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KENTUCKY BAPTIST CONVENTION

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KENTUCKY BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

ELKHORN ASSOCIATION

OFFICERS.

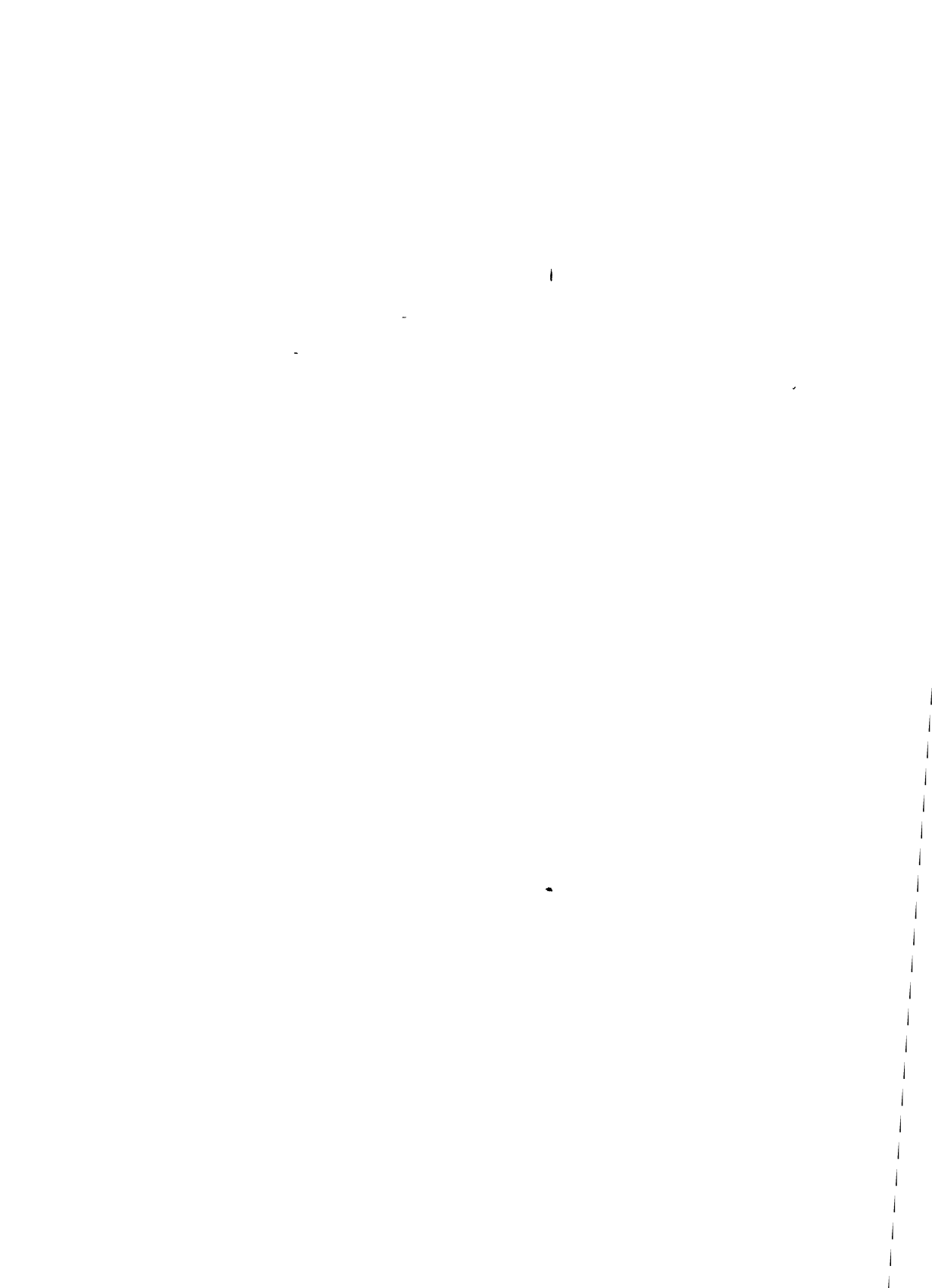
MODERATOR,

F. C. McCALLA.

CLERK,

J. J. RUCKER.

1871.



1871.

