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## MINUTES

OF THE

## SIXTIETH ANNIVERSARY

OF THE

## ELKHORN BAPTIST ASSOCIATION,

*Held at Georgetown, Kentucky, August 10th, 11th and 12th, 1844.*

1. Agreeably to appointment Elder WILLIAM G. CRAIG preached the Introductory sermon from John 1st ch. 1st v. "In the beginning was the word, and the word was with God, and the word was God."

The letters from the Churches were then read from the stand in the Grove, and the names of the Messengers bearing them, enrolled as follows:

CHURCHES.	MESSENGER'S NAMES.	Recd. by Ex. & Bap.	Received by letter.	Restored.	Dismissed by letter.	Excluded.	Dead.	Total.
Clear Creek.	B. Giltner, Josiah Felix, Catesby Barns and J. D. Brown.	2			5		1	183
G. Crossings.	Wm. G. CRAIG, Y. R. PITTS, Asa Smith, N. Long, G. B. Long and W. H. Martin,	8	1	19	1	2		412
Bryants.	ED. DARNABY, W. W. Graves, G. W. Coons. & J. Crystal.		5		2		2	192
Stamping Ground.	J. D. BLACK, JOHN LUCAS, Rodes Smith, George Beaty. J. M. Lindsay, MARIEN DUVALL, F. C. Ford, I. Adams, and F. C. McCalla.	18	5	19	2	8		581
David's Fork,	E. Darnaby, J. Withers, E. Bryan, G. W. Darnaby, M. Coons, A. F. Easton, J. H. Darnaby and B. Crim.	14	5	2	5		5	627
Big Spring.	Tho. SUITER, B. G. Yancy and F. June.	3	1		7		1	134
North Fork.	Saml. Poindexter, S. W. Boehm and J. F. Story.	3	2	1	4	5		118
Mt. Pleasant.	S. Holloway, E. Hayden, J. F. Barkley and E. Neal.		7		1		1	238
Silas.	Jas. Cantril, H. Shropshire, N. Switzer and W. Sparks,	2					3	108
Georgetown.	HOWARD MALCOM, J. M. FROST, B. B. Ford,	11	13		13			174
Hartwood.	T. Etis and S. M. Berry,	2		1		1		30
1st Bap. Chr. Lexington. con. 1817.	W. F. BROADDUS, HEWETT, Kidd, Brent, Mixer, Payne, Mitchell, Besworth, VANMETER, Gibson, Beach and Clagget.	14	18		18	25	1	255
African Chr. Pleasant Green Paris.	Under care 1st Baptist Church. African Baptist Church under same care, con. 1844.	24	6	9		4	14	1099
	J. W. KENNEY, Thomas Scott, Jas. Hinton, Henry Croxton, and Jas. Porter.		2	1	14	19	1	209
D. Run, c 1809	W. M. Brooks, M. Burch, J. Hambrick, and J. S. Glass,	3	4	1	7		1	128
Cane Run.	B. P. DRAKE and R. Quarles.		3				3	65
E. Lick, c 1805	J. E. Lockwood and Isaiah Garwood,	11	9				1	70
East Hickman.	R. T. DILLARD, Wm. Rodes, P. G. Hunt and J. M. Hunt.	2	6		8	3	8	223
Glens Creek.	J. L. WALLER, N. C. Harris, T. Hunter and R. D. Shipp.	13	1		7	1	3	205
Hillsborough.	JOSIAH LEAKE, Thos. Edwards, S. Arnett and J. D. Carpenter.	5	8		12	2	3	261
Mt. Vernon.	L. W. SEELEY, S. Anderson, J. D. Hager, James Bennet, and James M. Davis.	1	4		7	2	4	152
Versailles.	Jehn R. Peter and B. C. Bradley.	3	2		4			27

Ordained Ministers in capitals—Licentiates in italics.

3. The Messengers then repaired to the Meeting-house, and chose William Rodes, Moderator, and F. C. McCalla, Clerk. The Association was then called to order, and the throne of Grace addressed by President Malcom.

4. Letters from corresponding Associations were then read, and the names of the messengers bearing them, enrolled as follows:

*Shilo, Va.*—Minutes not come to hand.

