

# MINUTES

OF THE

THIRTY-EIGHTH ANNUAL MEETING

OF THE

**LONG RUN ASSOCIATION OF BAPTISTS,**

HELD AT

**NEW CASTLE, HENRY COUNTY, KY.,**

ON THE

**FIRST FRIDAY IN SEPTEMBER, 1841.**

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**LOUISVILLE, KY.,**

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At 11 o'clock, A. M., a sermon, introductory to the business of the Association, was preached by Elder Thomas M. Rice, from Matthew, the 16th chapter and 18th verse—"And I say also unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Letters from the Churches were then called for, read, and the Messengers' names enrolled as follows:

CHURCHES.	MESSENGERS.	Rec. by Bapt.	Restored.	Dismiss. by let'r.	Excluded.	Dead.	Total.	Contributions to Minutes.	
1 Brasher's Creek,	A. D. Stone, John Ford, and James Wilson.		9		7		91	\$1 25	
Chenoweth's Run,	This Church has dissolved.								
2 Elk Creek,	Reuben Dale, Richard Vandyke, Edmund Stone, and Peter Carlane.		6		2	2	93	1 00	
3 Long Run,	Daniel Harris, F. Luttrell, George Hudson, and John Johnson.	1	4		2	2	187	1 50	
4 Harrod's Creek,	L. Clore, B. Carder, and W. Mather	1	1	1	6	1	83	1 00	
5 Burk's Branch,	Joseph Collier, Joseph Martin, and George Johnston.		3	2	1	6	112	1 50	
6 Buck Creek,	Elder George Waller, Elijah Stout, sen'r., Francis Davis, Reuben B. Smith, and Benj. C. Stephens.		3	1		16	5	275	3 00
7 Little Mount,	Darnall Dowdan and John McConnelly.				6	3	85	1 00	
8 Kings,	G. Markwell, W. Sparks, and A. E. Hubbard.			2	2	27	2	133	1 00
9 Plum Creek,	Moses V. Buckner, Thomas Jasper, Preston Beauchamp, and Horatio Day.		49		8	2	1	137	1 00
10 New Castle,	J. Netherton, J. Roberts, A. Gondell, J. Corban, R. Guthrie, J. P. Foree, T. Smith, and T. Brown.	1	4		15	4	4	126	4 00
11 Shelbyville,	Elder Samuel Baker, S. Dupuy, John Hansbrough, and Wm. Jarvis.	26	4		11	7		277	3 00
12 Taylorsville,	J. B. Gregory.	2	11		5	2	3	217	1 50
13 Simpsonville,	Jesse Robison, Toliver Shanks, Otto Edwards, and John Colman.	1	4		8	?	5	211	1 50
14 Dover,	Wm. L. Jones, Thos. M. Gathright, and Joseph E. Powers.		4		6	2	2	108	95
15 1st Ch., Louisville,	Elder Wm. C. Buck, Wm. Colman, C. Van Buskirk and G. W. Garrison.	104	38	3	29	25	7	697	4 00
16 Pleasant Grove,	Elder T. M. Rice, William Lyon, and John W. Williamson.	2	4	1	2	1	4	88	1 00
17 Floyd's Fork,	Elder Wm. Barnard and Saml. Wells.		2		5	?	2	11	1 00
18 Letrie Flock,	Wm. Smith and James Field.	1	1		1	1		10	1 00
19 Fish Pool,	P. M. Cary.	4						3	2 00
20 2d Ch., Louisville,	No Messenger.	1	9		4	1		4	1 50
Grand Total,		192	106	6	14	9	42	52	\$ 3 70

The Association then proceeded to the election of officers, whereupon, brother George Waller, was chosen Moderator, and brother James Wilson, Clerk.

Letters from Corresponding Associations were called for, read, and their Messengers invited to seats with us:

From ELKHORN—H. Malcom.

“ FRANKLIN—J. M. Frost, James Ford and G. Mitchel.

“ CONCORD—Richard Pardo, L. D. Alexander, W. McCracken and P. Poindexter.

From SULPHUR FORK—Elder J. A. McGuire, W. Calloway, F. H. Goodrich, B. Fisher, T. Mount, W. M. Ransdell, J. S. Dawson, Elder E. G. Berry and H. Browning.

