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### Report of Proceedings of the Seventeenth Anniversary Meeting of the American Christian Missionary Society Held in Cincinnati, October 17, 18, 19, 1865.

American Christian Missionary Society

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REPORT OF PROCEEDINGS  
OF THE  
SEVENTEENTH  
ANNIVERSARY MEETING  
OF THE  
American Christian Missionary Society.

Held in Cincinnati, October 17, 18, 19, 1865.

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CINCINNATI:  
PUBLISHED BY H. S. BOSWORTH.  
1865.

## LIFE MEMBERS AND DIRECTORS.

C A Baker, Eminence, Kentucky, L D.....	\$ 5 00
Mrs Elizabeth Rhinehart, Mt Vernon, Ohio, L M.....	5 00
R Moffett, Mt Vernon, Ohio, L M 3d.....	5 00
E C Ellis, Dayton, Ohio 1st.....	5 00
O A Bartholomew, Franklin, Indiana, bal.....	15 00
Mrs C G Bartholomew, Rockville, Indiana, 3d.....	5 00
A S Hale, Braddock's Field, Pennsylvania, bal.....	5 00
Mrs C P Hale, Braddock's Fields, Pennsylvania.....	5 00
J N Shallenberger, Braddock's Field, Pennsylvania, 1st.....	5 00
Mrs J N Shallenberger, Braddock's Field, Pennsylvania, 1st.....	5 00
Mrs Mary A Bradley, Easton, Ohio, 1st instl.....	5 00
J H Rhodes, Cleveland, Ohio, 1st instl.....	5 00
Mrs E Hawley, Detroit, Michigan, 1st instl.....	5 00
Mrs W K Pendleton, Bethany, West Virginia, 1st instl.....	5 00
Miss Emily S Goe, Brownsville, Pennsylvania, bal. L M.....	10 00
Miss Rosetta C Goe, Brownsville, Pennsylvania, bal.....	20 00
Miss Lorida Goe, Brownsville, Pennsylvania, bal.....	7 50
Isaiah Cornelius, Madison, Missouri.....	10 00
Wm Baxter per C D Harbutt, L D.....	25 00
T D Garvin, Wilmington, Ohio, L D.....	5 00
S Burnett, Vincennes, Indiana, L M.....	5 00
Dr J R Mantel, Vincennes, Indiana, L M.....	5 00
H D Wheeler, Vincennes, Indiana, L M.....	5 00
John Cyrenius, Ruggles, Ohio, L M.....	15 00
Mrs Ann Shakelford, Maysville, Kentucky, bal.....	25 00
Rebecca DeRemer, Hawley, L M.....	5 00
Mrs R Foos, Wilmington, Ohio.....	5 00
A R Milligan, Lexington, Kentucky.....	5 00
Miss Belle Milligan, Lexington, Kentucky.....	12 00
J Z Taylor, Lafayette, Indiana, L D.....	5 00
A J Wilmarth, Athens, Ohio, L M.....	

—Pinkerton.....	1 00	Colin Campbell.....	50 00	Anna VanTuyl.....	1 00
H Turner.....	1 00	E Poland.....	1 00	John Taffe.....	1 00
Dr J Lane.....	20 00	J M Atwater.....	1 00	J B F Sampsel.....	5 00
Miss M E Pool.....	1 00	Marshall Headly.....	15 00	Mrs C E Sampsel.....	1 00
J F & E Hillman.....	5 00	Aylott Rines.....	10 00	Dr S E Pearee.....	1 00
Mrs Henry Mc.....		Albert Price.....	10 00	A Atkinson.....	1 00
Fadden.....	1 00	— McCammon.....	5 00	Jas Blankenship.....	1 00
Mrs J McFadden.....	1 00	John Hill.....	1 00	H S J VanDake.....	1 00
J H McCullough.....	1 00	C Vanvooris.....	1 00	A Donough.....	1 00
O Ebbert.....	1 00	Miss M Atwater.....	1 00	W P Ritchie.....	1 00
G S Goodheart.....	2 00	Mrs E Herman.....	6 00	Mrs S Ritchie.....	1 00
Mrs R Fitting.....	1 00	Mrs C Collins.....	1 00	Charles Knight.....	2 03
Mrs S Lefferson.....	5 00	W S Errett.....	1 00	Calvin Reasoner.....	2 00
Fitch Monger.....	1 00	Elder J B Corwin.....	1 00	Mrs L Lake.....	1 00
Mrs F Monger.....	1 00	win.....	1 00	Mrs A P Lake.....	1 00
Mrs Ann Lee.....	4 00	Amazett H Cobb.....	1 00	Miss M Hunter.....	1 00
Mrs L Garrell.....	1 00	E Y Pinkerton.....	1 00	Miss E Yarnell.....	1 00
Miss E Jenkins.....	1 00	S H Bingman.....	1 00	Miss E McDonald.....	1 00
Mrs B Compton.....	5 00	Mrs Ann Cooney.....	2 00	Mrs L R Norton.....	1 00
J B Posey.....	1 00	Miss M Cooney.....	1 00	W C Poynter.....	1 00
J P Kemp.....	1 00	B W Mathers.....	1 00	T W Dunkeson.....	1 00
Mrs J Knight.....	1 00	J W Lanphear.....	1 00	Leroy Skelton.....	1 00
Miss O Fitzwater.....	1 00	N A Walker.....	1 00	Louis Clark.....	5 00
Mrs O Ficklin.....	4 00	E J Reese.....	1 00	S A Marshall.....	1 00
Miss B Corwin.....	1 00	Oliver Rhinehart.....	1 00	David Radcliff.....	1 00
Richard Ward.....	2 00	D K Whitcomb.....	1 00	J H Bauserman.....	1 00
Amanda Ward.....	1 00	Harriet Whitcomb.....	1 00	J H Garvin.....	2 00
R R Cobb.....	1 00	Mrs A Herman.....	20 00	D M Hendryx.....	1 00
Mrs M M Mathews.....	1 00	Christiana M Gregor.....	1 00	D H Gary.....	1 00
Miss S Delany.....	1 00	Anna Croly.....	1 00	W C Rogers.....	1 00
				Dr J R Hulet.....	1 00

## AUXILIARIES.

Christian Church, Dayton, Ohio.....	\$25 00
" " Bethel, Ohio.....	12 00
" " Detroit, Michigan.....	89 58
" " 8th and Walnut Street, Cincinnati.....	343 00
Collected for Jamaica Mission (names next year).....	112 00

## REPORT OF PROCEEDINGS

OF THE

SEVENTEENTH

## ANNIVERSARY MEETING

OF THE

American Christian Missionary Society.

Held in Cincinnati, October 17, 18, 19, 1865.

CINCINNATI:  
PUBLISHED BY H. S. BOSWORTH.  
1865.

## OFFICERS AND MANAGERS.

### PRESIDENT:

ALEXANDER CAMPBELL.

### VICE PRESIDENTS:

ISAAC ERRETT,  
R. M. BISHOP,  
JOHN SMITH,  
JAMES CHALLENGER,  
THOMAS M. ALLEN,  
ALEXANDER PROCTOR,  
JOSEPH WASSON,  
S. E. SHEPARD,  
WM. K. PENDLETON,  
A. RAINES,  
ELIJAH GOODWIN,

D. S. BURNET,  
J. M. HENRY,  
GEORGE CAMPBELL,  
JOHN T. JONES,  
ROBERT MILLIGAN,  
BENJAMIN FRANKLIN,  
A. S. HAYDEN,  
J. H. JONES,  
W. T. HORNER,  
GEORGE WILLIAMS,  
C. H. PHILLIPS.

### MANAGERS:

WILLIAM BAXTER,  
JAMES MAGILL,  
C. H. GOULD,  
P. B. WILLIS,  
DR. E. WILLIAMS,  
O. A. BURGESS,  
THOMAS H. MOORE,  
WILLIAM H. LAPE,  
M. H. SLOSSON,  
THOMAS MUNNELL,  
WM. S. DICKINSON,  
A. I. HOBBS,  
W. C. HOLTON,

JOHN ROGERS, Sen.,  
C. L. LOOS,  
CHARLES D. HURLBUTT,  
T. F. MARSH,  
S. P. HALE,  
JOHN SHACKELFORD,  
B. W. WASSON,  
WM. B. MOOKLAR,  
GEORGE W. RICE,  
ROBERT GRAHAM,  
W. P. STRATTON,  
JAMES M. ALLEN.

### OFFICERS:

W. C. ROGERS, Corresponding Secretary.  
H. S. BOSWORTH, } Recording Secretaries.  
JACOB BURNET, }  
GEO. W. BISHOP, Treasurer.  
GEO. W. TROWBRIDGE, Auditor.

## PROCEEDINGS.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY held its seventeenth anniversary meeting in the Christian Chapel, corner of Walnut and Eighth Streets, Cincinnati, commencing its session at 2 P. M., on the 17th of October, A. D., 1865.

The first Vice President, ISAAC ERRETT, took the chair, and the meeting was opened by the reading of Scripture, singing and prayer by the venerable John Smith, of Kentucky.

The names of members and delegates were then enrolled as follow:

OHIO.—F. M. Green, Newburgh, Cuyahoga Co.; R. Moffett, D. R. Whitcomb, Mrs. Harriet Whitcomb, Elizabeth Rhineheart, Olive Rhineheart, E. J. Rees, Mt. Vernon; J. O. Beardslee, Akron; J. W. Lanphear, Warren; N. A. Walker, Wooster; A. D. Filimore, Cincinnati; Mrs. Ann Herman, Christiana McGregor, Anna Croly, Dayton; Mrs. Sarah Lefferson, Middleton; E. C. Ellis, Mrs. P. Ellis, J. M. Long, Anna Vantuyt, Eliza Needles, Dayton; J. H. Rhodes, Cleveland; Jacob Rhodes, Massillon; L. R. Norton, Mrs. L. R. Norton, Ashland; Constant Lake, Wooster; A. B. Green, Ravenna; A. S. Hayden, Collamer; Dr. J. P. Robison, Mrs. J. P. Robison, Cleveland; Harmon Austin, Lottie M. Sackett, Warren; R. M. Bishop, C. H. Gould, Jacob Burnet, Mrs. Mary Pursell, Cincinnati; A. J. Clark, Chalfant; J. P. Kemp, New Paris; John Hill, O. Ebert, Latimberville; S. R. Willard, Stow; Mrs. Henry McFadden, Mrs. John McFadden, Mt. Vernon; T. D. Garvin, J. H. Garvin, B. H. Gary, Wilmington; A. J. Wilmarth, Athens; D. U. Hendrix, Oxford; D. Rudcliff, Jackson; G. S. Goodhart, E. F. Hillman, Effie Hillman, Harrison; Mrs. Kate Nickenon, Adelia Moore, Adelia Martin, Mrs. R. Fitting, Mrs. Miller, R. R. Sloan, Mrs. R. R. Sloan, Mt.

Vernon; Mrs. A. E. Strickel, Mrs. Kate Foss, Wilmington; Mrs. Maria Medary, Bedford; W. M. Hellings, East Middletown; John Atwater, Oberlin; Mary Atwater, Mantua; Mary Doyle, Portsmouth; C. L. Fillmore, Fulton; Mary Brown, California.

INDIANA.—S. E. Pearee, A. M. Atkinson, Kokomo; R. L. Howe, W. J. Howe, J. B. New, Indianapolis; Andrew Donogh, Fairfield; Miles Murphy, Newcastle; W. P. Ritchie, Mrs. Savori Ritchie, Burlington; C. G. Bartholomew, Rockville; O. A. Bartholomew, Franklin; H. St. John Van Dake, Lebanon; J. Kimmel, Mrs. J. L. Parsons, Cambridge City; Mrs. H. J. Montgomery, Mrs. Amanda Shepler, Connersville; James Blankinship, Stanford; A. J. Hobbs, Mrs. R. L. Hobbs, Kokomo; J. Z. Taylor, Mrs. M. M. Taylor, Lafayette; Thomas J. Murdock, Ia.; Aylett Raines, Greencastle; J. H. McCullough, Terre Haute; S. Burnett, Dr. J. R. Mantel, H. D. Wheeler, Vincennes; J. M. Mathes, Emma L. Disborough, Bedford; A. R. Benton, Elijah Goodwin, Mrs. M. M. B. Goodwin, Indianapolis; J. M. Henry, New Albany.

KENTUCKY.—John Rogers, B. W. Mathews, Carlisle; E. Y. Pinkerton, L. L. Pinkerton, John Taffe, Joseph Wasson, J. G. Allen, Mrs. J. G. Allen, Lexington; Dr. A. Adams, Lancaster; W. B. Mooklar, Covington; C. A. Baker, Mrs. Thos. Munnell, Lizzie Giltner, Eminence; T. P. Haley, D. P. Henderson, Louisville; H. T. Anderson, Harrodsburg; J. B. Bowman, Mrs. Mary D. Bowman, Prest. R. Milligan, Mrs. Ellen R. Milligan, Lexington; Elder John Smith, Georgetown; John Aug. Williams, Harrodsburg; W. H. Lape, Maria Brickell, Newport; H. Turner, Flemmingsburg; Mary A. Powl, Lexington; W. A. Jones, A. W. Taylor, Bath; Dr. Jno. Shackelford, Maysville; Major Williams, Paris; Mrs. H. H. Henderson, Greenup, C. H.; — Holten, Mrs. Holten, Falmouth; Dr. Samuel Ayres, Danville; Dr. J. R. Hulett, Maysville; Thos. Arnold, John Z. Price, Byron Hathaway, Covington; Mrs. Comstock, Newport; W. C. Rogers, Elkton.

ILLINOIS.—J. T. Jones, Jacksonville; Leroy Skelton, W. O. Pointer, Eureka; John S. Sweeney, Chicago; S. W. Leonard, Centralia; T. W. Dunkeson, Taylorsville.

PENNSYLVANIA.—J. F. Rowe, Corry; A. S. Hale, J. N. Shallenberger, Mrs. M. L. Shallenberger, Isaac Mills, Braddock's Fields; Catherine Goe, Rosetta Goe, Henry B. Goe, Bowersville; Joseph King, Allegheny City; J. A. Coffin, Pittsburgh.

WEST VIRGINIA.—Jas. A. Campbell, W. K. Pendleton, Mrs. C. H. Pendleton, Miss Clarinda Pendleton, Bethany; John Mendel, Wheeling.

NEW YORK.—W. T. Horner, Buffalo; W. A. Belding, Syracuse.

MICHIGAN.—Mrs. E. Hawley, Miss Sarah De Laney, Miss Rebecca Hawley, W. T. Moore, Mrs. W. T. Moore, Alanson Wilcox, Detroit; Isaac Errett, Muir.