*Middle District.*—P. C. Willis. *North Bend.*—William Garnet and J. C. Graves. *Baptist.*—S. Ruffner. *Concord.*—Alvan Mothershead, and J. T. Keld. *Bracken.*—Gilbert Mason, S. L. Helm, J. S. Morris. *Sulphur Fork.*—James Daniel. *Boone's Creek.*—J. Robinson, B. E. ALLEN, Saml. Chorn, MASON OWEN, and A. R. MACY. *Franklin.*—D. C. Freeman, B. F. KENNEY, W. R. Roberts, Henry Crutchen, Will. French, James Ford, Isaac Wilson, S. B. Scofield and M. B. Chinn. *South District.*—J. W. ALLEN. *Long Run.*—A. GOODELL—no letter. *Union.*—George King—no letter. *Salem.*—No letter or Messengers. *Tate's Creek.*—No letter or messengers.

5. Thomas Cunningham presented the letter from Ten Mile Association, proposing a correspondence, which was unanimously agreed to, and the hand of fellowship given by the Moderator.

6. Elders Fisher, Goodell and Helm appointed to preach to-morrow at the Grove, Elders Mason and Dillard at the Meeting-house, and Elders Waller Broaddus and McCoy, to preach at the Grove on Monday.

7. *Resolved*, That the letter from the Indian Mission Association, be referred to a committee of Elder J. D. Black, and Brethren Hunt, Ford and Giltner.

8. *Resolved*, That the letter from Cane Run Church be referred to a committee of Elders Craig, Leake, Dillard, and Brethren Smith and Barkley.

9. The Circular Letter read and referred to the Committee of Arrangements.

10. The letter from Gleas Creek referred to a committee of Elders Waller Darnaby and Brother Halloway.

11. Elder B. P. Drake and Brethren Payne and Coons appointed to write the corresponding letters.

12. Elders Broaddus, Waller, Frost, the Moderator and the Clerk appointed a committee to arrange the remaining business.

13. On motion of Elder W. F. Broaddus,

*Resolved*, That Elder James M. Frost take up a collection on to-morrow, in aid of the General Association.

14. President Malcom invited the Association and friends, to visit the College.

*Resolved*, That we cordially accept the invitation, and name the hours of 5 o'clock this afternoon, and 8 o'clock Monday morning, as may suit the convenience of individuals.

Adjourned to Monday morning at 9 o'clock. Prayer by Elder E. Darnaby.

*Monday Morning, 9 o'clock.*

Prayer by Elder Gilbert Mason. 15. On motion of Elder W. F. Broaddus,

*Resolved*, That the Ministers appointed to preach at the Grove to-day, be excused from that duty, in consequence of their having business with the Association, Elders Fisher and Owen were then appointed in their stead.

16. Report from the committee of Arrangements read and adopted.

17. *Resolved*, That the next Association be held with the Mt. Vernon Church, commencing 2d Saturday in August, 1845.

18. Elder Edward Darnaby was elected to preach the next Introductory, and Elder W. F. Broaddus his alternate.

19. Elder W. F. Broaddus appointed to write the next Circular Letter.

20. The corresponding letter read, adopted and messengers appointed as follows:

*Shilo, Va.*—12 copies of the minutes. *Middle District.*—L. W. SEELY, W. F. BROADDUS, J. M. FROST, and J. E. LOCKWOOD. *North Bend.*—W. F. BROADDUS. *Baptist.*—JOSIAH LEAKE, W. F. BROADDUS, L. W. SEELY, Thomas Edwards, S. Arnett, HOWARD MALCOM and B. P. DRAKE. *Concord.*—Isaac Adams, J. D. BLACK, J. M. Lindsay, F. C. McCalla, W. G. CRAIG, HOWARD MALCOM

and S. W. Boehm. *Bracken*—R. T. DILLARD, J. L. WALLER, W. G. CRAIG and F. C. McCalla. *Sulphur Fork*—J. E. LOCKWOOD and J. M. FROST. *Boone's Creek*—Messengers to be appointed next year. *Franklin*—B. P. DRAKE, H. C. Payne, J. D. BLACK, George Beaty, J. M. FROST, J. E. LOCKWOOD, F. C. Ford, Y. R. PITTS, S. W. Boehm and Tho. Hinton. *South District*—Silas M. Berry, W. C. VANMETER, and S. Holloway. *Long Run*—J. M. FROST and J. E. LOCKWOOD. *Union*—J. L. WALLER. *Salem*—JOSIAH LEAKE. *Tates Creek*—W. F. BROADDUS and Wm. Rodes. *Ten Mile*—Isaac Adams, J. M. Lindsay, G. B. Long, W. Graves and F. C. McCalla.

