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# MINUTES

## OF THE ELKHORN BAPTIST ASSOCIATION,

*Held at East Hickman, Jessamine County, Ky., on the 2d Saturday in August, 1841.*

Agreeably to appointment, Elder WILLIAM F. BROADDUS preached the Introductory Sermon from 1st Cor. 1. 9: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Letters from the Churches composing this Association, were then called for and read at the stand, and the names of the messengers bearing them enrolled as follows:

CHURCHES.	MESSENGERS' NAMES.	Rec. by ev. & bap.	By letters.	Restored.	Dis'm'd. by letter.	Excluded.	Dead.	Total.	
Clear Creek:	John Lancaster, James D. Brown, R. Jesse, and Henry Moss.	3		1	3		1	188	
Great Crossing:	Will. Suggett, W. G. CRAIG, G. B. Long, Asa Smith, Y. R. PITTS and N. Long.	35	7	1	12		4	400	
Bryant's:	ED. DARNEBY, John Cox, James E. Chrystal, and Geo. W. Coons.	5	3	1	1	3	2	191	
Stamping Ground:	F. C. McCalla, F. C. Ford, F. B. McDONALD, J. D. BLACK, JOHN LUCAS, E. H. Black, James M. Lindsay and Isaac Adams.	138		4	3	18	6	13	660
David's Fork:	E. DARNEBY, E. Bryan, H. Ellis, James Withers, M. Coons, G. W. Darneby, and J. H. Darneby.	8		4	5	10	2	587	
Big Spring:	THOS. SUITER, Wyatt Wood and B. G. Yancy.	20	1	1	3	2		135	
North Fork:	S. W. Beohm. Sam. Poindexter and J. F. Story.	20	7		5	3	5	117	
Mt. Pleasant:	ED. WALLER, Jas. Smith, Thomas Lyne and Spencer Holloway.	60		1	5	1	2	185	
Silas:	J. H. Hamilton, H. Shropshire, J. M. Chinn and J. W. Sparks.	22	3		3		2	108	
Georgetown:	HOWARD MALCOM and B. B. Ford.	11	7		7	1	1	95	
Hartwood:	S. M. Berry and Will. Berry.*	7	1	2		1	0	27	
1st Baptist Church Lexington:	W. F. BROADDUS, M. Hoagland, E. Clarke, J. Royle, B. P. DRAKE, James Beach, H. C. Payne, R. Brent, L. Taylor and J. Kirtley.	21	10	1	10	3	2	271	
African Church:	(Under the care of 1st Bap. Church, Lexington.)	200	3	11	1	1	3	917	
Paris:	Geo. C. SEDWICK, A. G. CURRY, Thomas Scott, H. Rice and John W. Kenney.	28	7	1	9	1	5	257	
Dry Run:	Milton Burch and Will. Brooks.	10	1		4	1	3	72	
Cane Run:	Thos. Clemens and Roger Quarles.				3		1	68	
Long Lick:	Will. Covington and I. Garwood.*	28	8	1	6			49	
East Hickman:	R. T. DILLARD, Boswell Mitchell, P. G. Hunt and Wm. Rodas.	32			8	1		187	
Glen's Creek:	R. D. Shipp, Thos. Hinton, J. G. Mastin and J. R. Peters.	51				7	3	13	224
Hillsborough:	JOSIAH LEAKE, C. L. Barnes, B. Giltner, Thomas Edwards and Jas. D. Carpenter.	151	6	4	8	2	1	317	
Mount Vernon:	MASON OWENS, J. D. Hagar,* Spencer Anderson, H. Wallace and J. M. Davis.	10	6		10	2	3	138	
Total,		860	74	32	128	41	62	5193	

ORDAINED MINISTERS.

Licentiates.

\*Absent.

The messengers then assembled at the Church and proceeded to elect a Moderator and Clerk. Brother WILLIAM SUGGETT was elected Moderator and F. C. McCALLA Clerk. Prayer by Elder EDMUND WALLER. The letters from Corresponding Associations called for and read, and the names of the messengers enrolled as follows, viz:

*Shiloh, Va.*—Elder W. F. Broaddus.

*Middle District.*—M. Tipton and L. Neal.\*

*Franklin.*—Letter—no messengers.

*Salem.*—Elder Wm. Vaughn and R. B. Grigsby.

*Concord.*—Elder Elijah Threlkeld.

*Baptist.*—S. Ruffner, J. Boone and J. H. Smith.\*

*South District.*—J. H. Kemper, J. S. Higgins and G. S. Slaughter.