LEAVENWORTH, KANSAS.—J. H. Bauserman, S. A. Marshall, Calvin Reasoner.

OSHAWA, CANADA WEST.—George W. Colston.

MAIN PRAIRIE, MINNESOTA.—B. U. Watkins.

COLUMBIA, Mo.—Mrs. Emma Church.

The following Committees were then appointed:

*On the Order of Business.*—J. P. Robinson, John G. Allen, J. S. Sweeney.

*On Nomination of Officers for Next Year.*—W. K. Pendleton, Elijah Goodwin, B. Franklin, W. B. Mooklar, John Shackelford.

Short voluntary addresses were then called for, when animated but brief speeches were made by F. M. Green, John Smith and D. P. Henderson.

By leave of the House, Br. J. W. Lanphear then offered the following:

*Resolved*, That we have great and abundant reason for thanksgiving to the Ruler of Nations, not only in the return of peace to our suffering country, but also in the emancipation of the slave and the triumphant vindication of our free and beneficial Government.

Br. T. P. Haley moved to lay the resolution on the table. This called forth some discussion in which L. L. Pinkerton, A. J. Hobbs and others partook, when the motion was lost. It was then moved by L. L. Pinkerton to refer Br. Lanphear's resolution to the Business Committee, which carried.

Voluntary addresses were then resumed, and speeches were

made by B. U. Watkins, from Minnesota, and others, occupying the time until the Business Committee reported as follows:

Your Committee on the Order of Business report that they are prepared to make a partial report now:

1st. Enrollment of the names of those in attendance, and contributions.

2nd. This evening—Prayer meeting from 6½ to 7½ o'clock. Then an address by Br. A. S. Hayden.

3d. Wednesday morning—Social worship from 8 to 9 o'clock, when the business session will commence as follows:

1st. Further enrollment of members, and contributions.

2nd. Communications from other Societies.

3rd. Report of the Board of Managers.

4th. Reports of the several officials of the Society.

5th. At eleven o'clock an address by Br. Pearre.

Wednesday Afternoon. •

1st. Unfinished business.

2nd. Reports of Committees.

3rd. Report of the Revisers of the new Hymn Book.

4th. Report of the Trustees of Hymn Book.

5th. Reports of Committees appointed last year.

6th. Miscellaneous business.

Wednesday evening.

Social meeting from 6½ to 7½ o'clock, after which an address from Br. Moore.

J. P. ROBISON, *Chairman*.

This report was adopted, and further time given to the Committee.

The meeting then adjourned and was dismissed, with prayer by Br. B. U. Watkins.

Tuesday evening.—At 6½ o'clock, the brethren met for prayer and social worship and spent an hour, Br. J. H. Lockwood presiding.

At 7½ o'clock, Br. A. S. Hayden delivered to a full house and an interested audience an address from this text: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Ephesians iii. 8.

He spoke of the great honor of preaching Christ, of the glory and dignity of the preacher's office. The address was beautiful and tender, and calculated to exalt in the hearts of his hearers the excellency of the knowledge of Christ, and the high privilege of bearing it to the poor and lost.

Wednesday morning, at 8 o'clock, the social meeting was led by Br. J. M. Henry. At 9 o'clock, the Society was called to order by the chair, and the business session commenced by the reading of the minutes of the previous meetings, which were amended and approved.

Communications from other Societies being called for, a letter\* from the New York Christian Missionary Society was read by Br. W. A. Belding.

Br. B. U. Watkins made a verbal statement of the state of the cause in Minnesota to the effect that we have in that State sixteen churches with a membership of nearly one thousand. Some of these churches were in fine working order, and were exerting a great and good influence. He could say that all were exemplary in liberality, but many were poor. The support of the Gospel came mainly from about three hundred individuals. They were weak in numbers and in means, and had to meet a powerful opposition.

The brethren in Minnesota will this year support five good and efficient Evangelists, and ask of this Society aid to support a Corresponding Secretary to travel over the State. They solicited means for this purpose, and would either choose a suitable person or would gladly receive one recommended by the Board of this Society.

Br. Calvin Reasoner, Corresponding Secretary of the State Society for Kansas, reported that in that State the cause was advancing under the co-operative efforts of the American Christian Missionary Society and their own. Four Evangelists have been employed and are laboring efficiently. In the infancy of the cause in Kansas, your Society, for many years, kept diligent laborers in the field, and under your fostering

\*This letter is omitted, not being found among the papers at the close of the Convention.—H. S. B.

care the brethren multiplied, and churches were gathered and strengthened, until we are now nearly self-sustaining.

The statistics of the churches in Kansas, as taken from the minutes of the meeting of the State Society in May, are as follow

Number of churches in Kansas, 69; total membership, 3,100; accessions reported by the Evangelists employed by the Societies, 300; funds raised by the State Society, \$1,225; amount paid by the American Christian Missionary Society, \$850.

Br. R. L. Howe, Corresponding Secretary of the Indiana Christian Missionary Society, read a very encouraging report of the progress of the work in that State.

The report gives: Number of Evangelists aiding our mission, (some all, others less time,) 72; number of days' service, (traveled included,) 3,042; number of discourses, 3,734; number of destitute places visited, 114; number of churches visited, 362; number of churches organized, 9; number of baptisms, 2,366; number of other accessions, 500; whole number of additions, 2,866; cash collected, \$6,805,00; expended, \$8,305,00.

Br. J. T. Jones, President of the State Christian Missionary Society for Illinois, reported verbally, the state of the cause in his State, but which not being reduced to writing, can not be given here, except the amount of contributions and disbursements, which amounted to almost four thousand dollars.

Br. Pinkerton remarked: Our prospects in Kentucky are very flattering. Many were added to the Army of the Faithful during the past year by the labors of the Evangelists. An amount of money much larger than during any previous year. The work is advancing nobly, the Lord be praised.

Brethren ——— and Beardslee made remarks in reference to the work commencing on the Pacific Coast, and the efforts of Br. Robert Graham in San Francisco. Extracts from a letter were read as follows:

SAN FRANCISCO, CAL., Sept. 8th, 1865.

*Dear Br. Bosworth:*—Your letter of July 6th, informing me of the action of our Missionary Board in reference to my

labors in California, was forwarded to me here, and came a day or two after my last was mailed to you. Much of what I would say in this was anticipated in that. I hope you may receive it in good time, and that this may reach you before the Annual Meeting of the Society.

I accept, gratefully, the appointment of the Board, and hope, under the divine favor, to do a work in California that will gladden the hearts of all who are alive to the spread of the Gospel in these ends of the earth. I feel that this mark of your confidence demands untiring application on my part, to the cause given into my hands, and were I moved by no greater motive than gratitude to you, I could not be inattentive to this solemn trust.

Your liberality in this matter has greatly revived the drooping spirits of the few Disciples in this city. Unknown to fame, and poor in the things of this life, about a dozen have met at a private residence, to break bread, and keep the commandments of Jesus, for a few years past. They have, in two or three memorable cases, been deceived by wolves in sheep's clothing; the cause has thus been compromised in popular estimation, and a few furnished an excuse for turning back to the world, or seeking fellowship in other communions. My coming hither, and the action of the Board, gives a new impetus to the cause here, and the few faithful are going to work energetically, to bring our plea more prominently before the people of this city.

Now that the war is over, and the life of the nation preserved, we can well afford to apply ourselves to the special work of saving souls, in hope that time, and the progress of events, will mitigate the rancor of political feeling, and allay the animosity of former years; that the love of Christ and the souls of men shall call us all to holier exertions and greater sacrifices in our high calling. In this spirit, if my heart do not deceive me, I enter the service of the Society, seeking, by a kind and conciliatory course, to bring the erring to the Cross, and my brethren to a deeper experience of the Christian life.

I came to this city on the 18th of July, and on the 20th, began our public ministrations in a Hall, rented for the purpose.

We have had a good hearing, and a good impression has been made. Many have heard the Gospel, to whom, as we preach it, it has come as a new revelation. One said to me the other day, "Sir, the Bible is now a new book to me." Having, with great pains, developed the elements of the Gospel, we began last Sunday to appeal to our audience to obey the Saviour. Last night we were made glad, Oh! how glad, by three constant hearers confessing their faith in Christ. These are all men between forty and fifty, heads of families, of most excellent character, and will wield a wide influence for the truth. The Disciples are greatly revived, and are rejoicing to-day.

I have promised them to return about the end of next month, and labor continually, for them during the wet season. They are to rent, permanently, a good Hall, commence a Sunday school, and bear all the expense of the organization themselves.

Pray for us. More anon. Farewell. ROBERT GRAHAM.

The Report of the Board of Managers was then read by Br. O. A. Burgess as follows:

REPORT OF THE BOARD OF MANAGERS TO THE AMERICAN CHRISTIAN  
MISSIONARY SOCIETY.

As behind the cloud, the sun shines more brightly; or as through the rain drops only can we see the rain-bow, so through the tears of the past we have at length beheld the gorgeous dawning of the rays of peace over our so lately war-scourged land. Terrible indeed were the sacrifices; bitter the tears; deep the flow of human blood, made not to cease until reddened yet again from the heart of a murdered President, and yet through all these times, hath God brought us safely to this happy anniversary hour. A country saved, a race delivered, and peace restored, may well fill us with profoundest gratitude to God, and bow us humbly at His feet. Amid these blessings, with such joys around us; with such hopes before us, we can well afford to extend anew the right hand of fellowship to each other, without regard to dividing

lines, from Maine to the Gulf, and from Ocean to Ocean! With this spirit let us strive to forget the past and enter with a new life and strength upon the labors of the future.

It is a matter however, sincerely to be regretted that for the past year, we are unable to present such a report as we would like, much less such a one as the exigencies of the times demand, at the hands of the American Christian Missionary Society. It is useless to gloss our performance with showy rhetoric, deceive ourselves by false logic, or flatter ourselves with promises never to be realized. The simple fact is, we are not doing a hundredth part as much as the times and our abilities demand. To state these facts, is quite easy; even to suggest remedies is no difficult matter; but to apply these remedies—to put all the means into practical operation, is a work that neither your Board nor its officer can ever accomplish, that is a work the Society and its friends only can perform. Resolutions upon paper, are but a waste of paper; appointing officers and agents, a mere nominal affair. The whole heart of the brotherhood must be reached, and that too by the individual interest which you as individual members must feel and take, not here in Convention, but at your homes; and not when you first go home from here, acting under the inspiration of a little fresh zeal, but all the time and every where during the whole year, with continued zeal and energy and persistent effort, until not only every church in all the land knows all about the American Christian Missionary Society; but until every individual member, male and female, black and white in every church and every child of every member, feels it both a duty and a privilege to contribute according to the means with which God has blessed them.

To show some of the difficulties under which your Board have labored during the past year, it need simply be stated, that up to the first of March last, there was no Corresponding Secretary of the Society; that since that time, the present incumbent has been acting *only as Corresponding Secretary*, and not as Travelling Agent also; except two months which he devoted entirely to the work in the field—having accepted the position on those conditions; that during the entire year they have

been entirely unable to procure Local or State Agents, except in northern Ohio and western Pennsylvania, which have occupied by our beloved brother John F. Rowe, and perhaps two months in Illinois by Bro. B. J. Radford. Add to this the facts, that most of the congregations have not made their promised quarterly contributions, and that our public prints have been largely occupied in labored arguments against the very existence of this Society, as well indeed as against all Missionary Societies, and you have before you a plain, undisguised, unvarnished state of the case, which we hope will be met with enough of both wisdom and strength to place all doubtful issues at rest, all real obstacles out of the way, and all good works into successful operation.

#### FIELDS OF LABOR.

Our fields of labor remain substantially the same as at the last report. Jamaica still remains under the guidance of the native preachers. Kansas and Ohio are still occupied, and Wisconsin, Nebraska, California, Western Pennsylvania, Michigan, Tennessee, and Western New York have been added as new fields, the last named more immediately under the direction and patronage of our well-known brother, Wm. B. Mooklar. All of these new fields have proved faithful, and promise largely for the future, while the Macedonian cry still comes from many other quarters of the land. The Board need scarcely say, that all these fields ought by all means to be continued, and if possible many new ones entered at once for the present year.

#### FREEDMEN.

In accordance with a resolution of last year, one Missionary has been sent among the freedmen in Tennessee. This has proved a success, and the field calls for more help.

#### JAMAICA.

The honor and credit of the Society alike demand that a missionary from this country should be sent to Jamaica. For the want of funds the Board have been unable to send a missionary from this country to Jamaica, the Board can not act without funds. Will the Society furnish them?

They need a head there; guidance and control, with which the mission will ultimately be a complete success; without which it will be a complete failure.

#### HOME FIELDS.

The home fields already named, together with other states of the south besides Tennessee; in the east all New England; in the west, Wisconsin and Minnesota are all rich and ripe for an abundant harvest, whenever the reapers shall thrust in the sickles made of the old Jerusalem blade.

#### STATE SOCIETIES.

During the year the state societies have been in successful operation, and some of them have performed a greater work than ever before. But few of them have as yet entered upon any definite plan of co-operation with this society; some of them having thus far refused, others having postponed the question for consideration at their next annual meeting. The details of this will however be doubtless given by the respective committees on that subject.

On motion of W. T. Horner, so much of the report as relates to Home Missions was referred to a committee of three

On motion of brother A. S. Hayden so much of the report as relates to Foreign Missions was referred to a committee of three, with instructions to report in favor of reviving the Jerusalem Mission and re-invigorating the Jamaica Mission.

On motion of brother A. D. Fillmore, so much of the report as relates to finances, was referred to a committee of three with instructions to report the causes of failure to collect funds.

A recess of ten minutes was then taken, after which at 11 o'clock, a discourse was delivered by J. P. Haley, brother Pearre, who had been designated to that service, being detained by sickness.

Upon the close of Br. Haley's discourse, the chair announced the following committees upon the Report of the Board.

On Home Missions.—R. Milligan, A. J. Hobbs, and Calvin Reasoner.

On Foreign Missions.—A. S. Hayden, Elijah Goodwin and Dr. John Shackelford.

On Raising Funds.—W. B. Mooklar, Constant Lake and C. H. Gould.

After a statement from Br. J. Haley, in reference to a proposed Sunday School edition of Bro. H. T. Anderson's translation of the Holy Scriptures, the hour of adjournment having arrived, the meeting was dismissed with the benediction by Br. Shackelford.

