

MINUTES

OF THE

FORTIETH ANNUAL MEETING

OF THE

LONG RUN BAPTIST ASSOCIATION,

HELD WITH THE

FLOYD'S FORK CHURCH, JEFFERSON CO., KY.

SEPTEMBER 1 & 2, 1843.

LOUISVILLE.

PRINTED AT THE BANNER OFFICE.

1843.

CIRCULAR LETTER,
To the Churches composing the Long Run Association.
CHARITY.

By Elder A. G. Curry.

DEARLY BELOVED BRETHREN :—

In this letter we would direct your attention to CHRISTIAN CHARITY, as the most important Christian grace.

As Charity, without piety, is no more than a natural virtue, and may be the effect of Pharisaical or diabolical pride, so devotion, without brotherly love, is to be considered as a species of hypocrisy. This our Lord himself teaches in the following passage, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." True charity embraces all men, because being made of one blood, they compose one vast family, of which God himself is the great Parent. And we are not permitted to except even our most cruel enemy. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you, that ye may be the children of your Father which is in heaven."

Charity consists of two parts, patience and benevolence. By the one, we suffer every kind of indignity, without entertaining a thought of revenge. And by the other, we heap upon our enemies unsolicited favors. Our Divine Master, whose conduct has furnished us with examples of the most perfect charity, discovers us the extent of this virtue, in the following passages. "The world hath hated both me and my Father." God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Too many professing Christians we fear, think that charity consists in giving alms to the poor. Although the Pharisees, were regarded by our Lord as "serpents and vipers," through their want of unfeigned charity, they were yet remarkable for their generosity in almsgiving.

The Apostle Paul declares that it is possible for a man to "give all his goods to feed the poor," and yet be destitute of charity. The New Testament teaches that evangelical charity is the image of God. And that eternal and infinite charity is nothing less than God himself. One Apostle says that "God is love" and another assures us, that we are called to be made "partakers of the Divine nature." When a man is filled with charity, he is then born of God. Christ is then formed in his heart. The Holy Spirit rests upon him, and he is "filled with the fullness of God." He makes a full surrender of his heart to God, from a consciousness that he is in himself the sovereign God; but he loves him particularly in the person of Christ, through whom the Father is pleased, peculiarly to shine forth as a God of love. In a secondary sense, he loves the works of God in all their wonderful variety, as they shadow forth his matchless perfections, and place them within the reach of man's understanding. The souls of men are peculiarly dear to the Christian. As the souls of the poor and the rich are equally immortal, he is never meanly prejudiced in favor of the latter, but on the contrary, is ever ready to prefer a poor and pious beggar, before a sensual rich man.

Faith, unspeakably excellent as it is, would be void of any real worth, unless it produced this happy disposition. "In Christ," saith the Apostle, "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith worketh by love." "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing." This celestial grace runs through the whole circle of Christian virtues. Thus, when Paul enumerates the fruits of the Spirit, he points to charity, as the foremost of the train. And when Peter recounts the virtues which a Christian should add to his faith, he concludes with the finishing graces of "brotherly kindness and charity." Both these ideas are united by the great Apostle, where he exhorts the Colossians "to put on charity, as that bond of perfectness." "Charity never faileth," inasmuch as it is the source of heavenly joy.

Finally brethren, follow out the sublime example of Christ, whose life is worthy of our imitation. Remember the benevolent objects of the day, such as Missions, and particularly the Indian Mission, in this, its time of need. By contributing to these benevolent interests, you will exhibit this most powerful Christian grace—Charity.

MINUTES.

FRIDAY, September 1, 1843.

1. At 11 o'clock A. M. the Introductory Sermon was preached by Rev. Wm. Barnet, from Psalms 46: 4.

2. The Annual Letters from the Churches composing the Association, were then read, from which the following statistics are prepared.

EXPLANATIONS.

