

MINUTES

OF THE

GENERAL ASSOCIATION OF BAPTISTS,

IN KENTUCKY ;

OF THE

KENTUCKY AND FOREIGN BIBLE SOCIETY ;

AND OF THE

ROBERTS' FUND AND CHINA MISSION SOCIETY.

LOUISVILLE, KY:

PRINTED AT THE OFFICE OF THE BAPTIST BANNER.

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1840.

MINUTES

of the

GENERAL ASSOCIATION OF BAPTISTS

IN KENTUCKY

of the

KENTUCKY AND FOREIGN BIBLE SOCIETY

and of the

WOMEN'S BIBLE SOCIETY

FOUNDED 1822

PRINTED AT THE OFFICE OF THE METHODIST BOOK CONCERN

1861

CONSTITUTION
OF THE
GENERAL ASSOCIATION.

1st. This body shall be called the GENERAL ASSOCIATION OF BAPTISTS, IN KENTUCKY.

2d. This Association shall be composed of representatives from such Baptist Churches and Associations as are in regular standing.

3d. Every Church and Association contributing annually to the funds of this Association, shall be entitled to a representation.

4th. This Association shall, in a special manner, aim to promote, by every legitimate means, the prosperity of the cause of God in this State.

5th. It is distinctly understood, that this Association shall have no ecclesiastical authority.

6th. At each meeting of this Association, there shall be elected, by ballot, a Moderator, Recording Secretary, Corresponding Secretary, Treasurer, and fifty Managers, (nine of whom shall be a quorum,) who shall constitute a Board of Directors for the management of all the business of this Association, during the recess of its Annual Meetings, and annually report to the same their proceedings.

7th. The Moderator, Secretaries, and Treasurer, shall perform the duties usually performed by such officers in similar Associations.

8th. All Associations contributing to this, and co-operating in its designs, shall be considered auxiliary to it.

9th. A General Agent may be appointed by the Association

or Board of Managers, whose duty it shall be to survey all the destitution, the means of supply, &c., and report regularly to the Board, so as to enable them to meet the wants of the destitute. He shall also raise funds, and in every practical way promote the designs of the Association; for which he shall receive a reasonable support.

10th. Any visiting brethren, in good standing, as such shall be entitled to sit in Council in the Annual Sessions of this Association, but shall not have the right to vote.

11th. The Annual Meetings of this Association shall be on Saturday before the 3d Lords's day in October.

12th. This Constitution may be amended or altered, (the 5th Article excepted,) by a concurrence of two-thirds of the members present.

MINUTES, &c.

The THIRD ANNIVERSARY of the GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY, was held in Elizabethtown, commencing October 24, 1840.

The Annual Sermon was preached by Elder G. MASON, from Isaiah lx, 22.

Elder D. S. COLGAN was chosen Moderator, and Brother S. HAYCRAFT, Secretary *pro. tem.*

The names of Delegates from the following Churches and Associations were then enrolled—viz:

LONG RUN ASSOCIATION.—John L. Waller, R. Gailbreath,* W. C. Buck, John Finlay,* T. M. Rice, J. Eliot, F. A. Willard, B. C. Stephens,* and Samuel Baker—\$33.†

FIRST BAPTIST CHURCH IN LOUISVILLE.—Elder W. C. Buck, J. Eliot, and John L. Waller—\$10.

SECOND BAPTIST CHURCH IN LOUISVILLE.—Elder F. A. Willard—\$10.

BOWLING GREEN.—Elder J. M. Pendleton—\$9.

LITTLE BETHEL ASSOCIATION.—Elder H. B. Wiggin—\$7 37 1-2.

BLOOMFIELD.—Elder W. Vaughan.

BRANDENBURG.—Elder S. L. Helm, Wm. Ditto and H. F. Able—\$9.

RUSSELLVILLE.—John L. Norton and N. Long—\$23.

SHELBYVILLE.—Elder S. Baker, W. Jarvis and Thos. Hansbrough—\$5.

HARDINSBURG.—John S. Lightfoot and C. K. Moorman—\$1.

NEW SALEM.—W. W. Wise and J. Samuels.

UNION ASSOCIATION.—Elder W. S. Wyman—\$10.

BETHEL ASSOCIATION.—Elder R. Rutherford.

RUSSEL'S CREEK ASSOCIATION.—Elders W. M. Brown, R. Holman, D. S. Colgan, Z. Worley, J. Graham,* D. Miller,* and J. Miller*—\$3 37 1-2.

OWENSBORO'—C. C. Noel—\$18 50.**

GOSHEN ASSOCIATION.—Elders J. H. Brown, S. Buckhannon, W. Hawkins; and brethren J. Snider, O. Newman, W. L. Lewis, J. W. Flanagan, and T. Lowry—\$15 25.

MOUNT PLEASANT, Logan county.—G. S. Browning—\$2.

* Not present.

† As reported by General Agent.

** \$12 of this reported by General Agent.

HARDIN'S CREEK.—E. T. Hickerson, and H. Thomas—\$6 62.†
 PLEASANT GROVE.—Elder T. M. Rice—\$6 12.†
 COLUMBIA.—Elder D. S. Colgan and Junius Caldwell—\$1.
 MAYS LICK.—Elder G. Mason—\$10 12 1-2.
 FIRST BAPTIST CHURCH IN LEXINGTON—per Elder G. Mason—\$20.
 CLOVERPORT.—E. Fisher, G. G. Baggerly and J. Haynes—\$8 00.†
 ELIZABETHTOWN.—Thomas Patton and Saml. Haycraft—\$11 00.†
 SOUTH FORK.—John Duncan, J. T. Brown and C. Stiles.*
 COVINGTON.—Elder J. T. Robert*—\$5 00†
 FLEMINGSBURG.—Elder A. G. Curry*—\$6 00.
 CANE RUN.—Elder J. Leake*—\$6 00.
 BIG SPRING—per Elder J. Leake*—\$5 50.
 FEMALE MISSIONARY SOCIETY, LOUISVILLE—per Elder F. A. Willard—\$31.
 PANTHER CREEK HOME MISSION SOCIETY—per brother John Haynes—\$5.

Brethren Helm, J. H. Brown, and Eliot, appointed a committee to nominate a Moderator for the year, and Secretaries for this meeting; who, after a short consultation, reported, by nominating Elder W. C. Buck, for Moderator, and Elder James M. Pendleton and brother Junius Caldwell, for Secretaries, which nominations were confirmed, and the committee discharged.

Delegates from Corresponding Societies were invited to seats as follows, viz:

ILLINOIS BAPTIST STATE CONVENTION.—Elder Isaac Taylor Hinton.
 NORTHERN BAPTIST ASSOCIATION.—Elder J. T. Hinton.
 AMERICAN BAPTIST HOME MISSION SOCIETY.—Elder John Peck.
 GENERAL ASSOCIATION OF INDIANA.—Elder George Matthews.
 TENNESSEE BAPTIST CONVENTION.—Elders T. G. Keen, R. B. C. Howell,*
 T. W. Haynes,* and Brother J. H. Marshall.*

Brethren Waller, Mason, and Colgan, to examine and report upon the letters addressed to this Association.

Brethren of good standing invited to sit with us in Council.

The Report of the Board of Managers was then read by the Corresponding Secretary, and on motion, was referred to a committee, consisting of brethren Vaughan, Waller, Peck, and Baker, for revision. The same brethren are appointed a committee to prepare resolutions.

Brethren Haycraft and Eliot, appointed a committee to arrange the preaching for Lord's-day.

Adjourned to meet at 7 o'clock, P. M. Benediction by Elder Willard.

SATURDAY EVENING—Met according to adjournment. Prayer by Elder T. J. Fisher.

† As reported by General Agent.

‡ Of this sum, \$3 12½ was reported by General Agent.

* Not present.

Brethren Eliot, Willard, Jarvis, Worley, and J. H. Brown appointed a committee to nominate the officers of the Association for the ensuing year.

The committee to whom the Report of the Board was referred, reported the same without amendment; whereupon it was moved that the Report be published, in support of which Elder Peck made an appropriate and able address on Home Missions. The Report was unanimously adopted and ordered to be printed: and a collection of \$20,94 was taken up for the American Baptist Home Mission Society.

The following Resolution, reported by the committee on Resolutions, being moved by Elder Mason, seconded by Elder Hinton, and sustained by animated addresses from both, was adopted without a dissenting voice, viz:

Resolved, That in view of the great blessings which have attended our efforts to supply the destitution of our State, in the large accessions which have been made to our churches and to the churches in other States, and the improving condition of our denomination every where, we should offer our devout thanksgiving to Almighty God.

The committee appointed to arrange the preaching for Lord's-day, made the following Report, which was concurred in, viz:

That brethren Hinton, Baker and Rice, preach in the Baptist meeting-house;

Brethren Vaughan, Matthews and Fisher, in the Methodist meeting-house;

And, brethren Keen and Pendleton, in the Presbyterian meeting-house,

Brethren Waller, Vaughan, Colgan, Wiggin, and Pendleton, appointed a committee of arrangements.

Adjourned until Monday morning, 11 o'clock. Prayer by Elder Nall.

MONDAY MORNING, October 26th. Met pursuant to adjournment. Prayer by Elder Matthews.

The Committee of Arrangements made report, and were discharged.

The committee on letters, reported that most of them were certificates of the appointment of delegates, except one from the Church in Hardinsburg, asking aid to sustain the preaching of the Gospel in that place; which, on motion, was referred to the Board of Managers, with instructions to comply with the request. Another from the Union Association, asking assistance to sustain a Missionary in her bounds; referred as above, with

similar instructions. Also, a request from the Church in Bowling-Green, asking assistance to sustain a Missionary in the bounds of the Liberty Association; referred as above, with similar instructions. And the letter from the Church in Paris, relating the destitution in Bourbon county, and asking for a Missionary; referred to the Board, with instructions to comply with it, if possible.

The committee on nominations, made the following Report: which was concurred in, and the committee discharged:

Elder W. C. BUCK,	Louisville;	<i>President.</i>
Elder F. A. WILLARD,	do.	<i>Corresponding Sec'y.</i>
H. K. LUCAS,	do.	<i>Recording Secretary.</i>
SAML. HAYCRAFT,	Elizabethtown,	<i>Treasurer.</i>

M A N A G E R S.

Elder John Finlay,	Louisville,
T. R. Parrent,	“
C. Quirey,	“
J. E. Tyler,	“
W. Colgan,	“
C. Van Buskirk,	“
I. N. Halbert,	“
J. M. Hewett,	“
C. Q. Black,	“
A. T. Heth,	“
J. M. Delph,	“
F. Hegan,	“
J. Green,	“
John L. Waller,	“
R. Nash,	“
J. Eliot,	“
Elder S. Baker,	Shelbyville, Ky.
“ J. H. Brown,	Cloverport,
“ W. F. Broaddus,	Lexington,
“ J. M. Frost,	Frankfort,
“ J. D. Black,	Stamping Ground,
“ G. C. Ledwick,	Paris,
“ G. Mason,	Washington,
“ A. Taylor,	Ohio county,
“ H. Malcom,	Georgetown,
“ D. S. Colgan,	Columbia,
“ H. B. Wiggins,	Henderson,
“ R. Kirtley,	Boone county,
“ J. Scott,	Carroll county,
“ J. S. Higgins,	Lincoln county,
“ W. M. Brown,	Hardin county,
“ J. M. Pendleton,	Bowling-Green,

Elder R. T. Anderson,	Christian county,
“ R. Rutherford,	Todd county,
“ E. G. Berry,	Henry county,
“ R. T. Dillard,	Fayette county,
“ T. L. Garrett,	Ohio county,
“ R. Holman,	Green county,
“ M. S. Wyman,	Graves county,
“ Jacob Locke,	Barren county,
“ S. Buckhannon,	Grayson county,
“ W. Vaughan,	Nelson county,
“ J. E. Stone,	Hawesville,
“ J. G. Howard,	Owensboro,
“ J. Board,	Hopkins county,
“ R. Jones,	Muhlenburg county,
“ S. L. Helm,	Brandenburg,
Brother C. Wingate,	Owen county,
“ A. M. Henry,	Union county,
“ F. Ray,	Marion county.

Brethren Willard and Hayercraft were appointed to audit the Treasurer's accounts, and report.

Brethren Eliot, Vaughan, Mason, Colgan, and Pendleton, appointed a committee to take into consideration the subject of a General Agent, and report thereon.

Adjourned until half past two o'clock. Benediction by Elder Lovelace.

MONDAY AFTERNOON. Met according to adjournment. Prayer by Elder Worley.

Agreed, that our next Anniversary be held with the church in Russellville.