Wednesday Afternoon.—At 2 o'clock the meeting was again called to order, and prayer was made by Dr. Adams. The minutes of the morning meeting were read and approved. The business committee to whom had been referred the resolutions yesterday offered by Br. Lanphear reported as a substitute for that resolution the following.

*Whereas*, the conflict of the last four years has resulted in the emancipation of four millions of slaves, and the return of peace to our suffering country, now opens an effectual door for Missionary efforts among a destitute people within our own borders. Therefore,

*Resolved*, That we accept the leadings of Providence, and will endeavor to meet the exigency, that the poor may have the gospel preached unto them.

A motion was made by Bro. Van Dake to amend the resolution by introducing the word *gratefully* before the phrase "accept the leadings of Providence," which, after some discussion, were adopted.

The previous question was called for by Br. Moffet and ordered by the house. The vote then having been taken the resolution was adopted. Br. Lanphear then proposed to amend the preamble by inserting after the words suffering country, these words "for which we render devout thanks to our Heavenly Father" which was agreed to by the house. The preamble as thus amended was then adopted, and, on motion, the preamble and resolutions was then adopted as a whole.

The reports of the Recording Secretary, Treasurer and Auditor were then read and approved.

The Committee for the revision of the Christian Hymn Book then reported as follows: The Committee appointed to raise and enlarge the Hymn Book beg leave to report; that they have performed the task assigned to them, to the best of

their ability, and have delivered the work to the Publishing Committee.

All of which is respectfully submitted.

ISAAC ERRETT,  
W. K. PENDLETON,  
T. M. ALLEN,  
W. T. MOORE,  
A. S. HAYDEN.

Report adopted.

The Report of the Trustees of the Christian Hymn Book reported as follows:

*To the American Christian Missionary Society:*

DEAR BRETHREN:—By mutual agreement between yourselves and Elder Alexander Campbell we were selected as Trustees for the publication and management of the financial affairs of the revised and enlarged Hymn Book.

On the 30th day of November, 1864, in accordance with the proposition hitherto made by Br. Campbell, he transferred to us the copyright of the Christian Hymn Book, on the following conditions:

That it should be submitted to Isaac Errett, W. K. Pendleton, Thomas M. Allen, W. T. Moore and A. S. Hayden, as a Committee of Revisers with full power to revise, re-arrange and enlarge the same, and when that was completed, we, as Trustees, were to have the same published in sufficient quantities to supply the demand, and to cause the book when published to be sold at a reasonable and moderate price—(so that extortionate profits shall not be made, therefrom.) And, that after paying all expenses of procuring plates, publishing, etc., the nett profits should be paid over to the American Christian Missionary Society.

In accordance with said deed of trust we proceeded to make arrangements for its publication; we therefore made application to Publishing Houses in New York, Philadelphia, and Cincinnati, offering them every inducement in our power to do the work as cheaply as possible. Bids were received from well known publishers in all the cities named, the lowest and most satisfactory being made by H. S. Bosworth of this city.

We have made an agreement with him for the publication of the Hymn Book, specifying in the contract the quality, style, price and rates of discount for the Book in its various bindings. The next lowest bid to the one accepted came from a very extensive and well known house in Philadelphia, and we were assured by them that, at their price, the book would be the cheapest Hymn Book published. The rate agreed upon with the present publisher is less than theirs by 15 per cent., which, considering the high price of labor and all book material, is, in our judgment, very favorable to the purchasers.

The publishers prices, are based upon the book, as per specimen copies of first Edition; and no change to be made unless there is a change of 10 per cent. up, or down in actual cost of production—or unless the Trustees decide upon a change in the book by using heavier paper or otherwise.

In order to furnish the Hymn Book at such low rates, we placed upon it a very small copy-right compared with the previous book, or books generally. The profits arising from the book will not be large, and consequently the American Christian Missionary Society can not realize much for some time to come, as the profits of sales perhaps for two or three years will be consumed in paying for the plates, etc., of the present book and plates we contemplate having made for a pulpit and pew edition. Of course much will depend upon the sale of the book—and this must be very large to insure much income.

We would further state we have not used a dollar of Missionary money to get out the book, but furnished it ourselves, until we can be reimbursed from the profits arising from its sale. We will add, we have great reason to feel encouraged by the indications given of the popularity of the work. We therefore anticipate large sales, and we hope to be able promptly to make any improvement suggested in the present book and soon to make a Pulpit Edition.

Your Committee can not close their report without saying, what they presume the Committee of Revisors would be unwilling to say for themselves, that the preparation of the book has involved a heavy outlay of time, labor, and expense.

Although nominally a revision, it has in fact all the merit, and has demanded all the labor of a new book. Many months of hard work have been given to it, and every thing within reach, in the range of hymonology, has been carefully and critically examined. In fact, the fruits of the labor of several previous years have been freely contributed to the work. All of which is respectfully submitted.

R. M. BISHOP,  
O. A. BURGESS,  
J. B. BOWMAN,  
W. H. LAPE,  
C. H. GOULD.

The Committee appointed last year, to confer with Committee of the Indiana State Society, upon the subject of Co-operation, report that :

Your Committee for the State of Indiana, to whom was referred the plan of the American Christian Missionary Society, for securing the co-operation of the State Societies, report that the plan was submitted to our State Convention at its last meeting, Oct. 10th, and after being pretty fully discussed, was laid on the table.

It is due to the brethren of Indiana to state that the chief obstacle to its adoption by the State Society, lay in the proposition to place at the disposal of the American Christian Missionary Society, 25 per cent. of the total receipts of the State Society. The fact that our State Missionary Society is only beginning to attain maturity, and that all our District Societies, by their constitutions, require at least 75 per cent. of the funds received in their several districts, will go to explain the action of the Indiana Christian Missionary Society.

Yours respectfully,

O. A. BURGESS,  
A. I. HOBBS,  
C. G. BARTHOLOMEW.

The Committee on Business reported for to-morrow the same order for business as to-day. Bro. Jno. Aug. Williams deliver an address at 11 o'clock A. M., and Bro. Franklin in the evening.

Adjourned with prayer by Bro. New.

## PENNSYLVANIA STATE SOCIETY.

Bro. Alanson Wilcox stated that in Western Pennsylvania ten evangelists have been in the field; some of them only labored a part of the time. Five young men have been sustained in Bethany College. In this way the Society expects, under God, to raise up her own evangelists. In connection with the general society a Welsh missionary has been kept in the field; about \$5,000 have been expended; the Society has funds on hand; three churches have been organized; about 500 have been gathered into the churches. T. C. McKeever, President of Pleasant Hill Female Seminary, of West Middletown, Pa., is the Corresponding Secretary. The co-operation now embraces the entire State of Pennsylvania and several counties in Western Virginia. In Western Virginia several churches, broken up by the war, have been resuscitated.

Wednesday evening, at 7½ o'clock, Bro. W. T. Moore delivered to a full house and attentive audience, the address printed at the close of these proceedings, followed by a stirring exhortation by Elder A. I. Hobbs.

## THURSDAY MORNING, Oct. 19th.

The hour from 9 to 10 o'clock was occupied under the leadership of Bro. A. B. Green, in singing, exhortation and prayer. At 10 o'clock the Convention was called to order by the Chairman, and the minutes of the meeting of Wednesday P. M., were read and approved.

The Chairman of the Committee on Finance requested the addition of two more members. Brethren R. R. Sloan and C. G. Bartholomew were added.

Bro. R. Milligan then read a report as follows:

The Committee from Kentucky, to whom was referred the scheme of co-operation adopted and recommended at the last annual Convention, beg leave to report that in accordance with the instructions given, they laid the plan before the Kentucky Missionary Society, at their recent annual meeting; but that for sundry prudential reasons the consideration of the

whole matter was deferred by said Society. Respectfully submitted by

R. MILLIGAN,  
J. G. ALLEN,  
A. RAINES.

Bro. Milligan read the Report of the Committee on Home Missions as follows:

Your Committee, to whom was referred the subject of Home Missions, would report as follows:

We recommend 1. That the Kansas, Nebraska, Minnesota, Wisconsin, Michigan, California, and New York missions, and also the Freedman's Mission in Tennessee, be continued and supported for the ensuing year, by this Society.

2. That, as the mission of Christianity is glory to God in the highest, and on earth peace and good will to all men, we earnestly recommend that all possible aid be given to our faithful and beloved brethren, who are laboring to establish and promote the cause and kingdom of Christ in Georgia, Mississippi, Alabama, and other Southern States.

3. That our future efforts to establish missions in important localities should be more persistent, protracted and concentrated, after the example of the apostles in establishing the churches of Jerusalem, Antioch, Ephesus, Corinth and Rome.

4. In view of the wiles of the devil, as they are now manifested in the ever varying phases of sectarianism and modern infidelity, and threatening, as they sometimes do, even among ourselves, a departure from the simplicity of the gospel, we further recommend that all missionaries, and especially our young brethren, under the patronage and in the employment of this Society, be admonished to follow closely the teachings and the example of Christ and his apostles.

Respectfully submitted by

R. MILLIGAN,  
A. I. HOBBS,  
C. REASONER.

Bro. Rowe moved to amend the report by adding Pennsylvania to the field, which was adopted.

Bro. S. W. Leonard moved to further amend by including

Southern Illinois in the field, and supported the amendment by remarks. This field, however, as was represented by further discussion, belonging properly to the Illinois State Society, the motion was lost.

Bro. Jewell then moved to add New England to the home field, which was discussed at considerable length and lost.

The question on the original report, as amended, was then called for and carried.

Bro. A. S. Hayden then read the report of the Committee on Foreign Missions.

Your Committee, to whom was referred so much of the report of the Board as relates to Foreign Missions, with instructions to report on the propriety of reviving the Jerusalem mission, and of invigorating the Jamaica mission, have taken the subject into consideration, and would respectfully report as follows:

1. That in the present condition of our Society we do not deem it advisable to make any immediate effort to revive the mission of Jerusalem.\*

2. We consider the Jamaica mission, in view of its history its present condition, and the manifest prospect of future usefulness there, as justly worthy the continued attention of the Board of this Society. Inaugurated under the auspices of this Society, through the efficient and zealous labors of the beloved Beardslee, and the faithful brethren whom he brought to his aid, the mission has been crowned with so much success that it now embraces fourteen churches, eight preachers, and about nine hundred converts. We are of the opinion these results clearly vindicate the wisdom of our Board in selecting it as a missionary field. And we farther regard it of the greatest importance to the maintenance of the ground already gained, that Bro. Beardslee, or some other person of capacities suiting him to that post, be returned to that field at the earliest possible day. And we recommend that until

\*NOTE.—The Recording Sec'y is requested to state several brethren of means are desirous of re-establishing this mission, with the consent of Dr. Barclay, and the aid and approval of the brethren.

such missionary can be sent, our Board be requested to render them such aid as may be in their power to bestow.

A. S. HAYDEN,

E. GOODWIN,

DR. J. SHACKLEFORD.

At 11 o'clock a hymn was sung, and Bro. J. A. Williams delivered a discourse founded on part of the 78th Psalm, advocating the early religious education of children.

After the delivery of this discourse it was moved that the three written \* addresses which have been delivered before the Society, be published in our papers and in tract form.

The meeting was dismissed by prayer by Bro. Willard.

THURSDAY AFTERNOON.

The Convention met according to adjournment, and was opened by prayer.

The minutes of the morning meeting were read and approved.

Bro. R. R. Sloan read the report of the Committee on Co-operation with the Ohio State Society, as follows:

The Committee appointed to carry and commend to the Ohio Christian Missionary Society, the plan of co-operation between the general and State Societies, proposed at your last anniversary, beg leave to report as follows:

The plan was presented to the Ohio Christian Missionary Society at the last annual meeting in May. A motion was made to postpone final action on the subject for one year, but in the meantime commending it to the favorable consideration of the brotherhood in the State. The motion was unanimously adopted. The prevailing sentiment seemed to be that a subject of so much importance demands maturity of thought. The plan may need some modification. Co-operation without consolidation, the thing proposed, would avoid the dangers of ecclesiasticism, and yet call forth the mighty energies of God's

\*No appropriation being made for this purpose by the Convention, and the managers not wishing to materially add to the expense of issuing these minutes, venture to publish only one, (the only one of which there is copy in time.) The able and beautiful address of J. A. Williams will be stereotyped by H. S. Bosworth, and issued in cheap form for circulation; and it is hoped also, that Bro. Hayden's admirable discourse will be published.

people in a grand concentration of effort to save the world. Leaving the controlling power where it rightfully belongs, with the people, but making the Society their servant to execute their will, we shall avoid the centralization which would endanger the liberties of the children of God.

Questions so mighty and grave demand time. When we shall have weighed all the reasons *pro* and *con*, we have no doubt that such plans will be matured and adopted as will be, not a bond of Union among us, but an evidence that we are one in Christ, and for Him in the salvation of the world.

A. S. HAYDEN,  
J. M. HERRING,  
R. R. SLOAN.

The Committee on Finance reported as follows:

Your Committee appointed under the resolution that so much of the report of the Board as relates to finances, be referred to a Committee of three, (subsequently increased to five,) with instructions to report the causes of failure to collect funds, beg leave to report as follows:

Your Committee, while in common with the Convention, regret that more has not been accomplished. They can not regard the result as anything more than a comparative failure, from causes beyond the control of the Board, among which may be mentioned the following:

1. The want of a general and hearty interest in the subject on the part of the brotherhood at large.
2. The want of such systematic efforts as will reach the whole brotherhood, and awaken that interest.

If within our province, your Committee beg leave to recommend such agencies, personal and others, as will successfully carry out the plan so well and wisely planned by the Board in years gone by, to secure a system of regular quarterly contributions for missionary purposes in all our churches.

To secure this result we need, through a Corresponding Secretary wholly given to that work, with such agencies as we can call to his aid, to reach and interest on this subject not merely our preachers and elders, but through them every

member in the body of Christ, that we may awaken an interest commensurate with the claims of the subject, through the entire brotherhood.

W. B. MOOKLAR,  
CONSTANT LAKE,  
C. H. GOULD,  
C. G. BARTHOLOMEW,  
R. R. SLOAN.

This report was discussed at considerable length by Brethren Robison, Fillmore and Marshall, and was adopted.

All the Committees to whom the several parts of the Boards' report had been referred, having made their separate reports, the report of the Board of Managers was adopted as a whole.

The Nominating Committee then reported the following names for officers and managers of this Society for the ensuing year, as follows:

#### PRESIDENT:

ALEXANDER CAMPBELL.