The names of Ordained Ministers are printed in SMALL CAPITALS, not only in the following tables, but throughout the Minutes. The names of Licentiates are in *italics*. County towns are in SMALL CAPITALS. Messengers marked thus * were not present. The two names marked thus † are those of Ordained Colored Preachers, inserted to make the list of Ministers complete, although they were not Messengers. The Messengers of the Louisville Colored Church, marked thus, ‡ are the members of the Louisville First Church, by whom the Colored Church was represented.

CHURCHES.	WHEN CONSTITUTED.	COUNTY.	MESSENGERS.	Experience and Baptism.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Died.	Total.
1 Clear Creek,	1785	Shelby,	G. B. PECK, J. Ford, H. White, *J. McQuaid,	29	10	3	8		3	123
2 Elk Creek,		Spencer,	Josiah Reaser, Richard Vandyke, Reuben Dale, Edmund Sione,	5		1	4		1	91
4 Long Run,	1794	Jefferson,	E. Luttrell, F. Luttrell, J. Johnson, *T. Mehoney,	1			8	3	1	220
4 Harrod's Cr'k	1797	Oldham,	Henry Mathews, Lawrence Clore; Benjamin Dye, *Burket Carder,			1	2	2	1	72
5 Buck Creek,	1799	Shelby,	GEORGE WALLER, FRANCIS DAVIS, Gad Davis, T. Davis, E. Stout, B. C. Stephens,			7	15	3	5	326

CHURCHES.	WHEN CONSTITUTED.	COUNTY.	MESSENGERS.	Experience and Baptis m.						Total
				Received by Letter.	Restored, Dismissed by Letter.	Excluded.	Died.			
6 NEWCASTLE,	1799	Henry,	A. GOODELL, *R. Moody, *J. Carbon, E. B. Kirtley, J. Jackson,	33	1		1	5	3	357
7 Kings,	1800	Bullitt,	Walter Sparks Joseph Swearer, George Markwell, William Thurman	27		3	4	6	2	148
8 Burks Branch,	1801	Shelby,	J. L. Jones, J. Martin, Joseph Collier, G. Johnston, *J. Yount,	3	16		6	1	2	173
9 Little Mount,	1801	Spencer,	N. C. BECKHAM, *DARNEAL DOWDEN, Samuel Ruble, S. Garnett,		1		3	1	1	116
10 Pleasant Grove	1805	Jefferson,	Silas B. Yeager, J. W. Williamson, A. Netherton, J. W. Yeager,	1	7	1	4	3		83
11 Plum Creek,	1810	Spencer,	Moses V. Buckner, J. C. Connel, Horatio Day, *J. Forman,	46	7	2	9	4	1	162
12 Little Flock,	1810	Bullitt,	William Ireland, James Field, James Wells, B. A. Gailbreath,							99
13 Dover.	1812	Shelby,	William L. Jones, J. E. Powers, *Isaac Luviz,	13	2		3		1	114
14 LOUISVILLE, First.	1815	Jefferson,	A. D. SEARS, GURDON GATES, *John Walton, S. S. Clark, T. D. Fox, John B. Whitman, J. W. Garrison, J. Storm,	136	52	2	40	9	11	410
15 SHELBYVILLE,	1819	Shelby,	A. G. CURRY, †GEORGE EDWARDS, S. Dupuy, William Jarvis, *J. Willis, John Quin,	10	4		31	7		400