From SOUTH DISTRICT—No letter—No messenger.

“ BAPTIST—

“ SALEM—William Loyd.

Brother Goodell appointed to write our Corresponding letter to be appended to the present minutes.

The Moderator, Clerk and Assistant Clerk appointed a Committee to arrange the order of business for to-morrow.

Adjourned to to-morrow morning, 9 o'clock.

Prayer by brother Frost.

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SATURDAY MORNING, 9 O'CLOCK.

Convened according to appointment. Prayer by Bro. Buck Brethren in good standing from sister Associations, not being Delegates, were invited to seats with us.

The following accepted the invitation:—Robert Melven and Abraham Cook.

The Committee of arrangement reported the order of business, which was read and adopted, and the Committee discharged.

The Circular letter was called for, presented by brother Baker, read and adopted.

The Corresponding letter was called for, read and adopted.

Brother H. Malcom, President of Georgetown College, being called upon, gave a very interesting statement of the condition and prospects of said College, and presented various reasons why it should be sustained and further endowed; whereupon, the following resolutions, offered by brethren Buck and Baker, were read, and unanimously adopted:

*Resolved*, That we regard the Georgetown College with deep interest, and consider it as an instrument of great value in regard to all the interest of the rising generation.

*Resolved*, That while we consider the institution to have been placed on a permanent footing, by the liberal subscriptions obtained by the late President Giddings, we lament that an embarrassing lack of funds is still felt, both to complete the endowment and to finish the edifice, and affectionately recommend our brethren and friends to come up to its aid with liberal contributions.

*Resolved*, That we recommend to the churches, composing

this Association, to take measures to raise in each, a sum equal to one dollar each, for every white member.

*Query from Buck Creek*—“Will the Long Run Association encourage a ministry, which teaches conditional election, which asserts that unconditional election is not in the Bible—that men are not elected until they believe?”

*Answer*—We respectfully refer the Buck Creek Church, and all others concerned, to our Articles of Faith, for our views of Bible doctrine; and to the Articles of General Union, as a definition of the spirit of toleration by which we are influenced.

Our next Association to be held at Little Mount, Spencer county, on the first Friday in September, 1842.

Brother William C. Buck to preach the next introductory sermon—brother Barnett his alternate.

Brother Goodell to write the next Circular Letter.

Brethren G. Waller, Buck, Frost, Alexander, Rice and Baker, to preach on Lord's-day—G. Waller and Alexander, at the Reformed church; Frost and Rice, at the Presbyterian church; and Buck and Baker, at the Baptist church.

A contribution of \$29, was made to defray the expense of printing the minutes.

Brother W. C. Buck, to superintend the printing and distribution of the minutes.

The Clerk and Brother Buck, appointed a Committee to make out an abstract of the Church Letters, to be published with the minutes.

The following brethren appointed Messengers to Corresponding Associations:

To **ELKHORN**—Held at Stamping-Ground, on 2d Saturday in August, 1842; Elder John L. Waller, Elder T. M. Rice, Elder S. Baker, John Ford and Elder Goodell.

To **FRANKLIN**—Which is to be held at Mount Carmel, Franklin county, on the 3d Friday in September, 1841; Elder J. L. Waller, Elder T. M. Rice, B. C. Stephens, Elder Goodell, John Corbon and S. Smith.

To **CONCORD**—Beginning on the 4th Friday in August, 1842, at Drennon's Ridge, Henry county; James Roberts, T. Brown, J. Corbon, T. Smith, J. Netherton, J. L. Waller and D. Harris.

To **SULPHUR FORK**—Meeting at Hillsborough, on the 2nd Friday in September, 1841; J. P. Foree, J. Roberts, F. Davis, T. Brown, Elder T. M. Rice and Elder Goodell.

To **SOUTH DISTRICT**—Beginning the 3d Saturday in August, 1842; John L. Waller. The Clerk to send them a minute.

To **BAPTIST**—Beginning at Unity, Mercer county, on the 1st Friday in Aug., 1842; J. L. Waller, F. Davis and D. Harris.