#### VICE PRESIDENTS:

ISAAC ERRETT,  
R. M. BISHOP,  
JOHN SMITH,  
JAMES CHALLEN,  
THOMAS M. ALLEN,  
ALEXANDER PROCTOR,  
JOSEPH WASSON,  
S. E. SHEPARD,  
WM. K. PENDLETON,  
A. RAINES,  
ELIJAH GOODWIN,

D. S. BURNET,  
J. M. HENRY,  
GEORGE CAMPBELL,  
JOHN T. JONES,  
ROBERT MILLIGAN,  
BENJAMIN FRANKLIN,  
A. S. HAYDEN,  
J. H. JONES,  
W. T. HORNER,  
GEORGE W. WILLIAMS,  
C. H. PHILLIPS.

#### OFFICERS:

W. C. ROGERS, Corresponding Secretary.  
H. S. BOSWORTH, } Recording Secretaries.  
JACOB BURNET, }  
GEO. W. BISHOP, Treasurer.  
GEO. W. TROWBRIDGE, Auditor.

## MANAGERS:

WILLIAM BAXTER,  
JAMES MAGILL,  
C. H. GOULD,  
P. B. WILES,  
Dr. E. WILLIAMS,  
O. A. BURGESS,  
THOMAS H. MOORE,  
WILLIAM H. LAPE,  
M. H. SLOSSON,  
THOMAS MUNNELL,  
WM. S. DICKINSON,  
A. I. HOBBS,  
W. C. HOLTON,

JOHN ROGERS, Sen.,  
C. L. LOOS,  
CHARLES D. HURLBUTT,  
T. F. MARSH,  
S. P. HALE,  
JOHN SHACKELFORD,  
B. W. WASSON,  
WM. B. MOOKLAR,  
GEORGE W. RICE,  
ROBERT GRAHAM,  
W. P. STRATTON,  
JAMES M. ALLEN.

Adopted:

## NEW YORK MISSIONS.

## BUFFALO.

Brother W. B. Mooklar, of Covington, Ky., donated an amount of money to be appropriated in the State of New York. The points selected were the cities of Buffalo and Troy. In the latter part of April Bro. C. G. Bartholomew commenced labor at the former place, and continued the work of removing prejudice and exhibiting the Gospel of Christ in its simplicity. On the third Sunday in June he organized a church of 21 members. This work was followed for two months by Bro. J. A. Headington, who added ten more to the number. Two hundred dollars were contributed by the infant church during the five months that the work was sustained; and Bro. Bartholomew states, a door has been opened, with the promise of a great opportunity for establishing the cause in that important city.

## TROY.

To the Board of Managers of the American Christian Missionary Society we respectfully submit the following report of our labors in Troy, N. Y.:

Our efforts cover a space of some five months, commencing with the 20th of April and terminating with the 14th of September. At the close of the second month an organization was formed of some 32 members, since which time it has been increased to 46. The hearing was very fine; the prospects

we regarded as most flattering. We, therefore, most earnestly recommend the continuance of the work in this field of labor, believing that immense good will result from the permanent establishment of the cause in Troy.

D. R. VANBUSKIRK,  
JOHN Z. TAYLOR.

## AGENCY OF J. F. ROWE.

Brother Rowe reports that during the last year he has traveled, soliciting funds and preaching, for eight months, in which time he has raised, including the donation of C. M. Phillips, in money, \$4,164.80; in pledges on life memberships and directorships, \$1,266.00. For the remaining four months of the year he has labored in the city of Corry, Penn., where, having previously organized a church of ten members, he had been urged to remain as pastor. Failing to obtain any other person, and regarding Corry as an inviting place for missionary labor, he concluded to locate there and labor to build up the cause permanently. This city, at the junction of two railroads, has grown in four years to a population of 6,000, and is rapidly increasing. When the town was yet small, a provident brother of means purchased a lot for a church building. This lot is now central in the city, and has on it a fine \* gothic church building, a parsonage house, and a seminary building capable of accommodating one hundred and fifty students. These buildings constitute one of the most beautiful and attractive points in the city, and have been erected within the last six months, at an expense of nearly eleven thousand dollars, the contribution of the liberal brother who secured the lot. The congregation has now twenty-five members gathered from one-third as many sects. Bro. Rowe thinks that the credit of this work is due in part at least to this Society, having for some time occupied that field for missionary labor.

\*The expenditure of \$1063.00, mentioned in the Recording Secretary's Report, was for this building. By article IX. of the constitution: "contributions given for any specified object shall be so appropriated." Bro. Yost thought it important to the cause to expend the most of the amount he contributed as it has been, and so directed.

On motion of W. T. Moore, *Resolved*, That this Society hold its next annual meeting at ——— city. After some discussion as to the comparative advantages of having one or several places of holding this Convention, the motion was laid on the table.

The Corresponding Secretary moved that a vote of thanks be tendered the brethren of this city for their kindness and hospitality, and also to the following Railroad and Steamboat companies, for their liberality in returning members of this Convention free over their lines:

Little Miami, Columbus & Xenia Railroad; Springfield & Xenia; Cleveland & Columbus; Marietta & Cincinnati; Cincinnati & Zanesville; Pittsburg & Columbus; Central Pennsylvania; Ohio Central; Cincinnati, Hamilton & Dayton; Atlantic & Great Western; Hamilton & Richmond; Indianapolis & Cincinnati; Indianapolis, Cincinnati & Richmond; Dayton & Michigan; Indianapolis & Hamilton Junction; Sandusky & Dayton; Chicago & Great Eastern; Indianapolis & Lafayette; Kentucky Central; Louisville & Nashville; Cincinnati & Portsmouth Packet Company; Cincinnati & Maysville Packet Company.

The Chairman then read the following letter from Elder James Challen:

DAVENPORT, Oct. 10, 1865.

*Brethren in Christ*:—I regret that it will not be in my power to meet with you in the annual gathering of the Saints in Cincinnati. The remembrances of the past are sweet and refreshing, and the hopes which dawn upon us in the future, bright and enduring. Some of those who were foremost in the great work of restoring the gospel to the world and the ordinances to the church, have passed away to the "general assembly," and others are ready to depart. All will soon leave the land once trod by the Saviour, and where the cross was erected; and none of that heroic band will be left among you. We shall give into your hands and care all that we deem most precious on the earth, and whatever of faith and zeal, of self-sacrifice and devotion to Christ, may have attended our cause. The legacy is rich beyond comparison; the trust,

most sacred and sublime. Prize it above all honor, fame or pleasure, all wealth or earthly goods; yea, above life itself. Suffer the word of exhortation—"Let everything be done by you in love: speaking the truth in love; be rooted and grounded in love; forbearing one another in love; being knit together in love; let brotherly love continue." We can not but feel solicitous on this head, as we have seen and mourned over the indications of disaffection and party strife, and State pride, and a disposition to break down what we have hitherto built and still hold dear. The church, in its genuine sense, embraces the whole family of the Redeemer; and therefore we have a general missionary society to represent her in the world. This society is her fiscal agent to carry out her broad and philanthropic designs. Her voice should be heard through this organization for the conversion of the world.

The churches in Indiana, Illinois, Kentucky, and Ohio, etc., like the churches in Galatia, and the churches in India, should do good to all men as they have opportunity, and especially to those who are of the household of faith. Let them organize and co-operate in their respective fields, and "in the regions beyond," according to their ability; and if a single church seeks to abound in good works, and wishes to sound out the word of the Lord, so that "all Asia" may hear the word, or the territory around it, as at Ephesus, Phillippi, or Thessalonica, Antioch or Jerusalem, by all means let it be done. But let all unite and co-operate together, and "let each one please his neighbor in that which is good for his edification."

I request that, after the reading of this, you will sing hymn 511: "One Baptism and one Faith," from the new Hymn Book.

In the one hope—yours in Christ,

JAMES CHALLEN.

The minutes of this session were then read and approved, when, on motion, the meeting was adjourned, and dismissed by prayer.

JACOB BURNET, *Recording Secretary*.

## RECORDING SECRETARY'S REPORT.

## RECEIPTS SINCE LAST ANNUAL REPORT.

LIFE MEMBERS & DIRECTORS	Mary Tait.....	5 00	Mrs M McClay L M	10 00
J B Bowman to make	Robt Tait.....	5 00	T J Nichols 1st...	5 00
Jno Aug Williams	Joseph Lewis.....	3 00	John McElroy.....	5 00
L D.....\$100 00	Dean.....	4 00	Jonathan Martin..	5 00
J R Challen.....	D Leach.....	5 00	A S Hale 4th.....	5 00
J W Smith 4th instl	Rachel Dean.....	5 00	Mrs M C P Hale 4th	5 00
O A Bartholomew	Mary McCorkle...	5 00	Isaac Mills senr 3d	5 00
1st & 2d.....	G F Huffman.....	5 00	Hugh Stanton 1st..	5 00
G G Bartholomew	D C Burson.....	5 00	C C Lobinger 1st..	5 00
C A Baker bal....	Thos Marshal....	10 00	Joseph McCune 1st	5 00
J Z Taylor L D...	Saml Bowman.....	5 00	Mrs R Faurot 3d...	5 00
ES Goe 2d 3d & 4th	Sarah A Painter...	5 00	A P McGrew L D	10 00
RC Goe 2d & 3d..	Margt Gans.....	25 00	G D McGrew L D	10 00
Lorinda Goe 1st..	H J Manful.....	5 00	Bateman Goe L D	10 00
J Bryte.....	Mary J Ranne.....	15 00	Hannah Bratt L M	5 00
J F Barry 1st....	Joseph Ranne.....	5 00	S Stephenson L M	
G Williams.....	Jas Morledg.....	5 00	inst.....	5 00
J M Patton bal...	Mary Morledge...	5 00	G W Baxter L M	
D Clark bal.....	Dr J W Snyder....	5 00	inst.....	5 00
James Old.....	M Heston.....	5 00	J D Johnson L M	
H W Oliver.....	Julia A Bakewell..	5 00	4th.....	5 00
Caroline Drake...	Alex Pickard.....	25 00	J Douthitt L D instl	10 00
Mrs J Shackelford	R M Meshick.....	25 00	Eld R F Davis L M	5 00
1st & 2d.....	Mary B Meshick...	15 00	W Tibbott 1st instl	5 00
W A Hazlerigg bal	Mrs Isabel Adams	5 00	J J Schell L D in	10 00
E Barnes 1st.....	E I Agnew.....	5 00	Urias Trent L M in	5 00
Dr J Doyle 1st L D	Mrs Kirk (New Al-		J F Kantner L M in	5 00
S R Lemert L D	bany O).....	5 00	W A Baer L M in	5 00
Margt Boyd.....	A S R Teagarden		Miss Belle Kimmell	
Jas Reed bal....	1st.....	5 00	1st to 4th.....	20 00
Benj Pulsifer bal..	C F V Teagarden 1st	5 00	J H Pisel 1st.....	5 00
P Vamestand.....	L A Norton 2d....	5 00	Mrs M W Pisel 1st	5 00
A E Mercer.....	J B Nicklin.....	5 00	Mrs S Sanner 1st..	5 00
Philip Shriver....	Thos Ball.....	5 00	J C St rk L D....	10 00
David Caldwell...	Geo Manful.....	5 00	E J Jeffrees L M 2d	
Saml Duddrar....	Rebecca Milburn..	5 00	& 3d.....	10 00
Dewis Duddrar...	Uriah Smith.....	10 00	E Barnes L M 2d	5 00
G Campbell L D...	O Campbell.....	5 00	S Frazee 1st.....	5 00
Alfred Duval bal..	J P McClun.....	5 00	ANNUAL MEM. AND DONATIONS.	
Isaiah Cornelius..	Wm Pinnock 2d...	5 00	M & M Mendenhall	1 00
J W Haymaker...	Lucy F Pardee...	5 00	Sophia Merdenhall	1 00
Joseph Meloan bal	W W McClunn.....	5 00	N T Mendenhall..	2 00
A Milligan 2d....	W H Pinnock...	5 00	Jas W Conner.....	6 00
Nancy A Boory...	H Taylor.....	5 00	B Coddington....	1 00
Mrs W Ungar...	Isaac Jolly.....	5 00	Jno B Crapo.....	1 00
Mary Perdue.....	Mrs W T Horner L D	100 00	Miss De Hart.....	1 00
G W N Yost L D...	B Crist.....	5 00	Miss Fandern.....	1 00
David Wareham...	Mrs N White.....	5 00	Wm P Graves.....	1 00
Emeline Gibson...	Joseph Hannen L D	25 00	Mr and Mrs Hunt..	2 00
R J Drake.....	M J Hannen 1st in	5 00	Mrs Hutchins.....	1 00
J B Milner.....	D Brown 1st instl..	5 00	Lillburn Johns....	5 00
A B Way.....	D McClay L D 1st	10 00		