MINUTES OF THE EIGHTY-SIXTH ANNIVERSARY

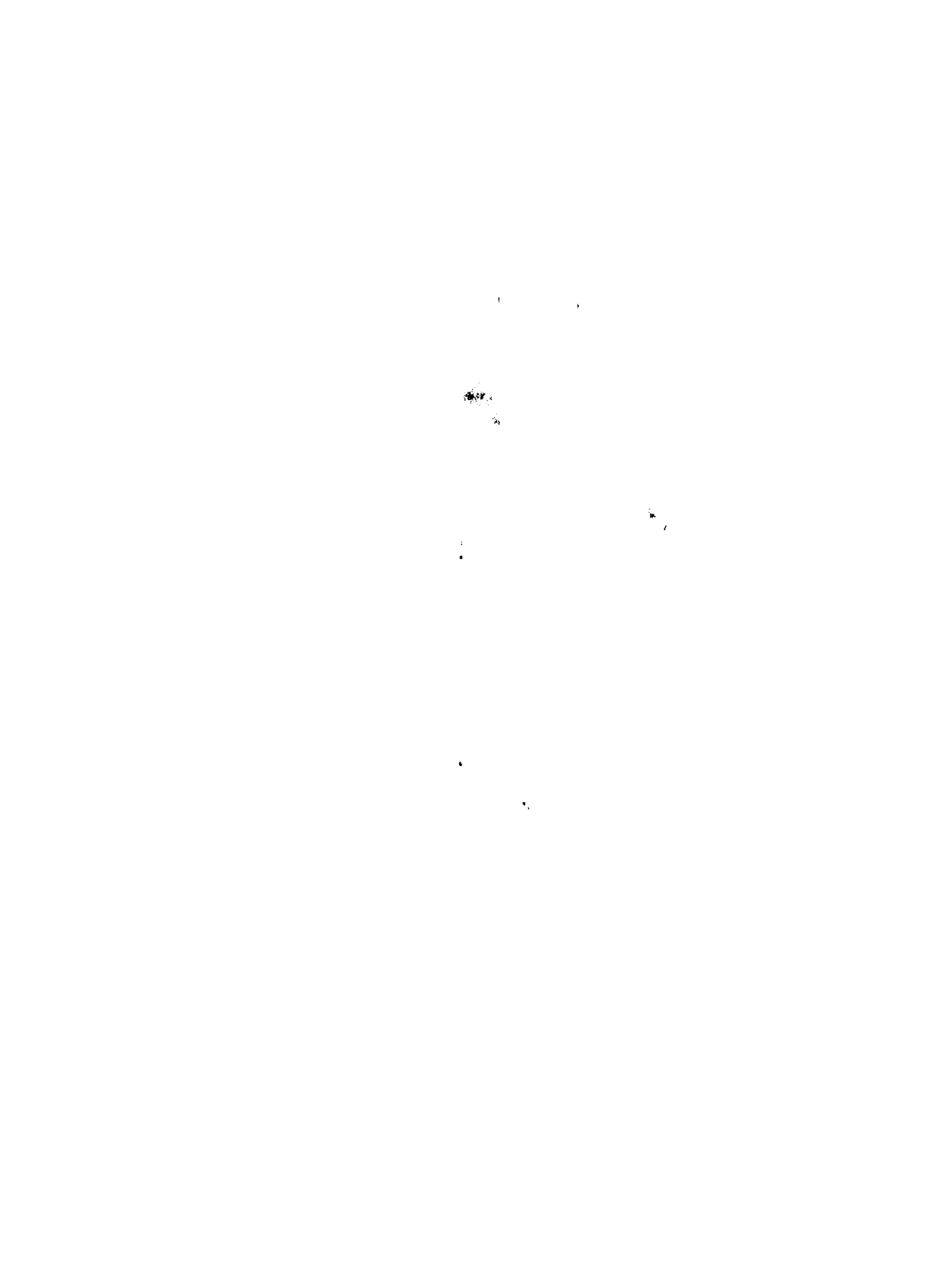
OF THE

ELKHORN ASSOCIATION,

HELD WITH THE

DRY RUN CHURCH ON THE 15th, 16th, & 17th OF AUGUST.

FRANKFORT, KY.:
PRINTED AT THE KENTUCKY YEOMAN OFFICE,
S. I. M. MAJOR.
1871.



PROCEEDINGS.

The Introductory Sermon was preached by Elder C. E. W. Dobbs, from Romans, first chapter, sixteenth and seventeenth verses. The Letters from the Churches were then called for and read, and the names of the Messengers enrolled as follows:

Clear Creek.—Thos. Arnold.

Great Crossings.—N. Long, J. G. Bowe, J. H. Thompson, J. N. Bradley, Asa Branham, and W. H. Branham.

Bryant's Station.—Elder R. T. Dillard * and J. M. Dillard.

East Hickman.—Elder C. E. W. Dobbs, T. A. Davis, Geo. S. Mitchell, C. F. Alford, B. F. Johnson, and I. P. Shelby.

Stamping Ground.—F. C. McCalla, S. L. Thomason, J. Y. Bond, B. W. House, W. B. Galloway, and Jos. Yates.

Dry Run.—Wm. Nutter, Jas. D. Smith, Jephtha Thomason, Jos. B. Thomason, and T. Woollen.

Silas.—Jacob Keller, W. Sparks, C. L. Offutt, and W. A. Switzer.

Glenn's Creek.—J. L. Whittenton, J. W. Mastin, and Wm. Bozette.

Hillsboro.—Elder P. S. G. Watson and S. H. Shouse.

Mount Pleasant.—H. W. Cleaveland and W. B. Hayden.

David's Fork.—Elder R. M. Dudley, C. F. Estill, J. T. Slade, and J. L. Darnaby.

Georgetown.—Elder Henry McDonald, J. E. Farnam, T. H. Payne, J. J. Rucker, and Danford Thomas.

Lexington.—Elder Geo. Hunt, Elder A. S. Worrell, * F. Appleton, A. M. White, J. D. Shely, H. Hardesty, and J. R. Graves.

Paris.—R. S. Henderson and W. E. Clark.

Mount Vernon.—T. S. Williams, J. L. Nave, G. W. Williams, and B. W. D. Seely.

Cane Run.—Elder J. C. Freeman, Henry Gilbert, J. W. Cooper, J. C. Montague, and A. F. McMeekin.

Versailles.—W. H. Cook and H. H. McDowell.

Nicholasville.—Eld. G. D. Hunt, * J. W. Baker, and J. M. Hunt.

*Absent.

South Elkhorn.—L. Rice, B. Bosworth, and W. T. Hearne.

Long Lick.—J. S. Perry, B. F. Bradley, and A. E. Stockdell.

Hartwood.—D. Elliott and N. Estis.

Mount Freedom.—Peter Crutcher and J. H. Wilson.

Providence.—Elder C. Lewis, T. W. Jones, S. Black, and H. M. Bedford.

Prayer by Dr. B. Manly, of South Carolina.

TUESDAY, 2½ o'clock, P. M.

The Association met and organized by electing F. C. McCalla Moderator, and J. J. Rucker Clerk. Upon assuming the chair the Moderator addressed to the Association some very appropriate remarks.

Prayer by Elder S. F. Thompson.

Rules for the government of this body during its sessions were read by the Clerk.

Letters and Messengers from corresponding Associations were called for and responded to as follows:

Concord.—By Letter and Messengers, Elder L. H. Salin, Chas. Bond, and Henry West.

Bracken.—By Messengers, Elder J. D. Briggs and Prof. L. Hall.

Union.—By Letter and Messenger, J. W. Ekler.

Long Run.—Elder J. B. Hawthorne and S. C. Long.

