

286.175

K419 CO

1831

no 7

B

MINUTES

Campbellton Pa
presented by B. J.

Of the 11th annual meeting of the CONCORD ASSOCIATION OF BAPTISTS,
held at WHITES RUN Meeting House, Gallatin County, Ky. on the
26th, 27th, and 28th days of August, 1831.

AN introductory discourse was delivered by Rev. JOSEPH CROUCH,
from Solomons Song: 4th Chapter, 2d Verse. "Thy teeth are like a
flock of Sheep that are even shorn, which came up from the washing,
whereof every one bear twins, and none is barren among them." After
which, letters from the Churches composing this association were read
and their messengers names enrolled as follows:

NAMES OF CHURCHES.	NAMES OF MESSENGERS.	Member Baptized.	Dismissed by letter. Restored.	Excluded.	Dead.	Sat. of ch. meetings.	
						Total number.	
<i>Twin.</i>	<i>J. Searcy, J. D. Alexander, B. F. Keany, A. Smith, P. Jentry, and J. Q. Baker.</i>	6	13	29		1184	1
<i>M'Coals Bottom.</i>	<i>JOHN WILSON, Geo. Petet, Tho. Craig, and Theodrick Fisher.</i>	4		1		73	2
<i>Dreanons Ridge.</i>	<i>ISAAC MALIN, Jas. Green, John Green, and S. Jones.</i>	1	1	1	1	35	2
<i>Evangelist.</i>	<i>WILLIAM MORGAN, II. Montgomery, E. Jordan and M. Baker.</i>	11		6	1	69	3
<i>Long Ridge.</i>	<i>I. Foster, Joel Herndon, A. Suter, E. Threlkeld and S. D. Hanks.</i>	9		1		53	3
<i>Hopewell</i>	<i>E. Bishop and Wm. M'Cracking.</i>			3		42	4
<i>Whites Run.</i>	<i>D. Partlow, J. M'Cormick and Medley Shelton.</i>	1	3			68	4
<i>Cane Run.</i>	<i>Wm. Ball, C. Stewart, R. Jeffers, S. Ne- vel, and J. Chilton.</i>	3	2	9	3	3134	1
<i>Sharon.</i>	<i>JOHN SCOTT, R. C. Lindsay, T. Hopkins and Julius Guinan.</i>	3	1		1	56	5
<i>Greenups Fork.</i>	<i>C. Wingate, R. H. Shipp, R. W. Shipp.</i>	2		2	1	39	1
<i>Owenton.</i>	<i>William M. Suter.</i>	1		4	2	24	2
<i>Muscle Shoals.</i>	<i>Jesse Stamper.</i>			5	1	59	3
<i>Poplar Grove.</i>	<i>JOSEPH CROUCH, J. Green and John Baldwin.</i>	1	1		1	66	4
<i>New Bethel.</i>	<i>Benjamin F. Green.</i>	2				13	1
		1449	162	8	9904		

† Ordained preachers' names in small capitals, and licensed preach-
ers in italics.

Brother C. Wingate chosen moderator, and brother S. D. Hanks,
clerk.

Letters from corresponding Associations called for, and the messen-
gers names enrolled as follows:

From Franklin, brethren JOHN TAYLOR, W. W. FORD, and T. WILLIAMS,
HOITE, (no letter.)

North Bend, brethren D. LILLARD, Wm. TOMPSON and Robert Scantland.

Laughery, brethren JOHN GRAYHAM, N. H. Tapp, J. Stradford, and G. Markland.

Long Run, brother Z. CARPENTER.

Sulpher Fork, brethren J. Bradley and WESLEY ALEXANDER.

Licking, brethren Thos. D. Vallandigham and Wm. CONROD.

Elkhorn, no letter or messenger.

Campbell, brother Solomon Grisbey, (no letter.)

The Circular Letter called for (written by brother C. Wingate,) read and adopted.

The following brethren appointed to write to Associations with whom we correspond, viz: brother Joel Herndon to Franklin; brother JOHN SCOTT to North Bend; brother JOHN WILSON to Laughery; brother Elijah Threlkeld to Long Run; brother *Hugh Montgomery* to Sulpher Fork; brother *Benj. F. Kenney* to Licking; brother R. C. Lindsey to Elkhorn; brother John Chilton to Campbell.