*North Bend.*—Robt. Kirtly, J. Griffing, and A. Graves.

*Bracken.*—David Morris, Jno. L. Kirk, B. S. Faut and J. S. Morris.

*Sulphur Fork.*—E. G. Berry and F. Mothershead.

*Long Run.*—Elders Sam. Baker and Thos. M. Rice.

*Boone's Creek.*—B. P. Evans, G. Minter, R. Melvin, Jas. Vallandingham, Wm. Gess, Jno. Gess, B. E. Allen, A. Bush, and J. Curde.

*Union.*—No letter—no messengers.

Brother H. C. Payne presented the Circular Letter, which was read and referred to a committee of three—Elders Broaddus and Malcom and bro. Payne.

Brethren Waller, Dillard and Drake were appointed a committee to write corresponding letters.

Brethren Black, Payne and Lucas, with the Moderator and Clerk, were appointed a committee of arrangements.

Elders Vaughn, Baker and Rice were appointed to preach tomorrow, and Elders Sedwick, Leake and Curry, on Monday.

After prayer by Elder Howard Malcom, adjourned till Monday morning 9 o'clock.

*Monday morning, 9 o'clock.*

Met pursuant to adjournment. Spent some time in prayer and praise. The committee of arrangements made a report, which was accepted.

Next Association to be held at Stamping Ground, Scott county, Ky., 2d Saturday in August, 1842.

Corresponding letters called for, read and received, and messengers appointed to bear them, as follows:

*Shiloh, Va.*—Friday before first Lord's day in September. Letter and ten copies of our minutes to be sent by Elder Broaddus.

*Middle District*—Bethlehem, Spencer co.—4th Friday July, 1842; Elders Mason Owens, and Josiah Leake.

*Franklin*—Mt. Carmel, Franklin co.—3d Friday in Sept.; Elders J. D. Black, W. F. Broaddus, Howard Malcom, Josiah Leake, B. P. Drake, and brethren G. B. Long, F. C. Ford, E. H. Black, H. Wallace, S. Anderson and S. W. Boehm.

*Concord*—Nolynn Meeting House, Hardin co.—Friday before the first Lord's day in October—Elder Howard Malcom.

*Concord*—Muscle Shoal Meeting House, Owen co.—4th Friday in August—Elders J. D. Black and F. B. McDonald, and brethren Isaac Adams, E. H. Black, James M. Lindsay and Wyatt Wood.

*Baptist*—Unity, Mercer co.—1st Friday in August, 1842—Elders Josiah Leake and W. F. Broaddus, and brethren John Lancaster, C. L. Barnes, B. Giltner, Jas. Smith, Thos. Edwards, John G. Mastin and J. Peters.

*South District*—Forks of Dix River, Garrard co.—3d Saturday in August—Elders Howard Malcom, W. F. Broaddus, Ed. Darneby, and brethren John Lancaster, R. Jessee, S. Holloway, James Smith and Silas M. Berry.

*North Bend*—East Bend, Boone co.—3d Friday in August—Elder Thomas Henderson and brother E. B. Bartlett.

*Bracken*—Mayslick, Mason co.—1st Saturday in Sept.—Elders Josiah Leake, R. T. Dillard, W. F. Broaddus, Geo. C. Sedwick, Mason Owens and A. G. Curry.

*Long Run*—New Castle, Henry co.—1st Friday in Sept.—Elders Howard Malcom and W. G. Craig, and brethren Jas. F. Story and H. Wallace.

*Boone's Creek*—South Hickman, Jessamine co.—3d Saturday in September—Elders B. P. Drake, Mason Owens, R. T. Dillard, W. F. Broaddus and Ed. Darneby.

*Sulphur Fork*—Hillsborough, Henry co.—10th September, 1841—Elders W. G. Craig and Josiah Leake, and brethren C. L. Barnes, Richard D. Shipp and F. C. Ford.

*Union*—Falmouth, Pendleton co.—4th Saturday in August—Elders A. G. Curry and Edmund Coppedge, and bro. Henry Rice.

3. The committee reported the circular letter without amendment.

*Resolved*, That this Association re-open their correspondence with North District Association, and that Elders Ed. Darneby, W. F. Broaddus, James D. Black, Edmund Waller and R. T. Dillard, and brethren H. Innis, R. Brent, G. B. Long and Enoch Clarke be appointed messengers to said Association.

Report from the missionary and the executive committee of this Association read and adopted, and ordered to be printed.