Southern Baptist Theological Seminary.—Dr. B. Manly.

General Association of Kentucky.—Elder S. F. Thompson and Dr. J. S. Coleman.

Kentucky Baptist Orphans' Home.—Dr. S. L. Helm.

The Circular Letter was called for and read by Elder J. C. Freeman.

On motion, it was referred to a committee—Elder J. C. Freeman, Elder R. M. Dudley, and Dr. S. F. Gano.

J. T. Slade was appointed to write the Corresponding Letter.

The Association then went into the election of ministers to preach on Wednesday, which resulted in the election of Dr. B. Manly, Elder J. B. Hawthorne, and Dr. S. H. Ford.

On motion of R. M. Dudley, it was

Resolved, That when this body adjourned, it adjourn to meet at the stand at eight o'clock Wednesday morning, to adjourn again at eleven o'clock for preaching.

The following resolution was offered by J. N. Bradley :

Resolved, That that part of the letter of Stamping Ground Church paying a tribute of respect to the memory of Rev. J. D. Black, be adopted, and inserted in the minutes as the sentiments of Elkhorn Association.

On motion of J. E. Farnam, it was

Resolved, That that part of the letter of the Georgetown Church relating to ministerial education, be referred to a special committee.

Elders H. McDonald, Geo. Hunt, and C. Lewis, and Prof. D. Thomas and B. W. D. Seeley, were appointed said committee.

Report on Foreign Missions was called for and read by Prof. D. Thomas.

After remarks by Elder H. McDonald, George Hunt, and P. S. G. Watson, the report was adopted.

Report on State Missions was called for and read by Elder P. S. G. Watson. Moved to adjourn to Wednesday morning to take up this subject at the discretion of the body.

By request of the Moderator, Dr. Helm made some remarks, and closed with singing and prayer.

WEDNESDAY MORNING, 8½ O'CLOCK.

The Association met and engaged in devotional exercises for half an hour, conducted by Elder R. M. Dudley.

At nine o'clock the Moderator called the Association to order for the transaction of business. The names of Messengers were called, and the list corrected; minutes of preceding day were read and approved.

The Moderator then announced that the subject before the body was State Missions, upon which remarks were made by Dr. J. S. Coleman and Elder S. F. Thompson. The report was then adopted.

Voted that a collection be taken up for the benefit of the Board of the General Association.

Report on mission work within the Elkhorn Association was called for and read by J. J. Rucker. After remarks by Elders J. C. Freeman and R. M. Dudley, the report was adopted.

The Corresponding Letter was then called for, read and adopted. J. T. Slade and W. E. Clark were appointed to prepare copies for immediate use.

Report of committee on Circular Letter was called for and adopted.

Report on Domestic Missions was called for and read by Prof. J. E. Farnam, and adopted.

Dr. S. L. Helm was invited to present the claims of the Louisville Baptist Orphans' Home. The hour for preaching having arrived, the Association adjourned to 3½ o'clock, P. M.

WEDNESDAY, 3½ O'CLOCK, P. M.

The Association met pursuant to adjournment. Prayer by Dr. W. H. Anderson.

Elder H. McDonald offered the following resolution :

Resolved, That we indorse the action of the Convention recently held in Louisville to consider the removal of the Southern Baptist Theological Seminary from Greenville, South Carolina, to Kentucky; and we would most heartily invite said Seminary to our State, and pledge co-operation and support in an effort to secure the three hundred thousand dollars, the amount proposed to be raised by Kentucky if the Seminary should be brought to this State.

After remarks by Dr. B. Manly and Dr. J. S. Coleman, the resolution was adopted.

The Association then adjourned to meet at the stand, Thursday, at 9 o'clock, A. M.

Prayer by Dr. W. H. Anderson.

THURSDAY, 9 O'CLOCK, A. M.

The Association met pursuant to adjournment. Brother R. M. Dudley conducted the opening exercises by reading and prayer.

Minutes of preceding day read and approved. Elder H. McDonald was elected to preach next Introductory Sermon; Elder R. M. Dudley, alternate.

Elder R. M. Dudley was elected to write the Circular Letter. Collection was then taken up for printing minutes.

Messengers were appointed to visit corresponding Associations, as follows :

Concord.—A. F. Baker and D. F. Johnson.

Boone's Creek.—R. M. Dudley, C. E. W. Dobbs, and J. C. Freeman.

Tate's Creek.—J. C. Freeman, R. M. Dudley, and C. E. W. Dobbs.

Franklin.—J. C. Freeman, J. N. Bradley, N. Long, and B. W. House.

Baptist.—P. S. G. Watson.

South District.—H. McDonald, P. S. G. Watson, A. F. Baker, R. M. Dudley, and Jno. Stout.

Bracken.—J. C. Freeman, A. F. Baker, and W. E. Clark.

Union.—J. T. Slade.

Sulphur Fork.—J. C. Freeman.

Long Run.—

North Bend.—H. McDonald, J. C. Freeman, C. E. W. Dobbs, and A. F. Baker.

Report of special committee on Letter from Georgetown Church was called for and read by Elder H. McDonald. After remarks by Elders H. McDonald, J. C. Freeman, P. S. G. Watson, and George Hunt, the report was adopted.

Report on Education was called for and read by Elder George Hunt. After remarks by Elders George Hunt and R. M. Dudley, the report was adopted.

The report on Sunday Schools was called for. The committee being absent, the following resolutions were offered by B. W. D. Seeley.

Resolved, That we heartily indorse the action of the General Association in its appointment of a Sunday School Board at Georgetown.

Resolved, That the appointment by that Board of Elder L. B. Fish, as their General Superintendent, meets with our approbation.

Resolved, That we pledge ourselves to an earnest and hearty co-operation with that Board in all its endeavors to extend and build up the Sunday School cause in our State.

Remarks were made by J. J. Rucker, Prof. D. Thomas, and R. S. Henderson, when the time for business expired, and the Association adjourned to meet at 2 o'clock, P. M.