Agreed that our next Association be holden at Twin meeting house, Owen county, Ky. and to commence on the fourth Friday in August next.

The Moderator and Clerk appointed to arrange the business for tomorrow.

Adjourned until 10 o'clock A. M. to-morrow.

SATURDAY MORNING, 10 o'clock

Met according to adjournment. The bill of arrangement read and adopted. Brother Wm. HICKMAN, Sen. from Franklin Association present, and not a member, is especially invited to take a seat among us. Brethren Wm. HICKMAN, Sen. JOHN TAYLOR and Wm. W. FORD, appointed to preach on next Lord's day. Agreed that the last Saturday in October next be set apart and observed as a day of prayer and fasting.

At the request of Poplar Grove and New Bethel Churches, they are dismissed from this body, in order to join with some other churches, in forming a contemplated Association; and at the special request of brethren (belonging to some of the Churches designing to join in said constitution) for help, we send brethren JOHN SCOTT and *John Searcy* to aid in the same.

Appointed brother Wm. MORGAN to preach the next introductory, and in case of failure brother JOHN SCOTT; and brother Sydnor D. Hanks to write the next circular.

The corresponding letters called for, read, and received, and brethren appointed to bear them, viz: To Franklin, (to be at Buck Run meeting house, Franklin county, and to commence on the 3d Friday in Sept. next,) JOHN SCOTT, *John Green*, Joel Herndon and Sydnor B. Hanks.

North Bend, (to be at Cruises Creek meeting house, Campbell county, Ky. and to commence on the 3d Friday in August next,) JOHN SCOTT, R. W. Shipp, T. Fisher, and J. D. Alexander.

Laughery, (to be at Laughery Church, Dearbourn county, Indiana, and to commence on the 3d Wednesday in September next,) R. C. Lindsey, C. Wingate, Julius Guinan, Thos. Hopkins and Wm. Bond.

Elkhorn, (to be at Big Spring meeting house, Woodford county, Ky. and to commence on the 2d Saturday in August next,) Joel Herndon, B. F. Kenney, Andr. Suter, Wm. M. Suter and S. D. Hanks.

Sulpher Fork, (to be at Rock Lick meeting house, Henry county, Ky. and to commence on the 4th Friday in September next,) ISAAC MALIN, E. Bishop, A. Smith, Wm. McCracken, J. D. Alexander, C. Wingate, and R. W. Shipp.

Licking, (to be at Poplar Grove meeting house, Bath county, Ky. and to commence on the 2d Saturday in September next,) Isaac Foster.

Long Run, (to be at Bethel meeting house, Shelby county Ky. and to commence on the 1st Friday in September next,) JOHN SCOTT, ISAAC MALIN and James Green.

Campbell, (to be at Alexandria, Campbell county, Ky. and to commence on the 2d Friday in September next,) Benj. F. Green and Jesse Stamper.

Money collected to print the minutes, and brother S. D. Hanks to superintend the printing and distributing the same.

Adjourned.

Attest,

CYRUS WINGATE, Mod'r.

SYDNER D. HANKS, clerk.

CIRCULAR LETTER.

To the members of the Churches composing the Concord Association of Baptists.

BELOVED BRETHREN AND SISTERS—It being our custom to address you annually, by way of circular letter, we proceed again to perform that pleasing duty; we see no good cause to discontinue the practice; on the contrary, we think there is an increased necessity for keeping it up. You will see, by a reference to our minutes, that the churches composing our association, were all represented at this, our annual convocation, and although the letters from the several churches, do not give us the pleasing intelligence of the in-gathering of very many precious souls, since our last meeting, yet they do give us the gratifying information, that they are at peace among themselves, and are living in the bonds of christian fellowship. There is a heartfelt satisfaction in meeting with our brethren and sisters, from distant and different sections of the country, which can only be realized by those who have tasted that the LORD is gracious. The motive which brings us together, should admonish us of the necessity of conducting ourselves, in the transaction of our business, as those who will have to give an account at the *great day* of reckoning. Another