21. The Circular Letter reported without amendment and adopted.

22. The following report from the Committee on the Letter from the Indian Mission Association, read and adopted, viz:

The Committee to whom was referred the letter from the Indian Mission Association report: That taking into consideration the relation we sustain to the Aborigines of our country, and our obligation to have the gospel preached to every creature, as far as in our power, we feel that we are under peculiar obligations as Christians to exert ourselves to have the word preached to the Indians.

We therefore recommend to the Association that she advise the churches to form societies, auxiliary to the Indian Mission Association.

We further recommend that the Association permit the Corresponding Secretary of said body, to set forth such facts as may be in his possession, to enlighten the Association upon this interesting subject.

J. D. BLACK,	} Comt.
BEN. B. FORD,	
B. GILTNER,	
P. G. HUNT.	

23. Elder McCoy was invited to address the Association, which he did, advocating the claims of that Association. The following pledges were taken. Cane Run Church \$10, W. H. Martin \$5, Great Crossing Church \$50, Mt. Vernon Church \$15.

24. The following report from the Executive Com. was read and adopted.

The Missionary Board, appointed by the Association, beg leave to report:

That we have had many meetings, and have done what we could, though the results fall greatly below what the importance of the work demands.

We at first appointed Elder J. D. Black, who declined serving, and then Elder James M. Frost, who also declined.

After considerable delay, and much enquiry, we were happy to engage Elder J. H. Kenney, of Bourbon county, for six months, at a compensation of thirty dollars per month. His report is herewith submitted:

It has become very obvious to the Board, that, without some systematic mode of raising funds, this work can never be prosecuted with vigor. Our only dependence for the salary of the Missionary, is upon collections to be made by himself, and as his labors are naturally bestowed upon feeble Churches, and destitute neighborhoods, his opportunity to make collections is very limited. We find also great difficulty in obtaining the services of the right sort of men, partly for the reason above given, and partly from the great call for ministers in other spheres.

We are fully of opinion that this sacred duty can never be properly attended to until auxiliary Societies are regularly organized in the Churches, or what would, perhaps, be better, an annual subscription made in each. Without known and reliable revenues, we dare not make contracts for salaries, and have, in our engagement with Bro. Kenney, relied on subscriptions known to have been already made.

We feel that it is not necessary, in the Elkhorn Association, to attempt a labored argument to shew the importance of carrying on this work with energy. It is a measure dear, we trust, to every member of our Churches.

In conclusion, we respectfully propose that the Association do now appoint one brother

in each Church to make a collection in his own bounds, and bring up the same to the next meeting of this body.

By order of the Board,

Georgetown, Aug. 9th, 1844.

GEO. G. STEFFEE, Secretary.

STATEMENT OF THE MISSIONARY FUND.

To amount collected by Elder J. W. Kenney,	\$9 00	
“ received from Stamping Ground Church, 1843,	12 87	
“ “ Versailles Church,	10 00	
“ “ W. F. Broaddus, Lex. Church,	30 00	
“ “ Jno. L. Waller, Glen's Creek Ch.	30 00	
“ “ William Rodes,	10 00	\$101 87
“ “ H. Wallace, Mt. Vernon Ch.	20 00	
“ “ H. Moss,	5 00	
“ “ Catesby Barnes,	5 00	
“ “ E. H. Black,	5 00	
“ “ W. Brooks,	5 00	
“ “ G. B. Long,	5 00	
“ “ Asa Smith,	5 00	
“ “ Josiah Leake,	5 00	
“ “ Geo. Beaty,	5 00	
“ “ Stamping Ground Church, 1844,	19 69	
“ “ W. G. Craig,	5 00	84 60
		<hr/>
		\$186 47
Creditor, by am't per J. W. Kenney, 6 months service,		180 00
		<hr/>
Balance,		\$6 47

F. C. McCALLA, Treasurer.

25. Resolved, That the Home Missionary operations of this Association as heretofore conducted, be discontinued and that hereafter we co-operate with the General Association.