To **SALEM**—Beginning at Nollyn, Hardin county, on the

Friday before the 1st Lord's-day in October, 1841; Geo. Waller, John L. Waller, T. M. Rice and E. Stout.

William C. Buck, S. Baker and J. L. Waller, were appointed Messengers to attend the Gen. Association, which meets at Russellville on the Thursday before the 3rd Lord's-day in Oct., 1841.

Brother Clerk appointed to record past minutes which have not been recorded.

The following resolutions of W. C. Buck, were read and adopted:

*Resolved*, That in view of the feeble condition of some of our churches, and the extensive destitution in our bounds, the Association deem it important that a suitable missionary be appointed under its supervision, to supply this destitution the ensuing year, to be sustained by free contributions from the churches either through this body, or to him in person.

*Resolved*, That a Committee of three, consisting of Elders Geo. Waller, W. C. Buck and S. Baker, are hereby appointed to procure, if possible, such a missionary, and to commission him to this service.

Brother James Wilson introduced the following resolutions, which were read and adopted:

*Resolved*, That we regard the diffusion of general intelligence, and the discussion and defence of the various points of doctrine and practice prevailing among Baptists, as of high and indispensable importance to our growth and improvement as a denomination:

*Resolved, therefore*, That we look upon the "Baptist Banner," published at Louisville, with great favor, and affectionately urge families to read and patronize the same.

After some affectionate remarks, by brother McGuire, the brethren sung a few verses in praise of our Redeemer, and pledged themselves to renewed diligence in his service by giving each other the parting hand; and after prayer by the same, the Association adjourned, *sine die*.

GEORGE WALLER, *Moderator*.

Attest: JAMES WILSON, *Clerk*.

THE LONG RUN ASSOCIATION, TO THE CHURCHES OF WHICH SHE IS COMPOSED.

DEAR BRETHREN:—Being desirous of promoting your usefulness and happiness, we once more address you by a Circular. The subject we have chosen to bring before you, is the nature and design of an Association, as a part of the ecclesiastical organization of the Baptist denomination. It is very important in striving to secure any particular object, to keep our eye distinctly upon it; and it becomes us, therefore, to understand what are, and what are not, the appropriate objects of pursuit, by an Association. That the founders of these institutions had

some important and desirable objects which they hoped to secure by them, we think, may be taken for granted. If this was not the case—and we only keep them up now in imitation of others, and our churches send their Delegates only from the influence of habit, without once thinking of accomplishing any desirable object by these organizations—we think they had better, at once, be either reformed or abolished. It certainly takes a vast amount of time and money, to sustain them, and if they are productive of no good, or if the amount of good secured is not equal to the expense, there is something wrong about them. An Association is composed of Delegates from a number of churches, more or less, who have entered voluntarily, into an agreement thus to associate together. A church chooses, annually, some of its members to meet in Convention, at a given time and place; delegations, similarly chosen, by each of the other churches associated. This Association can possess no power but what has been delegated to it, and the churches can delegate no power to it, which they do not possess themselves; and hence, the objects to be pursued by an Association, should be limited to the appropriate objects of a Christian church. The utility of an Association, arises from its ability to pursue some of the appropriate labors of a Christian church, more advantageously, by this combination of moral strength. A Christian church, is a number of believers associated together to use Scriptural means to promote their mutual sanctification, and for the purpose of bringing others into a renewed and spiritual state. These means, it is true, are inadequate, in themselves, to secure these ends; but still, they are to be employed in dependence upon the Holy Spirit for success. To the use of means; for the attainment of these ends, all the labors of an Association should be limited; and as the churches cannot be supposed to have delegated to the Association all its powers, and inasmuch as an Association possesses no powers which were not delegated, it should ever be cautious not to transcend its proper limits. One of the best ways of ascertaining the nature and design of these Associations, and what has been their general character; is to refer to the testimony of history. In this way, we may learn what were the objects contemplated by the founders when they originated them, and, also, what objects have been embraced since in these organizations. There have been for a long time Associations, or Assemblies, among the Baptists, similar in their organization to those which are now kept up. The first meeting of this kind among the English Baptists, of which we have any distinct notice on record, was held in London, in the year 1689, soon after the accession of William and Mary to the British throne. The