consideration too, which we trust, will have no little weight in prompting our assiduity to the discharge of christian duties, is the goodness and mercy of God, in thus sparing a number of us through the vicissitudes of another year, and permitting us to see each other's faces once more, on this side of eternity. But to speak, and hear, and testify, of the goodness of God, in the scheme of salvation for the recovery of fallen man, is surely enough to call forth, and bring into requisition, every faculty of our souls, to praise redeeming grace and dying love. Yes, in seasons of this kind, when we can feel and experience the sweet and comfortable communion of the spirit of grace, shed abroad in our hearts, the distance between earth and heaven seems almost annihilated; it is a blessed foretaste of the joys, that are held in reserve for the saints of God, on Mount Zion above; and the experience of every christian will respond and say, "tis better to spend one day in the service of the Lord, than whole years in the tents of wickedness. We have said the experience of every christian, we are sorry to say that there are some who profess the name of Christ too, that laugh to scorn the term experience; and what is lamentable indeed, there are some, who ridicule the idea, and deny the doctrine of experimental religion, and who are so completely led captive by the devil at his will, as to call it *experimental nonsense*; who substitute *baptism* for *regeneration*; *the mere assent of the mind*, or *a sort of historical belief of the word of God, for saving faith*; and many other absurdities, which we will not now enumerate.

The doctrine of experimental religion, has long since been opposed by infidelity. It is no new idea. The Bethany reformer, however, well may be entitled to the credit of originality, in calling it experimental nonsense. And also, the horrid assertion that "*it is just as easy to believe and be saved, as it is to hear or see*." In the propagation of such sentiments, we confess that we can see nothing in them short of the most impious blasphemy. Thus believing, and with an earnest desire for the promotion of the kingdom of our God, and his CHRIST, we shall offer no apology for our remarks upon this highly important and very interesting subject. Well may those who are in nature's darkness, deny any thing like a supernatural work on the hearts of rebellious sinners. It is but too true, that the unhappy man who is reeling to and fro, under the influence of the inebriating draught, supposes that every object he sees is laboring under the same wretched malady; and so completely are his faculties disordered and deranged, by the power and effects of the vice, that he concludes it is a virtue, and endeavors to influence those with whom he associates, to unite with him in his shameful and disgraceful practices. While mankind, therefore, are drunk with the pleasures of time and sense, and besotted with the indulgence of their carnal appetites

and sinful propensities, we expect them to trust in their own righteousness, and plead the merit of their own good works, as a sufficient ground of justification, in the GREAT day of ASIZE; but, when that great day shall come, their refuge of lies shall all be swept away. We awfully fear that numbers have been led astray, by persuading them *just to believe that Jesus Christ is the son of God, be immersed*, and all is well; but the divine testimony teaches better things, and the experience of every christian speaks a different language. That man or woman can, by the exercise of their reasoning powers, or energies of the mind, (unaccompanied by the GRACE of God) embrace or receive the gospel of Christ, we most positively deny. Moral suasion never did, nor never will, produce love to Christ in the carnal heart, which is enmity; the very utmost which the best reasoning can do in this matter, is to produce a cold, dry, uninfluencing light in the head, and some transient, uneasy emotions of the conscience, while the heart itself is left as hard as the nether millstone. "The *Apostle Paul* had every possible advantage; he was endowed with excellent natural abilities, much literature, and great grace; he received his acquired endowments at the feet of Gamaliel, and made such progress as induced some to conclude, that much learning had made him mad; he received his gracious qualifications from *heaven's king*; but with all these attainments, he never could change the heart of one sinner, not accompanied by divine power. His best discourses, although always adapted, in every respect, to his hearers, instead of bringing sinners to CHRIST, exposed himself to the contemptuous title of a babbler, and a setter forth of strange Gods." Sin is too strong for the best arguments; the hearts of men are fully set in them, to do evil; the heart is deceitful and desperately wicked; the heart is dead and dark to holiness by nature, and makes positive exertions to shut out light. The enemy of souls fights hard for his own safety and the enjoyment of his lusts; he is very anxious to maintain his pittance in peace, and if the unrenewed man appears at any time to yield, it is only a kind of ill formed resolution, and insincere promise to repent, at some future period, and more convenient season. The resolutions and engagements of the unrenewed heart, are like those of one half awake; he promises to rise, but instead of performing, instantly falls faster asleep. We grant, that the LORD's work on the human heart is a great mystery; but it is, nevertheless, a great and glorious truth, and, notwithstanding the relating a gospel experience, has been ridiculed under the figure and appellation of SAMBO, the Virginia negro, yet there are thousands who would not exchange SAMBOISM for CAMPBELLISM. No, let Mr. Campbell rant and rave, and send his scurrilous abuse abroad, we thank God that there are tens of thousands of living witnesses, who are ready at all times, to give an answer to every one that

may ask them a reason of the hope that is in them, with meekness and fear. But this new doctrine called *reformation*, (alias) *Campbellism*, in our humble opinion, is well adapted to the carnal mind.