26. The executive Committee continued to settle with the Treasurer and collect the unpaid subscription.

27. Resolved, That the second Saturday in November next be set apart to be observed as a day of fasting and prayer.

29. The report of the committee on Cane Run letter read, and unanimously adopted, viz:

The undersigned Committee, to whom was submitted the letter from Cane Run, have had the same under consideration, and beg leave to report:

In the opinion of this Committee, it would be a dangerous precedent for a Church to receive into her membership an individual excluded from a sister Church, without first having made every reasonable effort in behalf of the person so excluded. By a procedure of this character a Church, free and sovereign in her standing, might exclude a member at one meeting, and that member, (taken into the fellowship and membership of a sister Church) might sit down the next Sabbath at the Lord's table, with the very Church thus excluding. This would go to destroy the very ends of Church discipline.

Inasmuch as Sister Hogland disclaims, in the most positive terms, all intention on her part to produce schism in the 1st Baptist Church of Lexington, (the charge for which she was excluded,) the Committee is further of opinion that the Association advise Sister Hogland to make the same statement to the Lexington Church, from which she thinks she has been hastily excluded. And we are persuaded that a spirit of mutual and reciprocal tenderness, on the part of all concerned, will go far to the restoration of our aged Sister to the fellowship and membership of those, in the midst of whom she expresses a strong desire to die. And should said Sister make the statement above to the 1st Baptist Church, then we advise the Church to restore her; and if she thinks her christian happiness will be promoted by union with another Church, in that event to grant her a letter of dismission.

WM. G. CRAIG, Chair'm,

R. T. DILLARD, JOSIAH LEAK,  
A. SMITH.

29. The following report was adopted:

The committee on the letter from the Glen's Creek Church, respectfully report, That

in our estimation the request of said Church, that the Association annually raise a fund for the benefit of poor and dependent widows of Ministers in our bounds, is at present unnecessary. The principle recommended is a noble and a scriptural one, and in the opinion of your committee, when it shall appear to be called for, will receive the approbation of your body and of our churches.

30. Brother P. J. Hunt asked and obtained leave of absence during the remainder of the session.

31. On motion of Elder John L. Waller, the following resolution, seconded by Elder Gilbert Mason in an interesting address, was adopted.

*Resolved*, That the present state and prospects of Georgetown College, are such as to encourage the hopes and stimulate the exertions of the friends of education throughout Kentucky and the west. The location is beautiful and salubrious, and the buildings, library and apparatus extensive and increasing. The President and Faculty have our entire confidence, and the general deportment of the students is such as to remove much of that anxiety which parents feel in sending a son from the paternal roof.

32. *Resolved*, That the Clerk and President Malcom superintend the printing and distributing of the minutes.

*Resolved*, That the following statistical table be printed.  
The Elkhorn Association was constituted at South Elkhorn, June 25, 1785, and it has met annually since, as shown by the following synopsis:

Year	Place	Moderator	Churches	Baptised	Total	Year	Place	Moderator	Churches	Baptised	Total
1785	Clear Creek,	Will. Ward,	6			1814	[Not on record]				
1786	South Elkhorn,	Jno. Taylor,				1815	Mt. Pleasant,	T. Bullock,	27	70	2197
1787	Bryant's Station,	Ed. Payne,				1816	Town Fork,	"	27	88	2997
1788	S. Elkhorn,	Will. Cave,				1817	Hillsborough,	"	32	603	3205
1788	Clear Creek,	Jno. Gano,	11	38	589	1818	South Elkhorn,	T. Bullock,	31	564	3568
1789	Great Crossing,	Jno. Gano,	13	209	1000	1819	Big Spring,	"	32	350	3719
1789	Boone's Creek,	J. Garrard,	13	80	1143	1820	Great Crossings,	"	30	142	3739
1790	Lexington,	"	14	137	1365	1821	Bryant's Station,	"	30	106	3733
1791	Cooper's Run,	Jno. Gano,	13	178	1199	1822	Stamp. Ground,	"	30	221	3632
1792	Tate's Creek,	"	34		1691	1823	Clear Creek,	"	29	283	3621
1793	Bryant's Station,	J. Garrard,	24	41	1847	1824	Providence,	"	29	111	3753
Oct.	South Elkhorn,	Jno. Gano,	25	37	1695	1825	N. Elkhorn,	"	27	98	3574
1794	Marble Creek,	A. Dudley,	26	36	1904	1826	Paris,	"	27	103	3399
1795	Cooper's Run,	J. Garrard,	29	16	1948	1827					
1796	Town Fork,	A. Dudley,	31	43	1934	1828	} No record.				
1797	Clear Creek,	"	27	340	2337	1829					
1798	Forks of Elkhorn	"	33	63	2396	1830	Silas,	W. Suggett	23	86	4291
1799	Great Crossings,	"	29	29	2300	1831	Great Crossings,	"	20	44	3596
1800	Bryant's Station,	"	27	82	1642	1832	Big Spring,	"	20	45	3427
1801	S. Elkhorn,	D. Barrow,	36	301	4853	1833	[Not recorded]				
1802	Cooper's Run,	A. Eastin,	48	488	5316	1834	Cane Run,	"	20	283	3039
1803	Town Fork,	A. Dudley,	40	64	4422	1835	Bryant's Station,	"	18	87	3366
1804	N. Elkhorn,	"	44	22	4220	1836	Clear Creek,	"	19	69	3277
1805	Bryant's Station,	"	35	23	3550	1837	Dry Run,	"	19	101	3489
1806	Great Crossings,	J. Redding,	34	16	3322	1838	David's Fork,	"	21	668	4292
1807	David's Fork,	G. S. Smith,	34	13	3149	1839	Paris,	"	21	408	4441
1808	Silas,	A. Dudley,	32	9	2940	1840	Glen's Creek,	"	23	327	4556
1809	S. Elkhorn,	R. Johnson,	33	12	2052	1841	East Hickman,	"	21	860	6183
1810	Clear Creek,	"	34	29	1800	1842	Stamp. Ground,	Wm. Rodes	21	456	5669
1811	Great Crossing,	"	35	640	2829	1843	Hillsborough,	"	22	390	5509
1812	David's Fork	"	34	321	3104	1844	Georgetown,	"	23	131	5223
1813	Forks of Elkhorn	T. Bullock,	32	45	3202						

34. Adjourned after prayer by Elder L. W. Seely.

WILLIAM RODES, *Modr.*

F. C. McCALLA, *Clerk.*

## CORRESPONDING LETTER.

Elkhorn Association to her corresponding Associations:

DEAR BRETHREN:

A survey of the existing state of the religious world is calculated to fill us with sorrow and despondence; a survey of the promises of God to his son should elevate us to hope and rejoicing. More than eighteen hundred years have elapsed since the institution of the Gospel, and yet how limited are its present triumphs. Of the thousand millions who people the earth, less than one tenth have any correct views of its saving operations; and whole nations know Christ but to despise him, and his religion but to hate it. Yet is the end of this darkness speedily approaching. Already the day-star arises, and the light which is destined to illuminate the whole world is diffusing among the nations. Prophecy is rapidly fulfilling, and soon the cry shall go up, the kingdoms of this world have become the kingdoms of our Lord. It is wonderful to contemplate the operations of God in the accomplishment of his purposes. It is amazing to see how he brings into his service the sciences and the arts of the world, and how he constrains even the unholy ambition of Princes to minister to the advancement of his cause. Every new discovery tends to increase the facility of publishing the Gospel of salvation, and every great human conflict conduces to the downfall of idolatry and error, and to the opening up of new fields on which shall be displayed the triumphs of Truth.

