

Caldwell Nov 24 1838

Thanksgiving address - Caldwell Nov. 29th 1838

No organ can be so appropriate to an occasion like ρ - μ ρ Scriptural one - 'What shall I render unto ρ for all the benefits towards me?'
We cannot but be sensible, as we look over ρ habitable globe, & consider ρ destinies of mankind for time & for eternity, under ρ moral govt of God & we ourselves enjoying a very distinguished share of temporal benefits & spiritual blessings, from ρ hand of our Heavenly benefactor - And as a main ^{occasion} cause of all our happiness as a people - we have to acknowledge ρ goodness of God - who put it into ρ hearts of our fathers now about 50 yrs ago - to provide for ρ establish^t & maintenance of ρ Gospel in ρ to construct ρ congressional house for ^{a purpose of} its states administration & for ρ decency, comfort & edification of ρ worshippers - From ρ day to ρ - ρ Father of mercies & been pleased to dispense ρ exceeding great mercies of ρ Providence & ρ to ρ people in connexion with ρ place ρ its sacred ordinances - and now ρ in possession of ρ accumulated strength & means, we derive to us - From ρ clay ^{alone} points plainly to a similar ρ ~~ness~~ to be, in by ρ Sup-

Construction, repair, & improvement of, the house &
its appurtenances, ^{to answer} our present wants &
purposes as a Congregation, & to suit the improvements
of the age in style & convenience. The present and
last seasons have been remarkable for building & rebuild-
ing & improving the places of public worship, and our
land, & the present circumstances afford a happy token of
the advanced glory of the Kingdom —
gone for the increased comfort & prosperity of the Church —
thy remarks to day are designed to lay the matter
before you — shall ye attention to a few plain & ob-
vious reasons for laying hold of the work ^{now} & accom-
plishing it with promptness — One reason I
shall mention are so palpable & weighty in themselves
that ye will need no ingenuity of argument to en-
force ye — And I shall be ~~much~~ sadly mista-
ken in ye Oh of ye Cong if ye work is very longe-
put off — I trust a good resolution already ex-
ists on ye side, & ye work I shall offer may tend to
awaken & give it effect. And I trust also, ye
Cong estimating the case as it actually ^{is} stands,
will act accordingly — ye will need no
further urging from the pulpit — but ye taking
manfully of the work ye belongs to ye, & ye

the minister will be allowed to devote & labour with
ye peculiarly labour — to the instruction & spiritual
benefit of the people —

1. My first rem. is, the work
is absolutely necessary — absolutely necessary to be
done now — At least, so I judge it must appear to
every judicious observer. The obvious reflection
of a passing traveller will be, ~~on seeing the house~~
~~and grounds~~ if the house is to be saved it must
be attended to directly — it must soon be repaired
or it will have to be deserted — But on a closer
inspection of the state of the frame work of the building
^{it appears} if it is continually getting damage by remaining as
it is, & if it is actually ^{is} actually racking itself a sudden & break-
ing itself down ~~for want~~ by its own weight for
want of readjustment in its form & proportions. By
ye remarks, all who be at the pains to examine, are com-
petent to judge — even an outside view convinces
all ye time for judicious personal repairs
if it be not come soon — will be long be past —
& unless it be your ^{best} policy to give it up to
destruction, ye is no time to be lost, in ~~waiting~~
it take measures to save it — I shall certainly sup-

pose in passing a village &ky, presenting an appearance like so, if it was either already deserted, or if it soon must be. Unless we conclude to sit calmly down, & let our house of worship tumble about our ears, we must bestir ourselves without delay