THURSDAY, 2 O'CLOCK, P. M.

The Association met pursuant to adjournment.

Appointment of Standing Committees:

Foreign Missions.—J. C. Freeman, J. E. Farnam, and H. Gilbert.

Domestic Missions.—A. F. Baker, J. T. Slade, and B. W. D. Seeley.

State Missions.—C. Lewis, R. S. Henderson, and J. N. Bradley.

Education.—Geo. Hunt, R. M. Dudley, and D. Thomas.

Superintendent of Sunday Schools.—J. W. Cooper.

Adjourned.

F. C. McCALLA, *Moderator.*

J. J. RUCKER, *Clerk.*

CIRCULAR LETTER.

DEAR BRETHREN: In view of the fact that so many of our Churches are greatly wanting in moral power, we have chosen as a theme for this, our Annual Circular, the means and motives for increasing the moral power of the Church.

You remember that the persecution which arose about Stephen scattered the followers of Christ, and they traveled abroad and preached the word, and the hand of the Lord was with them, "and a great number believed and turned to the Lord." These scattered few had the elements of moral power within themselves, and when the hand of the Lord was with them, great good was accomplished. Their faith was in lively exercise. Love glowed upon the altars of their hearts; sympathy burned within their souls, while prayers continually went up to God, and the mere handful became a host for good. Such might you become, brethren, if you would only go forward in the fear and strength of Israel's God. But one complains of a want of faith; another of a want of love and sympathy; some have neglected prayer, and a number are so wanting in holiness, that it seems almost impossible to move many of our Churches to proper activity. With this lamentable state of things before us, we suggest some means of increasing your moral power as Churches. This you may do by forming a clear and definite idea of the work to be performed by the Church. Christ has clearly taught what that work is. He says: "Ye are the salt of the earth." Salt is used to preserve that which is tending to decay. So the Church is to exert a saving influence on sinners who are going to ruin.

Again he says: "Ye are the light of the world," which implies that the world is in darkness, and needs light; and he adds: "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." The commission to us is, "Go ye into all the world and preach the Gospel to every creature." These passages furnish an epitome of the work to be done by the Church, which is to labor to make men better; to strive to have them restored to the favor of God. The work is, indeed, important, and it will greatly increase the moral power of the Church for the accomplishment of this, if her members keep before them clear and definite ideas of the nature and extent of the work to be performed. To do this they must labor to obtain a complete knowledge of the whole subject. Limited knowledge renders us unstable. On seeing a machine, we form an opinion; but on seeing it at work, we are compelled to change our minds. So persons, from an imperfect knowledge of the mission of the Church, form erroneous ideas, and are continually vacillating and changing. Such instability destroys the moral power of a Church. One reason why our Churches do not advance upon the world with a uniform success is, because their members are unstable in their plans. This want of stability shows a want of the right kind of knowledge. The knowledge which you so much need in your conflict with the world is derived from the study of God's word. Hence the importance of Bible classes in all of our Churches.

If we made no more effort to keep ourselves informed on the business affairs of life than we do on the great work of the Church, how unwisely would we often act, and how little would we accomplish. We hurriedly read a few chapters in

the Bible on Sunday; but we have neither the time or inclination to devote much thought to the subjects treated of. The result is, our knowledge is imperfect, our ideas indistinct, and our efforts weak and often ineffectual. We recommend to you not only the more careful reading of your Bibles at home, but the attending of Bible classes, where you can compare your ideas with those of your brethren, and in this way keep before your minds the work to be accomplished by you as a Church. If you will do this, you will find that your power for doing good has been greatly increased, and your desires to labor for the Master much strengthened.

Again, you may increase the moral power of your Church by extending your knowledge of the means to be employed in the work of the Church.

The raw recruit is not to be relied upon in the battle. He is not familiar enough with the implements to be used.

It is of equal importance that Church members become familiar with the weapons of their warfare. Paul says: "Be not a novice; be not as one newly planted." In his second epistle to Timothy, he adds: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." True, this was addressed to ministers, but will it not apply, in a good degree, to all the members of our Churches? Are they not, in some sense, workers for God? Is it not important for them to be familiar with the means with which he would have them carry on his work? Men have made some sad mistakes in the means they have employed in working, as they thought, for God. The sword and bayonet have been applied, and the earth has been made drunk with human blood. Thus the religion of peace has been made the occasion of carnage and woe. How unlike the teachings of Christ, who said: "My kingdom is not of this world, else would my servants fight?" Paul says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of Satan."

The Gospel is the chief means to be employed in storming and carrying these strongholds. As a means, it is wisely adapted to be used on moral beings. Does one long for immortality, in the Gospel we have the subject cleared up, for in it life and immortality are brought to light. Does one desire freedom from guilt, the Gospel points to the blood of Christ as that which cleanses from all sin. Should we meet one hungering and thirsting after righteousness, the Gospel presents Christ as the bread of life, of which, if a man eat, he shall never die, and if he drinks of the waters which Christ shall give him, he will never thirst. Should we meet another struggling in gloom and distress, Christ says: "I am the light of the world; come unto me all ye that shall labor and are heavily laden, and I will give you rest."

These are some of the means to be employed by us in winning souls to Christ. How wonderfully adapted to every condition of fallen humanity. By extending your knowledge of these, and becoming familiar with their use, you may, under God, accomplish a vast amount of good, and greatly increase the moral power of your Church.

Again, by the constant exercise of these elements of moral power, you will greatly increase their strength. Faith, love, sympathy, prayer, and holiness, are some of the elements of power. By the constant exercise of these, they become stronger, and you will exert a more potent influence for the truth. Faith by exercise becomes experience. What a rich experience did its constant use give to Abraham. When called to leave the land of his fathers, he immediately obeyed,

though he knew not where he went. When told that his seed should become numerous as the stars of the Heavens, he believed God, though, as yet, he had no child. That faith which led him to follow God into an unknown land and believe him when his promise seemed opposed to nature, ultimately triumphed in one of the most wonderful displays of its power in the offering of Isaac a sacrifice before God. He was the child of promise, and yet Abraham was commanded to offer him. Nor does he stop until his hand, with the uplifted knife, is caught by Divine power.