The Committee on the General Agency, made the following Report, viz:

Your Committee have had the subject referred to them, under serious consideration, and beg leave to Report:

That, after mature deliberation, they would respectfully recommend to the Association the propriety of employing brother JOHN L. WALLER as General Agent for the ensuing year. His general acquaintance with our denomination in this State eminently qualify him for that responsible station. At the same time we recommend brother Waller, we take great pleasure in testifying to the talents, piety, and zeal of our present agent, brother GEORGE MATTHEWS: yet, his limited acquaintance with our Kentucky brethren, will not enable him so efficiently to discharge the duties of this station as is desirable.

J. ELIOT, *Chairman.*

The Report was unanimously concurred in, and the committee discharged.

The Committee to audit the Treasurer's account, reported that they found them correct. The Treasurer's Report was ordered to be published.

The following brethren were appointed to attend the General Convention of Western Baptists to meet in Louisville, in June next, viz: Vaughan, Baker, Buck, Rice, Haycraft, Fisher, Colgan, Pendleton, Waller, W. M. Brown, J. H. Brown, Eliot, Willard, Helm, Lovelace, Wiggin, Hansbrough, Worley, Patton, Nall, and Holman.

The following Resolution was unanimously adopted:

Resolved, That in the opinion of this Association, the organization of a Western Baptist Home Mission Society, Auxiliary to the American Baptist Home Mission Society, is desirable.

The following brethren were appointed delegates to corresponding bodies, viz:

To the *Tennessee Baptist Convention*: Baker, Waller, Worley, Holman, and Fisher.

To the *General Association of Indiana*: Wiggin, Waller, and Eliot.

To the *Illinois Baptist Convention*: Willard, Waller, and Wiggin.

To the *American Baptist Home Mission Society*: Buck, and Waller.

Resolved, That all the members of this Association attending the Anniversaries in Baltimore in April 1841, and similar bodies, be authorized to act as delegates of this body, upon a presentation of the Minutes.

Adjourned until 7 o'clock: Benediction by the Moderator.

MONDAY EVENING. Met according to adjournment. Prayer by brother Caldwell.

Appointed Elder S. Baker to preach the next Introductory Sermon; and Elder W. F. Broaddus his alternate.

Ordered, That 2000 copies of the Minutes of this body be printed in pamphlet form.

The following Preamble and Resolutions, presented by brother Willard, were unanimously adopted after animated addresses by Elders Willard, Hinton, and the Moderator:

Whereas, God has, in a very glorious manner, outpoured his Holy Spirit during the past year, upon our whole land, and especially upon this State, adding many thousands to the Churches represented in this Association; and

Whereas, during the same time, there have occurred circumstances indicating danger of disunion among our brethren in different parts of the United States—

Resolved, that it becomes us to express our devout gratitude to Almighty God for his blessing; and our earnest supplication that he will promote, among all who have one Lord, one faith, one baptism, the unity of the Spirit in the bond of peace.

Resolved, that this Association suggest to the Churches, that it is desirable to set apart the 25th of December next, as a day to be observed for that purpose throughout the State.

The following Resolution, presented by the committee on resolutions, and sustained in an appropriate speech by Elder Peck, was unanimously adopted:

Resolved, That we regard with heartfelt gratitude to God, the success that has attended the efforts of the American Baptist Home Mission Society, to supply the destitute portions of this country with the preaching of the Gospel; and pledge to that Society, our prayers, our sympathies, and our co-operation in their great and benevolent enterprise.

The following Resolution, presented by the same committee and supported in an eloquent speech by Elder Willard, was unanimously adopted:

Resolved, that the establishment and fostering of Baptist Churches at our county seats, is of the highest importance to the success of the truth, and demands the earnest attention and effort of this body.

The subjoined Preamble and Resolutions from the same committee, passed unanimously:

Whereas, "A History of Baptism," by Elder Isaac Taylor Hinton, has recently been published by the American Baptist Publication and Sunday School Society—and

Whereas, we consider it an invaluable work; therefore,

Resolved, that we most cordially recommend it to our denomination, and to the public generally.

Resolved, also, that we feel peculiar gratification in the fact, that Brother Hinton's History is the first book presented to the world by our Publication Society in Philadelphia.

The following Resolutions reported by the same committee, and sustained in an able address by Elder Hinton, was unanimously adopted.

RESOLVED, That this Association highly approve of the Constitution and objects of the American Baptist Publication and Sunday School Society, and urgently recommend to the brethren assembled at the Western Convention in June next, to organize an auxiliary Society for the Mississippi Valley, with a General Depository at Louisville, or some other suitable point.

Resolved, that this Association recommend the interest of the American Baptist Publication and Sunday School Society to the Ministers and Churches of this State, since it is only by Ministers' acting as agents that a spirit of reading can be excited—and the objects of the Society be attained.

A collection of \$12,00 was then taken up for the American Baptist Pub. and S. S. Society.

The following Resolutions were adopted without a dissenting vote:

Resolved, that, in our own, and in behalf of the other Societies which have been assembled here, we tender our unfeigned thanks to the citizens of Elizabethtown and its vicinity, for their hospitality during our Anniversaries, and to our Presbyterian and Methodist brethren for the use of their houses of worship.

The Moderator then delivered an affectionate and impressive exhortation, the brethren sung the beautiful hymn, "*Blest be the tie that binds,*" Elder Peck addressed the throne of grace: and the Association adjourned.

WILLIAM C. BUCK, *Moderator.*

JAMES M. PENDLETON, }
JUNIUS CALDWELL, } *Secretaries.*

On Lord's-day a collection of \$21 12 1-2 was taken up in the Baptist Church, and of \$6,25 at the Methodist Church in favor of the General Association.

REPORT OF THE BOARD OF THE GENERAL ASSOCIATION.

The Christian religion is a system of benevolence. The Gospel infuses into the hearts of all who embrace it, "good will to men." The disciple of Christ is the only true philanthropist. He loves his neighbor as himself, *he loves his enemies*. He blesses them that curse him; does good to them that hate him; and prays for them that despitefully use and persecute him. That God might be glorified by extending the knowledge of a Savior's name, the Church was established to be the light of the world and the salt of the earth. Messiah while on earth "went about doing good, healing the sick, cleansing the lepers, casting out devils, raising the dead, preaching the Gospel. His Apostles were unremittingly engaged in warning sinners to flee from the wrath to come. The Church in Jerusalem, when dispersed by persecution, went every where preaching the Gospel. In short, the daily employment of primitive preachers and people were efforts to turn sinners to God. And astonishing indeed were the results which attended their labors! City after City, and Province, and Kingdom, and Empire bowed to the yoke of the Redeemer. Those were the halcyon days of the Church. Then every disciple felt that his *obligation* was commensurate with his *ability* to do good. None felt justified in being at ease in Zion. No one esteemed himself privileged to leave unimproved those talents which his Master had entrusted to his keeping. That was emphatically the age of benevolent effort.

It was for the purpose of arousing the churches of this State to that activity and zeal in the cause of Christ, to cherish that love of souls and ardent desire to do good which characterized the early ages of Christianity, to gather up the scattered strength and to concentrate the action of the friends of Zion, that the GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY was organized.

DESTITUTION.

The Constitution of this body (Art. 4th,) declares that "this Association shall, in a special manner, aim to promote, by every legitimate means, the prosperity of the cause of God in this State." The amount of Baptist preaching in Kentucky is alarmingly disproportionate to the wants of Society. Doubt-

less, of old, every church as far as practicable, had its pastor. Such seems to have been the order ordained by Christ. The Apocalyptic epistles were directed to the *angel*, or *minister* of each of the seven Asiatic churches addressed. Paul and Barnabas, it is said, Acts 14: 23, *ordained elders in every church*. It is utterly impossible that any church can grow in grace and knowledge as it should do, without the constant ministration of a pastor. There are but few churches in the State supplied with pastoral labor as were the apostolic churches. So far as we are informed, the following are all the churches in Kentucky thus supplied:

Church in	<i>Henderson,</i>	Elder	H. B. WIGGIN, Pastor.
“ “	<i>Bowling Green,</i>	“	J. M. PENDLETON, “
“ “	<i>Shelbyville,</i>	“	S. BAKER, “
“ “	<i>Frankfort,</i>	“	J. M. FROST, “
“ “	<i>Paris,</i>	“	GEO. C. SEDWICK, “
“ “	<i>Covington,</i>	“	J. T. ROBERT, “
1st Baptist church,	<i>Lexington,</i>	“	W. F. BROADDUS, “
African,	“ “	“	L. FERRILL, “
1st Baptist church,	<i>Louisville,</i>	“	JOHN FINLAY, “
2nd “ “	“ “	“	F. A. WILLARD, “
African,	“ “	“	H. ADAMS, “

Some of these ministers labor partially for other churches. But even for the above, we should thank God and take courage; for only a few years ago, there were but two churches in the State supplied with pastors. Some other churches have preaching twice a month, but far the larger portion have preaching only once a month, while very many have no preaching at all! The number of churches in the State is rising 700. The whole number of efficient ministers does not exceed 250. So that if each minister were a pastor, in the proper acceptance of the word, 450 churches would be left entirely destitute. Hence, in the present condition of things, the necessity of Missionary labor even among the churches.

In no Association in Kentucky is the number of ministers equal to that of the churches. Many large districts in the State are totally destitute of regular preaching, and have little or no Baptist preaching; other districts are but indifferently supplied; and there is not one supplied with Baptist preaching as it should be. In some of the most densely populated and wealthy counties of the State there is very little Baptist preaching, and there are many counties in which no Baptist minister resides, and where there are very few sermons, from ministers of any order preached during the year. Of the one hundred county towns, to say nothing of an equal number of other towns and

villages in the State, not one fourth of them have Baptist churches, and many of them no churches of any denomination, and very little preaching of any kind. What Baptist can behold this picture unmoved? Who can calmly contemplate the religious famine which is now desolating the State, and calmly say to the starving inhabitants, "be ye supplied with preaching," and yet give not of those things which are needful to their condition. Can that man be said to love his brother, who, if he can, yet will not minister to his spiritual wants?

This destitution ought to be remedied, *it can be remedied*, unless the Baptists prove recreant to the trust which God, in his providence, has confided to their care. We have FORTY-FOUR Associations in the State, with an aggregate of Church members rising SIXTY THOUSAND; a number almost equal to all the other religious denominations in the State. The Lord has blessed us with an abundance of wealth. A very large proportion of our denomination are *Baptist* in sentiment. The Baptists were the religious pioneers of Kentucky. The songs, and prayers, and preaching of our Fathers were disturbed in the wilderness by the scream of the catamount and the yell of the Indian. Our first Churches, for the want of meeting houses, had to assemble in the wilderness, surrounded by armed soldiers, to protect them against the assaults of the wiley savage; while stumps were the pulpits of their preachers and the heavens their sounding boards. We have grown up with the growth and strengthened with the strength of Kentucky. Surely then it is *our* duty, more imperatively so than it is that of any or all other denominations, to endeavor, by every legitimate means, to promote the prosperity of the cause of God in this State. We cannot, without criminality, be idle and indifferent spectators of the moral waste that surrounds us; hundreds of our churches starving for the bread of life, and thousands hastening into eternity unwarned of the judgment, or if warned, not by Baptist ministers!

It will not do to content ourselves with the reflection that our churches have *monthly* preaching. Upon meals so few and far between no flock can thrive. Let each Baptist seriously ask himself, "Am I doing all I can to remedy this state of things? Do I pray as often as I should, as fervently as I ought that God would send more laborers into his vineyard?" Brethren, are we soldiers of the cross? and have we our armor on? are our weapons bright in service? Or are we reposing supinely while the enemy is storming the citadels of our King? Are we husbandmen, and yet looking with indifferent eyes on the fields already white unto harvest? Is our light under a bushel that it

does not illuminate every dark valley and gleam from every hill-top in our State?

The injunction of Holy Writ is, "As ye have opportunity do good unto all men, *especially to them who are of the household of faith?* Many, alas! very many such households there are in this State who need your kind offices. An opportunity to do them good is presented you by means of this Association: Will you avail yourself of it? Of old it was reckoned a cardinal virtue to distribute to the necessities of the saints. There are many of our Churches and Associations in Kentucky which are in necessitous circumstances. Will you distribute unto them? We fear it cannot be said of our rich men, even as it was said of the rich men in the days of the Savior's incarnation, they have "of their *ABUNDANCE* cast in unto the offerings of God." To how few of us can be applied the language of the Apostle to the Hebrews; "For God is not unrighteous to forget your work and labor of love which ye have showed toward his name, *in that ye have ministered to the saints, and do minister.*" Brethren, think of these things.

CAUSES OF DESTITUTION.