But above science and the arts, and the strife of human ambition, it certainly becomes God's own children to advance this holy cause. To them He grants that they shall be workers together with him. He honors their labors with his smiles, crowns their instrumentalities with his blessing, and delights to bestow unto for the favors which he intends to bestow. Truly ours is a goodly heritage, and the lines have fallen to us in pleasant places, not only are we ourselves blessed with a pure Gospel, but in whatever direction our sympathies may flow, God provides the means for the accomplishment of our desires. Do we feel for the idolatrous heathen? The vast domain of British India, the walled and gated land of China, and the isles of the sea are now accessible to our living preachers and to the word of life. Do we sympathise with the poor Indian, whose birthright is forfeited and whose heritage we possess? There also are our ministers, and the most ignorant savage may in a few days be taught to read in his own language the wonderful works of God. Does the Catholic population of Europe enlist our efforts? God is sending them annually to our shores by thousands, that we may instruct them in a purer faith. Do we mourn over the dark corners of our own happy land? By means of our Domestic Missions God enables us to preach his Gospel even in our waste places. Do we anxiously desire the salvation of our children, our companions, and our neighbors? The preached Word, the Bible, the cheap tract, and the Sunday School are all means within our reach, and He designs to bless them all. Do we aspire after an efficient and enlightened ministry? We are blessed with a successful literary institution which annually sends forth Preachers both pious and learned through the land.

But with the possession of such means there is connected a fearful responsibility. Where much is given much is also required. We ought to feel that each of us will be held accountable for the manner in which we improve these gracious dispensations of God.

And now, brethren, we confess that we have fallen short of duty, and that we have not displayed sufficient zeal in advancing this cause. Yet it is a cause very dear to our hearts, and one which above all others we wish to see prosper. We, therefore, pledge ourselves to you to put forth renewed and increased efforts for the spread of the Gospel, and we say, God being our helper, we will not turn back from the work until it is finished. We also solicit your zealous and hearty co-operation, we invite you to put forth enlarged efforts, and very soon the great work will be accomplished.

We are happy in your correspondence, and desire its continuance. For a condensed view of our condition we refer you to our Minutes, as also for the names of our brethren, whom we have appointed to bear this to you. The grace of our Lord Jesus Christ be with you. Amen.

Our next Association will be held at Mt. Vernon, Woodford county, Ky, on the 2nd Saturday in August, 1845.

F. C. McCALLA, Clerk.

WILL. RODES, Moderator.

## CIRCULAR LETTER.

BY F. C. M'CALLA.

*The Ministers and Messengers composing the Elkhorn Association, to the Churches they represent:*

DEAR BRETHREN:

If this letter should seem to you to be out of the common order of our annual communications, we trust you will not the less attentively peruse it, and hope it may have some effect upon your future deliberations, as Churches.

It has often occurred to us that the doings of Baptist Associations presented a very monotonous record, and one from which posterity could learn but little—that there was not as much useful information and instruction in them, as a looker on, acquainted with the talents, piety and learning of your Delegates, would expect, and that such an observer would be astonished to find so little in the pages of your Minutes to edify. Scarcely ever, if at all, do we recommend, or propose to our Churches, any subject for their action or deliberation. This was not the case in the early period of our history as an Association.

We come here from Churches, many of them remote from each other, read the letters you send, and read letters from Corresponding Associations—much of which might be stereotyped and answer for ages yet to come, judging from the past—hear a few sermons—appoint Messengers to bear letters to Corresponding Associations—address you a letter on some select subject—select the place of convening next year—appoint a Minister to preach the next Introductory, and adjourn. This routine of business is usually done hurriedly and frequently very many of your Delegates leave long before it is done. Now, Brethren, this is not as it should be. A Baptist Association might be made one of the most useful and important conventions in the world. A Church of Jesus Christ is, in our opinion, the most eminently useful association of individuals on earth, and your Association might be made to equal, if not exceed that in usefulness and importance, by extending the field wider, and concentrating upon it a stronger influence—by uniting a larger number of individuals in the same cause, and making one vast family of brethren out of a number of smaller ones, all working together, of the same mind—striving to excel each other in love and good works—with minds enlarged by the vastness of the field committed to their supervision, and stimulated to renewed energy by the importance of the work to be done.