2. In rem. 2nd. p p

Comfort & edification of the Cong^o demand it
it is most indispensable to the Comfort & edification
of the Cong^o & to the ^{extension of Gospel benefits} happiest efforts of greatest amount
of spiritual benefit. A shatter'd, smother'd, waste-
^{beaten} blacken'd, cold, insensomacious house of worship
is, in itself a repulsive object - It is certainly not at
all in gear keeping with the spirit & intentions of the Gos-
pel, & its Divine founder - The genius of the Gospel is
while, it invites the sinner to hear its good news &
messages of salvation to make the people please reason-
modations for hearing, as inviting as possible -
It does not torture in bodies & sensibilities, in or-
der to save the souls - The temple & tabernacle con-
structed by particular direction of Heaven were
as remarkable for fitness & convenience as for
elegance - And our honorable Saviour, owned a pri-

may regard to the bodily and bodily comfort of people and
titides if attended to ministry - & resorted to the most
commendable places to give & instructions - and rather
in the suffer the inconvenience of long fasting, or re-
turn home weary & faint from the discommodities, & make
you all sit down & fed in 1000's by miracle. A
large & able Cong^o allowing in house of worship
to remain in a cold, gloomy, ^{uncomfortable} repulsive condition -
w^old excite on the very face of the fact, a prejudice in
all minds of the spirit of the Cong^o - The warm &
benevolent temper of the Gospel, cannot give such a
cold & unwelcome reception to the one, it seeks to
bless - The decaying edifice blacken'd by the neglect
of ages, cannot but create a suspicion of corres-
pondent decay in the ~~the~~ order & enterprise of
its occupants - As a symbol, it is more expressive
of the ^{shades of} ~~darkness~~, misery & despair, of broad open
dark places of the earth its habitations of cruelty, &
of the light, & joy, & hope of glory, & the ~~the~~ soul of
the blessed Gospel - There is no reasonable doubt
but the repuliveness of a place of worship actually
by hinder many from attending, & furnish, in itself
an excuse for the neglect; and altho' it be curable

fair, & attaly, when you come to be judged by the
Gospel - ~~the~~ Those who must be taken & carried
out of his mouth, and bidness you to by the com-
forts & accommodations of the place, to come
within the Gospel sound, but, it seems to me
by no means escape a fearful ^{account} responsibility -
A Gospel Church is to be an inviting place -
no impediment it is to comport in appearance
& comfort with the heavenly provisions & dis-
played - No unreligious person ~~is~~ have it to
say, if any of the accommodations of the place,
offend, as by the good taste, or bodily comfort
or ease of mind - And you who own and occu-
pation & enjoy the benefits of the place, it is to see to it
you may ^{do} afford to - gratulate him, so to it -
to desire, to extend the saving benefits of religion
to many ^{of} ^{the} ^{same} ^{kind} individuals of families, & lie
at home to God's displeasure around you - But
the house of worship ~~is~~ not only be inviting to you
without - comfortable to you within - I need not
repeal ^{state} what is obvious to you all - if you have
ever adverted to the facts - if you seat in the place, and
instead of offering rest & refreshment to the aged

eyes who is become weary in the way to the house of God,
you mentally produce pain & sickness of yokes, & ~~the~~
occupants - you see by light produces great in-
convenience to members for want of being warmly
temper'd with blinds - the pulpit is awkward & dis-
convenient, the places & constructed in relation
to other parts of the house, or to subject the
speaker to an ache, & to the expense of much
more strength you is necessary in preaching, at
the same time if you ~~have~~ congregation been
with less ease & distinctness, & some who are
partially deaf, scarcely hear at all with com-
fort - The situation of the chair also, subjects
the singing to a similar, & in respect to the ache,
a greater inconvenience - While the inconveni-
bility of warming the house in the winter utter-
ly destroys ^{great} comfort in ~~the~~ during
the season of worship, & disappoints the hope of
profiting, by the services - I need not add if
the untoward appearance of the house both in
out answers fully to its discomforts -
These evils can be remedied - if you can, it
is plain you it to be - if without any lower
damage / suffering done.