On motion of Elder Edmund Waller, Elder James D. Black was appointed a missionary for this Association, during this year.

On motion of bro. C. Wallace—*Resolved*, That an additional missionary be appointed for this Association, and on motion of Elder W. F. Broaddus, Elder A. G. Curry was appointed.

Elder Josiah Leake appointed to preach the next introductory sermon, and Elder A. G. Curry his alternate.

The executive committee of last year was continued.

Elder R. T. Dillard appointed to write the next circular letter.

The sum of \$58 62 was received from persons at the stand, by Elder W. F. Broaddus, in aid of the domestic mission, and paid over to the Treasurer.

On motion of Elder W. F. Broaddus, the following resolutions were adopted:

1st. *Resolved*, That in the opinion of this Association, the objects of the Kentucky Baptist Education Society and its College at Georgetown, are entitled to the fostering care of our churches, and of the public generally.

2d. *Resolved*, That we have entire confidence in the Board of Trustees of said Institution, and of the whole College Faculty, as at present organized.

3d. *Resolved*, That we recommend to our churches, to patronize the Georgetown College, by taking scholarships or otherwise, as they may find convenient.

4th. *Resolved*, That said Institution be commended to the earnest

prayers of our brethren, that God may take special charge of it and make it abundantly useful in bringing forward accomplished ministers of Jesus Christ.

5th. *Resolved*, That the brethren and friends of education be requested to send any books, pamphlets, &c. that they find convenient, to Georgetown College, to be placed in the library of said Institution.

On motion of bro. Wm. Rodes—*Resolved*, That ministers and deacons be requested to exert themselves to carry the third and fifth resolutions into effect.

On motion of Elder R. T. Dillard—*Resolved*, That each Church belonging to this Association be requested to furnish in its next letter a brief history thereof from its formation to the present time, to be deposited with her papers for the use of future historians.

*Resolved*, That this Association deem the promotion of the "Publication society" highly important; and sensibly appreciate all efforts to enlighten and improve the public mind.

The following sums were contributed by the churches to defray the expenses of printing the Minutes: Clear Creek \$1 50, Great Crossing 2 00, Bryant's 1 00, Stamping-Ground 3 00, David's Fork 1 75, Big Spring 1 00, North Fork 1 00, Georgetown 1 00, Silas 1 00, Hartwood 25 cts., Lexington 2 50, Paris 1 50, Dry Run 1 00, Cane Run —, Long Lick 50 cts., East Hickman 2 00, Glen's Creek 2 00, Mt. Pleasant 2 00, Hillsborough 3 00, Mt. Vernon 1 50.—Total, \$29 50.

The Clerk and Elder H. Malcom appointed to superintend the printing and distributing the Minutes.

After some remarks by Elder James D. Black, the brethren who remained until the Association adjourned, sung a few verses in praise of our Redeemer, and pledged themselves to renewed diligence in his service, by giving each other the parting hand; and after prayer by Elder Edmund Waller, the Association adjourned.

WILLIAM SUGGETT, *Moderator*.

Attest: F. C. McCALLA, *Clerk*.

## CORRESPONDING LETTER.

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*The Elkhorn Association sendeth christian salutation to her sister Associations:*

DEAR BRETHREN:—Being assembled again in the Providence of God, we address you by letter. We do this, not so much because it is a time-honored custom, as because we love to hold communion with the people of God, and to draw near to them in the fellowship of the Gospel. We can indeed, never enjoy, as a body, the privilege of meeting you on earth, yet our faith looks forward to the delightful time, when we shall be united in one vast association, laboring together in peace and going out no more forever.

We avow ourselves, dear brethren, friendly to every good work. The spread of the Gospel is the great cause which God has committed to his people in this life. And though we have to confess many failures and short-comings in the performance of this glorious task, we never doubt that it is both an important duty and a high privilege. We therefore sustain every institution having for its object the accomplishment of this end, and by our prayers, countenance and contributions, seek to secure for it certain success.

We once more invite you to share with us in the toils and glory of this holy enterprise; and if in future there shall arise any emulation between us, let it be who shall accomplish most for the spread of the truth, the salvation of sinners, and the glory of God.

By the Minutes which we send you, you will learn our present state. Our Heavenly Father has in mercy remembered us, and has during the past year, most gloriously revived his work among us. There have been added to us by baptism since last Association, 860 of such, we trust, as shall be saved. May the same blessings rest on you during the ensuing year. May you be revived! May you be comforted! And now, brethren, we commend you to God. Farewell.