How pleasing to the sinner, to tell him of the native goodness of his heart; how gratifying to boldly assert *that repentance means nothing more, than to reform*; how consoling to declare, that *his acts of obedience places it in God's power to elect unto salvation*. Religion with some people, and people who are very strenuous on the subject too, is like a fine portrait, just and complete in its outward parts, but wanting life; fair to the eye, but cold to the touch. Now, religion must not only be perfect in form, but animated with a living spirit; it is not composed of certain ceremonies, or a decent habit, of sublime speculations, or manuel observance; it is something more than all this—it is the life of the soul, as the soul is the life of the body. We admit, that when it pleases God to show a rebellious sinner the guilty distance he stands from him, and the awful consequences of dying without an interest in the blood of CHRIST, he tries all those experiments which seem to lie within the range of his own control, and from which, (in his distressed circumstances) he fancies he may obtain relief; and it is one of the wise arrangements in the providence of God, to permit the weary and heavy laden sinner, to make a full and fair experiment of all the acts of obedience, which he can perform, in order to show him, that if his salvation depends upon the puny efforts of a poor sinful mortal, he is forever lost. A sinner under evangelical conviction, cannot find language to express the anguish of his heart, and sometimes can give but little account how it began; he is ignorant of the great agent who brought him into such a condition, and of his gracious design; and the blessed redeemer has the wisest and best of reasons, for a little well timed delay on his part, from various considerations; and these will all be discovered to the humble penitent, in due time. One reason is, the lower he lies, the more divine grace will be exalted in lifting him up; the longer he cries, divine mercy will have the greater relish; and the more he is reduced to self despair, the more directly will he come to CHRIST. In the conversion of every sinner, CHRIST, by his spirit, is not only the first, but efficient agent; the prodigal could not have felt and seen his poverty, if he had remained in possession of his wealth; it was proper, therefore, that he should be reduced to a state of dependence, in order that he might properly appreciate the worth of an estate. It was right that the clouds of adversity should overshadow him, in order that he might be thankful in prosperity; every man or woman on earth, so long as they pray in the streets to be seen of men, fast twice in the week, and pay tithes of all they possess, just so long they will be good Pharisees, but not even tolerable

7

christians. The jailer never would have asked, "what shall I do to be saved," had not the important interrogatory been powerfully suggested by the SAVIOUR. And just so with every sinner thus awakened; the LORD works in their hearts and constrains them to seek salvation; he humbles them and convinces them of their helpless and undone condition, in order that they may apply to the right source for help; he lays them low, that they may cry to the most high GOD for mercy; and if they are kept crying for a time, it is that their hearts may be filled with insatiable desire. The gracious redeemer commonly allows them to meet with some discouragement, either from the wiles of the adversary, or as we have before said, a little well timed delay on his part, for it is very certain the more they are reduced, and the lower they are brought, the more are their minds qualified for receiving comfort, and they will be the more certain too, that their consolation comes from the right quarter.

Satan, it is true, is uncommonly active, and his exertions most vigorous; he furnishes unbelief, with every possible argument in his power, and adds every degree of strength and force he can to the reasoning; he musters up every possible objection against the LORDS mercy; he suggests and strongly insinuates, that it would tarnish divine holiness, to take any notice of such a sinner, and that an expectation of mercy, would be the highest presumption; that if they were better, they might perhaps apply, under some tolerable prospects of success; but that in their present sinful condition, they ought to desist. But a stronger than Satan is there. He taketh away his armour, wherein he trusted, and the humbled penitent, now knows that it is not as easy to believe, and be saved, as it is to HEAR OR SEE. He is prepared to acknowledge that he must be saved by grace divine, or not at all; he looses sight of all ability to save himself; he feels, he sees, he knows, that there is an absolute necessity, for divine interposition, and in the language of a sinking *Peter*, cries, "*Lord save, or I perish,*" and at the very moment of seeming despair, the Saviour of sinners, speaks peace to the troubled heart, *and all the Camelitish teachers in the world, with all their sophistry, and theological quackery, cannot make the humbled penitent believe, that if he will arise and be baptised, his sins shall be washed away; that baptism is regeneration.* No, he feels, he knows, that it is the blood of CHRIST that cleanses from sin; and not this, that, or the other, lake, river, creek, or pond. The slave, who leaps exulting, as the last link of his debasing vassalage falls from him; The traveller, who, enlightened by the emerging rays of the moon, starts from the horrid precipice, over the brink of which he was heedlessly walking; the criminal, who, condemned by the laws of his country, is waiting the execution of the sentence, but who receives a gracious pardon, feel little, compared with what the happy convert feels, in being raised from the gates of hell, by the very arm he expected would shut