3. To delay, & wk - will sink our reputation - "Eun-
ce Child, says, & w^{ch} mean, is known by & done
whether & wk, be pure whether it be right." It is the
beauty of religion to care for whatsoever, we con-
sider, or receive, whether we are lonely, whether
we are of good report - whether & any virtue or
any praise - it is & the glory, not only to be virtu-
ous but to appear so - to let it light shine, if she
& any, & other may see & glory. And it is the honor
of a Church Congregation to render first unto God
& we, & we are Gods - to let it appear so by, &
care you take of, & worship of God, & his Sanctu-
ary, & all, & pertains to it. And wherever we see
in any village or town, & marks, of care, and
good taste, liberality, displayed in sacred &
place of public worship - we are led to form di-
rectly, a favorable opinion of the mind, & conver-
sation of the people - we should judge, & in all
other respects you were taking observant of, & claims
of probity & honor - & we should anticipate, so far
as the audience of such circumstances is concerned -
both pleasure & improvement from a residence
among such a people - I put ^{it} to the conscience

ness of every one of you whether, & contrary to the
of carelessness, bad taste, sillibility exhibited in
about, & public places, & especially, & house for
public worship, would not lead you to an
opposite Conclusion Concerning, & people like
Case it was. Should we not form such a conclu-
sion, so far as, & fast goes on seeing, in any strange
place, a house of worship in a similar plight
with our own. Are we not liable to suffer, &
prejudice in the opinion of others? I put we are
& I have good reason to put we do - Let ^{it} be
allow you to remain so we should suffer deserv-
edly - If we delay our duty, not only will, &
intelligent Strangers assign us a place, few
in decline of & age, but we should do gross dis-
honor to the memory of our fathers, who 50 yrs
ago, fewer in number, feebler in strength, & more
beset with difficulties, accomplished more, &
is now necessarily requires of us - methinks it
will raise in Sanctified Spirits to displeasure
& in Sons ^{under circumstances} less degenerated rather, & advanced
so favorable to, in advance - & posterity will
is no good reason to rise up in & gates shall

us blessed - sh^d we fail to transmit to ^{you}, un-
impaired at least, the advantages we inherited from
our fathers - It will be positively disgraceful to
leave you with undone any longer.

4. We need the benefit of united public exertion -
we need the energy & force of the whole in an enterprise
like yours, rightly performed, will bring into exercise.
Great enterprises make great men, good enter-
prises, good men, useful enterprises, useful
men - Let a man or a body of men fail to en-
gage in public work, they will inevitably be found
destitute of public spirit. Let a man fail to
exert his talents for the general good & his talents will
fade in - Let him resist the motions to public
beneficence, & he will lose his capacity for being
influenced by you - Let his actions be without use
& the whole will be without value. A do-nothing
whole is a good-for-nothing one, all is waste
over. The edge of any instrument will rust
away by disuse. And the virtue of any people
will die for want of employment - I se-
riously think, if no benefit were to accrue

beyond, the effect upon upon personal, & public
the in the Congress you will be richly compensa-
ted for an united vigorous engagement in such
an undertaking as now ~~presses upon you~~ - If
I am not mistaken the Congress is greatly suffer-
ing in every respect, & mainly perhaps for the reason that
for the past forty years you have had nothing, or next to
nothing to do, in the way of public exertion united vig-
orous exertion. They are remained where you have
them left you, & we never felt responsible for the
exercise of public spirit, ^{the Congress} till every good object
feels sadly the hindrance, of a want of enterprise.
It is, the great original fault of many every good
work. I sh^d most sincerely deprecate, the Congress
remaining any longer without something to
do, which will rouse up its dormant energies
bring you to union of design & operation, & move
to its centre, the whole mass onward.