Baptists, previous to this, had been called to pass through long and bitter persecutions, during the continuance of which, many of their ministers had ended their days in prison, and many others, to escape a similar fate, had hid themselves in different parts of Europe. But an act of toleration having now been passed by the Government, our brethren were emboldened to meet in a great Association, to inquire into the state of the churches, and to adopt measures for their future prosperity. This meeting was attended by ministers and messengers from one hundred and seven churches, eight of which were in Wales, and the remainder in England. Some few items of the business transacted, as shown by the minutes, were as follows: 1st. To show to the churches that they disclaimed all right to interfere with their liberty, they solemnly and unanimously declared in the following words: "That we disclaim all manner of superiority, or superintendency over the churches; and that we have no authority or power to prescribe or impose any thing upon the faith or practice of any of the churches of Christ. Our whole intendment is, to be helpers together of one another, by way of counsel and advice, in the right understanding of that perfect rule, which our Lord Jesus, the only bishop of our souls, hath already prescribed, and given to his churches in his word." In the course of the meeting, a general fast was appointed, to be kept by all the congregations; the causes and reasons for which were sent to the churches. The assembly concluded, also, that a public fund or stock was necessary towards maintaining and supporting a regular ministry, and came to a resolution how to raise it; and unanimously concluded that it should be raised by a free-will offering, that every person should communicate according to his ability, and as the Lord shall make him willing, and enlarge his heart; and that the churches severally among themselves, do order the collection of it, with all convenient speed, that the ends proposed may be put into present practice.

The uses to which this fund, or public stock, were to be applied, are thus given in the record:

"1st. To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.

"2d. To send ministers, that are ordained, or at least, solemnly called, to preach both in city and country, where the gospel hath or hath not yet been preached, and to visit the churches; and these to be chosen out of the churches in London, or the country, which ministers are to be approved of, and sent forth by two churches at the least; but more if it may be.



“3rd. To assist those members that shall be found in any of the aforesaid churches that are disposed for study, have an inviting gift, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages, Latin, Greek, and Hebrew.”

Several questions were proposed by the churches to the Association, which were freely discussed; after which, written answers were given to the different churches in the minutes of the meeting. The Association also resolved to re-publish the Confession of Faith, known among us by the name of the Philadelphia Confession. This Confession of Faith, was first put forth by the Elders and brethren of several Baptist churches in London and the country, in the year 1677. The Association, this year, 1689, re-published it without any alteration, and prefixed to it the following certificate: “We, the ministers and messengers of, and concerned for upwards of 100 congregations in England and Wales, denying Arminianism, being met together in London, from the 3rd day of the seventh month, to the 11th of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet, for the satisfaction of all other Christians, that differ from us in the point of baptism, to recommend the Confession of our Faith, for their perusal, which Confession we own, as containing the doctrine of our faith and practice; and do desire that the members of our churches, respectfully, do furnish themselves therewith.” This was signed by thirty-seven persons, and they add, in the name and behalf of the whole assembly.

The second general meeting of this Association, was held in London, from the second to the eighth of June, 1691. The third session was held at the same place, 1692. It commenced on the 3d of May, and continued to the 24th of the same month. In this year, the following resolutions were adopted:

“1st. That whereas, for some years last past, the churches have had in several counties particular associate meetings, and one general at London, annually; it is now proposed to divide this one general into two, and to keep one in the West, and one here for the East. That in the West, to be at Bristol, and the other, in London; desiring, that all churches will send messengers to one or the other, once a year, as may be most for their conveniency, and that either from their particular churches, or they that live remote from such Associations, as they think meet to keep.

“2d. That the meeting at Bristol, be kept annually, at the time called Easter, and that at London, at the time called Whitsuntide.

“3rd. That two messengers be sent down from London every

time, to that at Bristol; and also, two sent up from that at Bristol, to that at London, for the maintaining of general communion.

"4th. For the better keeping up of the fund, that this method be observed. That all churches make quarterly collections, in what method they think best, for the encouragement of the ministry, by helping those ministers that are poor, and to educate brethren that may be approved, to learn the knowledge of those tongues wherein the Scriptures are written.