All know that love and sympathy grow with their use. The more we love, the stronger the attachment. The more we sympathize, the deeper the fountains become from which it springs. So of prayer: the more we pray, the more power we have in prayer. And the more these elements are used, the more holiness we will display, and the greater will be our moral influence in the world.

Having made some suggestions as to the means to be employed to increase your moral power, we suggest some thoughts which should stimulate you to effort in that direction.

Increase is the established order around us. All things in nature seem to have a progressive tendency. First infancy, then youth, and then manhood. First the sprout, then the sapling, and afterwards the giant oak reaches the clouds in his majestic splendor.

So in the Kingdom of Grace. He that enters it must come as a little child—a babe in Christ. He that continues in it is expected to become a man strong in the Lord and in the power of his might. So should it be with our ability for doing good. It should be constantly increasing.

We become better farmers, better merchants, better business men, each year that we live, until we get so old we are compelled to retire from such active pursuits. So we ought to become better Christians—more and more useful in the vineyard of the Lord. Most of you are very careful to increase your pecuniary ability each year—will you be unmindful of increasing your moral ability—your power for doing good.

Again you must increase your moral power in order to secure the favor of God. The parable of the talents shows this. To one he gave five talents, to another two, and to another one talent; to each according to his ability. Of the one who did not improve his talent he said, "Cast the unprofitable servant into outer darkness." How far a Christian may neglect to improve and be saved we will not presume to say; but such persons certainly lose much of the approbation of God. How many talents has God given to you, my brother? Are you improving them? Will he say to you well done good and faithful servant? Many of you God has blessed with the ability and means of making money. As ye have thus freely received, have you freely given? We do not ask how much. Does your conscience tell you that God fully approves your conduct in this respect.

Furthermore, brethren, the attitude of the Church to the world is aggressive. We must carry the conflict into the enemy's camp. It is not enough for you to exist as Church, and keep up regular services. If this is all you are doing, natural causes, as deaths and removals, will soon work your extinction. There is no standing still in this matter. You must either advance on the world, or the force of natural causes will draw you back.

Allow us, in conclusion, to ask you, dear brethren, what did your Church achieve for Christ last year? How small the number of souls brought to him

through your instrumentality. What are you going to do this year? Will you make no more effort than before? This may be your last year on earth. Let us then awake to greater diligence. Let us apply ourselves earnestly to increasing the moral power of our Churches, or God may accuse us of being unfaithful stewards and unprofitable servants.

CORRESPONDING LETTER.

The Elkhorn Association to Those With Whom She Corresponds :

DEAR BRETHREN : In the providence of God, we are again permitted to send you this our letter of Christian greeting. Since we last addressed you, many changes have taken place within our bounds, yet our hearts were made glad by encouraging reports, generally from our Churches. A few have been visited by the destroying hand of death, yet we have reason to hope that the trophies gathered were only borne from our midst to "a house not made with hands, eternal in the Heavens." We have an able and earnest ministry within our bounds, and while the ingathering into the fold has not been as great as we desired, yet God has owned and blessed their efforts with many precious souls borne into His kingdom. Brethren, the field is open and ripe before us ; then let us put on the whole armor of God, and let our lights so shine that they will illuminate the dark places. Let our united prayers go up to God that he will send more laborers into the field, for the harvest is ripe, but the laborers are few.

Finally, may the God of all grace bless and preserve you, and bring us all off conquerors in the end. We have received during the year 255, making our number at present 2,575. Nearly every Church within our bounds sustains a prosperous Sabbath School, and has regular preaching. Our next meeting will be held with the Church at Bryant's Station, on the Tuesday after the second Saturday in August, 1872, when we cordially invite your to meet us by letter and messengers.

F. C. McCALLA, *Moderator.*

J. J. RUCKER, *Clerk.*

REPORT ON STATE MISSIONS.

Of the various worthy objects that are represented in this Association, there is not one that has claims paramount to that of State Missions—our own Kentucky Missions. Our State has done nobly for Foreign Missions, for Domestic Missions, and for Indian Missions. In these good works Elkhorn has ever been prominent; but, notwithstanding all that has been done, we are pained to record the fact, that there are vast regions of country, within a days' ride from us, in which a Gospel sermon has never been delivered by a Baptist Minister of our faith and order! By our means, we have sent the soldiers of the cross into "the regions beyond," while parts of our own State are crying aloud, "Come up into the

mountains and help us!" This call has been partially met. According to the means provided, our State Board at Louisville has employed and sent up Missionaries. They have been laborious, self-denying, and self-sacrificing men. They have done a good work; but they are too few in number to cultivate so vast a field, which has long been ready to be harvested. As an Association, we are auxiliary to the General Association. The Board of *that body* has much experience in the management of State Missions. We are perfectly satisfied for them to disburse our contributions for State Missions; but they need more money in order to support more men. Our part of the business, therefore, seems to be plain; *it is simply to raise and forward to our State Board more money.* It is scarcely necessary to say that our prayers should accompany our money; for the *Christian* who gives to this object must feel sufficient interest in the end to be accomplished to pray for it.

We have a suggestion to make at this point. It is this: Let the Churches, in addition to their contributions in money, send their own pastors (as Missionaries) to the mountains one month at some suitable time during the Associational year, and report the result to the next Association. Let the *Churches give* this labor. But little time would be lost in traveling to the mountains and back, and great good would be done, and the Churches would not feel the burden as if the amount were paid in money.

During the last year of the General Association, from May, 1870, to May, 1871, the following amount of State Mission work was done: Sermons, 3,991; baptisms, 1,624; churches organized, 7; religious visits, 2,396; Sunday schools organized, 47; number of scholars, 2,042; Bibles and other books distributed to the value of \$110; pages of tracts distributed, 50,000. To perform this labor, 34 ministers have employed 4,743 days, and traveled 26,856 miles. During the year, \$12,318 28 have been paid out, leaving in the treasury on the 23d of last May, \$70 84.