To have your Association such, you need only, as Churches, to mark out the work—put down the bounds and designate the measures, and it is done. And ought you not to be up and doing, when you survey the vast field before you, already ripe for the harvest, and the very short period that we are permitted to remain upon earth to act for our Heavenly Father? The world is yet unconverted, and the Bible has not found its way to every man. What, permit us to ask, are you doing? Shall we not say, what are *we* doing, as an Association, to extend the Redeemer's Kingdom? But little, if our records are to be consulted for our facts. Can we not do much as a body to aid our Bible Societies in giving the Word of Life to those who now have it not? to enlighten the minds of those who are enveloped in darkness by giving to them the Word of Truth, which is able to make them wise unto salvation? It is our province to advise: but when on all the pages of our former Minutes, have we ever advised our Brethren to be active in disseminating the Word of God among the destitute? Such recommendation is but seldom found, if found at all. There are hundreds of children who never entered a Sabbath School, and who are therefore debarred from all the useful and interesting information and instruction there imparted, who, if this Association had kept constantly before your minds by frequent advice and judicious exhortations, might now be partakers of the benefits of that invaluable institution. There are sections of our State, and not very remote, where Baptist preaching is a thing almost unheard of, where, if we, as an Association, had been actively engaged in our Missionary operations, and you, as Churches, had called our atten-

tion thereto with importunacy, might now be occupied by a Baptist community, and flourishing Baptist Churches. There are on record very many instances of bright conversions, dating their convictions from the reading of some interesting tract. What might we not have done, if we had been actively engaged in aiding the Tract Society in distributing that class of religious information?—the amount of happiness that might have been imparted to many hearts through that channel, had you called the matter up in your annual communications, cannot be computed. Temperance, with all its hallowed associations—the influence it has exerted upon the morals of the community—the blessings it has conferred upon thousands of miserable human beings—the joy it has imparted to many a heart—the calm serenity it has given to many a mind; has never once been the subject of our deliberations. Now, one object we have in view in thus acknowledging our delinquencies and our errors in practice, as well as glancing at your want of action in the benevolent efforts of the day, is to entreat you to aid in correcting and remedying them. Embody in your annual communications, after you have given the matter your prayerful consideration for months, such important subjects, bearing directly upon the peace, prosperity and success of the Redeemer's Kingdom, as will elicit from us our thoughts, feelings, desires and action. Let the great matter of the triumph of the Gospel over the hearts and consciences of men, and the means of extending and widening and strengthening the Messiah's Kingdom be the theme of our tongues, the burden of our prayers, and the subject of our associational deliberations.

We are all called upon to work while it is day, for the night cometh when no man can work. To become master-builders in our Lord's service, we must be diligent, assiduous and unceasing in our efforts after knowledge. If we would be thoroughly furnished unto every good work, we must be actively engaged in the use of every means of doing good which God has placed in our power. We must arouse from our lethargy, and awake from our slumberings, and put on the whole armor of God, and fight the fight of faith, looking to Jesus. This is now a time for watching and prayer. The standard of morality set up by the world is alarmingly low and unbecoming, and every day brings evidences of the professed followers of the Savior lowering their standard to that of the world, and of their partaking of all their vain and ambitious pursuits, until it is hard to distinguish who it is that wears the livery of the Redeemer. This Brethren ought to be corrected and corrected at once. The standard of morality, as laid down in the Bible, ought to be constantly held up conspicuously and maintained by the friends of and believers in the Bible, until the world sees its beauties and excellencies, and strives with laudable zeal to attain to its perfections. We must all become "*workers together with God,*" and when, in the discharge of our duty, whether it be in proclaiming the Gospel from the pulpit, in sending the Bible to the destitute, in endeavoring to implant in the minds of the young the truths of the Bible, in promoting the cause of Temperance, or in whatever else we may be engaged, having the glory of God and salvation of souls for its object, we shall have the joys and comforts of religion in our souls, and the approbation of our Heavenly Father upon our exertions.

We entreat you then, Brethren, in view of all these things, to be actively engaged in the service of our Master, pray much, pray in your families, pray in secret, pray without ceasing. Let the Word of God be your constant companion and guide. May the Spirit of God dwell with you, and comfort you, and lead you unto all truth. May the peace of God be with you always, for Jesus sake. Amen.

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