Miss Levering....	5 00	John McCune.....	1 00	A C Grooms.....	5 00
Mrs Lupton.....	1 00	Mrs W A Scott....	5 00	John Davidson....	5 00
Miss Langley....	1 00	A F Schell.....	5 00	Mrs Glessing.....	1 00
A J Marley.....	5 00	H Hunter senr....	1 00	Wm Elwin.....	1 00
J H Morsteller...	5 00	Mrs D A Brubaker	2 00	Oliver Boaz.....	1 00
W C Needles.....	1 00	Miss L M Schell..	1 00	Dr Moore.....	1 00
Mrs W C Needles	1 00	Andrew Griffin..	1 00	John Burke.....	1 00
Mrs J Z Taylor...	5 00	A P White.....	1 00	D D Eldridge....	1 00
L Z Taylor.....	125 00	Mrs E R Reeve...	5 00	W W Davis.....	1 00
S T Woollen.....	2 00	Mrs A Mendel...	8 00	Hattie Hall.....	1 00
J W Cann.....	1 00	Mollie Campbell..	2 00	John L Bromwell	5 00
Moses Hall.....	2 00	Nancy Dodge....	10 00	Mrs M E Duncan..	10 00
W B Shortridge..	5 00	R M Bishop.....	100 00	Dr P H Jameson..	10 00
J B Young.....	5 00	John Burns.....	1 00	Ovid Butler senr..	10 00
A Pauley.....	1 00	Mrs John Burns...	1 00	R M Coaby.....	5 00
M Cochran.....	1 00	S Malpas.....	1 00	P L Davis.....	1 00
Joseph Davis....	5 00	Saml Mathers....	4 00	W W Lathers.....	5 00
W S Evans.....	1 00	A J Wilmarth....	5 00	Adolphus Aaron..	1 00
A Hopkins.....	2 50	S Stevens.....	5 50	W Weaver.....	1 00
James Harper....	1 00	J R Templeton...	1 00	R M Stokes.....	1 00
L D Jarrell.....	3 00	Leroy Skelton...	5 00	D I McPeck....	1 00
J W Kernodde...	5 00	Miss D M Penny...	2 00	Jas Davidson....	1 00
Miss E D Kernodde	1 00	Sarah Slater and		IP Elliott.....	1 00
Mollie Kirk.....	1 00	Roxana Ackiey...	1 50	Peter Smock.....	1 00
Thos Lewis.....	1 00	Lucy Hahn.....	2 00	Sam Tilford....	2 00
Wm G Mahan.....	1 00	David Ratts.....	10 00	Spurgie.....	1 00
U B Kinsley.....	1 00	Darwin Atwater..	2 00	Charles Boaz.....	1 00
Rebecca Pierce...	2 00	E Q Orange.....	15 00	S B Garrigus....	1 00
Mrs H Thompson..	1 00	Jacob Cozatt senr.	5 00	H R Lenock.....	1 00
W A Coombs.....	1 00	Mrs Ann Picking	3 00	Dr Butterfield..	5 00
H B Darnall.....	0 75	M Tredwell.....	5 00	J S Beall.....	1 00
John McClellan...	1 00	John H Kantner..	1 00	Harvey Caldwell..	1 00
W W Pauley.....	1 00	Walter Scott....	1 00	W B Mookler....	719 00
J H Rose.....	1 00	Mary Schell, Ellen		G W N Yost....	10780 00
John Whitsitt....	1 00	Kooser, N Hurst,		C M Phillip....	3500 00
Wm Rragg.....	1 00	Nora Kimmell, Em-		A Teachout.....	5 00
S O Head.....	1 00	ma Hinchman, Ma-		L C Stebins.....	3 00
Thos Laughlin...	5 00	ry Huston, Emma		Ellen Rubel.....	2 00
Mrs H Palmer...	5 00	Marks, Kate Sny-		R McMichael....	1 00
Elder W A Smith.	10 00	der, Lizzie Parker,		A Pickrell.....	1 00
J Campbell (beq't)	100 00	Lucy Picking, Ella		Fannie Johnson..	1 00
Mrs E M Laughlin	5 00	Kimmell, R Hus-		Mary McCann....	1 00
Macy (Thorn-		ton, little girls 11		Mary How.....	1 00
town Ind).....	8 00	to 13 years old...	25 00	Rachel Howe....	1 00
D W Thompson...	3 00	Miss J A Hinkley.	2 00	J G Allen.....	5 00
G W Hoover.....	1 00	E H D Carlton....	2 00	Andrew Steele...	5 00
C L Loos (on lot).	5 00	S Tully Linn....	1 00	V C Smith.....	1 00
A McElroy.....	1 50	Eld J A Lindsay..	1 00	A Scott.....	1 00
G W Moninger...	2 00	N W Bennington	1 00	Joshua Scott....	1 00
F Nichol.....	1 00	Wm Bennington..	1 00	S L Clark.....	1 00
Miss M C Bell...	3 00	John Miller.....	20 00	A A Clark.....	1 00
Hugh Wood.....	2 00	Perkey, Wash-		C Strickel.....	2 00
John Richardson..	1 00	ington Ill.....	1 00	Jennette Knight..	1 00
Dani Richardson..	1 00	J M Tilford.....	10 00	S Williams.....	1 00
Mrs M J Lynn...	2 00	DS Beatty.....	10 00	Allie W.....	1 00
J Householder...	1 00	Wm Wallace.....	10 00	C Strickland....	5 00
Mrs Mary Lobingier	2 00	Dr Lockart.....	10 00	Mrs O P Badger..	5 00
John Shepard....	1 00	S J Pickerell....	5 00	S A Bromwell...	5 00
Michel ".....	1 00	Lockhart.....	5 00	G W Ely.....	1 00
Andrew ".....	1 00	W W Dowling...	5 00	M & J Bradt....	2 00
Louis ".....	1 00	J L Avery.....	5 00	Annie Babbitt...	1 00
Jesse McCune....	1 00	Ovid Butler jr...	5 00	Kate Babbitt....	10 00

Mary Morrison...	1 00	Nancy Ward....	0 50	Mrs R A Kenner	10 00
Amy Carr.....	1 00	Dora Blackenstaff	1 00	John Douthitt...	10 00
Fanny D. nough	1 00	Jacob Yearling...	2 00	B W Johnson....	69 44
Mrs Nelson.....	1 00	H T Ricketts.....	1 00	J G Dryden.....	10 00
Elizabeth Horwell	10 00	Sarah Belding...	1 00	David Fullarton.	3 60
Mrs Davis.....	1 00	Phebe Merriman...	1 00	F Thompson.....	5 55
Rachel Donnough	1 00	Margaret Belding	2 00	J R Smelser.....	10 00
J W Mitchell....	5 00	Maria Churchill..	1 00	Miss A Blakely..	5 50
C H Gould.....	100 00	Henry France....	1 00	J S West.....	3 00
J F Elliott.....	1 50	S M Churchill....	1 00	Mrs Lamon.....	18 50
Mrs Ann E Pool.	5 00	H O Merriman....	1 00	A J Wilmarth...	5 00
H M aitin.....	3 00	J H Groves.....	1 00	GF & E Hillman	15 00
Sallie Owens...	5 00	A Gorrell.....	1 00	G W Trowbridge	50 00
James Owens...	5 00	Henry Gorrell...	1 00	John Clifford....	5 00
J Leunar.....	10 00	Peter Painter....	1 00	Miss J Galbreath	5 00
Mary Scott.....	1 00	Thos Ewing.....	3 00	Mary Campbell..	3 00
Mary Pool.....	1 00	Jane Gorrell....	1 00	Mrs Ann Mendel	5 00
Charles Knight..	1 00	Chas Saddler....	1 00	Mrs R A Kenner	10 00
S E Pearre.....	1 00	W m Darling....	1 00	J H Spence.....	1 00
B Franklin.....	2 00	Wilson Gorrell...	2 00	P Cass.....	2 00
C McCook.....	1 00	D F Bryte.....	1 00	T H Keith.....	1 00
J Kleinban....	3 00	R G Siminton....	1 00	B St Clair.....	1 00
H A Coffin.....	5 00	James Waggoner	1 00	D Milburn.....	1 00
W C Coffin.....	3 00	M Siminton.....	1 00	J Rendelbush...	1 00
Mrs W C Coffin.	2 00	O Hafer.....	1 00	R Hawkins.....	1 00
W Gibler.....	1 00	Chas Hurlbutt...	5 00	W m Johnson....	1 00
Rachel Lance...	1 00	R M Bishop.....	10 00	Jas Robinson...	1 00
W Lance.....	1 00	W T Horner.....	1 00	A Milburn.....	1 00
Lucy Duon.....	1 00	John Rogers....	1 00	A Milburn.....	1 00
H P Thompson...	1 00	Lewis Clark....	1 00	Wm Henry.....	1 00
Geo White.....	20 00	Mary Purcell....	25	J H Thomas.....	1 00
Colin Campbell.	25 00	Catherine Goe...	1 00	Joseph Heston...	1 00
H C Ramsay....	1 00	R Moffett.....	1 00	T J Arler.....	2 00
E C Ellis.....	5 00	Henry Myers....	1 00	Lydia Edwards..	1 00
I McCash (bquest)	50 00	A W Hunt.....	1 00	Ellen Boss.....	1 00
A L Maitin.....	1 00	Peter Looney....	1 00	Mrs Thomas.....	1 00
Mrs A L Maitin	1 00	Miss A Perdue...	1 00	Sallie Shoemaker	1 00
Caroline Maitin.	1 00	Mrs M A Perdue.	1 00	Mrs Keith.....	1 00
Mary Ficklin...	1 00	Charity Unkefer.	1 00	George Brown...	1 00
Miss Corwin....	1 00	Eliza Yengling..	1 00	Lizzie StClair...	1 00
Lizzie Corbin...	1 00	Miss L Perdue...	3 00	Joseph Harsh...	1 00
Mary Purcell...	5 00	Samuel Jones....	5 00	M Ball.....	1 00
Mrs M W Voce...	1 00	J F Perdue.....	5 00	W A Baxter....	1 00
B M Blount....	1 00	R J Perdue.....	5 00	T D Ball.....	1 00
Eleanor Poland.	1 00	Ann Tait.....	1 00	D Sheckler.....	5 00
Henry Fender...	1 00	Jacob Crist.....	2 00	Seth Ball.....	2 00
Malvina Needles.	1 00	Miss D Cook.....	1 00	W H Idon.....	1 00
J J Palmer.....	20 00	Lidia Burson....	1 00	J S Idon.....	1 00
B F Martindale.	1 00	A Green.....	1 00	J B Myers.....	1 00
E Martindale...	1 00	N Randolph.....	1 00	S C Shooley....	1 00
Mrs N J Boag...	1 00	John Randolph...	1 00	-Pinnock.....	1 00
G C Gardiner...	5 00	Charles Ray.....	1 00	H Turnipseed...	1 00
B B Groom.....	25 00	Wm Moore.....	5 00	H E Marshall...	1 00
Mrs M M Sprague	2 00	Mrs J F May....	5 00	W M Shuckler...	1 00
Miss L Sprage...	1 00	P Cass.....	1 00	John Rudeback..	2 00
Miss A Sprague.	0 50	A S McVaugh...	5 00	N Marshall.....	3 00
L L Sprague....	0 50	L B Steber.....	5 00	John Woodward	1 00
Mrs E A Davis..	1 00	Thos Jessup....	2 00	Henry Puttorf...	5 00
A Raines.....	25 00	Miss J Galbreath	5 00	John Grimes....	1 00
H Z Leonard...	1 00	Mary Campbell..	3 00		
J J Campbell...	10 00	Mrs A Mendel...	5 00		
Susan Campbell..	1 00				

Esther Marshall..	1 00	W A Strong.....	1 00	J Yearling.....	1 00
Dr L. D Gans....	100 00	W D Sheets.....	1 00	E A Humphry...	1 00
Susan Ashbrook.	1 00	Jane R Pinnock.	00	Mary A Snyder.	1 00
Dr H C Coales...	3 00	Mrs C Erwin.....	1 00	P M Wise.....	1 00
John Crozier....	1 00	Flora B Pinnock	1 00	C H Wise.....	2 00
S Erwin.....	5 00	Carrie M Pin-		Mrs Keith.....	1 00
Mollie E Madlin	1 00	nock.....	1 00	John Baker.....	1 00
W P Miller.....	1 00	M Hatcher.....	1 00	Peter Cook.....	2 00

## AUXILIARIES.

Church	at Fidelity O.....	\$6 00	"	at Clear Creek, Indiana	16 55
"	at Ben Davis Creek Ind	14 00	"	at Morrisania, N. York	21 00
"	at Bedford, Ind.....	10 00	"	at Davenport, Iowa.....	4 00
"	at Washington, Ill.....	25 00	"	at Abingdon, Illinois....	11 50
"	at Paris, Ky.....	13 55	"	at Allegheny City, Penn	123 50
"	at Antioch, Illinois.....	17 75	"	at Little Mackinaw, Ill	40 00
"	at Fulton, Ohio.....	10 00	"	at Maroa, Illinois.....	4 50
"	at Chalfant, Ohio.....	5 00	"	at Minerva, Ohio.....	17 90
"	at Cincinnati, (6th st) O	33 40	"	at Alliance, Ohio.....	8 63
"	at Twin Grove, Illinois	31 25	"	at Lordstown, Ohio.....	17 50
"	at Bloomington, Indiana	4 00	"	at Waynesburg, Ohio....	44 00
"	at Bainbridge, "	7 60	"	at Pilot Grove, Illinois..	7 00
"	at Franklin, "	5 00	"	at Springfield, Indiana	7 00
"	at N. St. Louis, corner		"	at Waynesburg, Ohio...	12 00
"	8th and Mound .....	35 00	"	at Corry, Penn.....	73 88
"	at Union, Indiana .....	8 00	"	at Augusta, Ohio .....	10 00
"	at Detroit, Mich., Jeffer-		"	at Newburg, Ohio.....	5 03
"	son Avenue .....	29 00	"	at Connersville, Indiana	25 00
"	at Louisville, Kentucky	58 55	"	at Rockford, Illinois....	45 19
"	at Lafayette, Indiana....	8 60	"	at Atlanta, Illinois....	22 50
"	at Bloomington, Illinois	22 00	"	at Twin Grove, Illinois	16 00
"	at Bethany, West Va.....	40 00	"	at Johnstown, Penn .....	14 05
"	at Barnesville, Ohio.....	8 00	"	at Somerset, Penn.....	15 50
"	at Bethel, Indiana.....	24 15	"	at Pattonville, Ills.....	18 40
"	at Rushville, Indiana....	7 00	"	at Washburn, Ills.....	8 85
"	at Milroy, Indiana.....	14 00	"	at Edenbury, Penn.....	28 53
"	at Newton Falls, Ohio...	7 00	"	at Emro Valley, Penn	13 40
"	at Broad Spring Garden		"	at Indianapolis, Indiana	23 35
"	Church, Phila., Pa..	13 00	Christian Sunday School, N. Y.	100 00	
"	at Mt. Sterling, Illinois	4 20			

## OMISSIONS.

The following donations were omitted in transcribing for the last years report.

L W Gunther, Baltimore, Maryland.....	\$100 00
B W Johnson, Bethany, Virginia.....	60 35
H S Bosworth, Cincinnati, Ohio.....	15 13
Constant Lake, Wooster, Ohio.....	5 00
Wm Emerson, Bloomington, Illinois.....	10 00
Mary Campbell, Mackinaw, Illinois.....	1 50
Twin Grove Church, Illinois.....	10 25
Church at Little Mackinaw, Illinois.....	8 00

## RECAPITULATION.

Balance from old account.....	\$ 2905 25	
Amount received this year.....	16486 97	19392 22

## DISBURSMENTS.

FOR HOME MISSIONS, including Salary of Corresponding Secretary.....	6385 91	
FOR JAMAICA MISSION.....	1200 00	
For Balance due J. T. Barclay.....	300 00	
For building Meeting House at Corry, Pa.	10630 00	
Publishing proceed'gs of last year's Conv'n	210 00	
For keeping Books for last year.....	200 00	
Traveling expenses of speakers for last yrs Convention.....	65 25	
Traveling expenses of Cor. Secretary....	34 90	
Repairing Safe, Postage, Stationary &c....	71 90	
Balance to New Account.....	294 26	19392 22

H. S. BOSWORTH,  
*Recording Secretary.*

Cincinnati, Oct. 17, 1865.