P. S. G. WATSON, *Chairman.*

REPORT ON DOMESTIC MISSIONS.

The field occupied by the Domestic and Indian Mission Board of the Southern Baptist Convention embraces sixteen States, and a portion of our Indian Territories.

From the published statistics contained in the last Annual Report of that Board, it appears that *one hundred and twenty-two* Missionaries have been in its employ, during the past year, in the different States, and *twelve* among the Creek, Cherokee, and Choctaw Indian tribes. The number baptized by these Missionaries during the year is *eight hundred and eighty-two*. This work has been accomplished by the expenditure of about *thirty-one thousand dollars*, including salaries of Missionaries and agents. Of this sum Kentucky has contributed *three thousand three hundred and sixty-three dollars*, only three States having contributed more, viz: Georgia, Alabama, and Tennessee. In these States the Board has employed Missionaries as follows: In Georgia, 23; in Alabama, 15; in Tennessee, 35; in Kentucky, 1.

It will be seen, from this statement, that while Kentucky has received but little aid from the Mission Board—the services of a single Missionary—her contributions to its treasury have been comparatively liberal; that while she aims to supply her own destitution, she does not forget that “the field is the world;” that the Gospel is to be preached to all nations—“to every creature.”

But are the *sixty thousand white members* of the Baptist Churches in Kentucky discharging their duty in thus contributing less than *four cents* each per annum towards supplying the destitution in the Southern States? Cannot our *six hundred* Baptist pastors secure from the Churches under their care, for domestic missions, *one cent.* per week from each member, without the intervention of an agent, supported by the Mission Board at a cost of *thirty-three* per cent. on the amount collected, thus saving the *twelve hundred dollars'* salary paid by that Board to its agent in our State, and swelling the amount contributed from *three thousand three hundred to thirty thousand* dollars per annum?

Does the South, impoverished and crippled by a protracted civil war, with its four millions of ignorant and demoralized freedmen elevated to political power by having conferred upon them the right of suffrage, call less loudly upon us as patriots, as philanthropists, and as Christians, to send them the Gospel, which alone can secure them against the ambitious designs of unscrupulous demagogues, and the crafty devices of a Romish priestcraft, than do the heathen of Asia or of Africa?

Poper, always and everywhere the enemy of civil and religious liberty, with sleepless vigilance and with unremitting pertinacity, is plying its multiform instrumentalities to bring under its control this element of our population, with a view to the ultimate overthrow of American Protestantism with its free schools, its free press, and its free thought. That such is its purpose, the Roman Catholic Bishops and their accredited organs in this country openly avow. It is a significant fact, that while Catholic Bishops in Italy, Germany, France, and Spain, are protesting against the recently promulgated dogma of Papal infallibility, the American Bishops are a unit in accepting and defending this God-defying and soul-enslaving assumption of an attribute of Divinity.

In view of these and other considerations, which it is unnecessary to present in this brief report, your committee recommend the adoption of the following resolutions:

1. That, in the opinion of this Association, the Board of Domestic and Indian Missions of the Southern Baptist Convention have executed the trust committed to them with great wisdom and efficiency, considering the limited means placed in their hands.

2. That the contributions by Kentucky Baptists to the Mission Board ought, during the current year, to be greatly increased, and that the Churches of the Elkhorn Association should extend to the agents of that Board a cordial welcome and liberal contributions.

J. E. FARNAM,
J. J. RUCKER,
J. N. BRADLEY.

FOREIGN MISSIONS.

Missions are the natural outgrowth of Christianity. Every truly converted man has the spirit of missions. Christ was the first great Missionary sent by Jehovah from Heaven to the lost race of man. His was a mission of love, and unless we have the spirit of Christ, we are none of his. "Go ye into all the world and preach the Gospel to every creature," is binding upon each one of His followers. There is no release from this sacred obligation. This great commission implies that every Christian is to use all the means in his power to spread to the remotest corners of the earth the good news of salvation.

How he is to do this, each one must judge for himself. It may be his duty to bid farewell to friends and kindred and his own loved native land, expose himself to danger, endure toils and hardships, and at last lay down his life on the burning sands of Africa, amid the jungles of India, or on the ice-bound shores of far-off Greenland. If such be his convictions, he must be ready to say with the poet—

"Through flood and flames, if Jesus lead,
I'll follow where He goes."

It may be that he is not to make this personal devotion to the carrying out of this commission. He must then feel that he is to sustain the hands of those who are more directly engaged in this arduous struggle. The means which God has placed at his disposal must ever be ready, when the Christian soldier on heathen shores calls for support. In this way he is equally fulfilling his part of the great behest of his blessed Lord and Master. But let no one feel that he can be exempted from equal service in this Christian warfare; and he must do this, or prove recreant to the great trust committed to his charge.

But if, again, his worldly means are limited, there is, by the kind arrangement of a beneficent Providence, a resource which lies equally within the reach of every soldier of the cross. Prayer moves the arm which moves the universe. Pray ye, therefore, the Lord of the harvest, that He would send forth more laborers into the harvest. This my brother, this my sister, you can do for the great cause of missions. And shall not the love that prompted the Saviour to come from Heaven on His great errand of mercy, prompt each one of us to bring ourselves and all we have and lay them consecrated upon the altar of His service, so that soon, by the blessing of God, from every mountain side, from every hill-top, from every valley, and every island of the ocean, there shall go up to the true God the in-ense of devout and contrite hearts.

The commission, moreover, recognizes the world as the field. No one has a right to prescribe a limit to the work of missions. Wherever there is a lost son or daughter of Adam, there is the Gospel to be sent. Every individual, however, or every Church cannot labor in every place. Division of labor is the secret of success.