"5th. That those assemblies are not to be accountable to one another, any more than churches are.

"6th. That no churches make appeals to them, to determine matters of faith or fact, but propose or *query* for advice.

"7th. That after both meetings, in West and East, have been held, that a general narrative be printed and sent to all the churches, of such matters as may be of general use."

"The inconveniences (says Crosby, in his history of the English Baptists,) attending the General Assemblies of the Baptists, by the great distance of some who were to attend them, (and the churches being settled in peace and unity) brought the baptized churches into other methods, for the regulating themselves; so that, instead of meeting annually in general bodies, they met together, some of them, at pre-appointed times, to consult of such things as may have a tendency to the well-being and good of the whole; and communicated, by letters, to each of the congregations, their proceedings, conclusions, and agreements." In the month of April, 1704, the ministers and messengers of thirteen churches, in and about the city of London, held an Association at Lorimer's Hall, which continued three days. The meeting was opened with a Sermon, by Elder John Piggot. After they had, in prayer, looked to God for his direction and blessing on their deliberations, they chose Mr. Richard Adams for their Moderator, and then proceeded to read the letters from the churches, and seriously debate the matters therein contained, and sent their agreements to each of the churches. All which, they submitted to be approved or refused, as should seem most meet to them. In this meeting, rules of decorum were adopted, and various resolutions passed: among which, were the following, which were agreed to unanimously:

"That it would tend much to the edification of the churches, frequently to keep days of fasting and prayer in each congregation; and sometimes for several churches to assemble together on such occasions, when it can be conveniently attained.

"Also:—That it be recommended to the several associate churches, represented by this assembly, that each church do make an annual collection, for the relief of such ministers in

and about the city of London, dwelling within the limits of the weekly bills of mortality, who have but a small allowance from the churches to which they belong.

“Also—That it would be highly useful, that a fund of money be settled and maintained, either by subscriptions or collections, as each church shall think most expedient, for the education of pious young men who are in communion with one or other of these associate churches, and are blessed with promising gifts, in order for the better fitting of them for the work of the ministry; and, also, for the furnishing of others, who have not time to attain to the knowledge of the tongues, and some other parts of useful learning, with such English books as may be thought most proper for their assistance and improvement. And that this be recommended to each particular church.”

The policy of our English brethren was transferred to this country. The Philadelphia Association was formed in 1707; the Charleston in 1751; and the Warren, in 1767. These are the three oldest Associations in America, and from them, have sprung all the rest. Records of the sentiments and doings of the early founders of our Associations, are exceedingly scarce, and yet we have some records. Mr. Hart, the pastor of the Baptist church in Charleston, South Carolina, having seen in the Philadelphia Association, (says Mr. Wood Furman, in his history of the Charleston Association.) the happy effects of union and stated intercourse among churches maintaining the same faith and order, was instrumental in the formation of the Charleston Association, consisting then of four churches. “The object of the Association,” continues Mr. Furman, “was declared to be the promotion of the Redeemer’s kingdom, by the maintenance of love and fellowship, and by mutual consultations for the peace and welfare of the churches.” The independency of the churches was asserted, and the powers of the Association restricted to a council of advice. Mr. Backus, in his history, in treating of the nature of an Association having described the routine of business in the Warren Association, in Rhode Island, with which he had then been familiar for near half a century, adds: “By these means, mutual acquaintance and communion hath been begotten and promoted, errors in doctrine and conduct have been exposed and guarded against; false teachers have been detected and warnings published against them, destitute flocks have been occasionally supplied, the weak and oppressed have been relieved, and many have been animated and encouraged in preaching the gospel through the land, and in new plantations in the wilderness. A collection is made at our annual meetings for the widows and children of poor ministers. A society has also been incorporated, to