WM. SUGGETT, *Moderator.*

F. C. McCALLA, *Clerk.*

*East Hickman, August 20, 1841.*

P. S. Our next session will be held at Stamping-Ground, Scott county, Ky., on the second Saturday in August, 1842.

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*Report from Elder JAS. D. BLACK, appointed a missionary for the Association at her annual meeting in August, 1840.*

BELOVED BRETHREN:—According to a decision of this Association, at her last session, it becomes my duty, at this time, to report to you upon the subject of my labors, success, &c., as your agent or missionary during the last associational year. It was no doubt expected by many, that your agent would, immediately after his appointment, cease to render stated service to the churches with which he was then engaged, and give himself wholly to the duties of the ministry as an evangelist of the Elkhorn Association. In reply to which he would say, that no member of this body, then present, will soon forget the heavenly season of prayer and praise we then and there enjoyed, at the close of our last session. The fervent appeals offered up, on that day, to the Lord to revive his work in all our churches, will not be easily erased from our recollections. How our hearts melted into tenderness when we gave each other the parting hand, is now fresh in the minds of many who are spared to meet here today. Let each say "*Bless the Lord, O 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; and upon our return home we found many of our brethren praying. We then realized the promise that it is but "*ask and ye shall receive.*" The Lord had anticipated us. The glorious work commenced in a few days after the Association adjourned, at Glen's Creek, Mt. Pleasant, Hillsborough, and others also enjoyed those blessings from the Lord. The churches then under the charge of your agent, all shared in those heavenly visitations. It seemed to be almost impossible, in the nature of things, to break off from those churches at this important crisis. The executive committees were consulted, and the opinion was that it

would be improper to abandon those churches; for in doing so, it would be creating destitutions instead of supplying the destitute. At that time we expected opposition and difficulties to present themselves, and were unwilling to place in the possession of our supposed enemies, this objection, "to supply the destitute at one point you have *destitutions* at points of much more importance, owing to the circumstances connected with their locations," &c. Therefore your agent resolved, (relying upon the Almighty arm,) to do all in his power for the cause, for the whole cause. Letters were received from almost every direction, breathing the Macedonian cry "come and help us." Many invitations were made out of the bounds of our Association. Upon consulting your executive committee, it was thought proper to visit one of those regions out of our bounds, where there was much opposition to missionary effort. On visiting that region, yea, even before the visit, your agent let the applicants know that were he to labor for them, that he must do so as a missionary under the direction and patronage of the Elkhorn Association, to which they readily agreed. He soon discovered that such was the thirst for ministerial and missionary labor, that all his time might have been spent without touching on your own precincts. After spending seven or eight days with those brethren, witnessing the return of several prodigal sons and daughters to the Lord, to the great joy of the disciples, returned to our own field of labor, where we spent the balance of the year; not without many solicitations to go out, but our purpose was fixed.

Your agent, during the year, has visited every church in our Association, once, some twice, and the more destitute still oftener. We have hinted that, at the beginning, we anticipated opposition and difficulties, but in these we have been greatly disappointed. Patience and perseverance, under the influence of faith in Jesus, will remove mountains. It is a glorious fact, for which our hearts ought to thank the Lord, that our churches may be said to be a *united* people, unless I am greatly deceived. It is true that some of our brethren cannot so heartily co-operate with us, but those brethren are kind, honest-hearted people; and which is better still, love the Lord Jesus Christ. This is not what we call opposition. The opposition spirit is, "*I will not and you shall not, or I will and you shall.*" The brethren of whom we have been speaking, use a different language: their language is, *I cannot see my way clearly on the subject, but if you do, act brother, it wont hurt my feelings. I cannot join the temperance society, but if you feel to do so, brother do it; it shall not break fellowship between us. I cannot have anything to do with bible societies, missionary societies, &c.; I do not feel it to be my duty, but brother if you feel it to be your duty, do so; it shall make no breach of fellowship between us.* This is the spirit by which we should seek to be actuated; forbearing one another in love; each esteeming his brother better than himself.