5. My fifth remark is in reference to the means
& spirit, with which such a work sh^d be under-
taken. The magnitude of the work must be duly
estimated. It is not a slight work of one, day

Small minority of all interested - It may
be so in ^{your} case - But let not ^{our} be grieved at
it. Why sh^d any be? Is ^{it} any better or more
profitable way of appropriating wh^t God's giv-
en you? Who ^{is} considers ^{the} nature & effects of
such a work, w^o quibble at having a consid-
erable share of it to do? Can he make a more
sure investment - one ^{of} will cause more joy
at death - more satisfaction as ^{we} contemplate
^{the} happy Con - upon future gen^s - more glory
in ^{the} day of final manifestation? Penman
^{is} shortighted - wretched policy - wh^o in effect
denies virtue & praise - I sleep over ^{the}
amazing feat of an approaching judge - wh^o
will try every man's work, of wh^o sort it is -
Every one we trust will feel it a privilege to do
according to ^{his} ability - so it sh^d be little - but
let each do for ^{his} wh^t ^{is} to do, under an
enlightened view of ^{the} whole. ^{not} measuring
^{our} ^{work} ^{by} ^{others} ^{or} ^{our} ^{company} ^{or} ^{our} ^{company} ^{or} ^{our} ^{company}
sh^d -

Let ^{it} be undertaken for ^{the} glory of God - &
not to build a Babel to pride - Consider singly &

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simply wh^t ^{is} honor of religion, & spiritual well-
fare of ^{the} community demands, look ^{at} ability
God's put into ^{your} hands to accomplish it - ^{and}
one enquiry - not ^{is} it ^{the} ^{man} - do? but
Lord wh^t will ^{you} have me to do? If ^{it} be
done with ^{the} proper motives - we may expect ^{the}
admirable ^{work} of ^{the} Ch^h, will own it - ^{and} ^{we}
tokens of ^{his} approval in ^{the} presence of ^{his} spirit-
ual glory, as ^{he} did to our fathers upon ^{the} first
erection of ^{the} edifice - Let us see to it ^{if} we do
not men ^{the} work of our fathers, & bring in con-
fusion by ^{the} indulgence of any unwholesome
motives -

Beware of vain flushed excesses
as ^{if} ^{the} times are hard. When ^{are} ^{we} ^{times}
not hard? Especially when ^{the} tide of zeal and
purity run low? But if ^{the} times are hard, labor
is proportionally cheap, and in respect to ^{the}
employment of one's own Capital, or ^{the} purchase
of labor & some commodities, ^{is} generally, in all simi-
ple & primary transactions - hence times, have
its own compensation - it is as broad one
way as it is long ^{the} other - Besides, hard

times is no objection as duty - however it may
be in the eye of interest - And it is oftentimes the
glory of the Chh, & it walls ^{best} goe, ^{bring} in ^{trouble} times -
We are apt to forget, & our times hard
or easy, are in Gods hands - & it is all one to
with us to prosper & Chh - in any times - & it is
now calls us to a menfere at our own steag-
co

Don't say, & the present is a season of security - ^{remember} but,
the cause of security is precisely what God inflicted
on Israel in the days of Hazeai - for neglecting
to work - Because crops are light what you of
fend, & God of Lord of the Harvest - Then who
might curse you with seven years of Egypt
than famine - Will you rob God of his due
penalty still to shame & blessing? Read Hag.
1:9 - & 2:18, 19.

Don't either allow yourselves to imagine
that in contributing to such a work, you are doing injus-
tice to the interests of your family - for what you wish
to make suitable provision - No one has a right
to such an objection in respect to the present, &
what is here, above the present necessary wants

of you who are dependant on us - To make ^{it} in view
of future provision for our families, against the pres-
ent calls of the Chh - is commonness - Justice to
God, is injustice to no one. Besides is not so a-
lone the God of all the families of the earth? Is it
not a God in Court to you & your families - Have
you any security for the welfare of your families
living or dying - but in His Providence - &
will ^{shall} ^{you} ^{will} ^{deserve} ^a ^{favorable} ^{Providence}, by of-
fending Him?