collect money to assist poor youths in obtaining learning with a view to the ministry. And a Missionary Society is formed to collect money for the support of travelling ministers, and to instruct and direct them therein, according to their best discretion. And several of them have visited many destitute flocks, and some of them have gone into Upper Canada, with great acceptance. The Philadelphia and Charleston Associations also incorporated at an early period into their doings, efforts for the education of their ministry, for the supply of feeble and destitute churches, and for preaching the gospel in destitute regions. The difficulty of obtaining ministerial aid, suited to the exigencies of the times, induced the Philadelphia Association, in the year 1722, to recommend to the churches to make inquiry among their ranks and see if they had any young men hopeful for the ministry and inclined to learning, and if they had any such individuals, to give notice of it to Abel Morgan, that he might recommend them to the Academy on Mr. Hollis's account." Mr. Hollis was a worthy merchant in London, and a Baptist in sentiment. This worthy man bestowed funds on Harvard College, at Cambridge, Massachusetts, to the amount of twelve thousand dollars, and made provision for the education of some Baptist students at that institution. As our churches increased in number, this Association resolved, in 1756, to originate and sustain an additional institution for ministerial education. This school of the prophets, was established at Hopewell, New Jersey, and the Rev. Isaac Eaton was appointed Principal of the same. It was the first Seminary established expressly for aiding young Baptist ministers, on the continent of America. This Association, (says Benedict, in his history,) was the model, and gave doctrine, and even discipline, to all the others, especially South and West. "The Charleston Association, (says the same author,) in 1755, taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring States, (their provinces,) recommended to the churches to make contributions for the support of a missionary to itinerate in those parts. Mr. Hart was authorised and requested, provided a sufficient sum should be raised, to procure, if possible, a suitable person for that purpose. With this view, he visited Pennsylvania and New Jersey in the following year, and prevailed with Rev. John Gano to undertake the service, who attended the annual meeting, and was cordially received, The Association requested Mr. Gano to visit the Yadkin settlement, in North Carolina, first, and afterwards, to bestow his labors wherever Providence should appear to direct. He devoted himself to the work; it afforded ample scope for his distinguished piety, eloquence, and fortitude;

and his ministrations were crowned with remarkable success, Many embraced and professed the gospel. The following year, he received from the Association a letter of thanks for his faithfulness and industry in the mission. At the same time, the expediency of raising a fund to furnish suitable candidates for the ministry, with a competent share of learning, was taken into consideration; and it was recommended to the churches, generally, to collect money for that purpose. The members present engaged, in behalf of their constituents, to furnish one hundred and thirty-three pounds to begin the fund, and Messrs. Stephens, Hart, and Pelot, were chosen Trustees. In 1759, Mr. Evan Pugh was proposed by Mr. Gano as a candidate for the ministry. He was examined, approved, and put on a course of studies. Having gone through them; he preached before the Association in 1762, with acceptance, and was soon after ordained."

The three oldest Associations in Kentucky, were Elkhorn, Salem, and the separate or South Kentucky, which were all founded in 1785. The Elkhorn Association held her session in 1801 at South Elkhorn meeting-house. The introductory sermon was preached by A. Dudley. David Barrow was chosen Moderator, and John Price, Clerk. This Association then contained 36 churches, and 4853 members. In the minutes for that year, may be found the following record: "South Elkhorn requests Missionaries to be sent to the Indian nations. Appointed a Committee of five, (David Barrow, Ambrose Dudley, John Price, A. Eastin, and G. Smith,) to hear and determine on the call of any minister; and if satisfied therewith, to give them credentials for that purpose—to set subscriptions on foot—to receive collections for the use of the mission. The churches are advised to encourage subscriptions for this purpose, to be lodged with their deacons, subject to the order of the Committee."

Our limits will not permit us to embody any more facts; but these are sufficient to give some idea of the objects contemplated by the founders when they originated these institutions, and what has been their general character. In conclusion, we would ask: Have we not too much lost sight of the design of these institutions as a part of our ecclesiastical organization? What have we done to educate those young men in our churches to whom the Lord has given promising gifts for the work of the ministry? What have we done to supply destitute churches, or to promote the preaching of the gospel in destitute regions? And henceforth, while we seek by means of Associations to promote the union, peace, and fellowship of the churches, and to procure correct and faithful statistics of the denomination, let the other important objects, of which we have spoken, be kept

prominently before our minds, and let us ask ourselves in the fear of God "What can our Association do to promote them? That you may henceforth abound in the work of the Lord, and provoke one another to love and good works, is the prayer of your brethren in Christ: farewell.