It is with a great deal of pleasure that your agent can say that wherever he has labored, that he has had the hearty co-operation of both preachers and churches. It has been his object, if possible, to draw the cords of affection still tighter between the preacher and the people of his charge. Although it may be thought to be out of the range of my present duty, to speak of the duty of ministers of the Gospel, and especially of itinerant preachers, yet I indulge the hope that the following remarks will not be entirely useless. We have no idea that a thirst for popularity is one of the smallest sins with which preachers are beset; and we know that good men have gone astray. David fell; Solomon, with all his wisdom, sinned against God; Peter denied the Lord; and afterwards dissembled; Barnabas was led away with dissimulation. These examples are sufficient; all of them were public servants of God, yet they *all* were led out of the way of the Lord. I hope none will think that we can be too much upon our guard; and as I have been acting in the capacity of missionary or travelling preacher, I can here express myself freely. I do not believe that any travelling preacher is justly entitled to the amount of popularity awarded to him, or to the praise bestowed upon him, whether it be much or little. May we not fear that travelling preachers are not instrumental in doing as much good as is generally supposed? May we not reasonably suppose that it is often the case that a church, together with her preacher, may go forth weeping, bearing precious seed for months or even for years, and yet, to all human appearance, the fruits of their labors appear not to be realized? And just about the time that the Lord is about to send seasons of refreshing from his presence, in steps the missionary; and as may be expected, the people give all attention; the Lord blesses the truth as he would the truth preached by another man, the effect is manifest, the work begins, sinners are converted, several join the church; the members of the church, without intending any harm, praise the preacher; he believes all that they say, and a little more; he becomes very bold; talks to the young converts about baptizing; desires to baptize some of them, at least his favorites; speaks of the defects of the pastor, to the young disciples; fifteen or twenty join the church; he baptizes two-thirds or one half, and the pastor the balance; the meeting is over, the missionary goes away to some other revival scene. The pastor begins his faithful labors, the young disciples don't like to to hear him; he is too cold, too formal, too rigid, too flat, or something else. The intelligent reader may judge what will be the final result. We ask, have we not heard of such things? Such things can confer no lasting good on any church, and but little credit on the actor by an intelligent, reflecting, sober community. The great object of the missionary should be so to demean himself, among both churches and preachers, that they may be alike glad to have his visits. "And who is sufficient for these things?"

Paul said, "I can do all things through Christ Jesus strengthening me." Let religion be the theme both in public and private circles; read and pray much, and the promise is, "as thy day is so shall thy strength be."

During the year your agent has attended twenty protracted meetings; three hundred and twenty-three have been received at those meetings for baptism. He has baptized two hundred and sixty-four himself, chiefly at the churches of his charge. He has preached three hundred and fifty-one discourses during that time, and has been engaged one hundred and twenty-one days in the actual service of the Association. He has assisted in the ordination of two ministers. No account has been taken of the exhortations or the number of miles travelled.

To aid us, in our benevolent enterprise, a collection was taken up at your last session, amounting to \$137 00. Collections have been taken in churches, amounting to \$228 90; contributions by individuals \$24 00. Making in all, the sum of \$389 90. The sum of ten dollars has been paid to aid the church at Hartwood, to enable them to sustain their minister; four dollars and fifty cents for postage on letters, pikeage, &c.; which sums, taken from the above sum of \$389 90, will leave a balance amounting to \$375 34.

No stipulations were made between this body and her agent upon the subject of his compensation when he agreed to serve. That matter was handed over to your executive committee. Upon that subject your committee will doubtless report. Funds have been obtained by subscription in quarterly payments, to enable the Association still to keep a preacher or preachers in the field during the next associational year. That sum amounts to \$349 50, and no doubt it can be increased. Neither the subject of contributions or subscriptions has been pressed. The brethren have neither contributed grudgingly nor subscribed reluctantly; they have acted with a ready mind as an offering to the Lord.

Brethren, let us never be satisfied with our present attainments; but press forward, endeavoring to know more and do more; and after "we have done all these things, say we are unprofitable servants." Let us not be satisfied with the good already accomplished; but let us learn more and more to imitate our blessed Master, "who went about doing good."

All of which is submitted by your humble servant and brother in Christ.

J. D. BLACK.

The Executive Committee of this Association report, that they allowed Brother BLACK for his services the past year, the sum of *three hundred and fifty dollars*—leaving a balance in their hands of *twenty-five dollars and fifty-three cents*.

F. C. McCALLA, Treasurer.

## CIRCULAR LETTER.

DEAR BRETHREN:—We are more and more pleased with that feature of our church government, which secures to every church connected with our denomination, the privilege of legislating for herself in all matters that relate to her individual prosperity. As an Association, we have no authority over the churches, whose delegates we are, nor do we seek any; and yet we shall be acting in strict accordance with the divine word, and with the usages of old-fashioned Baptists, if, in this circular address, we aim to stir up your minds to love and good works, by setting before you some of the considerations by which you are called upon to make special efforts at this time, for extending the influence of our holy religion.