In the providence of God, Africa is one of the points which the Churches with which we are colaborers are called upon to cultivate. This Mission has suffered great reverses in the last few years. Our own domestic troubles cut off largely their resources, and civil wars between the different tribes of Africa have, in

several places, entirely broken up our mission stations, and white people are not now allowed to enter. Brother A. D. Philips, who has been in this country, and returned to Africa last spring, after having made a very extensive tour along the coast, has made a very favorable report, the result of which is, that the Board have appointed eight new colored laborers in that field. The prospects are considered very encouraging.

Another field which our Board at present are endeavoring to cultivate is China; a field of vast extent, and, as yet, occupied by us only at three or four points. Some half a dozen Missionaries, with their wives, are all the laborers that we are sending out to occupy this field with its teeming millions. Great opposition is at present manifested by the Chinese against all Mission works; and were it not for the protection of the national treaties, our Missionaries would all be driven out. As it is, however, they have suffered but little. They report good progress, with quite a number of conversions. Several new appointments have been made during the past year to this Mission. One sad event has occurred to cast a gloom over the otherwise cheerful prospect. We refer to the death of sister Hartwell, who, after thirteen years of arduous and successful labor, has been called to her reward, and left her children and bereaved husband, and many sad heathen converts, to mourn her loss. Still, the cause of Missions in China is full of hope, and calls aloud for more laborers to occupy its vast domains.

During the past year another exceedingly interesting and important field has been opened up to our Board, upon which they have entered with the most flattering prospects. We refer to Italy. For several years Rev. James Wall, an Englishman, has been laboring as an evangelist in Italy, who has baptized a large number, and organized several churches.

In July last, Rev. W. N. Cote was sent to Italy by the Southern Board. In November he entered the city of Rome. There he unexpectedly met with brother Wall, both strangers to each other; but being members of the same household of faith, immediately began to work together, opened a place of worship, and preached the pure Gospel of Jesus under the very walls of the Vatican.

On the 28th of January, five converts were baptized; on the next day three more, and a Church of fourteen members was organized, brother Broadus, of Greenville, South Carolina, taking part in the exercises. Since that time the Church has increased to more than thirty members, all male, except the wives of the Missionaries. Thus, in that city, so long barred by the Popes of Rome, has the first Gospel Church of modern times been established under the auspices of our Board. They are already sending out evangelists through the city, and wish to scatter them all over Italy. Shall they have the men and the means? They are calling loudly for help. Within the last three months the board have become responsible for the support of fifteen new laborers in their several fields. Brethren, to us they look for aid. Let us be true; let us be faithful; let us, in the fear and love of God, give them all they need.

We find the following summary of the progress and present condition of the Missions under the direction of the Missionary Union, viz: 1,664 stations and out-stations; 766 churches; 988 laborers of all classes; 4,452 baptisms, and 48,763 members.

In conclusion, we would submit the following resolutions:

Resolved, 1st. That we rejoice in the progress of the Missionary work, and receive the success of our Missions as an indication of God's blessing and favor upon our efforts in this great enterprise.

Resolved, 2d. That we sincerely sympathize with the Board of the Southern Baptist Convention in their desire to extend their field of Missionary labor, and to increase the number of Missionaries in their several fields, and that we will earnestly co-operate with them in the accomplishment of these objects.

Resolved, 3d. That the present condition of the world calls loudly for increased efforts in the Missionary enterprise and renewed consecration of every follower of Christ to the service of his Lord and Master.

D. THOMAS,
J. B. THARP,
H. BOHANNON,
Committee.

REPORT ON EDUCATION.

We would call renewed attention to the literary institutions in our midst deserving our special fostering care. Georgetown College has, during the past year, enjoyed an increased prosperity, with about one hundred and fifty students in attendance, and about twenty young men preparing for the ministry. The College has the strongest claim upon us, as located in our midst, and should receive our earnest sympathy and support.

The Georgetown Female Seminary, under the charge of Prof. J. J. Rucker, is in a very flourishing condition, and enjoying a liberal patronage.

The Lexington Baptist Female College, which has enjoyed such a high character under the charge of Brother A. S. Worrell, will be reopened at the usual time, under the Presidency of our esteemed brother, Dr. Ryland, with a full corps of teachers. These institutions are eminently deserving of the confidence and support of our brethren and the community generally. Let our brethren rally to the support of these institutions, and make them such as they would have them to be, an honor and a blessing to our denomination and our land.

GEORGE HUNT,
B. W. D. SEELEY.

REPORT ON MINISTERIAL EDUCATION.

Your committee, to whom was referred the subject of Ministerial Education, in connection with Georgetown College, make the following report:

It is not in our province to discuss the general subject of the education of the rising ministry, but to call the attention of our Churches to some facts pertaining to this subject, and duties arising therefrom. The influence of Georgetown College in the past, is seen in the number of able, zealous men, who are preaching the Gospel in this and other States. During the last session there were twenty young men in the College who were preparing for the Gospel ministry.

Five of the last graduating class were young ministers. Arrangements are being made by which, in Paulding Hall, young men shall be supported at the

actual cost of living. Most of these students, with the ministry in view, are poor, and must and should receive aid while preparing to preach the Gospel. The available funds for this object are limited, and inadequate to the full support of the whole number of applications. In this work, so doubly related to the kingdom of Christ, may we not confidently rely on the Churches to come forward, and with liberal hands contribute for a larger support of a greater number of such young men?

We would, therefore, make the following suggestions :

First. That our Churches should seek out and encourage young men who are called of God to preach the Gospel, to avail themselves of the facilities offered at Georgetown.

Second. That the Churches of this Association be requested, as soon as convenient, to take up collections for this object; and that, owing to present arrangement, contributions of provisions, &c., may be forwarded for the support of such young men.

Contributions of money or provisions should be sent to the care of Henry Bohannon, Esq., Treasurer of the Board of Trustees of Georgetown College.

All of which is respectfully submitted.

HENRY McDONALD,
C. LEWIS,
D. THOMAS,
GEO. HUNT,
B. W. D. SEELEY,

Committee.