#### CORRESPONDING LETTER.

*The Long Run Baptist Association, to the several Associations with which she corresponds.*

DEAR BRETHREN IN CHRIST—By the care and faithfulness of a covenant keeping God, the Churches composing our body have been permitted again to assemble by Delegation in an Association. And among other privileges enjoyed by us, has been that of hearing glad intelligence from like assemblies in other sections of the vineyard of the Lord. The same principles and relation that bind together and identify the interests of individual Christians, are operative in producing the same results among *bodies* of believers more or less extensive. Being the children of a common Father, and all made so by a common principle, viz: adoption, we are therefore "one in Christ Jesus." Hence, whatever may have been conferred on you as a blessing from the Great head of the Church, must, upon rational principles, administer to our joy. And although in our present communication we have nothing specially cheering to report, still, we solicit a repetition of your favor at our next meeting. You will see from an examination of our minutes that, with few exceptions, the additions to our Churches have been small. But by a firm reliance upon the purposes of God, in the diligent use of appropriate and appointed instrumentality, we mean to wait for the salvation of the Lord. We solicit an interest in your prayers for our advancement in the Divine life. And be assured, dear Brethren, that with you, we will strive together for the faith of the gospel. We send this by our well-beloved Brethren, whose names you will find inserted in our minutes. And with an earnest desire that God may be your helper, and that right early, we bid farewell.

#### A SUMMARY OF THE CHURCH LETTERS.

1. CLEAR CREEK.—The exact date of the Constitution of this Church is not given. The records go back to 1785, but the number constituted is not mentioned, nor the officiating Presbytery. The three following ministers have been ordained in this Church: Silas Toncrey, David Standeford, and P. Burruss. They are, at present, without an ordained preacher of their body, and have only one licentiate, Jas. McQuade. Nothing of interest has occurred with them the past year. Elder T. Rice preaches to them the second Sabbath in each month. The table of the Churches on the 3d page will present the numerical condition of all the Churches.

2. ELK CREEK.—The letter from this Church gives nothing of its past history; they are at peace, but not increasing. Elder G. Waller preaches to them the second Lord's-day in each month. They, like most of the Churches in this Association, are friendly to effort, but have no system in the work.

3. LONG RUN.—The letter of this Church is very deficient in statistics, so that we are not able to give even the days of their monthly meetings. Elder John Dale is their preacher, assisted by Brother D. Harris, a licentiate of their body. They complain of trials, afflictions, and leanness, but profess confidence in God.

4. **HARROD'S CREEK.**—This letter gives no date to the constitution of the Church, but states that it has existed upwards of 40 years. They profess great attachment to their Brethren, and pleasure at the enlargement and usefulness of the denomination. Their changes are few the past year. They have an ordained minister in their number, but Elder G. Waller is their pastor, who preaches to them the fourth Lord's-day in each month.

5. **BURK'S BRANCH.**—This Church was constituted with 10 members, June 15th, 1801; it is in a prosperous state under the ministry of Elder Samuel Baker, who preaches to them once a month; (the letter does not designate the Sabbath in the month.)

6. **BUCK CREEK.**—This Church was constituted in 1798 or '9, with eight members. It has, since its constitution, ordained four preachers, names not given. Elders G. Waller and F. Davis have their membership here. Elder G. Waller is their minister, who preaches to them the first Lord's-day in each month. They are in a prosperous state, and assure the Association that they are ready to co-operate with them in every effort to spread the gospel.

7. **LITTLE MOUNT.**—This Church is situated in Spencer county; the next Association is to be held with it. The letter gives but little information besides what is contained in the table. They have one licensed preacher, Brother Darnall Douden. We learn, however, that they have recently built them a good brick meeting-house. Elder Wm. Stout preaches to them once a month; the letter does not give the day.

8. **KINGS.**—This Church has recently passed through a severe trial, in consequence of the opposers of missions. Twenty-seven of their members separated from them on this account. The letter breathes the spirit of sincere piety, and great tenderness toward those misguided brethren whom they have had to cut off. The letter gives no intimation that they have a stated ministry, nor does it state the day of their monthly meeting.