him up, to immitable and everlasting punishment. He experiences the work of grace in his soul, and the love of God shed abroad in his heart; and he knows it is not a *metophysical whim*. No. The spirit of peace descends on his soul, as if anxious by its cordials, to heal the manifold wounds of his bleeding heart; he feels that his resolves, now, are very different from his former ones. They are not made in a hurry as a quietus to an enraged and guilty conscience, but from a strong sense of duty. They are not formed in his own strength, but in humble dependance on Omnipotence. He grieves over his past conduct, but it is not the grief of chaffed pride, and desperate despair. It is grief, flowing from love, from faith, from hope. It is the tear of remorse, that withers and consumes the soul; but the tear of penitance heals and refreshes it. Formerly he read the word of God, if he read at all, rather to gratify some speculative curiosity, or form a creed, than to mould his character, and direct his conduct. But now he reads and is filled with astonishment and shame, to find, that he is so ignorant of a volume, he had thought he so fully understood. He feels humbled, indeed, to find with all his boasted knowledge, what mistakes he had committed, on some of the most material, but simple points, in the spiritual life, by the precepts therein contained; he seeks now to govern his practice, by its evidences of the christian state; he tries his character, and by its promises, he receives sweet consolation; he learns from this divine volume, that the truths therein contained, are to be *spiritually ascended*. This volume furnishes him with positive evidence, that the mere letter, the impression of the printer's ink upon the paper, cannot give him life. So far from it, he is there assured that the letter killeth, but the spirit giveth life. It is there he finds the comfortable declaration, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is there he reads, "I will be merciful to your unrighteousness, and your sins and iniquities will I remember no more." And whatever part of the gracious message, whether promise or invitation, the spirit of grace sends it home to the heart, his hands being loosed, his fetters knocked off, he turned out of prison, and his debt paid, he receives beauty for ashes; the oil of joy, for mourning; the spirit of heaviness is taken away, and he is clothed with the garment of praise; the sweets of redeeming love being now tasted, he drinks the solacing streams of that river, which gladdens the city of God. And being well assured that CHRIST should receive all the glory, he says with the apostle, "by the grace of God, I am, what I am". He knows too, that the faith, which he has received, is not the effect of the mere assent of the mind, brought into existence by the exercise of the volition of his own will; for had he been left to pursue the bent and inclination of his own will, he would have rushed, headlong, to destruc-

tion. He knows, too, most assuredly, that he cannot receive or reject, that faith which pierces the heart and works by love, at his pleasure, knowing that it is the gift of God; and, although faith may differ in degrees of strength and activity, in different persons, yet, it never can in its nature.