EXTRACT FROM THE LETTER OF STAMP- ING GROUND CHURCH.

Thus far the year of 1871 has been sadly eventful. On the first of January we called Bro. Hogan to fill the place made vacant by the resignation of our Pastor, Bro. Graves. Bro. Hogan accepted the call, and the day he was to have preached his sermon as our Pastor he died. He took his seat in your body for the first time as a Messenger last August, and now the Lord has called him up higher, and we will see him here no more; but blessed be God, we hope to see him in the brighter land to which he has gone. He was a young man of marked piety and religious devotion, and of great promise of usefulness in his Master's service; *but he is gone.*

In February one of our oldest brethren, Deacon Calvert, died very suddenly, and in March, Deacon Sanford Branham, after months of great suffering. These two brethren had been Deacons for many years, and were greatly esteemed and beloved by us.

Recently the youngest Deacon of our Church, James H. Ferguson, died from pulmonary consumption. He, too, was one of our most prominent and useful members, and universally beloved. The oldest and the youngest! God truly is no respecter of persons!

On June 1st, Elder James D. Black, after more than a year of great suffering

and deprivation, was permitted by our Heavenly Father to depart and forever be at rest.

Though Bro. Black was not in name a member of our Church, we always claimed him as such—wherever he was, we considered him ours too. For thirty years he was our faithful, efficient, devoted, and beloved Pastor, and we cherish his memory as fondly and lovingly as if he had been such at his death. We beg you, dear brethren, to bear with us while we offer what we consider a deserved tribute to the memory of a departed minister, long, long a member of your body, and prominent as such in way of good word and work. He was a faithful, true, and competent preacher of the Gospel. He was specially called of God to the work of the ministry, as his great success therein testifies. He was a talented, deeply pious, energetic preacher of the truth as it is in Jesus. He had the fruits of the spirit in strong, vivid, prominent exercise. He possessed a conscience acutely sensitive to the touch of evil, and keenly alive to the honor and glory of God. He breathed the very atmosphere of prayer, and lived continually under the influence of a heavenly temper, and maintained an unbroken communion with the skies. The fervent, melting appeals offered up by our Bro. Black at the close of the Association at Glenn's Creek, thirty years ago, when all who heard him were in tears, and giving heartfelt responses to his burning words, asking the Lord to revive in all your Churches, are well remembered by the writer; and again, the next year, at East Hickman, when he called the minds of the Association to their prayers and pledges at Glenn's Creek the previous year—he did it in these very words: "Let us each say bless the Lord, oh my soul. Brethren, the prayer of faith was offered to God, and he *heard it*, and gave us an answer of peace. We parted praying—as we journeyed home we prayed—on our return home we found our brethren praying—we then realized the promise that it is but to ask, and ye shall receive. The Lord anticipated us. The glorious work commenced in a few days after the Association adjourned at Glenn's Creek, Mt. Pleasant, Hillsboro, Stamping Ground, Dry Run, others also enjoyed blessings from the Lord.' He was indeed a man of prayer. He had a strength and clearness of spiritual vision that seemed to bring down the things of eternity to the nearer views and intimate fellowship of his own mind. He possessed a depth and fervor of love to Christ and for the souls of men, that impelled him to ceaseless activity in his high vocation. He had a mighty and invincible faith which enabled him to lay his firm hand on God's immutable promises, and smile at difficulties, perils, and even death.

In a word, religion was the all prevailing element of his being. It was so absorbing a principle as to engross the whole man. It imbued all his feelings; directed and actuated all his faculties; it extended to all his habits of thought and modes of life; it lived and burned within him as the great impulse of his soul, and shown out conspicuously in all his character, influence, and labors.

It was his meat and drink to do his Master's will in all things. He was rooted and grounded in love. His convictions were deep; his love real; his desires earnest, and his faith strong and trusting. Such, brethren, was our departed Brother Black. His funeral was preached here on the second of June, by Rev. Henry McDonald, from the twenty-third Psalm. Six ministers bore his remains from the Church to the grave near by. May God give us all a like trusting faith and strong hope, so that when we are called to give an account of our stewardship, we, too, will be ready and glad to go and be forever at rest.

STATISTICS.

Churches.	Received by experience and baptism.					Total.	Pastors.	P. O. Address.	
	Received by letter.	Received by relation.	Dismissed by letter.	Excluded.	Dead.				
Clear Creek	1	1	3	2	32	P. S. G. Watson	Versailles.		
Great Crossings	9	4	1	2	4	J. G. Bowe	Georgetown.		
Bryan's Station	3	1	2	1	44	J. B. Tharp	Frankfort.		
East Hickman	13	3	9	2	162	C. E. W. Dobbs	Lexington.		
Stamping Ground	1	5	2	10	1	5	300	E. D. Isbell	Forks Elkhorn.
Dry Run		6	2	2	2	100	L. H. Salin	Monterey.	
Silas	2	1	2	2	85	L. H. Salin	Monterey.		
Glenn's Creek			1		53	C. W. Dicken	Versailles.		
Hillsboro	13	2	5	1	3	145	P. S. G. Watson	Versailles.	
Mt Pleasant	4	1	15	2	92	A. F. Baker	Keene.		
David's Fork		2	7	2	137	R. M. Dudley	Lexington.		
Georgetown	26	10	10		154	Henry McDonald	Georgetown.		
Lexington	48	32	2	32	5	3	336	Geo. Hunt	Lexington.
Paris	1	5	6	1	81				
Mt. Vernon	1	2	2	2	191	C. Lewis	Forks Elkhorn.		
Cane Run	5	8	2	2	96	J. C. Freeman	Lexington.		
Versailles	5	3	6		81				
Nicholasville	3	1	4	1	57				
South Elkhorn	6	4	4	12	2	1	62	C. E. W. Dobbs	Lexington.
Long Lick	14	5	4	1	2	104			
Hartwood			2		32				
Mt. Freedom			3		15				
Providence						C. Lewis	Forks Elkhorn.		