## TREASURER'S REPORT.

Dr.		
To balance from last year.....	2905 25	
To amount received this year.....	16486 97	19392 22
Cr.		
By amount paid on orders.....	19097 96	
Balance to New Account.....	294 26	19392 22

GEO. W. BISHOP,  
*Treasurer.*

Cincinnati, October 17, 1865.

## AUDITOR'S REPORT.

I have examined the accounts of the Recording Secretary and Treasurer, and find them correct.

C. H. GOULD,  
*Auditor.*

Cincinnati, October 17, 1865.

## OUR STRENGTH AND OUR WEAKNESS.

AN ADDRESS DELIVERED BY W. T. MOORE,

Before the A. C. Missionary Society, on the Evening of the 18th of October, 1865.

ALL progress, whether in physical, moral, or spiritual things, is marked by different stages of development. We notice this, perhaps, more in the physical world than anywhere else, because things here come more immediately under our observation. But, as exogenous trees or plants have marked upon them each year's growth, so certainly can we trace the stages of development in any great moral or religious cause. It becomes us, therefore, in view of the great responsibilities resting upon us, as a religious people, to look over our history, and mark distinctly the steps we have made, and the exact position which we now occupy. In doing this, I do not desire to draw any invidious comparisons between ourselves and other Protestant Churches, except where palpable facts force me to show a balance in our favor. Most earnestly do I wish that all who profess to love our Lord Jesus Christ occupied *one position*—one Lord, one faith, and one baptism. But as this is not the case, it is the duty of every Christian to earnestly seek for the true ground upon which all the people of God may be united. This investigation I propose, briefly, to enter upon. And, in order that I may make a fair exhibition of our own position, I will undertake to consider these questions:

1st. What has been, and is now, our greatest strength?

2d. What is now, and likely to be, our greatest weakness?

I think it will be conceded by all intelligent minds, whatever their prejudices may be, that a people accomplishing so

much in so short a space of time must have some very decided elements of power in the cause which they plead. Scarcely has there ever been, in the history of the past, such a marvellous triumph as has followed the banner of the current Reformation. From a less number, even, than the hundred and twenty who formed the first church in the city of Jerusalem, have sprung up a great and prosperous brotherhood, whose power and influence will compare favorably with any other religious people on this continent. When we remember that but a few years ago we were despised for our *very insignificance*, it is with difficulty we can realize the vast extent of our present greatness. Who does not now recognize the fact that we have become an immense power in the religious world, and that through our influence numerous colleges and churches are springing up all over the land?

'These things all clearly demonstrate that there are elements of strength within us; and I shall now attempt to present these in a few brief generalizations:

I. *The simplicity of our plea is a source of great strength.*

We have kept one thing constantly before the people as the grand distinctive characteristic of our movement, viz: the *Word of God alone*, as a rule of faith and practice. It is evident the more simple the machinery, all other things being equal, the more effective it will be for work. This rule is just as true in morals as in physics. Consequently, as a mere element of success, if for no other reason, the "Bible alone" doctrine commends itself to every thinking and candid mind. One of the chief difficulties with Protestants, in their conflicts with the Catholic church, has been the complexity of the machinery of Protestantism. While the Catholic Church has moved steadily on under the influence of a single inspiration, maintaining her unity in all countries, and under all circumstances, the Protestant Churches have divided their influence in a warfare among themselves, as well as greatly weakened each individual effort, by the *complex conditions of Protestantism itself*. The Protestant theory is to oppose an infallible church with an infallible Bible; but the Protestant practice has been to weaken this plea, by claiming the necessity of

human creeds; and, consequently, the Protestant movement, as a whole, has been greatly retarded in its progress by the addition of Augsburg, Westminster, and such like ecclesiastical utterances, to the pure, simple Word of God. Our plea has been, from the first, distinct and emphatic, for the *Bible alone*. And wherever it has been made by honest and earnest hearts, the trophies of victory fully attest its power and efficiency. Let this still be our rallying cry, until the triumph of God's Word shall cause to be erected the temple of universal brotherhood amid the ruins of mystic Babylon the Great.

II. *The consistency of our plea is another source of strength.*

I do not mean by the word consistency simply the harmony of all the parts of our plea among themselves. I mean this, and more than this. I mean that our position is in harmony with *truth*, and that it is *practically what it professes to be*. We have urged, as no other people have done, the right of each individual member of the church, as well as each individual member of society, to examine the Word of God for himself. This we have believed to be not only right, but positively essential, in order to a successful establishment of the Christian religion in the hearts of men. Besides, we are thoroughly convinced that every condition of our being and society requires this, and that the Bible, in all of its teachings, is in perfect harmony with this position. In nothing, perhaps has the Protestant clergy shown themselves to be more inconsistent than in their attempts to lord it over the consciences of men, while they pretended to find fault with the Papal Hierarchy for the *very same thing*. For while the Protestant clergy have *theoretically* denied the Papal assumption of right to interpret the Word of God for the masses, they have too frequently stultified their own theory by *practically* sitting in judgment upon the faith of others. Just here has been a vital point of controversy between Protestantism and Catholicism. In fact, it is the beginning and end of the whole difficulty, the sum and substance of all that long and bitter warfare which has been waged by theological pugilists for the last three or four centuries. Had Protestantism been consistent with itself, and practically exemplified what it professed, much, very much,

might have been done, even in the fifteenth century, towards staying the tide of religious despotism which was then sweeping all Europe. Much, indeed, was done; but nothing in comparison with what should have been accomplished. Truth is always consistent with itself, and it was natural enough, therefore, for men to suspect the purposes and doubt the correctness of the position of their new masters when these were found to be little less exacting upon the conscience than their Papal predecessors. This palpable inconsistency—this determined opposition to Rome on account of her assumptions of right to interpret the Bible for the Church, and at the same time claiming the right for Protestants to do the *same thing*, by forcing upon the people an almost indefinite number of theological dogmas—is, beyond question, the weak point of Protestantism. Try to avoid it as much as we will, the conclusion forces itself upon us, that here is a plain and monstrous inconsistency. To remedy this evil, and enable us thereby to meet successfully the encroachments of Rome upon civil and religious liberty, our plea has been, and is now, to not only theoretically allow, but earnestly and practically to enforce upon society the right of individual conscience in all matters pertaining to religion. There is no middle ground between Papacy and this position. The people must be left free to interpret the Word of God for themselves, or else the clergy must do it for them. A domineering priesthood, or a free people, are the logical and necessary consequences growing out of these conditions. The people have not been slow to see the justness of our position upon this subject; and, consequently, our cause has gained great strength from this source wherever it has been faithfully presented. Here is the secret of our popularity among the masses; and it is not to be wondered at, when we take into consideration the fact that we are the only people, among Protestants, who *practically* strike for the freedom of conscience and the right of individual interpretation.

### III. *The unity of our plea is another source of strength.*

Protestantism has always given evidence of certain decided elements of power within it. But these have been manifested

only in particular directions. There has been no regular harmonious development, and consequently the strength of Protestantism has been unequal to the task of successfully meeting the influence of Rome. The work of Luther, Zuwingle, Calvin and Wesley did much towards breaking the shackles of religious despotism, and restoring the ancient order of things to the Church. No intelligent, consistent historian can fail to note this fact. But it is likewise true, that no *candid* historian can fail to see a great want of unity in the plea which they made. Some of the elements of truth which they eliminated from the mass of error which had overwhelmed the religious consciousness of their age, came out clear, distinct and unmistakable on the side of primitive Christianity. But there were so many evidences of mixture with the corruptions of Rome, in other things for which they contended, that the unity of their cause was greatly disfigured by these *uneven* developments of truth. The strength and efficiency of their plea were also impaired in the exact ratio that this want of unity was manifested. A chain may be very strong in certain parts, but, on account of some weak links, the efficiency of the whole may be greatly impaired, and even rendered useless. Precisely so is it with Protestantism. In some of its parts it has always been strong, beyond even the power of the Pope of Rome to destroy; but, taken as a whole, it is unfortunately weak, because of a lack of unity and consistency in all its parts.

Our position proposes to accept all the strong points of Protestantism, as it has gradually developed since the days of Wickliffe, and to reject, or else fully restore to the chain of truth all the links *unimpaired*, which Protestantism has made weak by admixtures with error. How far we have accomplished this, a faithful examination of our history alone can decide. But of one thing I feel profoundly assured, viz: if we have done what we profess to have done, the strength of our position in this respect will defy the combined powers of darkness.

Having now stated briefly some of the grounds of our strength, I shall proceed to examine some of the causes of

weakness which seem likely to impair our usefulness, and make our plea partially a failure, as Protestantism has ever been.

I do not wish to be understood as saying that the dangers which I am about to enumerate are already fully upon us. Still, to be "forewarned is to be forearmed." I am no alarmist, and do not wish to excite unnecessary apprehension; but I see, or think I see, some troubles in the distance which may be averted by timely considering their nature and the proper means of escape. In this world of shifting shades, of vague responsibilities and uncertain tendencies of joy and sorrow, of life and death, truth and error, are in mortal conflict, contending for the supremacy of right or wrong. It would be strange, indeed, if, in such a world, and in the midst of such a struggle, we, as a religious people, should not be affected in any way by the changing fortunes of the two contending forces. It must not be regarded, then, as an evidence of the weakness of our position, *as such*, if some danger should threaten us, and even retard for a while our progress towards the final triumph of truth. We must regard all such evidence of weakness, not as belonging to the position which we have eliminated from the confused structure of Protestantism, but, as a *foreign element* whose potential base is evil, and whose power to harm us is precisely equal to its development as an integral part of our religious faith and practice. Perversion of the good things which God has given us—a changing from their lawful to an unlawful use—is the starting point of all sin. In fact, it is *sin itself*, for it is *unlawfulness*. Evil as an original element in the moral government of God has no existence in history, except as a *perversion of good*. And this view alone, I believe, will account for its origin, without making God the author of it. Just here is our greatest danger. The very things that are most useful for us in combatting error may be most effective in destroying our influence when perverted from their proper use. So much the more necessity, then, for us to examine earnestly into our religious position, since the things which are most likely to disturb us are the very things which are most likely to be overlooked. Let us, then, earnestly consider the dangers to which we are exposed.

I. *The immense amount of freedom among us may be a source of great weakness.*

Liberty is a God-given thing, and religious liberty, especially, is as "sweet as the honey and the honey-comb." But, in the language of Madame Roland, when brought to the guillotine during the French revolution: "Liberty! O, Liberty! how many crimes have been committed in thy name!" No creature in this world is so free as the child of God; for, "if the truth make you free, then are you free indeed." But in what consists this freedom? Is it not obedience to law? So the apostle reasons in Romans, when he says: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And again he says: "Do we then make void law through the faith? God forbid. Yea, we establish law." It is then clearly evident that law is positively a condition *precedent* to liberty, and without it man would be a mere automaton, which could act only as it is acted upon. Government implies a rule of action; and it is not enough that this rule should take form in human consciousness, governing and controlling the conduct of men; but it must be clearly stated, formally enunciated, and solemnly sealed, in order that it may be applicable to the *objective* conditions of life. To educate one in the obligations growing out of law, to make him feel and appreciate these, is one thing, and the *law itself* is quite another. One is the inner consciousness of the individual responding to justice, the other is the formal statement of what justice really is, and what it requires of those who come immediately under its provisions.

I must not be understood as teaching that all law is productive of liberty. Law may be very unjust and very oppressive but this is a perversion of *law* not *liberty*. Neither do I teach that when laws are most oppressive it is right to break them. This would produce anarchy, and the worst kind of despotism is preferable to it. Better suffer the most tyrannical usurpations than yield to the destructive consequences of lawlessness.

The tendency of the present age is towards the largest liberty, both civil and religious. This is the natural outgrowth

of the Christian principle, which has been so long working at the social problem of our race. The danger is, that coming out of the obsolete forms of despotism which have so long fettered and degraded the mind, we may go too far in the opposite direction, and ultimately land in the interminable confusion of anarchy. And what is here true of society, as a whole, is equally true of us as a religious people. Consequently, it is of the utmost importance that we should guard well this point.

Extremes beget extremes, is the logic of history. It must not be considered, therefore, as an anomaly in development if we should go so far in our religious freedom as to make our conduct sometimes licentious. It has been but a short time since we broke off the shackles of human creeds, abandoned the despotic tyranny of ecclesiasticism, and declared for the liberty of conscience in all matters of religion. We ought not to be surprised, therefore, if we should occasionally find ourselves perverting this liberty from its proper and legitimate use. There is no danger, I think, of centralization, as some fear. The danger rather is, that, having been under the tyranny of councils and decrees so long, some of us may now go so far as to deny that we are under any formal law at all; that *conscience is a law to us*, and everything that comes in conflict with this is wrong. It does not require a metaphysical mind to see that this view of the case would soon set aside the authority of God's Word altogether. Thus, instead of establishing the freedom of conscience, the thing for which we have contended so long, and which we prize so highly, we would effectually and forever destroy it by taking away the Word of God, the law which is essential to all liberty in religious things. This danger lies in two directions:

1st. In reference to our faith.

2d. In reference to our practice.

There is no more earnest exhortation, I presume, in all the New Testament than that of Paul to the Corinthian Brethren, to examine themselves to see whether they were in the Faith or not. And if this exhortation was necessary then, is it not much more so now? It is probable there never was a time in

all the history of the Church when there was more danger of a perversion of "the Faith once delivered to the Saints," than the present. The political freedom of our American institutions, the activity and energy of our people, and the educational advantages of our social system, have carried the intellectual development far beyond the religious. In other words, *our heads have moved faster than our hearts*, and the inevitable consequence of such a condition is religious anarchy. For the law of sequence in moral government seems to have left in history this record, viz: Whenever the moral development is larger than the intellectual, religious despotism has been the result; and whenever these developments are reversed the result would be reversed also. Despotism is *law without conscience*; anarchy is *conscience without law*. Liberty is the *harmony of law and conscience*, and is, therefore, the normal condition of our being, as well as the great conservator of society.

Our American mind has not been developed in these proportions; and the consequence is, too many men have ceased to regard the law of God as authoritative at all, only so far as it corresponds with their own peculiar notions. Chronologically considered, the conscience is the *first* thing to which we must appeal in reference to any moral action; but *we must not stop here*. We must now carry our conscience to the Word of the Living God, which is the highest standard to us in the universe of right and wrong. It is true we must *respect our conscience*; for if we do not, we are hypocrites; but we must likewise *make our conscience respect the Bible*, for if we do not we are lawbreakers, and are therefore enemies of both God and man.