The humble believer, will always rest and lean on CHRIST, and by faith, view him as an all sufficient saviour, just suited, and in every way qualified, to administer to his necessities; he is ready to say, with one of old, "the life which I now live in the flesh, I live by the faith of the son of God, who loved me and gave himself for me." And the reflection, that God had, from the beginning, chosen him to salvation, through sanctification of the spirit and belief of the truth, sweetens the journey of life. And, however, unpopular this doctrine may be, it is, nevertheless, the doctrine of the bible; and if our limits would permit us, we should not hesitate to embody the evidence in support of it. It is, however, a matter of great consolation to the believer in CHRIST, to know that the LORD had thoughts of love and mercy towards him, from everlasting, and firmly purposed his salvation, before the day of regeneration, (not before the day he was dipped in water,) but before he was cleansed from sin and pollution, by the blood of CHRIST. He lay in his sins, without any distinguishing difference from the world; but in that day his sins were pardoned, and his crimes, which were ~~the deep dye,~~ were washed out by the efficacy of the blood of CHRIST—not in water; and a principle of life and grace imparted, *not on account of his acts of obedience* but by grace, the free gift of God. He now believes that his case was not only foreseen, but foreknown, from all eternity, and every thing about it adjusted. Yes, we are persuaded, that it was fixed irreversibly, how, where and when, he should feel himself a poor, helpless, miserable and undone sinner; and the means too, which were to be employed to bring him to a just sense of his lost condition, were fixed from all eternity. Then, too, it was fixed, settled and determined, whether the gracious awakening, should take place by the preaching of the gospel; and if so, who should be the preacher, what his subject, where it should be delivered, and upon what occasion; or, if the gracious awakening was to take place by any other means whatever, the time, the place, the occasion, and all the circumstances connected with it, were fixed, settled and arranged, from all eternity. And so far from there being any thing discouraging in this view of the subject, we humbly conceive, that it is a source of the greatest comfort. What christian is there in the world, who is not prepared to say, that the goodness, the mercy, and love of God, has made me such. Where is the christian, who does not feel, that he is the prey, taken from the mighty, and that he is the lawful captive delivered? The experience of the christian, teaches him a lesson

upon this subject, that he cannot misunderstand. He plainly sees, that in the dealings of God towards him, he has been overruled by his all powerful direction, for his best interest. He knows that his heavenly father, has employed agents for the accomplishment of his purposes, which he never could have thought of, and which, could he have discovered, would have labored hard to prevent. He sees, he knows, beyond the possibility of a doubt, that the very events which he considered so ruinous in their consequences, and so disastrous in their effects, were wisely employed for his good.

But, dear brethren, we must hasten to a close; and in conclusion upon this subject, we will observe, that this doctrine "*excludes the idea of chance, exalts the grace of God, renders salvation certain, and affords believers great consolation,*" notwithstanding the Bethany reformer, and his poor deluded followers, are impiously, and blasphemously, denying any agency of the holy Ghost, in the conversion of rebellious sinners. Yet, we hear, that the LORD is doing wonders in the earth; that thousands are bowing to his sceptre, and are made the happy recipients of his grace, not on account of *their acts of obedience*, nor by being *dipped in water*, but by the spirit of grace being shed abroad in their hearts; nothing short of which, can make them, or us, *heirs of immortal glory*. We admit, that there are well attested facts, amply sufficient to authorize us to believe, that ~~there was such a person as General~~ *Washington*; and as firmly as we believe, that that great man did exist, and that he was instrumental in the hand of almighty God, in achieving the liberty which we now enjoy, just as firmly do we believe, that these mistaken and deluded *Campbellites*, are pursuing the downward road to ruin. May the God of Abraham, Isaac and Jacob, interpose for their recovery, and make bare his arm for their *salvation*. In our address of last year, we offered some remarks upon the subject of intemperance, and, although, they were pertinent and appropriate, and done great credit, not only to the association, who adopted them, but to the venerable brother who penned them, yet, much more might be said in relation to this crying evil in our land. But this address, is possibly, already extended to too great a length, we therefore, decline saying any thing farther, except, to beseech you to use your best exertions, and exercise all your influence, to put down the shameful, and disgraceful vice of drunkenness. Let us persuade our fellow mortals, not to dissolve the pearl of health and peace, in the cup of intemperance; and we give it to you, as our honest opinion, and settled conviction, that the best possible way, to effect the desired object, is to touch not, taste not, handle not, *that which at least beggars the purse, impairs the health, unstrings every nerve, enfeebles all the faculties, drowns the reason, kills the body, and destroys the SOUL.*

And now, dear brethren and sisters, in the LORD, we must bid you farewell. You have resigned your souls to CHRIST, he has received them; he will be faithful to his trust. Your enemies are foiled, and salvation sure; you will never find the redeemer's kindness decrease; never distrust him, and all things shall work together for your good; walk worthy of him, submit to his will, prize his ordinances; commend him to others; pray for the prosperity of *Zion*. *Courage O! believer*, your warfare will be ended; your trials will soon be over; you shall obtain joy and gladness, and sorrow and sighing shall flee away. Unto *him* that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto GOD, and his father, to *him* be glory and dominion, for ever, and ever.