apostle has said,
Even so faith if it hath not works
is dead being alone,

Yes a man may say 'True but
faith and I have works; show me

thy faith without thy works, and
I will ~~will~~ show thee my faith by
my works,

Surely if any people should be
~~kind~~ ~~kind~~ benevolent, humane,
and kind, ready to sympathize with
the afflicted, to relieve the oppressed,
& the needy, to lift up the lowly & relieve
truders and to comfort those ~~and~~
mourn, it should be the followers
of the meek and lowly Lamb of
God, otherwise we conclude there
is a mistake about the ~~men~~ ~~men~~,

but why should they be this but
men, they should attend to the duties
they owe the men who feel that
war is one if ~~they~~ ^{they} preach not the
gospel, who forsake their families
~~and~~ deny themselves the enjoyments
of home and leave their business &
minor expenses to go forth and proclaim
the gospel of the grace of God; and
see to it that the ox is not muzzled
that treadeth out the corn,

But I must close, Perhaps I have said
too much already, Still this is an
interesting theme to me because I
feel that it is so important, I wish

I was competent to deal with the
subject as its importance deserves,
Speak out Bro Beebe and annun-
ish the saints ~~at~~ ^{to} the discharge of
these duties. Every mind open to
will find a ready response in the
heart of every who really loves the
cause of Christ and desires the pros-
perity of Zion.

May God hold up your hands
all of those who have the man-
agement & publication of the Signs
in Charge, for how could we
do without it.

Yours in hope

John S Power,

Enclosed find order for \$4⁰⁰ for
money on subscription,

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RARE BOOK
AREA
III

The messengers of the various churches composing the Licking Association of Primitive Baptists in Association assembled with the church Little Hook Anderson County Kentucky to the members of said churches send greeting;

Dear beloved brethren in the Lord, we do not address you as a body, having authority over you to prescribe some rule of action, or some policy of government; but only as brethren with a common hope, and like precious faith; a hope and a faith in a crucified and risen redeemer, As brethren bound together by the strong tie of Christian fellowship, which is the result of that like common hope and precious faith, We have met in Association not for the purposes of government, but for worship, praise and fellowship; to worship, adore and praise God the Father, and God the son for giving us poor sinners that we are, such a precious faith, and such a glorious hope, and prompting with a desire for the love and fellowships of the brethren, These annual reunions are pleasant and refreshing seasons in the presence of the Lord, but as each season comes and goes, we are reminded that less of them remain for us here on earth; that soon we will be called to bid farewell to these earthly scenes, and if we are not deceived in our hope, to meet the redeemed around the throne of God, and engage in his praise forever,

To the natural mind this change is a sad thought, but to the spiritual mind it is the expectation of a glorious deliverance,

We have made no new discoveries or new progress in theology about which to write you, We can tell you ~~the~~ only, the same old story of our own sins, and Christ's righteousness, The Holy one has said, I saw God and change not, and as we believe, and the experience of the Lords people and the Scriptures teach, that there is but one theological school, and that is Gods, and there is but one teacher in this school and that is God himself, And as all his children are taught in this school, no new doctrine or faith is taught, or learned, but the doctrine and faith believed in by righteous Abel, the early patriarch, and the holy prophets, and which sustained them amid the trials and conflicts of their earthly pilgrimage, is precisely the same doctrine believed in Gods people today, and is the same faith which sustains them amid all of their trials now, And all thy children shall be taught of the Lord and great shall be the peace of thy children, And again, it is written in the prophets and they shall all be taught of God, Every man therefore that hath heard and hath learned of the Father cometh unto me, And blessed be God, He is not only the only teacher in his school but he gives his children the desire to go, and he brings, draws them to it; for, no man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day, So we have the comforting assurance that all who are taught of God, shall hear and learn, and shall be drawn to and come to Jesus,

Still these children are so refractory and rebellious even with the Holy One as their teacher that He is compelled to chastise them, And strange as it may seem to the ungodly, ~~to the~~ so called religious world, it is mainly by chastisement, and that, ^{too} often sore and grievous, Gods children are drawn to, and made humble, and willing to be taught by him, While by experience we know it is grievous to the flesh, yet it ^{is} really the best evidence of our Heavenly Fathers love, though at the time we may not be able to realize it; for He says, As many as I love I rebuke and chasten, And while the obedience of an orderly walk is the duty of the Christian, yet so strong is this carnal nature, and so prone are we to go astray, that we are only kept in the way ^{of the Christian} and made afraid to depart from it, by the severest chastisement of God, if the ~~Christian~~ ^{child} is exercised thereby,

This is one of the principal means of grace by which the erring one is brought back to the path of duty when he has gone astray, humbled and made repentant and willing to submit to the ways of God,

Much has been said of love of obedience, and of the reward of obedience, but we believe the obedience of the Christian life is as much of the grace of God, as his hope in Christ, first given, For we are kept by the power of God, and thank God for that; for if we were not so kept, but left to ourselves, to depend on our power to obey we would have a poor prospect of seeing His face in peace,

As we said in the outset we had no new doctrine ^{no new theology} to write, and we have written nothing new, but the

same old story of our own sin, and Gods love and
mercy, and Christs righteousness the sinners hope,
which story will be told and retold as long as
God has a people in the earth, and which will
be the triumphant song of that people when
they have exchanged these earthly tabernacles
for Mansions in their Fathers House,

C. Linné paper
Hard Shell Baptist -

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RARE BOOK
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IV

REAR ADMIRAL M. D. MATTHEWS
U. S. NAVY (RET.)
14 NEWLIN ROAD
PRINCETON, NEW JERSEY 08540

JOHN SAMUEL POWER

John Samuel Power, b June 13, 1842 near Mt. Gilead, Mason County, Kentucky, son of Richard and Mary Boone (Hull) Power, m September 28, 1871 Alice Bruce Dudley b October 31, 1847 in Flemingsburg, Fleming County, Kentucky, dau of Joseph and Harriet Hackley (Bruce) Dudley. John S. Power was a graduate of the Maysville (Ky,) Seminary (conducted by Prof. William E. Richeson). After serving in the Confederate Army during the latter part of the Civil War, he farmed and taught school while studying the law. He was admitted to the bar at the April term, 1874, of the Mason Circuit Court. In 1876 he was appointed school commissioner of Fleming County and served until 1878 when he resigned upon his election to the office of Judge, Fleming County Court, and to which he was re-elected in August 1892. Upon the expiration of his term of office he resumed the practice of law. He died in Flemingsburg August 31, 1904 and was buried in the Flemingsburg cemetery as was his mother. His father was buried in the Old School Baptist Church Cemetery at Mt. Gilead. Like his parents before him, he was a devout and active member of the Old School Baptist faith.

This sketch has been prepared by me, a grandson.

M. D. Matthews
Mitchell Dudley Matthews
20 February, 1970