The causes which have led to the lamentable destitution described above, are many; only a few of which we deem it necessary to mention. Our churches, derived principally from Virginia, where, during the unhallowed alliance of Church and State, the Baptists were severely persecuted, imbibed a deep-rooted prejudice against the "*salaried Clergy*," as the ministers of the establishment were deridingly called. In time, they associated the idea of *salaried Clergy*, with the support of the Gospel ministry, and in their zeal against tithes, ran to the extreme of denying, in the face of the solemn declaration of the Scriptures, that the laborer was worthy of his meat! Many of our preachers loudly declaimed against the support of the ministry. Even after such preachers began to see the folly of their doctrine and its ruinous consequences to the cause of religion, they were actuated by a foolish pride to hold their peace on the subject of ministerial support. The consequence was that they were driven from the pulpit in order to save their families from beggary and starvation; and many of them, in penury and want, had to seek homes in the new States, where land was cheaper, in order to provide homes for themselves and children.

Although more liberal and enlarged views are now generally entertained respecting the support of the ministry, yet those views, in many instances, are based upon principles entirely incorrect and anti-scriptural. Many brethren look upon the

support of the ministry as an eleemosynary affair, and dole out *charities* to them as they would to paupers and beggars. This view of the subject is directly opposed to the spirit and letter of the Sacred Scriptures. The language of the Bible is, "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not the milk of the flock? * * * For it is written in the law of Moses, thou shalt not muzzle the ox that treadeth out the corn. * * If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? * * * Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the Gospel, shall live of the Gospel.*" But not to detain on this subject, we will present an extract from the Philadelphia Baptist Confession of Faith, as fully expressive of our views:

"The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to him; it is *incumbent on the churches to whom they minister*, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves entangled in secular affairs; and may also be capable of exercising hospitality towards others; and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel, should live of the Gospel." *Chap. 27, Sec. 10.*

This is the true Old School Baptist doctrine, it is the doctrine of the Bible. The support of the ministry then is not a matter of *charity*, but of *debt*. Wherever it is made a matter of charity, the character of the ministry is seriously impaired; for no minister who has that measure of self-respect which becomes the servant of the Lord Jesus, can reconcile it to his feelings to be esteemed either a pauper or a beggar. Besides, it usually results in their very imperfect support, for men usually are more prone to pay their debts than to do deeds of charity; and hence by placing your ministers on the charity list, their receipts are not only small, but precarious:

Every church should have some regular system for sustaining the Gospel. For the want of this, while some ministers are not supported at all, and others but imperfectly so; others again receive more than their due for the amount of labor performed. There should be a fair understanding between the church and the pastor; that he will perform the duties of a pastor, and that

they will see that he "lives of the Gospel;" and this stipulation should be faithfully observed by each party. Without this, we are persuaded, our destitution will continue.

Another cause conducing to the present destitution is, that some of our ministers do not feel it a duty to give themselves wholly to the work of the ministry. Forgetful of the solemn obligations of the ministry and of the welfare of souls, they abandon the Gospel field, and engage in secular pursuits. Some plead as an apology for this, that the churches will not sustain them; a plea, which, in many cases, is without just foundation. Perhaps the minister who gives this as a reason, never urged the churches to their duty on this subject. But we fear that too many who have abandoned the pulpit, and gone to cultivating farms, working shops, and selling goods, are actuated by a desire for gain. At all events, this is an evil calling loudly for remedy. No man can serve God and Mammon. Either he should attend to the work whereunto he professes the Lord has called him or he should abandon it. The plan of working at some secular employment six days in the week, and then on Lord's-day engaging in the work of the ministry, is deleterious to the cause of religion and clearly anti-scriptural. The churches have suffered much by means of these "idle Shepherds." They should be called upon to surrender their credentials. And such persons too are usually opposed to the support of the ministry: and no marvel, for estimating the value of other men's labors by their own, they arrive at the very mathematical conclusion that they are worth nothing at all! No man should be esteemed a minister of Jesus who labors more to attain filthy lucre, than to win souls to Christ. These lovers of themselves more than lovers of God have contributed much to our destitution. They will not labor themselves, and hinder those who would.

PLAN OF SUPPLYING THE DESTITUTE.

The General Association was organized to supply the destitution in the State. This has already been done to a considerable extent, as we shall see in the sequel. The plan for doing this may be seen by the following Resolutions adopted at the organization of this body.

1st *Resolved*, That in the opinion of this Association, nothing ever will be effected of a permanently beneficial character towards supplying the churches of this State with a stated ministry, until the churches can be influenced to practice upon the principle that "they that preach the Gospel shall live of the Gospel."

2d *Resolved, therefore*, That one of the primary objects of this Association, should be to effect this important measure on the part of the Churches.

3d *Resolved*, That whenever the Churches can be influenced to discharge their duty in this respect, other Missionary effort will be measurably, if not entirely, superceded within the limits of this State.

4th *Resolved*, That in the opinion of this Association, it is the duty of every District Association, to ascertain the amount of destitution within its own limits—and if possible, to supply such destitute portions with the Gospel.

5th *Resolved further*, That when District Associations are unable to supply their own destitution, and expect aid from the General Association, they be requested in their report to state particularly the resources which they possess, the labor to be performed, and the amount necessary to procure the requisite supply.

We think it has been satisfactorily ascertained, by fair experiment, that the greater portion of our churches are able, were they willing, to support the Gospel among them. A large number of churches visited by the first General Agent of this body, Elder W. C. Buck, promptly responded to his appeal, and liberated the hands of their ministers from secular concerns, and thus supplied themselves with the preaching of the word as far as possible considering the deficiency in the number of ministers. The District Associations, with very few exceptions, it is believed, are amply able to sustain the requisite Missionaries in their bounds. That our denomination, therefore, is abundantly able to supply the destitution of the State, will not admit of a question. Are we *willing*, is the only important inquiry?

It will be seen by the above Resolutions, that the General Association did not from the first, design sending out directly any Missionaries among the Churches and Associations. The main object contemplated was to arouse them to the performance of their duty, by means of concentrated action to aid the feeble; and to send Missionaries to those places, if there were any, where no church was and which were not comprehended in the boundaries of any Association.

THE SUCCESS OF THE PLAN.

Our efforts in some respects have exceeded the anticipations of the most sanguine. Our churches are generally awaking to a sense of their duty on the subject of ministerial support. The labors of Elder W. C. Buck, while the General Agent of this body, were wonderfully successful in this respect; and from the commencement of his efforts we may date the beginning of a new era in our denomination of this State. His success was made known in former reports. Other churches than those visited by him seeing the good results of the plan of operations which he recommended, adopted it; until it is believed that the major part of the churches in the State are to some extent contributing

systematically to the support of the ministry. The number of churches is very inconsiderable indeed which do not now recognize the principle of ministerial support, however imperfectly they may practice in accordance with it.

The District Associations are adopting the plan recommended by the General Association of sending out Missionaries in their bounds.

UNION. The churches of this Association are situated in the counties of Hickman, Calloway, McCracken, and Graves, west of the Tennessee river. By the assistance of the General Association, it has been enabled to employ Missionaries, with great success, in its bounds, for the last two years. This part of our State is comparatively recently settled, and is sparsely populated. The churches are few, feeble, and scattered over an extensive territory. The labors of the Missionaries in the bounds of Union have been greatly blessed. The work of the Lord has prospered in their hands.

LITTLE BETHEL. This Association, lying in the counties of Henderson, Union, Livingston, Hopkins, and Muhlenburg, has also been aided for the last two years, in the support of Missionary labor in its bounds, by the General Association. This is a new Association, formed several years ago of a few feeble churches of less than 200 members that withdrew from the Highland Association, on account of the proscriptive policy adopted by that body towards Missionary operations, and the liberty of conscience. In three years, it has increased to fourteen churches, with more than nine hundred members. It had an addition of four churches this year, and one hundred and seventy members by baptism. It now supplies its own destitution.

GASPER RIVER. This Association received assistance one year from the General Association. It now, however, supplies its own destitution. Elder A. Taylor was its Missionary last year. His labors were greatly blessed. The churches of this Association lie in the counties of Muhlenburg, Ohio, and a few churches in Warren, Logan, and Todd. At its late session, it divided its territory into four districts, and appointed a Missionary in each. The churches of this Association are generally in a flourishing condition.

ELKHORN. This is the Mother Association of the Mississippi Valley, and is the largest Association in the west. It is situated in the most beautiful and wealthy portion of Kentucky, its churches being in the counties of Woodford, Fayette, Jessamine, Scott, and Bourbon. This venerable Association, at its session in August last, adopted the following Preamble and

Resolutions with great unanimity, which we quote, to show how the plans of the General Association are being put into effect:

“*Whereas*, the churches composing this Association, embrace a large scope of country, which is but partially supplied with preaching, and many neighborhoods are entirely destitute; and, whereas, we feel it to be our indispensable duty to use our best efforts to have the Gospel preached in every neighborhood, as well as to afford all the aid in our power to weak and destitute churches; as well as an ardent desire to impress upon churches and preachers more forcibly the importance of the work and cause: that they may feel more sensibly the force of their reciprocal obligations to each other, and the great head of the church; that our whole body may become stirred up to a higher and more lofty course of practical godliness towards the fulfilment of the great command, “Go preach the Gospel to every creature;” Therefore,

Resolved, That this Association procure the services of some suitable, efficient and experienced minister of the Gospel to be employed during the next Associational year—whose duty it shall be to visit the Churches composing this body—as well as the destitute neighborhoods in our boundary; spread before the Churches the wants of our people; the claims of God and his cause; solicit the co-operation of the Churches and Ministers in behalf of the destitute; hold protracted meetings at suitable places, and on suitable occasions; take up collections and solicit voluntary contributions in behalf of this Association when advisable, to enable us to carry into effect the aforesaid desirable objects; and above all, to solicit the prayerful co-operation of all the churches and brethren, that the Great Head of the Church may crown our feeble efforts with success.

2d *Resolved*, That the ministers so employed in our service, in order that the churches and brethren may know how their liberality has been applied, be required to keep an abridged and faithful journal of his operations, as to time employed in the actual service of this Association; collections made, and protracted meetings held, &c., and report at our next Association.

3d *Resolved*, That our ministering brother thus employed, receive the sum of \$———, per annum, for his time employed in the actual service of this Association, to be paid quarterly.

Resolved, That a collection be forthwith taken up for the purposes above named.

Resolved, That in case a suitable minister cannot be immediately procured, a committee of———brethren be appointed, whose duty it shall be to procure the services of such a ministering brother as soon as practicable.

4th *Resolved*, That this Association disclaim both the right and power to enforce the foregoing Resolutions upon either Churches or individuals.

Elder JAMES D. BLACK, a brother of a high order of talents, distinguished for his high standing in the churches, his ardent piety, and untiring zeal, was selected by the Association as her Missionary. An executive committee, consisting of brethren

Edmund Waller, Milton Burch, William Suggett, Y. R. Pitts, and F. C. McCalla were appointed; and a contribution of \$137 was made by the members of the Association. The labors of Elder Black have been already extensively blessed. A revival commenced with his Missionary labors at the Stamping Ground Church, and has extended to other churches wherever he has gone; so that in the short space of two months, he has baptized nearly two hundred persons: so wonderfully does the Lord bless Missionary labor. If the above resolutions be carried out, and we believe they will to the letter, incalculable good will ensue to the cause of Christ on the north side of the Kentucky river. Perhaps the Elkhorn Association possesses a larger amount of wealth and intelligence than any other Association in the west. If her dormant energies be aroused properly to action, she will be a mighty engine in forwarding the car of the Gospel over our State.

SOUTH DISTRICT. This Association at its last session, passed the following Resolutions:

1st Resolved, That in view of the great delinquency in the churches composing this Association, we feel called upon to awake from our slumber and not weary in well doing.

2d Resolved, That there is a criminal negligence too apparent, both in the churches and the ministry, in regard to the religious efforts for the spread of the Gospel in our own, and in distant and destitute regions of the earth: and we hereby propose to the members of this Association, and through them to the churches, as a remedy against the evils complained of, that the churches hereafter report in their letters, the amount of labor performed in their respective bounds, and the amount they have contributed for the support of their own ministry, and how much for the assistance of more destitute churches.

3d Resolved, That with a view to aid the churches in the above objects, a suitable agent be forthwith appointed by the Association, whose duty it shall be to travel and preach in the bounds of this Association, to take collections, and stimulate the churches to the discharge of their duty, to supply, as far as possible, the destitute, and report to this Association at its next annual meeting, the result of his agency.

4th Resolved further, That when the agent shall report as above, it shall be the duty of this Association, to award to him a liberal compensation for his services, out of the funds collected by him.

Elder John S. Higgins, a brother of much experience, talents, and efficiency, was chosen the Agent. The churches of the South District Association are situated in the counties of Washington, Mercer, Lincoln and Garrard.

FRANKLIN. This Association has adopted the Resolutions of the Elkhorn Association, and has appointed Elder W. W. FORD, a brother whose praise is in all the churches, its Missionary. A collection of \$70,90 was contributed by the members during

its late session, and placed in the hands of the executive committee consisting of brethren James Ford, N. E. Mitchusson, Henry Bohannon, W. C. Blanton, and J. M. Frost, towards paying the salary of their Missionary. The churches of this Association are in Shelby, Henry, Franklin, and Owen counties.