1. We must seek to be well grounded in the truth ourselves. It is very easy for christians, by contenting themselves with a superficial knowledge of the Bible, to expose themselves to the danger of being led into error, by the unblushing assertions which the enemies of the truth often make against the precious doctrines of the Bible. Error is often plausible and specious. It aims frequently to come very near the truth and to keep most prominent those points in which it is least objectionable, while it alleges against the truth many false positions and holds the truth responsible for them. Thus the unwary are beguiled; and sometimes so gradual are the advances of error, that half its mischief is done before its existence is detected. Nothing, therefore, can save us from error, if we are not ourselves intimately acquainted with the divine word. Study it, dear brethren, with prayer to the great Head of the Church, that he will more and more open your eyes to understand it, and your hearts to receive it.

2. We must learn to pay proper respect to those whom God has appointed to be our pastors and teachers under Christ. We are prone to extremes; in endeavoring to avoid on the one hand, a tame submission to the opinions of our teachers, without bringing their teachings to the standard of truth, we are apt to assume an utter in-

dependence of our spiritual instructors and set up entirely for ourselves. This, we apprehend, is the prolific source of division among us. Enjoying as we do, under our excellent constitution, both civil and ecclesiastic, the right to think for ourselves, we often forget that the word of our King prescribes for our instruction and spiritual well being. That we should be taught by *men* "the way of the Lord more perfectly," God gives his people pastors and teachers, for this very purpose, and stores the minds and hearts of those he calls to this work with knowledge and love, that they may be both qualified and inclined to train up his people to be happy and useful. The prescribed order of Heaven is, that those appointed to teach shall be aided and encouraged by the disciples of Christ, and whenever we fail to look to our pastor as the medium through which the great Shepherd will supply us with wholesome food, we are in danger of being carried away by every wind of doctrine.

3. We must cultivate a proper respect for the good old paths of our fathers. We would by no means advise that you should yield a superstitious reverence to that which is recommended by its antiquity *alone*. Whoever prefers any doctrine or practice, *only* because it is old, might as well have lived in the "dark ages" as in this day of increasing light and knowledge. The two extremes are equally pernicious to the christian church. Brethren, take special care to examine what is *new* in religion; bring it to the Book; compare it carefully with your christian experience. Call to mind the views of those whose piety and wisdom entitle them to your confidence. If these reject it, and especially if they can produce the "Bible" against it, you should run from it. Its plausibility and beauty render it the more dangerous, the more to be dreaded.

4. We must be more diligent in disseminating the truth. Error is always active. No means are left untried by those who bring forward new and imposing views of religion. Teachers are multiplied and sent into every neighborhood; and often while we are folding our arms, solacing ourselves with the proverb "Truth is great and must prevail," error is rapidly acquiring influence, especially with the young and inexperienced, and ere we had supposed it could have commenced its work, it has taken root so firmly that we find it impossible to eradicate it. Let us then endeavor to intercept the progress of error, by actively dispensing the word of truth. Whether by circulating religious newspapers and tracts, or by sending far and wide the voice of the living teacher, let us keep the truth constantly before the minds of the people; it is only the truth, actively circulated, that can successfully combat error.

5. Finally, brethren, if we wish to see our churches united and happy: if we wish to see the cause of our blessed Master advance, and the number of his faithful disciples increase and multiply, we must awake from our slumberings and put on the whole armor of God; constrained by the love of Christ, let us be willing to make any personal sacrifice which may be necessary for the advancement of his kingdom. Has he made us the depositories of his truth? O how weighty our responsibility! The eternal well being of thousands, yea, of millions, depends on our faithfulness. The glory and perfection of the church, which is the body of Christ, are, under God, suspended on our christian diligence. With the means so abundantly furnished us, of supplying the people with knowledge, and the very ends of the earth with the light of salvation, how shall we account to our Master if we suffer his cause to be overrun by the thousand errors with which the world is filled, only for want of proper diligence on our part to spread the truth? But, brethren, we hope better things of you, though we thus speak. Our confidence shall for the present be strong that you will abound more and more in the work of the Lord, and give yourselves more to his cause, who for your sakes became poor, that you through his poverty might be rich. Go on, brethren, trusting in the Lord. With his word for your guide, his spirit for your comforter, his glory for your object, you may confidently anticipate that every form of error will be overcome, and that the *truth* as it is in Jesus, will prevail. The peace of God be with you. Amen.