9. **PLUMB CREEK.**—This letter gives no information respecting the origin and early history of the Church. They have enjoyed a delightful revival the past year; and have received a large addition. They have no other preacher of their number beside their pastor, Elder William Stout, who preaches to them once a month, but the letter does not designate the day.

10. **NEW CASTLE.**—This Church was constituted by Elder Wm. Hickman and others, April 6, 1799, with eight members. There is in the Church, at this time, one ordained minister and one licentiate. The members seem to be in peace, but they complain of a want of vital piety, and have had but few additions the past year. Elder J. McGuire preaches to them one Saturday and Lord's-day in each month; the day not designated.

11. **SHELBYVILLE.**—This Church was constituted in 1819, with twenty members. It has had considerable additions the past year, is prosperous, has a large Sabbath school and other benevolent associations, and is exerting a good influence. Elder Samuel Baker preaches to them twice a month; and as he resides with them, contributes by other services to their advancement.

12. **TAYLORSVILLE.**—This Church was constituted July 5th, 1828, with 15 members. "It is favorable to missions and Sabbath schools, though not so actively engaged in either as is desirable." Elder William Stout preaches for it on the third Lord's-day in each month as pastor, and Elder Smith Thomas on the first, with a salary of \$100, each.

13. **SIMPSONVILLE.**—This Church was constituted April 22, 1830. It

is a flourishing church, friendly to effort, and has had but little increase the past year. Their pastor, Elder John Dale, is the only minister of their body; he preaches to them the second Sabbath in each month.

14. DOVER.—This once flourishing Church has been greatly reduced by anti-ism and death within a few years, and is now in quite a languishing condition. Their letter affords us no account of their early history. Elder E. G. Berry preaches to them the first Lord's-day in each month, and we hope they will soon revive.

15. 1st CHURCH, LOUISVILLE.—This Church was constituted in 1818, by Elder Henson Hobbs, who took the care of it. It has a large African Church under its care, supplied by an efficient and able minister, a colored man, by the name of Henry Adams. Elder John Finlay is the stationed pastor of this large Church. Elder J. L. Waller and Wm. C. Buck have their membership here. This Church has been among the foremost advocates and promoters of Mission, Bible and Temperance Societies, Sabbath schools, &c., in this State, and is still actively engaged in these labors of love.

16. PLEASANT GROVE.—This letter gives us no account of their early history; they are, however, in a prosperous condition. Elder T. Rice, their pastor, is a member with them, and preaches to them twice a month. They are effort Christians, and have a China *Mission Society*, in addition to their other benevolent arrangements. They are also warm friends of the Banner and Pioneer, and in addition to the copies taken by the members, they pay for five extra copies, and circulate them through the neighborhood. Let other Churches follow their example.

17. FLOYD'S FORK.—The letter of this Church merely states the present condition of the body, which is healthy and peaceful. Elder Wm. Barnett is their pastor, and large and attentive assemblies wait on his ministry the fourth Lord's-day in each month.

18. LITTLE FLOCK.—This Church was constituted, July 28, 1810, with eight members. Elder M. Pierson was called to be their pastor in 1811, and after him, Elder R. Gailbreath, who still preaches to them the fourth Lord's-day in each month. It is a small and feeble body.

19. FISH POOL.—This Church was constituted, April 21, 1827, with five members, by Elder B. Allen; shortly after which, Elder R. Gailbreath was chosen its pastor, who still continues to preach to it on the second Lord's-day in each month, aided by Elder P. M. Carey, who is a member with them. The Church is small and feeble.

20. 2d CHURCH, LOUISVILLE.—This Church was constituted, September, 1838, with 14 members; its letter states, that the additions to their number this year, is merely nominal; they however hope that their moral strength and influence has increased. They are active in missionary and Sabbath school labors, but have had their energies greatly impaired the past year, on account of the protracted ill health of the wife and child of their pastor, Elder Willard.

We hope that the omissions pointed out in the letters of this year, will be rectified in the next, so that a succinct history of each Church may be given. If letter-writers would preach less in their letters, and confine themselves to facts, their letters would be shorter and much more acceptable.