BRACKEN. This Association is remarkably destitute of preachers, and is in a destitute section of the State. It demands our prayers, our sympathies and our assistance. It is situated in the counties of Bourbon, Nicholas, Fleming, Bracken, Lewis, and Mason. Last year, brother A. G. Curry labored with much acceptance and success as Missionary in its bounds; but we regret to learn that the state of his health forbids that he should longer labor in that capacity. The church of Maysville, belonging to this Association, was assisted by the General Association the past year in supporting the Gospel among them. The church had just been constituted. It was in want of a house, and was poor and feeble. By the aid of this body, they were enabled to secure the services of Elder G. Mason. The church prospered much under his ministration. It is now in a flourishing condition, and able to sustain the Gospel among them.

CUMBERLAND RIVER. This Association at its late session, we learn, adopted a plan of Missionary labor; but your Board have not as yet been sufficiently informed of its nature and extent to give the particulars.

RUSSELS CREEK. This Association, have entered into this work with a spirit and zeal to be surpassed only by herself. At her last session, she recommended the following system of action, which if adopted by other Associations, and carried into effect as it will be in this, and the great work of supplying the destitute with a preached Gospel, would be speedily accomplished.

WHEREAS, we deem it the imperative duty of the churches to increase their efforts to promote the cause of Christ; and to act upon the important principle of doing the *greatest possible* amount of good, in the *least possible* time, and with the *least possible* expense; and for this purpose, to adopt some systematic course of action among themselves—Therefore,

Resolved, That the churches of this Association be requested to adopt the following, or such other plan as shall most successfully promote the cause of the Redeemer:

1st. To hold Quarterly meetings for the purpose of awakening a deeper interest to the spread of the Gospel throughout the world, and of adopting the most efficient measures to carry out the great commission—"Go ye into all the world, and preach the Gospel to every creature." And that a public collection be taken up and pledges be given at each meeting for the above named purpose.

2d That the first Monday evening in each month be observed as a "Monthly concert of prayer for the spread of the Gospel throughout the world:"—and that collections be taken up at these meetings for said purpose.

3d. That a Preacher be appointed to labor in the destitute churches and neighborhoods of this Association, and to aid in carrying into effect the measures recommended by the Association.

4th. That a committee of five be appointed—(three of whom shall be a quorum,) whose duty shall be—

(1st.) To receive the contributions of the churches, and to dispose of the same, as the churches contributing shall direct.

(2d.) To confer with said preacher in regard to his plans of operation.

(3d.) To fill the vacancy in the case of his removal from office.

(4th.) To remunerate him for his services from those funds entrusted to them by the churches for that purpose:—"for even so hath the Lord ordained that they that preach the Gospel shall live of the Gospel."

(5th.) To report annually the whole matter to this Association.

The Association also recommended the days for the Quarterly Meetings in each church; and appointed an executive committee consisting of Z. Worley, John Scott, Aaron Harding, Robert Ball, and W. G. Anderson. This committee have since appointed Elder R. HOLMAN as the Missionary. The churches of the Russel's Creek Association are situated in the counties of Green, Adair, Barren, Hart, Russell, Marion and Nelson.

SALEM. This Association at its recent anniversary, adopted spirited Resolutions, and with great unanimity for the supply of the destitution in her own bounds. Elder C. LOVELACE, a brother beloved for his ardent piety and devoted zeal, was chosen their Missionary. May the Lord bless his efforts to the arousing of the churches to their duty, and in turning the disobedient to God.

BETHEL. The churches of this Association are probably more thoroughly Missionary in feeling and action than those of any other similar body in the State. They are situated in the counties of Todd, Christian, Logan, Simpson, and Warren, and some in Tennessee. Perhaps there is less destitution in the bounds of Bethel than in any portion of the State. The churches have generally liberated their ministers from secular engagements, so as to enable them to devote their whole time to the work of the ministry. At its late session, this Association appointed a Missionary "to occupy the destitute regions within and near" its bounds. Elder R. Rutherford was elected the Missionary.

Thus we see that eleven Associations comprising more than *two hundred* churches with nearly 30,000 members, and extending over half the counties in the State, are actively engaged in supplying the destitution in their own bounds, with Missionary

labor. These Associations are connected by correspondence, and extend through the length of the State, from the Mississippi almost to the Mouth of Sandy, thus uniting by a cord of love, in spirit and purpose, the extremes of the State. We do not wish to be understood that the destitution in these Associations is supplied. Far from it. But they have commenced well; and with the present dearth of ministers they have done the best that probably could be done. The Lord is blessing their efforts; and we fondly hope the day is not distant when their labors will be crowned with complete success; when all their churches will have pastors to go in and out before them.

Nor are the good effects of our plans to supply the destitute, limited to these Associations. The churches of the Liberty, Little River, Goshen, Long Run, Concord, Barren River, Sulphur Fork, (upper) Union, &c., &c., are generally favorable to the cause of Missions, and a large proportion of their ministers are wholly given to the work of the ministry. The same may be said of all other Associations in the State belonging to the General Union. Five churches in the Goshen Association, in Breckenridge county, sustained Elder J. H. Brown as Missionary last year. Some other churches of the same Association in Davies county, also sustained a Missionary. The labors of the Missionaries were greatly blessed of the Lord.

Thus it will be seen that every indication warrants the belief that in another year, every efficient minister in the State will be brought into active service. The most of them are already in the field, battling nobly in the cause of Christ. During the few years, since the organization of the General Association, great and important changes for the better have been effected; a revolution has been put in motion, calling into action the hitherto dormant energies of our denomination, and promising speedily to renovate the moral condition of our beloved State.

WHAT REMAINS TO BE DONE.

It is plain, our greatest duty now is to obtain more ministers. To do this, our dependence must be on Him who has said, "Pray ye the Lord of the harvest, that he would send more laborers into his harvest." It would be well, were all the churches, on a given day, to appear before the Lord by fasting, humiliation, and prayer, humbly beseeching Him to remember our destitute condition, and send us faithful and able ministers of the New Testament. The promise is, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

"Prayer ardent opens heaven,
And lets down a stream of glory, on the consecrated hour,
Of man in audience with the Deity."

The churches should look out and encourage the "gifts" they may have among them. If the churches will seek by prayer and a diligent attention to their duty ministerial aid, there can be no doubt but their prayer will be heard and their diligence rewarded. "Be not faithless, but believing."

Another important work before us is, to supply with preaching, our towns. The policy of the Baptists in relation to towns has always been the very worst. We should learn a lesson from our Presbyterian and Methodist brethren on this subject. Why is it that our Presbyterian brethren with but 8,000 communicants wield such a moral influence in our State? The chief reason is, that they have sought strongly to fortify their churches in towns. And to this in a great degree, is to be ascribed the influence of our Methodist brethren; who, with half the number of communicants in the State that the Baptist have, are yet exerting a wide, powerful and increasing influence over the people. Let us profit by their example; and where we have churches in towns, let us see that they are sustained; and where there are no churches, let us labor to establish them by making each town a Missionary station. This work will have chiefly to be performed through the General Association, and we hope that the churches will have an eye to this matter in their future contributions.

But there are yet some Associations, churches, and ministers who are doing nothing for the furtherance of the Gospel. There are some who approve the principles and the plans for supplying the destitution of our own State, but for the want of that moral courage which every christian should possess, and which every one properly exercised, *does possess*, will not lend a helping hand in this great work. They appear to love popularity more than the prosperity of Zion, and knowing that those who have engaged in the Missionary enterprise are reviled and persecuted, they choose to quiet their conscientious convictions of duty rather than incur the opposition of false brethren. But it is a satisfaction to know that the anti-effort party are driving these brethren into the performance of their duty. They justly look upon such as too craven hearted for their purposes, and hold them in less esteem, as less honest, and candid, than even avowed Missionaries. By this means, we hope to gain considerable additional strength by another year. The lash of the adversary is sometimes requisite to arouse the timid and the dilatory to the discharge of their duty. The timid councils of these temporizing brethren are greater obstacles to the success of our plans for supplying the destitute than all the avowed opposition in the State. They appear anxious to propitiate the favor of the opponents of Missions, and at the same time de-

clare that they are most cordially favorable to the spread of the Gospel: The result is, with their mouths they favor Missions, and in their action oppose it! But we must not pause in our onward march, to propitiate the favor of such time-servers. Let us fearlessly press on in the performance of our duty, and let those brethren remember that they who are not for the Lord, are against him. Let us exhort them in the language of the prophet of old: "If the Lord be God, say so; but if Baal, say so." We are soldiers in the service of the King of Kings? and Lord of Lords, and cannot consent to compromit his honor and his interest by conforming to the wishes of his opposers. And if our brethren will not cultivate the part of the Lord's vineyard entrusted to their care, lest they should lose the complaisant smiles of the anti-effort party, we must even try if we cannot cultivate it for them.

But we have two sorts of opposers in this great work. The first are those who profess to feel for the destitution of the State, and express great desire to remedy it; but yet are industriously opposing our efforts as anti-scriptural and disorganizing. Such are the sentiments which prevail in the Green River and Drake's Creek Association, and in perhaps a majority of the churches of the Stocton's Valley Association. The brethren of these Associations can find numerous passages of Scripture for district Associations meeting once a year, receiving letters from churches and Associations; electing a Moderator and Clerk, discussing questions of no importance, and devising divers schemes for doing nothing, &c., &c.; and yet cannot find one word for brethren's meeting and consulting upon, and putting into execution plans to promote the prosperity of the cause of God! They think it very scriptural and right to unite with turn-pike and banking companies, &c., by means of money, but because membership is obtained by money in the General Association, it is anti-scriptural and wrong! The amount of their ethical acumen is this; that it is right to give your money for any worldly purpose, but exceedingly wrong to do so for a religious one!!

Wherever these sentiments prevail the Baptist cause suffers serious injury. It stinks in the nostrils of the people throughout the bounds of the Green River and Drake's Creek Associations. Indeed these Associations may be esteemed as belonging no longer to the General Union of Baptists. We believe they are in correspondence with no other body of Baptists, and not even with each other. Yet there are many excellent brethren among them who are seeking our assistance. They are starving for the want of the pure milk of the world: upon the nauseating doses dealt out to them from their pulpits; they are pining and

dying. We should endeavor to send them a Missionary. The large mass of the brethren in those Associations, if the Gospel in its simplicity and truth were preached to them, would throw off the yoke of their spiritual leaders and follow after the truth.

There is another class of opposers who hold that it is wrong to preach the Gospel to sinners; and who esteem it gross heresy to call on unregenerate men to repent and believe the Gospel. Of this sort may be reckoned the Licking Association of Particular Baptists, the Otter Creek Association of Regular Baptists, the Bethlehem Association, the Highland, and a small body, of less than three hundred members, who claim to be the Tate's Creek Association. We fear that nothing beneficial can be effected in the churches of these Associations; and it is doubtful, were it contemplated, whether, before any thing could be done, there would be any of them found to preach to; so rapid is their tendency to nonentity! Yet the people in their bounds certainly deserve our attention. By claiming to be Baptists, these Associations have brought great reproach upon the name. A brother of approved zeal, talents, piety, and prudence might, under God, be instrumental in doing great good in their bounds, as a Missionary; and certainly no portion of our States can be more in need of such labor, or can be more emphatically esteemed Missionary ground.

The eastern counties of our State claim our attention. In the counties bordering on Virginia, there are few Baptists, and but few, if any, Baptist churches. They are also beyond the limits of any District Association. It behooves us to use every endeavor to occupy this ground. Is any brother ready to say, "Here am I, send me."

FINANCES.

Although by means of District Associations, much Missionary labor has been or is now being performed, still the report of your Treasurer will show that the receipts of the General Association have been small. It is true, we have been able to meet the current expenses; and to grant aid to all who have applied for it; yet we have not been enabled to enlarge our operations, by tendering aid to such as we knew stood in need of it. The pressure of pecuniary affairs has been great, but still we fear our brethren have not felt that interest in the objects of this body which they should. We invite the attention of our wealthy brethren, churches and Associations to the above exhibit of the destitution in our State, and ask them to lend us their assistance to relieve it. A very trifling contribution from those who can well afford to give, would enable us speedily to supply with the preached word, many destitute places.

GENERAL AGENT.

The efforts of your Board to obtain the services of Elder W. C. Buck were unavailing; and a large portion of the year had elapsed before we had it in our power to secure the services of a brother competent to discharge the important duties of this office; when by an opening of Providence, we were enabled to engage Elder GEORGE MATHEWS. Elder Mathews commenced his labor, as General Agent on the 10th day of March last, at a salary of \$750 per annum, and has been almost unremittingly engaged in it ever since. His labors have been attended with great good in removing unfounded prejudices against the General Association, in arousing its friends and conciliating its opponents. Your Board have great satisfaction in saying that we have every reason to be pleased with his Agency, and believe that he has been instrumental in effecting much permanent good to the cause in which we are engaged. His report will exhibit to you the amount, and to some extent the results, of his operations.