Say not, they have hath
gotten me all the wealth - and it is hard to
be oblig'd to part with it - Remember you
gave of the Lord only what was his - and
it is but, a tithe - a thank offering,
after all - Consider, it is God alone, &
gives you the power to get wealth - that with
all your labor & much more, you can have
acquir'd nothing without His blessing - & it is
his blessing, & maketh rich & addeth no
sorrow - ^{without} And it had you toiled & sweat
less, and shown a more filial regard to
the promise & Providence of God - you might

gains more. Had you done to mark, ^{with you} ^{now you are present} ^{resting for} you
quest of any good or — by retaining for yourself
or family, & wh. ~~The~~ requires for myself — but
you venture such an example before your fam-
ilies, as w^t inevitably ensues, a curse & not
the blessing of the Lord — What is just withheld
is more in is meet — & will assuredly tend
to poverty — of the worst kind — & will be the
swiftest way to bring a curse upon your fami-
lies — it will be a virtual denial of the
God that is above — & He will cause your
blessings to

Consider finally under the gen-
eral term. Your obligations to engage in so
well with a deep sense of gratitude — for
your sacrifices of time, labor, or money, ~~any~~
in order to make you necessary, & saving any-
thing compared with the spiritual blessings the
God of Heaven has conferred on you & your
families in His place! If He by His grace, bring
your children & neighbors into the Kingdom
of Heaven, is it a great joy for you to care
for your comfortable provision — If He bring

you into the fold — without you suffering or loss, is
it a great joy for you to keep a few more
dollars? Taken God's recently bro't an hundred,
into communion with the Church, for the purchase
of the Saviour's blood, & the effectual working of His
power — who, & he it to give ~~to~~ ^{most} ^{truly} sensi-
ble of the goodness of God, is particularly
w^t a grudge \$100, to provide for the in-
struction & building up of your souls in the
way to glory, at the same time, preparing the
way also for numerous others to avoid
the pollution of the same privileges — Consider what
God has done for the Church in all past time &
especially, the year or two past — how near
He has been among us, how many and what
great blessings He has conferred upon us &
how happy, in the most important, the Society
now is, by means of His tender mercies &
loving kindness — And, who will not de-
precate the shameful ingratitude, & the
grumble at what He now invites us to do
to secure, & increase, the blessings — How
far sh^d we've sunk below the high state of

of favor & privilege wh. we lately occupied.

Finally, permit to allegorize a little while I warn you of a certain personage who is fond of usurping a prominent place in all Collectors bodies, and particularly in ecclesiastical Societies. He is very plausible in his name & pretensions, but is in fact, is not generally known to be so, a pestilent fellow, & is sure, if let alone, silently & unawares, to take the destruction of the most important - & the vital interests of the Community - He is an exceedingly fair promoter - you expect with one more honorable & obliging in all his professions - and is peculiarly ready prompt to assume responsibility - & is willing to take all responsibility in respect to every obligation - and he is so fair spoken - & is usually trusted - and the individuals of the Community imagine they are quite fortunate in having so trusty an agent - commit all responsibilities to him - tacitly create in over-

seen general, & fondly imagine all you are going on well - In the mean time he is just the opposite of all these properties - He sustains no responsibility, & fulfils no obligation - & is ~~independent~~ - ~~at least~~ provides for no contest - Secures no interest. He is indolent - utterly careless - always engaging to do other people business - ~~never accomplishing~~ ~~with~~ ~~him~~ - always neglecting what he undertakes - When things are talked of especially in Society meetings - whenever Committees are to be appointed - when any important work is to be resolved on - & is always present, pressing his own claims - as a worthy person to be trusted with the planning & management of the whole - and so he has been a deserter from the beginning people built trust on still - but when the time for performance comes - & is always missing & can never be found - Indeed, I have never fairly met in yet, or I should most certainly give in a pretty large piece of my mind of it without missing - but he is continual

by hindering every good object I wish to see
go forward - In a word - no corporate body
can be low honor, promptness, sufficiency
in it has - and it is impervious to all
motives to duty - it fears not God neither
regards man - and is entirely destitute of
any sense of honesty or shame - This being so
its influence is to release every particular
member of a community from its personal
responsibility by taking it on itself - in
feeling to sustain it every thing goes undone
& sinks by degrees into weakness & ruin - No
considerable public work can ever be ac-
complished - when it is - Then again it
exerts a lamentable influence, in loosening
the bonds of union in a society - not
only releasing every particular man from
its interest in public duty, but also separ-
ating its members of a community each
from all the rest - in concern, affection, &
operation - so it after a while - by ceasing to
know or care for each other, or for any-
ing its concerns & common welfare -