The trouble with most men upon this subject is, they bring their conduct to their conscience, and then stop there. But they should not be satisfied until they have made their conscience harmonize with the word of God. This is precisely what the unevenly developed American mind will not do. For when an American gets his load of guilt, or his politico-religious latitudinarianism, as far as his conscience, he will not go another step. This is the *ne plus ultra* of his moral

obligations; and if you should attempt to move him from his position, you may expect a regular pitch battle with all the forms of modern skepticism; or else, he will very complacently fold his arms, and show you how securely he can dream away life in the sweet embraces of what he is pleased to call a "free church." His pathway to heaven is not circumscribed by such passages of Scripture as require us to "keep the body in subjection;" but on the contrary, he feels himself at perfect liberty to gratify his desires, whether holy or unholy, since the power to do a thing implies the privilege to do it. Upon this broad gauge religious thoroughfare, thousands of our fellow citizens have taken passage, as the only route that is capable of carrying with them the "world, the flesh and the devil." I have no doubt that the stock in this road would sell for more in Wall street than any other, for it pays heavier dividends in this world; but we must not forget that "straight is the gate and narrow is the way that leads to life, and few there be that find it."

Out of such a state of society as we find around us at present, it is not strange that we should have evolved all kinds of religious doctrines. Hence, Mormonism, Freeloivism, Spiritualism, &c., are the legitimate fruits of a divorce between conscience and the Word of God.

To remedy this evil we must, while we contend for the liberty of conscience, contend also for the supremacy of the Bible, which alone can make the conscience free. If we fail here, our whole effort will be a failure, and in that case, I humbly believe that religious progress would go back many centuries. As I have already stated, I am no alarmist, but it does seem to me that some of my brethren are growing restless under the "ancient order of things." They are very desirous of "going on to perfection;" and in order to do this as speedily as possible, they would like to push the old stereotyped forms of Christianity out of their way. This would give them freedom of action, and enable them to more rapidly bring our churches up to the standards of the world. The old fashioned Bible, with its pointed Anglo-Saxon promises and threatenings; its unwavering fidelity to a firm, consistent

morality, and its terrible denunciations of licentious thought and action, is altogether too unwieldy and too mechanical for the present refined and philosophical age. It should not be dispensed with entirely, but modified sufficiently to "meet the demands of advancing civilization." The Saviour said, "If thy right eye offend thee, pluck it out, and cast it from thee." But this now means, in the philosophy of our liberal constructionists, let the eye alone, only put spectacles over it. And when He said, "If thy right hand offend thee cut it off and cast it from thee," He certainly meant more than simply to put a glove on the hand, in order to hide its deformity from the public gaze. But this view of the subject more or less modified, while theoretically denied, is practically entertained by not a few honest and good men among us. Their zeal for the success of the gospel, leads them I fear, to a licentious use of its provisions. They seem to labor to spread the gospel out, so that it will cover all men, rather than to bring all men under it, and in subjection to it. And should their views ever obtain permanent popularity, the result will be destructive to our cause, and correspondingly delay the conversion of the world.

These remarks are equally true when applied to our practice. Our lives must correspond with the teachings of the Word of God, as well as our religious faith. There is, perhaps, more laxity here even, than in the doctrine of the church. The heart of flesh does not like to be bound down by the prohibitions of heaven's law. Hence, if you should attempt to enforce discipline in the church, you may expect to hear it more than hinted, that the "day is past for such proscription; that your conduct is that of an old foggy; and that you belong to the fossil remains of past generations." I do not doubt that there are persons who attempt to rule in the congregations, to whom this address would be partially applicable. But I am equally certain, that in many cases, the individual making it does it simply because he is unwilling to submit to the plain requirements of the holy Scriptures. The argument which some professional Christians use, to sustain what they call liberty of action in the church, is of the same kind with which

a son of the Emerald Isle justified himself in stealing, so soon as he landed in the United States. When brought into court to answer for his conduct, he said he thought he had a right to steal, as this was a *free country*. Many of us seem to think we have a right to do wrong, simply because we are in a free church. But we must not forget that the very thing which makes the church free, is the law which limits our actions to the right, and whenever we violate this law, we become, that moment, the slaves of sin.

A more earnest and faithful enforcement of discipline, in all the congregations, is positively demanded, in order to keep us from the anarchy which now threatens us. Then let every member of the church, from the least to the greatest, begin the work of purification at once; and let us not stop, until we are not only sound in faith, but also right in practice. This done, and all will be well; God will bless us.

II. *The conflict between our educated and uneducated men may be a source of great weakness to us.* Education and ignorance stand directly opposed to each other; and as such, must be in endless conflict, while both are in the world. And, so long as this warfare is confined to these things, certainly no one should complain; for, one is clearly the enemy of our race, and should, therefore, be forever and completely destroyed. But as it is exceedingly easy for us to carry our likes and dislikes of qualities to the individuals possessing them; we are constantly in danger of changing the conflict, between education and ignorance, to the individuals, who may possess in greater or less degree, the characteristics of the conflict. Instead of a warfare between principles, there is danger that it may become a warfare among men, goaded on by all the intensity of human passion, the greed of human interest and the madness of party strife. The consequence of such a struggle, in the church, has always been, and I presume always will be, division and alienation among the children of God. Conflict between principles alone can never do any harm, but on the contrary must always do good. For, when truth and error are left to combat each other, without the

interposition of other elements, the result can never be doubtful. For,

"Truth crushed to earth will rise again,  
The eternal years of God are hers;  
While error, wounded writhes in pain,  
And dies amid her worshippers."

But when the conflict is waged among individuals, who are willingly or unwillingly the representatives of certain antagonistic principles, the consequence must be only evil and that continually. Here is the danger of philosophical speculations in matters of faith. If such speculations were confined to their legitimate place, and allowed to combat only those things which oppose them, they would do little or no harm. But when these are transferred to *living personalities*, and men become the embodiment of them, then it is that their evil influence is felt upon the church. If we like the men, we are apt to like their speculations, and *vice versa*. Hence philosophy can never do any harm in the church, without an *incarnation*,—a living, personal representative. Then, to the full extent of this personal influence will the evil be manifested.

Men will ask questions. This can not be avoided. It is the natural tendency of the human mind. The everlasting *why* will *force itself* into the presence of all facts. And though it should sometimes receive a cold reception, and even have it hinted that "it is none of your business, sir," still, the question will be asked again and again. Why? And it is just as natural to ask questions about religion as about anything else. Certainly it is of more consequence to be right in this than in any other matter. Hence, we must not expect to be entirely free from philosophical discussions upon things pertaining to religion. Men are philosophers before they are Christians. When the Saviour came into the world He found the human mind already occupied with a human philosophy. Educated men were Platonists or Stoics or Epicureans. Consequently the first conflicts of the Christian religion were with these philosophies. And out of this struggle came the *apologies* for Christianity; out of these apologies came the substitution of theories for facts, and opinions for faith; out of this demoralization of the Christian principle, came

ecclesiastical councils; and out of these councils, through the influence of men, who were the embodiment of the speculations of the age, came *dogmatic theology*, authoritatively announced in human creeds, and enforced upon the consciences of men, by a domineering and unscrupulous priesthood.

Thus we see that a perversion of one of the noblest faculties of the mind—the faculty to investigate—brought the most dire calamities upon the church. But this was done only by changing the controversy from the principles involved, to the men who were the embodiment of these principles. When the questions in dispute degenerated into a personal quarrel, a mere scramble for place and power, the issue could no longer be doubtful. Parties, animated by the most intense hatred for each other, took the place of the loving, peaceful children of God. And, instead of the sweet fellowship and joyful communion of saints, which characterized the first Christians, a thousand discords, resulting from as many diversified personal interests, took possession of and completely destroyed the Primitive Church. And it is a fact which must not be overlooked, that during this whole controversy, the conflict was mainly between the educated and uneducated men. Dr. Mosheim, in his ecclesiastical history, states this fact in language which can not be mistaken. After having referred to the true nature of the conflict and stated its origin, he says: “Hence, the early beginnings of that unhappy contest between faith and reason, religion and philosophy, piety and genius, which is increased in the succeeding ages, and is prolonged, even to our times, with a violence that renders it extremely difficult to be brought to a conclusion. Those who maintained that learning and philosophy were rather advantageous, than detrimental, to the cause of religion, gained by degrees the ascendant; and, in consequence thereof laws were enacted, which excluded the ignorant and illiterate from the office of public teachers. The opposite side of the question was not, however, without defenders; and the defects and vices of learned men and philosophers contributed much to increase their number.”

Here is a fearful picture in church history; and one which should not be without its lesson to us. Already some of our educated and uneducated men, are using language in reference to each other, which is not altogether calculated to cultivate the best of feelings. And, as the distinction between these classes becomes more and more marked among us, the danger of a conflict will increase in the same ratio. We should, therefore, if possible, nip the evil in the bud before it gets to be an immense upas tree, under whose influence all Christian vitality will soon die out.

Our educated men and uneducated men alike have their spheres of action, and are both useful in building up the great Christian temple. We must have “hewers of wood and drawers of water,” as well as the refined laborers, who plan and superintend the more difficult portions of the work. There need be no necessary conflict between these, and there will be none unless we measure the value of each man’s labor by a false standard. But it seems to be one of the laws of our being to look with contempt upon those persons who are the *embodiment of qualities* which we hate. God hates sin, but loves the sinner. An educated man hates ignorance, but does not imitate the Divine example any further; he does not properly discriminate between persons and things, and consequently, looks too frequently with contempt upon the *ignorant*. And the very consciousness of inferiority which the uneducated man feels, makes him more ready to resent any insult of this kind. Thus a war between the aristocracy of mind and dignity of labor is inaugurated, and soon becomes a source of great weakness in the church.

In the beginning of the present Reformation, there were very few educated men among us, and consequently the uneducated had matters very much their own way. But things are now rapidly changing. The men who first occupied the field are gradually passing away, and giving place to others, who have had greater educational advantages, than their veteran predecessors. While we should all rejoice at the prospect of a better educated ministry, it ought to be a burning shame to see, for any of these newly-fledged critics to speak with

contempt of the noble men who have sacrificed so much for the cause of Primitive Christianity. I confess that my patience is always severely tried, when I hear beardless youths, scarcely weaned from their *alma mater*, speaking in not very complimentary terms of men, who are old enough in the Gospel as well as all the elements of common sense and propriety, to be their great-grand-fathers. This evil must be remedied in some way, or else an immense amount of trouble will come out of it. What must be done—is the question. The answer, I think, is easy enough. Let the educated man cultivate a higher respect for his less fortunate co-laborer. Let him realize that it does not follow exactly, because of his superior intelligence, that all the piety and usefulness, in the church, belong to his class. And let the uneducated man be thankful to his Father in heaven that there are men, sufficiently skilled in all the sciences of this world, to meet successfully any attacks made, upon the citadel of his faith, by the learned advocates of modern infidelity. In other words, let each class learn to respect the other, as co-laborers in the vineyard of the same Lord and Master. Then instead of a conflict between these classes, in the church, we shall have unity of action and a harmonious development in the glorious cause of our blessed Saviour.

### III. *Our growing popularity may be another source of weakness to us.*

There is an old proverb which says, "nothing succeeds like success." But this is true only to a limited extent. All other things being equal, success is certainly an element of power, but there are times when it may be a source of great weakness. If all the results in the universe were compelled to come out in the relation of cause and effect; and if nothing could interpose to disturb this relation, then the proverb would be true under all circumstances. But since the *freedom of the will* must be taken into account, in all moral evolutions, success may sometimes work disastrous consequences. The analogy between the physical and moral world is frequently carried too far. It is true that the laws which govern both are uniform, and so far as we can under-

stand their operation there is an unmistakable resemblance between them. But in one, there are only *two* links in the chain of sequence; while in the other, there are always *three*. In one, the order is *cause* first, second *effect*. In the other the order stands *cause* first, second the *freedom of the will* and third *effect*. This middle link is an important addition and not unfrequently changes the whole result. And if nothing, perhaps, does this second link manifest itself more decidedly than in the influence of great success upon the final triumphs of any cause.

The expression of the Apostle, "When I am weak, then am I strong," has a far deeper philosophy underlying it than is generally understood. There is, in this, an entire abandonment of self; a perfect resignation under all dispensations of Providence; and a rising up to the majestic position of a grand and glorious faith. From this Mount Pisgah, which is reached only through humiliation and self-abnegation, the Apostle could truly say, "I can do all things through Christ who strengtheneth me." And what is true here of individual life is equally true of associated life. And should we, as a religious people, miss the meaning of the Apostle in this respect; or, understanding him, yet fail to incorporate into our religious character what he did mean, the consequences, I fear, will be disastrous to our cause. Let us look at this a moment.

1st. There is danger that we will become careless. This is a mischievous element in any great struggle, and it may be a source of great weakness to us. The history of the world proves that many a victory has been lost because of too much confidence in the strength of an army. Where success followed success so constantly, the Generals commanding, believing their army invincible, frequently became negligent in their official duties; and the result was defeat instead of victory. Small bodies of men are not liable to such mishaps; but if, in an evil hour misfortune should overtake them, they are more wieldy, and are much easier extricated from difficulty. When large bodies get into confusion, disaster is almost certain to follow, and the extent of this will always be in proportion to the number engaged.

When we were a small body, few in numbers and insignificant in the eyes of our religious neighbors, there was no

necessity for so much watchfulness and carefulness in the management of our cause as at the present. Yet those days of toil and patience, of privation and sacrifice, of watchfulness and prayer, will, I am sure, compare favorably with our present time. The materials that made up our congregations then, were for the most part men and women who had to give up everything for the Lord, who not unfrequently forsook father and mother, houses and lands, and became a by-word and reproach among the religious associations of their day. They loved the Lord and the Lord's cause, for the Lord's sake. They counted all things loss that they might win Christ. With such an army of faithful, veteran soldiers of the cross I do not wonder that we *fought* and *conquered*. One like these could put a thousand to flight, and ten were equal to a host of the enemies of God. There was no "consultation with flesh and blood" then—no studied phraseology with which to talk all around the sins of the age, but for fear of offence, never hit anybody. No, brethren, our old pioneers knew nothing about worldly policy or worldly ambition. They only knew "Christ and him crucified," as the "power of God and the wisdom of God." But the case is very different now. Our churches, in most places, have become popular; and the material of which they are composed is of a very different character from that which made our cause so strong in the beginning. Hundreds and thousands of persons come into our churches now without any proper knowledge of what they are doing, or without any just appreciation of the responsibilities which they assume. They come in as a matter of course. It is right to belong to a church; and, as the Christian Church is about as popular as any other, it is just as suitable as any in which to live. Principle is entirely ignored, while circumstance is made the controlling consideration.