GEORGETOWN COLLEGE.

Since your last meeting, it has pleased our all-wise and kind Father to take from us our beloved Giddings, who had been so instrumental in building up our College in Georgetown. When this Association was last in session, he was confined on a bed of sickness, from which he never arose. In his death, not only the College but our denomination sustained a severe, (at one time, we feared, an irreparable) loss. But the Lord has remembered us in mercy, and we are happy to announce to you that the Trustees of the College have secured as its President, Elder HOWARD MALCOM, a brother who, for literary attainments, ardent piety, untiring industry—for every qualification calculated to adorn the pulpit and the presidential chair of a College, holds a place in the front rank of the distinguished men of our denomination. We congratulate the Baptists of Kentucky and of the West upon this valuable acquisition. There are some eight or ten young Baptist ministers studying in the College to become “workmen that need not be ashamed, rightly dividing the word of God;” and to these, no man is better calculated to impart the instruction necessary for their future usefulness than brother Malcom.

To this institution we look with anxious expectation for important help in supplying the destitution of our State. Intelligence is the hand-maid of religion, and to keep pace with the age, we must labor to have an intelligent ministry.

CONCLUSION.

Thus far the labors of this Association have been blessed beyond the reasonable expectations of its most ardent supporters. We have every thing to cheer us on to renewed and more vigorous efforts. The approving smile of our Savior has met us at every step of our progress. Since the organization of this Association, and almost entirely through the instrumentality of its friends, about THIRTY THOUSAND have been added by baptism to our denomination in Kentucky! Its organization was blessed to the conversion of many souls in the 1st Baptist church in Louisville; and from the day of its organization to the present, there has been a revival season in our churches. The last year has been a time of much prosperity; it is believed that not less than TEN THOUSAND have been added to us by baptism! The more the churches and Associations act upon the plans of this Association, the more the Lord attends and blesses them. Is not this enough to cheer our hearts under all the slanders and revilements heaped upon us, and to nerve our arms to a vigorous prosecution of what has been so auspiciously commenced. Let us ask those who would hinder us in this work; "What mean these revivals? Are they the work of the Lord or of Belzebub? Is Satan engaged in casting out Satan? Or does God hear sinners? When since the foundation of the world was it known, that the Lord so wonderfully attended by the influences of his Spirit, the machinations of sinners?" But if the smiles of the Lord have attended our efforts, his frowns have been upon those of our opposers. Blasting and mildew have fallen upon their churches. They are withering up like the barren fig-tree under the curse of the Redeemer. Let us then heed not the opposition. If the Lord be for us who can be against us. If with what has already been done, so much good has been accomplished, what may we not expect when our plans are fully put into execution—when every church shall have its pastor, and when in every destitute place the glad tidings of the Gospel shall be proclaimed? Let us not tire in our exertions until this glorious end be attained, for until then, we can hardly expect, in the day of the judgment, to receive the welcome plaudit of the Redeemer, "Well done, good and faithful servants!"

By order of the Board of Managers,

JOHN L. WALLER, *Corresponding Secretary.*

AGENT'S REPORT.

To the Board of the General Association of Kentucky.

Dear Brethren: In surveying the field of my labors, I find myself involuntarily saying, to whom is the arm of the Lord revealed? I am conscious that the grand object of my Agency, has not been accomplished to that extent I had anticipated, when I commenced my efforts.

While I am ready to award the failure of success, measurably to my want of talents adapted to the Agency, or unfaithfulness in their application: still a part may be found in that imperfect intelligence of the state of the churches on which I rested for data, and those obstacles which have been thrown in the way, by the monetary affairs of the country which were not at first conjectured.

Such has been the scarcity of money in many instances, that all the favors that could be shewn us was a willing mind, while courteousness and anti-effortism have consolidated their bonds, throwing many impediments into the channel of benevolence which has rendered the task of the Agent more difficult.

Notwithstanding these things, the several objects of my Agency have been steadily pursued, and so far as they relate to the survey of destitute fields, and the enlightening the churches and the public mind, as to the design and importance of our enterprise, general success has attended our efforts. Although, on the subject of supporting pastors, and sending out evangelists, and collecting money, there has not as much been effected as we had hoped, still something has been done in these particulars, that shew that truth is triumphing, and producing rapid and astonishing changes throughout the denomination.

Ministers are being convinced that their appropriate work is to preach the Gospel; and to do this effectually, they must be scribes well instructed, and to bring out of the treasury things new and old, it requires laborious study, patient research, and prayerful investigation.

They feel their flocks are wasted and spoiled, while they are confined to their farms, and they sigh for freedom that they may give themselves wholly to the work of the ministry, that they may be approved, commending them to every man's conscience in the sight of God.

Churches are awakening from their long slumbers and putting on strength and coming up to their duty in the support of pastors: believing the laborer is worthy of his hire. Their Chris-

tian obligations are being felt, and the design of church organization is better understood. Their deep rooted prejudices against an enlightened ministry is fast giving way. The great duty of Temperance, the observance of the Sabbath, and benevolent action is more highly regarded. There is evidently an increasing desire for their pulpits to be supplied each Lord's-day with a devoted and consecrated servant of Christ, who might lead them into the green pastures of the Gospel.

The District Associations are beginning to feel that they are called upon to do something more than barely to meet and hear the painful intelligence that their churches are going fast into nonentity, as the result of inaction in the cause of Christ, and then to contend who shall be greatest, and who shall preach, and rejoice exceedingly if so fortunate as to get one on the stand who will boast long and loud of his *ignorance*, triumphing in the thought (while he thanks God,) that his back never rested against the wall of a College, and that his hands are pure from aiding those institutions that are sending out Heralds of the Cross to the perishing millions of earth; and the bible translated, that the benighted heathen may read in their own tongue the wonderful work of redemption. Several Associations have recently passed resolutions to send out evangelists to break the bread of life to the destitute, and encourage the churches in works of benevolent action.

I have hinted, that rapid changes are taking place: but the great body of the denomination in the State, (though friendly,) have yet to have their energies enlisted in the cause of the General Association, and this will be a long and difficult task, inasmuch as their sympathies cannot be reached, as they may be, when the story of the guilt, wretchedness, and misery of the unenlightened nations are portrayed. It is hard to convince the brethren that they are under obligations to aid the destitute churches and Associations. Besides, as soon as they begin to canvass this subject, they are convinced that great improvement is required in the state of their own ministry, and times of worship, meeting-houses, &c.

One favorable symptom in the case, is, that many are stumbled at that favorite passage: "Fear not little flock, it is your Father's good pleasure to give you the kingdom," for daily the kingdom is departing from them. Something must be done; hence, some have resorted to *anti-missions*, others to protracted meetings, others to freeing their ministers from worldly occupations, that, if possible, they may keep pace with their effort. Brethren, whose success confounds *those* who have stood *all this Gospel day idle*. Should the same influence characterize our efforts for a few years, it will be a matter of comparatively

small moment, whether those who are indifferent or opposed come up to the help of the Lord. The host of God's elect will be fully able to go up and possess the land.

There are several things that tend greatly to clog the chariot wheels, and retard the progress of our cause. The most alarming of these is the indifference of a number of its professed friends. So many are the demands on the prayers and exertions of the benevolent, in this wonderful day of religious enterprise, it will be surprising if some are not neglected. The neutrals and looker's on, who do not come up to the work, are preventing many from engaging, who otherwise would come forward to our assistance. A want of entire confidence in the plan of our operations, is exerting a paralyzing effect, that will require ocular demonstration in order to remove it. There are several important towns that demand the attention of those who wish to see the whole field occupied. Carrollton, Warsaw, Newport, Lawrenceburg, and Bardstown. These points should be supplied if possible. But while this is done, we should not neglect those large districts of country which are famishing for the means of grace.

In looking over my Journal, I am thankful to perceive few are the instances in which the meeting-house has been shut against me; and that in almost every place, I have had the hand of kindness extended to me; my ministry has been generally appreciated. In passing through twenty-six counties, I have travelled 2165 miles; visited one hundred churches, besides several towns and villages; preached one hundred and sixty-three Sermons, and collected \$306,30. The time I have spent in these services, amount to one hundred and ninety-four days.

Your s, in Christ,

GEO. MATHEWS.

TREASURER'S REPORT.

CH. QUIREY, *Treasurer,**In Account with Bap. Gen. Ass. Ky.*

Oct. 22, 1839.	To amount on hand at this date,	\$824 23
	Cash of Mrs. Wells, per Mr. Dupey,	2 00
		<hr/>
		\$826 23

CONTRA,

CR.

Oct. 24, 1839.	By cash, Rev. J. L. Burrows, for Ass. of ten churches, per order,	\$50 00
Nov. 7.	Cash paid Little Bethel Ass. per order Gen. Ass.	100 00
Feb. 25, 1840.	Cash paid Little Bethel Ass. per order of the Board,	50 00
March 9.	Cash paid Jacob Garr, allow- ance to Rev. W. C. Buck,	169 86
April 1.	Cash paid Union Ass.	50 00
Oct. 20.	“ “ “ “ “ “ Rev. G. Mason, appropriated to Mays- ville church,	50 00 100 00—\$569 86
	Balance on hand,	<hr/> \$256 37

The undersigned appointed to examine the above account, have found the same correctly cast and accompanied by the proper vouchers.

SAMUEL HAYCRAFT,
F. AUGUSTUS WILLARD.

October 26, 1840.

REGULATIONS OF THE BOARD.

At a meeting of the Board of Managers, Feb. 25th, 1840, the following regulations were adopted:

Resolved, That in all cases of appropriation by this Board, the Secretary at the order of the Board, shall draw on the Treasurer for the same, and no moneys shall be paid out of the Treasury except in answer to such draft.

Resolved, That appropriations to aid Associations or Churches in sustaining Missionary or other ministerial labor within their bounds, shall be paid quarterly, at the close of each three months after services rendered."

Persons having business with the Board, should address the Corresponding Secretary.

REGULATIONS OF THE BOARD

...of the Board of ... 1840 ...
...in all cases of application by the Board
...of the Board and no money shall be paid out of the
...except in cases to such end
...that applications to aid ... or ...
...necessary or other ... labor within the
...shall be paid quarterly at the close of each year
...other ...
...with the Board should ...
...Secretary

CONSTITUTION
OF THE
KENTUCKY AND FOREIGN BIBLE SOCIETY.

ARTICLE 1st. This Society shall be called THE KENTUCKY AND FOREIGN BIBLE SOCIETY, Auxiliary to the American and Foreign Bible Society.

ART. 2d. All persons contributing annually to the funds shall be members of the Society.

ART. 3d. Each contributor of thirty dollars or more, shall be a member for life.

ART. 4th. Life Directors and life members of the parent Society shall be, ex-officio, members of this.

ART. 5th. All Churches and Societies agreeing to place their surplus funds in the Treasury of this Society, shall be Auxiliaries, and their representatives be entitled to the privilege of members.

ART. 6th. The funds of this Society, after a deduction of incidental expenses, shall be appropriated, through the American and Foreign Bible Society, as this Society may direct.

ART. 7th. This Society shall annually elect a President, four Vice Presidents, a Recording and Corresponding Secretary, and Board of Managers, consisting of twenty members, all of whom shall be brethren in good standing in Baptist Churches, fifteen of them to reside in or near Louisville, and who shall hold their offices until superseded by a new election.

ART. 8th. The President, Vice President, and Secretaries, shall be ex-officio, members of the Board.

ART. 9th. The Board of Managers shall meet quarterly, or more frequently if necessary, at such time and place as they shall adjourn to, or at the call of the President or Secretary, and five members shall be a quorum.

ART. 10th. The Board of Managers shall be charged with all business of the Society, during their appointment, and shall make a report at each Annual meeting. They shall enact their own By-laws and fill such vacancies as may occur in their own body.

ART. 11th. The Society shall hold its annual meetings, at the same time and place of the annual meeting of the General Association of the Baptist in Kentucky.

ART. 12th. The Minutes shall be signed by the President and Secretaries.

ART. 13th. No alteration shall be made in the Constitution, except by a vote of two-thirds of the members present at an annual meeting.

MINUTES.

The Second annual meeting of the KENTUCKY AND FOREIGN BIBLE SOCIETY, was held in Elizabethtown, commencing October 23d, 1840.

The Society was called to order by the President; J. Eliot acting as Secretary *pro. tem.*

The following members were enrolled:

Louisville Baptist Bible Society—Elder W. C. Buck, Elder F. A. Willard, John L. Waller, and J. Eliot.

Goshen Bible Society—Elder J. H. Brown, J. W. Flanagan, John Haynes, O. Newman, James Moorman and J. Snyder.