very besome selfish & alienates each one from
the rest - I doubt seem to know or care how
they go - You plainly perceive such a state of
things is ruinous to a parish - I shall only
mention farther, that it produces a fearful
effect, in hardening its consciences, & blun-
ting its sense of honor, so that whenever faults
& failures any individual is guilty of, in re-
spect to its public duties - it remains in-
sensible of its wrong, ^{only} & can't be induced to
take any pains to redress it - I've seen
to make it plain, ^{in person} that no public body can
otherwise, in be ruin'd ^{in its} administration -
& I hope enough to excite up irremediable
hostility agst it - I only observe fur-
ther, that it is peculiarly fond, of intrud-
ing itself into large societies - & matters ones -
Small Congregations are not so apt liable to be
infected with it - & it is a reason why small
Chhchs & Congregations are frequently more efficient
& successful in every good work, in proportion
to its numbers, in great ones - I am sorry
to say I have heard much of it since I've

been here, & we saw ~~two~~ ^{one} preserved seal
proofs & a somewhat controlling influ-
ence ~~in~~ - He was not known, as I am in-
formed, when Mr. Chh. was first elected & not
for many years after - I am not able to tell
a date of his introduction - nor exactly how
he was introduced - He enters any where with-
out much ceremony - he will take occa-
sion of almost any little difficulty - or dis-
content, to crowd myself in - & particular-
ly of such public measures as are unpopu-
lar - or have an uncomfortable bearing
upon any portion or individuals of the
body - Suffice it to say, & I place in,
or can be removed - & I hope will be, never
be entrusted with Mr. Chh. - for if he is, it
will be sure to fail - In order to proceed a-
gain in it will be necessary to give his
name - but I local reputation, I do
not know, & any body can tell - As to
his name - he is most commonly called
They - Sometimes I've heard him called the
Society - and he sometimes assumes the

name of a very excellent & he entirely op-
posite to mine - especially when he is men-
aging to get responsibility into his hands -
for he is quite suspicious of his own name
highly suspicious - it will hinder his success
on such occasions - His common and ap-
propriate name is They - I suppose - because
no body wishes to own in - honor must
we trust in - I have heard about all
the public faults, & deficiencies, & he exists
since I've been in, & some before I came, at-
tributed to him but it will seem to look
as to for a person - light of every - I shall
enquire as you are common - why don't they
repair Mr. Chh? When are they going to repair Mr.
Chh? I have persons profess, make ready to submit
when they say they, but set about it - If we
seem from Mr. talk, & Mr. They, & the whole
management of affairs - And yet, I know not
how often, I have heard it insinuated, & bold-
ly asserted, & I some personage was charge-
able with all the wrong done - If Chh. matters
go wrong - or Society matters & mismanage -

or a Salary not paid — or if any one is
misused — I have always found so some
Ch^{ch} at the bottom — nobody less everybody
charges it on me — It must be so, if wh^{ch} any
body says is true — For my part, I have
known & suffered so much from so source
I sh^d I sh^d make special inquiries, if I
were to settle again — to know how near so
Ch^{ch} he is residence —

But as enough is
been said I trust — to make you all willing
to run out of the way — if too before you
undertake the Ch^{ch} repairs — I sh^d seri-
ously inform you how so desirable object
may be accomplished — And so may be
done silently, readily, & effectually, to the great
comfort & honor of all — by the introduction
& welcome of another very excellent Ch^{ch}
whose name, as I before said — I was
fond of assuming whenever I engaged
in business — And so Ch^{ch} is "We"
This is a person who not only assumes re-
sponsibility — but sustains all & assumes.