It must be apparent to all that while this state of things is permitted to exist, we are in danger of getting into our congregations so much unregenerate humanity that we will be unable to control it, and thereby greatly weaken our cause rather than strengthen it. "A little leaven, leaveneth the whole lump," was the saying of one who understood the exact relation of cause and effect. Apply this principle to the question under consideration, and I ask, in all seriousness,

should we not apprehend evil from this quarter? This is one of the difficulties in all the Protestant churches around us. Are they not all more or less secularized—going "after the traditions of men, after the rudiments of this world and not after Christ?" I am not one of those who would willingly misrepresent my neighbor; neither do I belong to that class if there be such, who would disparage our own glorious work by magnifying what others have done. I believe we are as pure, as holy, as spiritually minded as any people on this earth. I go even farther than this. I believe we actually give more for benevolent purposes, in proportion to our means, than any other religious people known to me. And yet, I think, in many respects we could greatly improve. May the Lord help us to do it.

2d. There is great danger that our popularity will make us worldly minded. When we were a poor, insignificant people, with nothing to recommend us but the truth for which we contended, there was little danger of becoming worldly minded. The men who fought our battles then asked but one question—"What does the Lord say?" The men who fight our battles now, too frequently practically ignore this important question, and ask a different one—"What do the people say?" We have become a great and powerful body; and in order to be as respectable as our religious neighbors, it is necessary for us, in some degree at least, to conform to the requirements of the world. "Let us follow the logic of events," says one; "let us keep up with the spirit of the age," says another; "if we expect to exert a controlling influence in the conversion of the world, we must do some things that the world expects of us," says a third. These and similar expressions are becoming a part of our literature; and, as such, should be studied closely with a reference to their true significance. "Logic of events," "spirit of the age," and "what the world expects," are harmless enough on paper; and do not amount to much, even in the estimation of those who use them; but they are clear and distinct indications that tell the popular influence upon us. And should we ever adopt them as oracles worthy of our consideration, we will find very soon that we are ready to do even more than the

world expects toward secularizing the glorious cause for which we have sacrificed so much.

There is no truth more clearly stated and defended in all the New Testament than that the religion of Jesus Christ and this world are in antagonism, in eternal enmity with each other. Are we not commanded to shun every appearance of evil? To not be "conformed to this world?" And, are we not told that "if we love the world, the love of the Father is not in us?" Is it not our duty, brethren, instead of following the "logic of events," which is very frequently the logic of sin; "the spirit of the age," which has almost always been the *spirit of the devil*, and which certainly now is, to use all our influence to control these, as far as possible, and hold them in subjection to the will of our Heavenly Father? Our Sampson of truth is shorn of half his locks, the very moment we insinuate that we are ready to compromise with these wicked Philistines. And I pray God that the security which we now feel, notwithstanding all these indications, may not prove the Delilah's lap upon which our destruction is accomplished.

"Logic of events"! "Spirit of the Age"! What the world expects, indeed!!! Have we any recollection of the popular voice in the time of Noah? Do we remember what it said when our Blessed Saviour was led to Calvary? Have we already ceased to look with horror upon the scenes of the French Revolution, when the "Spirit of the Age" declared the Word of God to be a fable; when the "logic of events" proclaimed poor, frail human reason as the only Deity worthy of adoration; and when the "world expected" the martyrdom of any one who had the courage to doubt the correctness of these oracles? Shall we be oblivious to all History, which with singular unanimity declares the *popular voice* to have been almost always wrong, and especially in matters of religion? I hope not. I pray not. But, if there are those among us who are indifferent to these things, let them not suspect me of being unnecessarily alarmed, because I think I see in our disposition to cater to popular prejudices, fearful indications of a departure from the simplicity, consistency and unity of our plea.

Such are some of the dangers to which we are exposed and which may, in some measure, hinder the progress of our cause toward its glorious consummation, viz.: the conversion and sanctification of the world. But what must be done to remedy all this? It is useless to point out dangers unless there are some means of escape. We must not stop with a description of the disease, but we must enter the domain of *materia medica* and find something, if possible, that will effect a cure. Fortunately, we have the remedy ready to hand, and what is better than all, it is one that can never fail to bring the happiest results, when the directions are strictly followed. That which will effectually and forever preserve us from all the dangers to which I have alluded, is all contained in three things, viz.: The *Word of God*; the *prayer of faith*; and the *Love of Christ*.

*We must study the Bible more.* It must be apparent to all that there is a great falling off in this respect among our people. Well do I remember, when every Disciple of Jesus carried about with him, in all his daily avocations, the precious Word of God. Brethren, we must return to this primitive practice, if we would be "strong in the Lord and the power of His might."

*Again, we must pray more.* Let the family altar be erected in the house of every Disciple throughout the length and breadth of the land. This will save our children from the irreligious tendencies of the age, and prepare them for a proper appreciation of their responsibilities in the Church. Let us attend secret prayer and the prayer meeting more. In a word, let us "pray without ceasing, and in every thing give thanks;" and soon we will be able to stand against all the attacks of the Adversary.

Finally, *we must love more.* Without love all our other acquirements are useless—"we are become as sounding brass and a tinkling cymbal." Oh, that this generous flame could kindle and glow in every heart! Dear Brethren, we all need more of that charity which "suffereth long, and is kind; that envieth not; that vaunteth not itself; is not puffed up; that doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

things, endureth all things." With these weapons of our warfare, which are not carnal, but "mighty through God to the pulling down of the strong holds of Satan"—we shall have nothing to fear from any attacks which the enemy of souls may make upon us. If in God we put our trust, the victory will be ours. Then will this wicked, restless, turbulent age find its perfect peace in a new life and a new hope. May the Lord hasten the glorious day. Amen, and Amen.

And now, in conclusion, I will offer some reasons why we should be faithful to the great work which, in the Providence of God, has been committed to our hands; and why we should earnestly labor to bring about these magnificent results.

In looking over the whole ground, I find so many inspiring and urgent motives to influence us to be constantly pushing on our glorious cause, that I scarcely know which to present first.

If it be true, and we can scarcely doubt it, that all Heaven is anxiously watching our progress and constantly noting our success, this, of itself, should be a sufficient motive to urge us on to the grandest and noblest deeds. When the brave Nelson was about to bring his comrades into action against a greatly superior force of the enemy, the only exhortation which he made was, "England expects every man to do his duty." This was enough. As it ran from heart to heart, it filled every man with an invincible prowess which nothing could successfully encounter. And soon the answering shout of victory proclaimed how well the noble Commander had reckoned, when he made his fellow tars realize that a Nation's eyes were looking upon them. If, under such an inspiration—an inspiration which gathers all its intensity and enthusiasm from worldly considerations—an important victory was wrested from a powerful enemy, how ought we to act in the great struggle in which we are engaged—a struggle in which the salvation of the soul is involved—when we remember that *all Heaven is looking at us, and expects every man to do his duty*. There must be no skulking here, no cowardice. The prize at stake is an immortal crown; and victory for one man will open its dazzling splendors to a thousand more. Every soul that fights and conquers, conquers not for himself only, but for generations yet unborn. *It is a war for all time*. As I

stand here, looking over the dim outlines of the coming ages, as they unroll themselves from the shores of Prophecy across the great unfathomed future, it can scarcely be called imagination when I say, that I distinctly hear, in the coming generations, the murmuring voice of thousands who shall yet rise up to call us blessed. God is working through us to a grand culmination of history. He has placed us on the dividing line of two ages. We hear the dying wail of the one; we see the bright dawns of the other. He has placed one of our hands upon the key, which holds the fossilized speculations of the past, and the other, upon the key which opens the holy door of truth. And this being true, is it too much to say, that He has made us the *special guardians of all that is worth possessing in this life*? Shall we be unfaithful to this important trust? I think not. We are engaged in a great struggle, a battle for freedom and eternal life. Shall we then allow jealous rivalries, unsanctified ambition, or unholy conduct, in any way, to interfere with the triumphs of our cause? Shall we, at the very moment when victory is perching upon our banner, turn victory into defeat, through the unsteadiness of some of our columns? Never! no! never!! Were we to be guilty of such an unworthy use of the golden opportunities for good which God has opened up for us, and which have been so signally improved thus far, *what then would become of our past history*? Could we even look at it again? Think you we could ever read of the sacrifices of our noble pioneers, how they bore the banner of truth through a thousand conflicts with error, and, at last, gave it into our hands all beautiful and bright, gemmed on every side with the star of Bethlehem, and radiant through all its folds with the glowing beams of the Sun of Righteousness,—think you, I say, we could read of these things, without blushing for very shame that we had so little prized their glorious work? It can not be. The inspirations of our own history are, of themselves, sufficient to inspire us to a nobler future. Who can read of a Campbell, bearing the contempt of an ignorant and arrogant clergy, who surrounded him on all sides, and labored zealously for his destruction, without feeling stronger and more determined than ever, to "fight the good fight of faith and lay hold on eternal life?" Again, as we stand among the heroes of the past, and hear the voice of a Stone, pleading for Christian union; the voice of a Scott, proclaiming the Divinity of our blessed Saviour as the foundation of the Church; the voice of a Johnson, calling together the captains of hundreds and the captains of thousands, as he enters into the hottest of the contest between light and darkness, scattering the foe, and proclaiming liberty to the captives,—do we not feel, while thus situated,

that by the help of God, "the world, the flesh and the devil," shall not drive us from our glorious cause?

Nor is this all. We have a number of veteran soldiers of the Cross with us here to-night, whose gray hairs remind us that they must soon be gathered lightly to the tomb. How true it is, that

"Part of the host have crossed the flood,  
And part are crossing now."

How many of these old men, who have worn out their lives in the cause of their Master, are now ready to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith!" May God grant to them the same inspiring hope of a crown of life, which cheered the glorious old preacher to the Gentiles, at the close of his labors.

By the side of these heroes of a thousand victories, and almost in the act of receiving their parting blessing, a large number of young men are coming up to carry on the great work which yet remains to be done. My dear young Brethren, fellow-laborers in the Gospel, shall we not find strength and encouragement, to prosecute our labors with renewed energy as we take the parting hand, and receive the blessing of these good men who are just passing away? And shall not the

"Lives of these men all remind us,  
We can make our lives sublime."

These are some of the reasons which should induce us to preserve with greater fidelity, and push to a glorious triumph, the cause committed to our charge. Will we do it? I have every confidence that we will. The rubicon is already crossed, and the decision to conquer, I think is made. This done and more than half is accomplished. The way to victory now is plain and easy. Let us, then, as one man, stand faithfully to our colors. Let us, in the intensity of our interest for the salvation of souls, forget every other consideration; and let us heartily, earnestly and joyfully contend for the Truth as it is in Christ. Then soon will the blessed Gospel, in its purity and simplicity, run and be glorified throughout this Continent. Nor will it stop here. But, crossing the broad Atlantic, with telegraphic speed it will push its triumphs to all parts of the habitable globe, until every kindred, tongue and people shall hear of the great things our Lord has done. Then will Europe and America shake hands in filial affection, and unitedly raising their harmonious voices, shout forth the welcome news, *the great Babylon has fallen, and the nations of the earth are free.*

"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

## By-Laws of the Board of Managers.

I. All meetings of the Board shall be opened by reading a portion of Scripture and prayer.

II. All committees shall be appointed by the presiding officer, unless otherwise specially ordered.

III. No money shall be paid out of the treasury, except by order of the Board; and all such orders shall be signed by the Chairman and attested by the Recording Secretary of the meeting making the appropriation.

IV. All resolutions shall be presented in writing, as well as all amendments or substitutes that materially alter the language of the resolution.

V. No remarks shall be allowed after the opening of the meeting, unless some resolution or motion is being discussed.

VI. No person shall speak more than five minutes, nor more than twice upon the same resolution, except by permission.

VII. The Corresponding Secretary, Agents and Missionaries of the Society shall make monthly reports directly to the Board, which shall first be submitted to the Board, before being furnished to any paper for publication.

VIII. The regular monthly meetings of the Board shall be held on the first Monday of each month.

IX. There shall be standing committees for the "Foreign" and "Home Missions."

X. All committees appointed by the Board shall make written reports to the Board.

XI. Order of Business—1. Reading Minutes of the last meeting; 2. Treasurer's Report; 3. Corresponding Secretary's Report; 4. Report of Standing Committees; 5. Report of Select Committees; 6. Unfinished and Miscellaneous Business;

# CONSTITUTION

OF THE

## AMERICAN CHRISTIAN MISSIONARY SOCIETY.

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ART. I. This Society shall be called the AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ART. II. The object of this Society shall be to disseminate the Gospel in this and in other lands.

ART. III. Every Christian Church, and all other associations, co-operating with this Society, by contributions to its funds, shall be entitled to representation equally at the annual meetings.

ART. IV. Every person, paying one dollar, shall be a member for one year; every person, paying twenty-five dollars, shall be a member for life, and every person paying one hundred dollars, shall be a director for life.

ART. V. The officers of this Society shall be a President, twenty Vice Presidents, a Treasurer, two Recording Secretaries, one Corresponding Secretary, and one Auditor, who shall be elected by the members of the Society at the annual meeting.

ART. VI. The Society shall annually elect twenty-five Managers, who, together with the officers of this Society shall constitute an Executive Board, to conduct the business of the Society, and shall continue in office until their successors are elected, seven of whom shall constitute a quorum for the transaction of business.

ART. VII. Two of the Vice Presidents, the Treasurer, Secretaries and Auditor, and at least ten of the Managers, shall reside in Cincinnati or its vicinity.

ART. VIII. The Executive Board shall have power to appoint its own meetings, elect its own Chairman and Secretary, enact its own by-laws and rules of order, provided always that they be not inconsistent with the Constitution; fill any vacancies which may occur in their body, or among the officers of the Society during the year, and if deemed necessary by two thirds of the members present at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interest of the Society may require, appoint agents and missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society, at each annual meeting, a full report of their proceedings during the past year.

ART. IX. All contributions, given for any specified object, shall be so appropriated, or returned to the donor or his lawful agent.

ART. X. The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. XI. All the officers, managers, missionaries or agents of the Society, shall be members in good standing in their respective churches.

ART. XII. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Society, to collect and digest information for the Board and for the Society; to solicit and otherwise procure funds for the support of the Society; to superintend the general conduct of its evangelical and financial affairs, and devote himself to the private and public advocacy of its interests and aims.

ART. XIII. The annual meeting shall be held in Cincinnati, on the Tuesday after the third Lord's day in October, or at such other time and place as shall have been designated by a previous annual meeting.

ART. XIV. No alteration in this Constitution shall be made without a vote of two thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Board.