Green River Bible Society.—Elder D. S. Colgan, Elder R. Holman, and R. Ball.

Bowling-Green Bible Society—Elder J. M. Pendleton.

Walton Creek Bible Society.—G. S. Browning, and——
Tichenor.

Shelbyville.—Elder S. Baker, W. Jarvis, and Thomas Hansbrough.

Pleasant Grove.—Elder T. M. Rice.

Otter Creek.—J. Vanmetre.

Nelson county.—John Samuels.

Union Association.—Elder M. S. Wiman.

Bethel Association.—Elder R. Rutherford.

Hardinsburg.—J. S. Lightfoot and C. R. Moorman.

Hodgenville.—Elder T. J. Fisher.

Bullitt county.—W. W. Wise.

Meade county.—W. Haynes.

Elizabethtown.—S. Haycraft.

Mayslick.—Elder G. Mason.

Henderson.—Elder H. B. Wiggin.

CONTRIBUTIONS.

W. Jarvis,	\$2 00		Thomas J. Fisher,	\$0 25
Jacob Vanmetre,	25		John Samuels,	1 00
Elder W. S. Wiman,	1 00		Elder H. B. Wiggin,	1 00
Nimrod Long,	5 00		Elder R. Rutherford,	1 00
John L. Norton,	5 00		John S. Lightfoot,	1 00
W. W. Wise,	2 00		W. Haynes,	2 50
S. Haycraft,	2 00		Elder G. Mason,	2 00
C. R. Moorman,	50			

Brethren Buck, Colgan and Willard, were appointed a committee to nominate the Officers for the ensuing year.

Adjourned until 7 o'clock, P. M.

FRIDAY EVENING, October 23.

Met pursuant to adjournment. Prayer by Elder H. B. Wiggin.

The nominating committee made the following report which was adopted by the Society, viz:—

JOHN L. WALLER, of Louisville, President.

Elder JAMES M. PENDLETON, of Bowling-Green, first Vice President.

Elder G. C. SEDWICK, of Paris, second V. P.

“ J. S. HIGGINS, of Lincoln co., third V. P.

“ WM. VAUGHAN, of Bloomfield, fourth V. P.

“ F. A. WILLARD, of Louisville, Corresponding Secretary.

JAS. E. TYLER, of Louisville, Treasurer.

JOHN RUST, Recording Secretary.

MANAGERS—Elder John Finlay, Elder W. C. Buck, C. Quirey, E. Bennett, Thomas R. Parrent, J. Eliot, Wm. Colgan, Elders D. S. Colgan, R. T. Anderson, J. W. Mansfield, G. Mason, W. F. Broadus, Samuel Baker, H. B. Wiggin, R. T. Dillard, J. D. Black, Alfred Taylor, E. G. Berry, J. M. Frost, and Russel Holman.

The report of the Board of managers was then read by the President, and ordered to be printed, on the motion of brother Buck, seconded and sustained by Elder John Peck, of New York.

The following Resolution, offered and supported by Elder Willard, and seconded by brother Baker, was unanimously adopted:

Resolved, That we recognize the great principle that “*The Bible, the whole Bible, and nothing but the Bible,*” is God’s own communication of truth for the salvation of a perishing world; and that as such, a most solemn responsibility rests on us as Christians, according to our ability, to give it *unadulterated* to the nations of the earth.

Elder I. T. Hinton, of Chicago, Illinois, offered the following Resolution, which he supported with appropriate remarks, and which was seconded by Elder Buck; with a suggestion that the whole congregation be called on to vote, was passed without a dissenting voice:

Resolved, That Divine truth is the only basis of national liberty and happiness throughout the world—and that the circulation of the word of God, demand the most vigorous and persevering support, not only from every devoted Christian, but from every intelligent citizen.

On motion, it was agreed, to request brother Hinton's speech for publication.

A collection of \$21,87 1-2 cents was then taken up.

Adjourned, to meet again at the call of the Chair.

MONDAY MORNING, October 25.

Met at the call of the Chairman. Prayer by brother Keen.

Elder William Vaughan was appointed to preach the next Annual Sermon before the Society.

On motion, *Resolved*, That the Minutes, Report of the Board. &c., be published in connexion with the Minutes of the General Association.

Adjourned, to meet in Russellville, on Friday preceding the 3d Lord's-day in October, 1841.

JOHN L. WALLER, *Pres't.*

J. ELIOT, *Sec'y.*

REPORT

Of the Board of the Kentucky and Foreign Bible Society.

The time having arrived for your Annual meeting, it becomes our duty to give you an account of our stewardship. The past year has been a chequered one. Embarrassment and bankruptcy have paralyzed the energies of the commercial world. The monetary pressure has been unparalleled, bearing alike upon all classes of community. Labor has been but poorly rewarded, and enterprise and industry have not met their wonted encouragement. Our country has been the arena of the fiercest political contest known to its history. Every thing has tended to repress vital goodness, to impair the energies of the church, to check benevolent effort, and to grieve the Holy Spirit in the hearts of the disciples of Christ. But thanks to our Heavenly Father, his loving kindness has not been withdrawn from us; and in many respects, the past has been a year of unusual prosperity to our Zion. The angel of mercy de-

scended and troubled our waters; and thousands went down into them and were healed. A large number of our churches have been revived, and considerable accessions have been made; and even now, from various portions of our State, the grateful news is being borne to our ears, that sinners are turning to God. Let this fill our hearts with gratitude and stimulate us to prosecute, with renewed energy, the work we are called in Providence to perform.

AGENCY.

Your Board were unable, until the year was far spent, to procure a suitable Agent to lay the claims of the Society before our brethren, and the community generally. In May last, Elder EDWARD KINGSFORD, visited our State as Agent of the American and Foreign Bible Society. (to which we are Auxiliary,) and your Board immediately engaged his services, allowing him the same salary as the Parent Board, viz; \$800 per annum. On the 8th day of June, he commenced his labors as our Agent. Although he had many difficulties to encounter—a stranger—the scarcity of money—an unusually rainy season—appointments hastily made and but imperfectly known—still he has rendered important service to the cause. His collections, it is true, have not been large, except as viewed in connexion with the hardness of the times and the disadvantages under which he labored. But his services have been valuable in explaining in a clear and forcible manner the principles by which our action is governed; in courteously and ably contrasting the Baptist rule of giving to the nations in their own tongues the WHOLE BIBLE unmutilated and undisguised; with the Pedobaptist rule of keeping back or concealing in an unknown tongue, a part of the message of God to men; and also in urging upon the disciples of Christ the duty and high privilege of engaging in the great work of giving to the benighted millions of earth, who are perishing for the lack of knowledge, “all the words of this life.”

Elder Kingsford visited many of the churches in the bounds of the Long Run, Salem, Russel's Creek, Liberty and Green River Associations, and the information he gave, has laid a permanent foundation for future intelligent action in behalf of the Bible. He collected \$436.74 in cash, and received good subscriptions amounting to \$416.25, besides other collections which were paid to the Treasurers of Auxiliary Societies. In consideration of the hardness of the times, he generously abated \$200 of his salary; and refused to receive more than \$600 per annum; some necessary expenses excluded—an instance of noble disinterestedness, worthy of all commendation,

which will the more readily be appreciated when we remember that he left home, the enjoyments of his family, and came some hundreds of miles, at the sacrifice of comfort and of ease, to plead the cause of the heathen and the Bible. We are happy to announce to you that if it meets your approbation, his services can be procured for the ensuing year; and we know of no one better qualified for Agent. With the manners of the gentleman and humble piety of the Christian, are combined in him, self-sacrificing zeal, industry that never tires, and a perseverance that stops at no obstacles.

RECEIPTS.

At our last Anniversary, it was hoped that several thousand dollars could be raised during this year, for the purpose of giving to the nations, in their vernacular tongues, the Sacred Scriptures; but we regret to say that for causes already named, but little has been accomplished. Deducting from the receipts of this and the past year the expenses of Agency, and there remains in the Treasurer's hands only \$462,62. Let us not however be discouraged at this deficit; but adopting the noble sentiment of Carey; as our motto—"attempt great things, expect great things;"—let us labor to retrieve in the ensuing year what we have lost in the past.

PROSPECTS, CAPABILITIES OF THE DENOMINATION, &C.

No cause ever presented to the benevolence of the Baptists of Kentucky, has met so much of their approbation, as the cause, for the furtherance of which, this Society was organized. Esteeming the Bible the only standard of religious truth, the magna charta of their faith, to which they have clung in all ages of their history with a grasp that no force could sever, and with an ardor of affection which no persecution could abate—the Baptists of Kentucky, in common with their brethren every where, when informed that the millions of heathendom were looking to them for the Sacred Scriptures in the language wherein they were born, have promptly responded by their prayers and their alms. On almost every occasion, where the claims of the Society have been presented, the response has been cordial and unanimous; and very many may be found who, though opposed to the other benevolent institutions of the churches, yet give to this their unqualified approbation and support.

The Baptists in Kentucky are almost numerically equal to all other religious denominations collectively. We may safely estimate one-third of the population of the State to be *Baptist* in sentiment. This large number of individuals need but to be correctly informed on the subject of the Bible cause, and espe-

cially of the principles, of action which respectively govern the operations of the Baptists and the Pedobaptists, in translating the Sacred Scriptures, to induce them to act in its behalf. The Lord has blessed many of our brethren with an abundance of worldly goods. Nor can they be called covetous or even indifferent to the cause of benevolence. Whenever they have been properly called upon, they have generally been found liberal; and wherever they have been properly informed, their action has been prompt and efficient. Until within a few years past no especial effort has been made to spread information and to excite to action, and even yet but little effort, compared with the vast field, has been put forth for that purpose. Let the necessary information be spread before the brethren, and we need have no fears but they will fully equal in liberal contributions for the spread of the Gospel, the Baptists of other States.

AUXILIARIES.

It is desirable to have every church or at least every Association an Auxiliary in the cause of the Bible. If the churches and Associations would send up their contributions directly or by the means of local Bible Societies, organized for the purpose, the necessity of Agencies would measurably cease. This course has been adopted in the bounds of the Russel's Creek, Gasper River, Bethel, and Goshen Associations, and also by some of the churches in Garrard, Lincoln, and Barren counties. We cannot expect to succeed in the enterprize we have undertaken, or contribute any permanent assistance to the Bible cause, without the establishment of Auxiliary Societies, so as to call into action every church and every Association. Let the pastors and prominent members of the churches take this matter in hand, and the work will be done. It would also result in great good to have organized, as far as practicable, *Female Auxiliary Societies*; for experience has proven that in works of benevolence, the female's hand knows no miser's grip, but moves in obedience to the generous impulses of a female's heart.

THE RESPONSIBILITY OF THE BAPTISTS.

The demand for the Holy Scriptures is commensurate with the moral degradation of the heathen world. Every intelligent and pious mind must feel intensely excited when it reflects that innumerable myriads of our fellow immortals, whose souls are as valuable as our own and whom we must meet at the bar of the Judgment, are hastening into eternity without a knowledge of the Savior! Providence has, during the present century, in a most wonderful manner, given us access to nations around

whom, for ages antecedent, a wall of ignorance and superstition, impervious to the light of truth, had been thrown. Far the larger portion of mankind had not, in their own languages, the volume of inspiration, until within the last fifty years. The Baptists, under God, have been more instrumental than all others in translating the Scriptures, into the languages of these destitute nations. They have translated the Bible in whole or in part, into languages spoken by considerably more than half the population of the globe. In many of those languages, the Scriptures to a considerable extent have been circulated. The people have tasted the sweet waters, and extend their imploring hands to us asking for more to slake their parching thirst. Already they have seen the light of revelation, and they earnestly desire to walk in it. From the jungles of the Ganges and the Indus; along the coasts of China; from the isles of the Sea, and the wilds of the Rocky Mountains, a voice comes to us, saying, "Send us the Bible!" Africa, benighted, injured Africa, "the Niobe of nations," demands of us the Bible! Greece—the home of philosophy and of song—"the land of lost gods and god-like men"—having roused herself from a sleep of twenty centuries and broken from her limbs the shackles of Ottoman oppression, desires the Bible! The poor Jews, outcasts from home, a proverb and a byeword among all nations, are anxious once more to chant the sweet songs of their prophets, and to learn from the New Testament, whether Jesus of Nazareth is the Shiloh of Israel, the King who is to restore them to their long lost country and home. Indeed, almost among all nations, a deep anxiety prevails to understand the doctrines of the Bible; to investigate the claims of Messiah to the empire of the world. It is for you to say how far you will contribute to the supply of the moral wants of the millions who are destitute of the Bible—or how far you will turn a deaf ear to the cry of earth, calling from all its dark places, for the light of revelation.