he is a tender concern for all the affairs of
the Society, as much as if they were his own —
& he invariably manages so as to make every
individual discard selfishness, & enter heart-
ly & efficiently into all the public concerns — He
sustains an unblemished reputation for dis-
interestedness — fairness — & honorable dealing
with all — his promises never turn out
be unkept — He will do more in a little
week Society, in one 5 times as able can
do without me, & in one 50 times as able
can do where, & pestiferous 'They' has
the management — And in too — he is
so cheerful, so courageous & so full
of faith, & with all so kind & affectionate
I & draws all the people together — &
make you care for each other, & delight
to enjoin in power for each other & for
the common good — In fact our adorable
Lord & apostles have spoken in terms of
most decided recommendation of so Ch^{ch}
as the stoutest champion, & best friend
of any Christian community Ch^{ch} — nothing
so prepares the way for the saving influence

of a blessed Spt - I shall adre to one single
example of a happy influence - Not many mo
sense an impart Chh - in a neigboring City - had first
Commenced found itself in a mesh of a stes of
times - in debt - without funds - without wealth, men-
ber, but a few at all - spt scattered & discoinced -
with a Chh to bind - so ministers on in lands to sup-
port - it seems as if they must inevitably
abandon in enterpris, & disperse - But in
a work of all p a discoinagement, very minute,
& welcomes to me to in Society - From a mo-
ment I entered into in consens there was a return
for I is always a return - in affair took a pro-
perous turn - Now, after a little time, al-
most solely by in own exertions, under a bles-
sing of Providence - This condition is
decidedly a most eligible in a City - They
are united - they have a Chh of uncommon
beauty & Commodiousness - a minister
who ~~is~~ ^{shall} ~~is~~ ^{is} all of a ~~house~~ ^{house} - a crowded house -
an income of near \$3000 - an excellent reputa-
tion as a Cong - & a fruit of a long continued
& most happy renewal of Religion -

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~~As a way of securing so profitable an ally,~~
~~it is done - a moral & as individuals~~
~~each one ceases even to name of~~ ^{hanton} ~~Scotch~~ ~~Chh.~~
~~less - They? & begins to act directly~~

For In order to secure a aid of such a
profitable ally - a few simple directions
are sufficient - 1. Let each individual re-
gard a interest of a Cong - as his own - Let each
become responsible for a part of a public bur-
then & feel in pledge, in honor, justice, & piety
to fulfil it - Let each feel a blame, & ac-
cuse for every public fault - & aim to have
it corrected - Let each by example & perswade
endeavour to promote a same of a con-
duct in others - and especially seek to bring
all a young & new members of a Cong - to feel
at home in a Cong - & to take an affection-
ate concern in all its affairs - not by
crowding a burden on a, but by making
a ambitious, after a example, to take
it on a shoulders - And in order to do a ef-
fectually - raise a - minds & a hearts to

10
so weighty & delightful Consideration
wh. bear upon you as redeemed men -
redeems from yr vain & low, & earthly
conversations & habits, as worldly - if you
sh^d be redeemed not with corruptible things
as silver & gold but with the precious blood
of J^h - ye are bat. with a price, ^{if you may} ~~ye~~ glorify
God - with in yr body & in yr Spirit wh. is God's

Finally brethren - Phil: 4: 8 - whosoever
things are true, whatsoever things are honest, whatsoever
things are just, whatsoever things are pure, whatsoever
things are lovely, whatsoever things are of good report,
- if ye be any nature say ye be any praise, when
ye say - It is justice & so well please
to pay a tribute of praise to female part of
ye Congⁿ - This gentle & flesh partition of every
Ithin Com - we always been foremost in promot-
ing all benevolent objects especially in making
provision for ye accommodation & extension
of yr Gospel - ~~which we do~~ This obⁿ ~~is~~
she hath done with she could - is ye highest
praise of Christian women - while we have
been talking - say we been doing - since we

ye we well advanced before one is begun -
ye be being so good - ye motives so powerful
ye example so attentive - I trust ye as a
Congⁿ ye will postpone all further post-
pone, delay all further delay, & dis-
courage all sorts of discouragement - till by
ye blessing of Providence ye work is done -