To the Baptist denomination, the nations must look for the Sacred Scriptures faithfully translated into their languages. It is well known that the National Societies of England and of the United States (the two principal Bible Societies in the world,) have passed Resolutions refusing to aid in the circulation of "only such versions as conform in the principles of their translation to the common *English version*, at least so far as that all *religious denominations represented in these Societies*, can *consistently* use and circulate said versions in their several schools and communities."* This Resolution, you perceive at

*See the Resolution of the Board of Managers of the American Bible Society, passed Feb. 17, 1836; and subsequently ratified by the Society.

once, denies to the heathen a *faithful* version of the Scriptures. For in these Societies are the advocates of sprinkling and the advocates of exclusive immersion. To secure the aid of these Societies to any version of the Scriptures then, the rite of baptism must be *concealed* in an unknown tongue; or else must teach that baptism may be administered indifferently by sprinkling or by immersion. In them are Calvinists and Aminians; a version of the Bible in any heathen language must favor alike both these antagonistical sentiments, or it cannot be circulated. In them are the friends of Episcopacy and the staunch advocates of Congregationalism; and the peculiar views of each of these parties must alike be favored in every version made in foreign language, or no aid can be afforded by the Societies under the control of the Pedobaptists! Can any Protestant—any true lover of the Bible consent to give to the nations the communications of God to men, in language as unmeaning and as ambiguous as the heathen oracles? The principle of translation laid down by these Societies, is not that the version shall be conformed to the diction of the Holy Ghost, but to the dogmas and creeds of Presbyterians, Methodists, Baptists, Episcopalians, Congregationalists, Lutherans, Dutch Reformers, Quakers, &c.; for no version is to be circulated which these denominations cannot “*consistently* use and circulate in their several schools and communities!”

The Baptist principle of translation is couched in the following Resolution of the American Baptist Board of Foreign Missions, passed in April, 1833:

“*Resolved*, That all the Missionaries of the Board, who are, or who shall be engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer, and diligent study, to ascertain the meaning of the *original text*; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible, will permit; and to transfer no words which are capable of a literal translation.”

It will be perceived that this rule proposes to give to the nations, the Scriptures faithfully and fully translated. It places no restrictions on the consciences of the translators; nor dictates to them any particular way to render any word so as to suit the views of any party. To this rule, so Catholic and evidently so correct and proper, our Pedobaptist friends will not subscribe. Although they profess great confidence in the correctness and propriety of sprinkling and pouring for baptism, yet they manifest great reluctance to trust the unbiassed judgment of the translator for a faithful rendering of *every word* of the original Scriptures. Perhaps they are conscious that few men would hazard their reputations for *honesty*, to say nothing

of *scholarship*, by translating the Bible in any language, so as to read as follows: Mat. 3, 5 and 6: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were *sprinkled*, or *poured* of him in Jordan, confessing their sins." Verse 16—"And Jesus when he was *sprinkled*, or *poured* went up straitway out of the water," &c. Chap. 28: 19—"Go ye, therefore, and teach all nations, *sprinkling*, or *pouring* them in the name of the Father, and of the Son, and of the Holy Ghost." John 3: 23—"And John also was *sprinkling*, or *pouring* in Enon, near to Salim, because there was much water there; and they came and were *sprinkled*, or *poured*." Acts 2, 38—"Repent and be *sprinkled*, or *poured* every one of you in the name of Jesus Christ." Chap. 8: 12—"They were *sprinkled*, or *poured*, both men and women." Verses 38 and 39—"And they went down both into the water, both Philip and the Eunuch, and he *sprinkled*, or *poured* him; and when they were come up out of the water," &c. Romans 6: 4—"Therefore we are buried with him by *sprinkling*, or *pouring* into death," &c.

Well might the Pedobaptist Boards of the American Bible Society, and of the British and Foreign Bible Society, conclude that if a rule for translating every word of the Scriptures were adopted, few persons could be found who would venture to translate *baptizo* in accordance with their practice. But if the truth requires it, let it be so translated, say the Baptists; for we insist that we should not conceal from the heathen any portion of the word of God. The Lord certainly designed that the ordinance of baptism should be observed; and if so, he communicated his pleasure in intelligible language. If that language justifies the practice of our Pedobaptist brethren, are they ashamed to let the heathen know it? If it does not authorize their practice, then let it be plainly stated what it does authorize. Let God be true and every man a liar—speak plainly, though it condemns the practice of every denomination in Christendom. So we believe and so we practice.

The Baptist Missionaries without exception, and some of the Pedobaptist Missionaries, have translated *baptizo* and its cognates by words, signifying in the vernacular tongues, immerse. And how else, as honest and learned men, could they have translated it. This rendering is justified by all the ancient oriental versions; and by many of the principal European versions. It comports with the plain and obvious sense of the King James translation. This rendering is sustained by the common consent of all scholars and critics of any note, and by the general practice of all Christians from the days of John the Baptist to the Council of Ravenna in 1311. The

practice of the Greeks, in whose language the New Testament was written by inspiration, from the baptism of the Philippian jailor and his household by Paul and Silas, to the present day, and the practice of all the Christians in the world who never acknowledged the Pope of Rome's usurped authority, go to prove that *baptizo* signifies to immerse. Indeed, no man of any information calls this in question. It is admitted on all hands, by people of every creed and every denomination, that immersion is valid, and consequently Scriptural, baptism. No person dare say if a version of the Bible in any heathen language teach immersion to be baptism, that it teaches what is not the truth. Why then do the Bible Societies under the control of the Pedobaptists refuse to aid the circulation of such versions, especially when they know that a large portion of mankind have Bibles of no other sort. Do not the Pedobaptists profess to hold that the *mode* of baptism is a "mere non-essential?" Would they then withhold from the heathen the Sacred Scriptures on account of a "mere non-essential?" The Board of the Bible Societies may do so, but we are persuaded that few liberal minded and well-informed, Pedobaptists will lend them their approbation.

OPPOSITION.

The opposition we have had to encounter originates mainly in ignorance or vulgar prejudice. There are some good brethren, Baptists as well as persons of other denominations, who are seriously alarmed at our movements. They suppose that because, under the rule of translating every word of the Scriptures which is susceptible of translation, our Missionaries have translated baptism with its cognates by a word equivalent to immersion, that therefore we are altering the common English version! It has been gravely said *in print*, that 'the friends of Missions are encouraging one Judson, in making a new English translation, called the Burman Bible, which materially differs from the good old King James' version!!!' Such persons will confidently maintain that Paul and the rest of the Apostles spoke in English, and that the original Scriptures were written in pure Anglo-Saxon! They appear to think it utterly impossible that a German can understand the conversation of a brother German, and that no other language except their own, is intelligible!—That the Hebrew, Greek, Latin, French, Italian, &c. &c., were consequent upon the confusion of tongues at Babel, and from that time to this it has been so that all who do not speak the English do not "understand one another's speech!" This view of matters have induced some of the Baptists to make violent opposition to our efforts, and to declare a non-fellowship

for our Society. We hope that the time is not far distant when they will become better informed, and consequently entertain better opinions of our operations.

CONCLUSION.

In the great work of giving circulation to God's word we should be neither disheartened by difficulties, nor dismayed by opposition. Let us study to know our duty; and having ascertained it, fearlessly perform it. In giving to the nations the Sacred Scriptures, we in effect are resurrecting the Prophets and Apostles and sending them out as Missionaries. Even the Savior himself preaches his own Gospel to the children of men. Nor do we send them out as Missionaries only, but endow them almost with ubiquity. The Hindoo on the banks of the Ganges, and the North American Indian at the foot of the Rocky Mountains, may chant at the same time the Psalms of the sweet singer in Israel. And the dwellers amid the frozen regions of the north, and beneath the burning sun of the equator, may enjoy at the same time the discourses of Prophets and the instruction of Apostles. The language of Paul on Mar's Hill, by giving circulation to the Bible, is made to reverberate throughout the earth—God "now commandeth all men every where to repent." Fill the world with the Bible, and then the fine vision of the poet will be realized:

One song employs all nations, and all cry,
 "Worthy the Lamb, for he was slain for us!"
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops,
 From the distant mountains, catch the flying joy,
 Till nation after nation taught the strain,
 Earth rolls the rapturous hosanna round.

R. F. & CHINA MISSION SOCIETY.

ELIZABETHTOWN, Oct. 23, 1840.

At an Annual meeting of the R. F. and China Mission, for the Mississippi Valley, the Introductory Sermon was preached by Elder F. Willard, from Matt. xvi, 3.

The President, Elder W. C. Buck, in the Chair, brother J. Eliot, Secretary.

MEMBERS PRESENT.

<i>Bloomfield,</i>	-	-	-	-	Elder W. Vaughan.
<i>Columbia,</i>	-	-	-	-	" D. S. Colgan.
<i>Cloverport,</i>	-	-	-	-	" J. H. Brown.
<i>Pleasant Grove,</i>	-	-	-	-	" T. M. Rice.
<i>Brandenburg,</i>	-	-	-	-	" S. L. Helm,
<i>Pitman's Creek,</i>	-	-	-	-	" R. Holman.
<i>Shelbyville,</i>	-	-	-	-	Brother W Jarvis.
<i>Louisville,</i>	-	-	-	-	Elder W. C. Buck, F. A.
					Willard, John L. Waller, and J. Eliot.
<i>Emmaus,</i>	-	-	-	-	Elder M. Wiman.
<i>Chicago, Ill.,</i>	-	-	-	-	" Isaac T. Hinton.

CONTRIBUTIONS.

Pleasant Grove Church,	-	-	-	\$13 00
Elder J. H. Brown, collections on subscriptions				
to Elder J. L. Burrows.				18 00
Elder D. S. Colgan, life member,				2 50
" J. H. Brown, " " "				2 50
W. Jarvis, " " "				2 50
J. Eliot, " " "				2 50
Elder F. A. Willard,				2 00
Mrs. Arabella Churchill,				2 00
Louisville Female Baptist Missionary Society,				2 50
William Quinn,				1 00

On motion, *Resolved*, That the present Board of Managers be retained, and the Executive Committee be instructed to fill all vacancies.

The President, in behalf of the Executive Committee, then made the Annual Report which was ordered to be published with the Minutes.

Brethren F. A. Willard and J. Eliot, appointed a committee to audit the Treasurer's Accounts.

The following Resolutions offered by brother John L. Waller, and seconded in an eloquent and appropriate speech by Elder I. T. Hinton, were unanimously adopted:

Resolved, That in the manifest fulfilment of the prophecies which assigns to the Lord Jesus the undivided sceptre of the world, all who pray "Thy kingdom come, thy will be done on earth as it is in Heaven,"—have abundant ground of encouragement, not only thus to pray, but to labor for and expect the speedy consummation of their hopes.

Resolved, That in the calling of the first Foreign Missionary from the west, and assigning him China, as his field of labor, God seems in a special manner to call upon the churches in the Mississippi Valley, to regard China as the portion of the world assigned them, and to its evangelization we affectionately invite them to direct their prayers and alms.

Adjourned to the call of the Chair.

MONDAY MORNING, Oct. 26.

Met pursuant to adjournment. On motion of brother Waller, the introductory Sermon by Elder Willard, and the Speech of Elder Hinton, were requested for publication.

On motion of Elder Colgan,

Resolved, That the Executive Committee be allowed discretionary power in the sale of the China Mission Advocate.

Elder R. Holman elected to preach the next Annual Sermon.

Ordered, that the Minutes be published under the direction of the Executive Committee.

Adjourned, to meet in Russellville, on Thursday, the 14th of October, 1841.

WILLIAM C. BUCK, *Pres't.*

J. ELIOT, *Sec'y.*

ANNUAL REPORT.

The Executive Committee in behalf of the Board, beg leave to make the following Report:

In pursuance of a Resolution passed at your last Anniversary, your Committee proceeded to contract for the binding of the copies of the China Mission Advocate, which had not been taken by subscribers. Upon examination, it appeared that only about 330 had been subscribed for, including those given to benevolent bodies and Missionaries; while owing to the mismanagement of the man in charge of the press, some of the numbers were so deficient, that only 592 copies of the entire work could be made up to be bound, so that the Society has lost in our payment to the publishers, the sum of 78 dollars, which we hope they will refund to the Society. Of those subscribed for, many are yet in arrears, as there has been no Agent in the field this year—the Board not being able to secure the services of a suitable person. Of the bound books, 78 copies have been sold, at \$1,75 each, for which the money has been received—and 77 copies, in addition, not yet paid for; so that there remains 437 copies still on hand.

All that has been done for the Society this year, by way of selling Books, or procuring funds, except the small contributions from two Auxiliaries, has been done by Elder Wm. C. Buck, without recompense, and his efforts have been very limited on account of his other engagements; so that only \$507 82 cents, have been collected from all the sources of income the past year. For the details in the finances of the Society, we beg leave to refer you to the Treasurer's account, as audited, for Report, in which the entire collections and disbursements are carefully and accurately exhibited.

Our Missionary, Elder I. J. Roberts, with his usual faithfulness and punctuality, has kept your committee apprized of all the important incidents which have transpired in China, affecting the Mission, either generally or his operations specially, but as the most material portion of his communication, as well as those of Mr. Gutsloff have been, from time to time, published in the Banner & Pioneer, the committee beg leave to refer you

to those documents for a more enlarged account of things, and for the present confine ourselves to a few material points, concerning the state and prospects of the Mission.

You are apprised that the difficulties which have occurred between the British and Chinese governments, affected the relations of all foreigners to the local authorities, for a time, so that all Chinese servants and scholars were compelled to leave their employers and teachers, so that brother Roberts was at once deprived of his Chinese teacher and of the class of Chinese boys under his instructions; and although the Chinese authorities have subsequently made a difference between the English and other foreigners, still the terror of a relentless despotism, conspiring with the prejudice of the natives, have thus far rendered it impossible to revive the school. Early upon the location of brother Roberts at Macoa, he took the precaution to secure permission from the Governor of the Portuguese Castle at that place, to preach and teach in his own hired house; and this advantage he still enjoys, but is prohibited by the Chinese authorities from visiting the main-land, and by the Portuguese from preaching or distributing books any where within their possessions, except in his own house. He can, however, walk abroad and converse with the people, and if he can coax them home with him, has the right to preach to them as much as he pleases, and to give them books to any amount. And in this way, he has been for some time laboring to do good—while he is ardently prosecuting the study of the language, in order to more enlarged action so soon as a door shall be opened. The great importance of a uniform translation of the Scriptures among any portion of the heathen suggested to your committee, the propriety of laboring to effect, if possible, such a uniformity in the translation to be circulated in the great Empire of China, and especially as such a translation is immediately needed for the use and distribution of the Missionaries now in the field. Your committee deemed it of ulterior importance, to secure, if possible, this desirable object as soon as possible. The translations of Marshman and Morrison, having both fallen into disuse on account of their idiomatic imperfections, and the prospect of an adequate translation being furnished in any short time by any Baptist Missionary in the field, and by diligent inquiry, having satisfied ourselves that the translation now being made by Messrs. Medhurst and Gutschlaff was the best hitherto made, in the Chinese language, and equal to any we might expect for years to come, except the translation of the word *Baptizo*, and its cognates, your committee were induced to propose to the proprietors of this version, and to other Missionaries in China, through our Missionary, Elder I. J. Roberts, an

arrangement by which that version could be used by all the Missionaries in China; and we rejoice to say, that our proposition has been cheerfully accepted by the proprietors, and concurred in by the majority of the Missionaries concerned. And this arrangement is the more gratifying, because the condition upon which we proposed to adopt the version was, that we should have the right to correct what appears to form the only exception to the work, the translation of Baptizo and its cognates, while it affords a ground for the approximation of the various denominations in the work of evangelizing China, which could not be effected in any other way. As however the letter of Mr. Roberts to the Board and the one from Mr. Gutschlaff to the President of the Society, upon this subject, have both been published in the Banner and Pioneer, we refer you to those documents for the details of the plan, and will only add that Elder Maclay was commissioned by your committee to secure the co-operation of the American and Foreign Bible Society, and also the Baptist Board of Missions in England in this arrangement, but have not yet been apprized of the result of his Agency.

The overture which was made by you, at your annual meeting in 1837, to the Baptist Board of Foreign Missions in Boston, has recently met the cordial approbation of that body, and nothing is now wanting to consummate the co-operation of the two Boards but the concurrence of our Missionary. He has been promptly advised of the arrangement, and his approbation is expected as soon as his answer can be returned. The articles of union proposed by you, and the letter of acceptance by them are hereto appended, for the satisfaction of all concerned. (*See articles A. & B.*)

While your committee desire to offer devout thanks to the God of Missions for his blessing vouchsafed upon our feeble efforts the past year, they cannot but be deeply sensible of the great apathy which have characterized the Churches in this great Valley, in regard to the calls of China; and while we pray Almighty God, that they may be stirred up to an effort proportioned to this vast enterprize, we can but hope, that another year will furnish us matter to report still more cheering and encouraging to all who look and pray for the universal reign of Messiah upon earth.

WM. C. BUCK. *Ch'man.*

J. ELIOT, *Sec'y.*

(A.)

We, the undersigned, appointed a committee and council, especially, to devise a plan by which the *Roberts' Fund and China Mission Society of the Mississippi Valley*, may co-operate harmoniously with the *Baptist Board of Foreign Missions*—beg leave to Report:

That regarding the objects of the two Societies as identically the same, we can conceive no reason why the most entire harmony and co-operation should not prevail between them, and are unwilling to believe that any thing besides the absence of a proper understanding of each other's plans and feelings, have hitherto prevented such a connexion. Convinced, as we are, of this fact, and feeling desirous, if possible, to remove all such obstacles: we therefore recommend to the Society the adoption of the following Resolutions:

1st. *Resolved*, That the members of this Society feel the obligations which rest upon them to labor for the spread of the Gospel, to be paramount to all others.

2d. *Resolved*, That affectionate and reciprocal concert with our brethren in this holy enterprize, next to the approbation of God, is best calculated to sustain and cheer us in prosecuting this great work.

3d. *Resolved, therefore*, that we tender to the Baptist Board in Boston, a co-operation upon the following conditions, viz:

First. We reserve to this Society the entire legal control of the property of brother I. J. Roberts.

Secondly. We reserve the right of transacting our own internal business;—such as appointing our Agents, the electing our own officers, and the directing in what way all the funds collected by this Society, for the China Mission, shall be applied.

Thirdly. That our Missionary shall be recognized, as other Missionaries of that Board.

Fourthly. On our part, we pledge ourselves to act as faithful Agents for that Board, in the collection and remittal of all funds obtainable by us, for the other objects of that Board.

And upon these conditions we will cheerfully be regarded as Auxiliary to that Board.

WM. C. BUCK,	} Com'tee.
R. B. C. HOWELL,	
WM. VAUGHAN,	
J. L. WALLER,	
G. C. SEDWICK,	} Council.
G. WALLER,	
ALF'D. BENNET,	

(B.)

BAP. MISSIONARY ROOMS, }
 BOSTON, JULY 28, 1840. }

Rev. WM. C. BUCK, Pres't. &c.
 Louisville, Ky.

Dear Brother:—The Board of the Baptist General Convention for Foreign Missions, have reviewed the communication made to them in November, 1837, by the Roberts Fund and China Mission Society, accompanied by a letter of explanation, dated June 8, 1840—and accede to the proposals therein contained. They will not consider Rev. I. J. Roberts a Missionary of theirs, until informed by him that he chooses to become such, and that he is disposed to submit to the same terms and regulations by which all other Missionaries of the Board in similar circumstances are governed.

As Brother Roberts originally left the country under the patronage of the R. F. and C. M. S., and has hitherto conducted his correspondence with them, it is thought proper, that they should be the medium of communication with him up to the time when he shall signify to the Board of the General Convention his desire to come under their patronage. From that period, he will be expected to make his reports, and address his *official* letters to them.

With sentiments of Fraternal regard,
 I remain,
 Truly your's,

L. BOLLES, *R. Sec'y.*

TREASURER'S ACCOUNT.

RECEIPTS FROM OCTOBER 22d, 1839, TO OCTOBER 22d, 1840.

1839.		
October 23.	Amount in the Treasury,	\$435 62
26.	Jas. Butter, paid subscription to J. L. Burrows, by William Champion,	2 00
"	James Robertson, do per do	1 00
28.	Mary Nash, on her annual subscription,	2 00
31.	Peyton Cook—(collected by J. L. Waller,)	5 00
"	John White, do	5 00
"	M. M. Drake, do	2 00
"	Mrs. Strange, do	1 00
"	Major Harris, do	1 00
"	Mr. Lucas, do	1 00
"	Mr. Thone, do	1 00
	Others at Smith's Grove, do	3 50
November.	Sally B. Haycraft, (collected by Wm. C. Buck,	1 00
	Miss Ann Lamb, do	50
	A. Walters, do	50
	To Ladies, do	25
	B. Thurman, do	1 00
	N. Thurman, do	50
	John Duncan, do	50
	H. W. Thomas, do	50
	Mary Rathbone, do	50
	John Allen, do	1 00
	H. T. Smith, do	1 00
	John Barnet, do	1 00
	A. Harding, do	1 00
	W. H. Thomas, do	1 00
	Mildred Sherrel, do	50
	John Scott, do	50
	Mrs. Scott, do	50
	Mt. Tabor church & congregation, do	21 87
	James Harlow, do	1 00
	Richard Garnet, do	50
March, 1840.	Collected at Hodgenville, by Brother Vanmetre,	16 50
	Also two gold rings (not yet sold,)	
	Three Sisters at Pleasant Grove, by Wm. C. Buck,	1 25
	Permelia Dorsey, do	75
	Richard Gloré, do	20

	Newcastle church and congregation,	do	\$24 31
	Mount Pleasant congregation,	do	4 00
April 13.	Elder C. Lovelace, collected by Elder Mathews,		1 00
	Mrs. Lovelace,	do	50
	Young Master Lovelace,	do	25
	Miss Lovelace,	do	25
	Mrs. Mary Aprice, on her life subscription.		4 00
	James E. Stone, on subscription to J. L. Burrows,		3 00
	Mrs. Mary Ann Dupuy,	do by J. E. Stone,	1 00
	Mary Sampson,	do do	1 00
	Elder D. Colgan, (in part of books sold in Columbia,)		13 00
July 3.	Miriam F. Buck, on life subscription,		2 00
15.	Jesse Enlow, on subscription to J. L. Burrows,		5 00
	Doctor C. Sebastian, do by Elder J. Brown,		5 00
	Wm. Robinson, do do		5 00
	Pleasant Grove C. M. Society, by S. Yager,		1 06
July 17.	7 subscriptions for C. M. A.,		10 50
	For 29 copies of the bound C. M. A. at \$1 75,		50 75
	James Ellison, by J. Eliot,		5 00
	John Boyd, do		50
	J. Morris, do		4 00
	R. Postlewait, do		5 00
	Wm. Morrison, do		1 50
	Jacob Eliot, on subscriptions for C. M. A.,		99 75
	Wm. C. Buck, do do		15 00
21.	Mary Nash, on her annual subscription,		2 00
22.	Wm. C. Buck, on subscription for C. M. A.,		6 00
	Miss Tabitha Chenoweth, in full of her subscription,		5 00
	D. Robinson, for C. M. A., by Elder R. Rutherford,		1 50
	Wm. C. Buck, for 15 bound C. M. A. Glasgow,		26 25
	Wm. Lair, on sub'n. to J. L. Burrows, by D. Colgan,		2 50
	Bloomfield C. M. Society, by J. L. Waller,		21 75
	Pleasant Grove C. M. Society, by Elder Rice,		13 00
	Wm. Hains,		2 50
	G. S. Browning, besides paying for a book,		2 25
	Elder D. S. Colgan, as life member,		2 50
	Elder J. H. Brown, do		2 50
	Elder F. A. Willard, do		2 00
	Brother Wm. Jarvis do		2 50
	Brother J. Eliot, do		2 50
	Mrs. Arabella Churchell,		2 00
	Louisville Female Baptist Mission Society,		2 50
	Wm. Quinn,		1 00
	Elder J. H. Brown, in behalf of several subscribers to J. Burrows,		18 00
	For 27 bound vols. of C. M. A.		48 68
	Total,		<u>\$943 44</u>

CONTRA, Cr.

1840.			
March 10.	By cash paid for binding 592 copies of the C. M. Advocate, at 20 cts.		\$118 40
	By cash for paper and twine, as envelopes to C. M. A. sent off,		50
July 1.	Expences of Wm. C. Buck on several agencies, from Oct. 22, 1839, to July 1, 1840,		11 44
	By cash paid for wrappings for C. M. A. sent off,		31
	Postage on letter enclosing money,		50
	By cash paid to Penn & Eliot for printing C. M. A.,	500 00	
	“ Ledger and direction books for same,	5 00	
	“ Printing 200 prospectus' for the Advocate,	5 00	
	“ Postage paid Society,	1 00	
22.	By cash paid for \$100, draft on Boston, for I. J. Roberts,		105 00
	By cash paid for two account books,		1 00
	“ “ transportation of I. J. R's. Journal,		1 25
	Postage on letters to I. J. Roberts and others,		1 25
			<hr/> \$751 65
			191 79
	To error in settlement with Penn & Eliot,		1 50
			<hr/> \$198 29

The undersigned, a Committee appointed to audit the Treasurer's Account, have examined the above, and find it correctly drawn from the Society's books, and accurately cast.

F. AUGUSTUS WILLARD, } Committee.
J. ELIOT, }

Louisville, Nov. 30, 1840.