CHURCHES.	WHEN CONSTITUTED.	COUNTY.	MESSENGERS.	Experience and Baptism.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Died.	Total.
16 Floyd's Fork,	1827	Jefferson,	WILLIAM BARNET, <i>Daniel Harris</i> Presly Tyler, R. A. Seaton,	3	8		7	1		81
17 Fish Pool,	1827	Jefferson,	R. GAILBREATH, PETER M. CARY, J. Shadburn,							30
18 TAYLORS- VILLE,	1828	Spencer,	WILLIAM STOUT, <i>George Le Page</i> , William Thomas, J. J. Wood,	5	4		6	1		224
91 Simpsonville,	1830	Shelby,	JOHN DALE Jesse Robinson, J. Hollingsworth, Daniel Shouse, Otto Edwards,	17	4		9	6	3	270
20 LOUISVILLE, <i>Second.</i>	1838	Jefferson,	THOMAS S. MALCOM, *F. A. WILLARD, *C. C. P. CROSBY, John W. Rand, *James E. Tyler, *Arthur Peter,	55	29	2	16	5	1	161
21 LOUISVILLE, <i>East.</i>	1842	Jefferson,	WILLIAM C. BUCK, *ISAAC MCCOY, W. Dix,	2	9		5	1	1	37
22 Shiloh,	1842	Jefferson,	ROBERT MELVIN, J. W. Waller, *J. C. Waller,			2			1	18
23 LOUISVILLE, <i>Colored.</i>	1842	Jefferson,	†HENRY ADAMS, †C. Vanbuskirk, †Wm. Colgan, †James H. Bagby,	214						745
24 Union Ridge,	1843	Oldham,	W. S. Ragsdale, James Lockhart, John Huffman, James M. Quinn,	21	5					46
Totals.				621	168	15	190	57	40	4486

SUMMARY.

Churches,.....	24	Restored.....	15
Ordained Ministers,.....	22	Dismissed by Letter.....	190
Licensed Preachers,.....	3	Excluded.....	57
Baptized.....	621	Died.....	40
Added by Letter.....	168	Total in all the Churches,.....	4,486
Nett gain during the year,.....		535	

3. Elected by ballot, Moderator and Clerk. WILLIAM C. BUCK was chosen Moderator, and THOMAS S. MALCOM, Clerk.

4. A letter was read from Union Ridge church, in Oldham county, constituted in May, 1843, accompanied with a copy of its articles of faith, requesting admission as a member of the Association. It was unanimously voted that the church be received. The Moderator gave to its delegates, in behalf of the Association, the right hand of fellowship.

5. Letters from Corresponding Associations were read, and their Messengers received.

Elkhorn Association.—RYLAND T. DILLARD.

Franklin Association.—James Ford.

Concord Association.—J. P. Porter, and D. Ellis.

Sulphur Fork Association.—Daniel Yager, and E. Fendley.

Middle District Association.—William G. Rice, C. Bright, C. Ware, Samuel G. Jesse.

Bethel Association, Ia.—John McCoy.

Baptist Association.—No letter, or messenger.

Salem Association.—No letter, or messenger.

South District Association.—No letter, or messenger.

6. The Circular Letter, on "Christian Charity," written by A. G. CURRY, was read, approved, and ordered to be printed with the minutes.

7. Resolutions were offered by A. D. SEARS and R. MELVIN, which were referred to the Committee of Arrangements.

8. A Committee of Arrangements was appointed consisting of W. C. BUCK, T. S. MALCOM, G. WALLER, A. D. SEARS, and A. GOODELL.

9. A Committee was appointed, to prepare the Corresponding Letter of the Association, consisting of A. G. CURRY, G. GATES, and R. MELVIN.

10. Two churches, Harrod's Creek and Burk's Branch, having requested the next Association to be held with them, it was decided that the next annual meeting of the Association be held with the Burk's Branch church, in Shelby county, four miles north of Shelbyville.

11. The messengers of the Floyd's Fork church were appointed a committee to select preachers to occupy the stand on Saturday.

12. A motion was made that the same committee select preachers for Sunday, which after some discussion was lost.

13. Voted to adjourn till 9 o'clock to-morrow morning.

14. Prayer by G. GATES.

Saturday morning, Sept. 2.

15. At 9 o'clock the Association was called to order, according to adjournment. Prayer by A. GOODELL.

16. The minutes of yesterday were read, and the list of messengers read, and corrected.

17. The committee to select preachers to occupy the stand to-day, reported the names of A. D. SEARS, A. GOODELL, and G. GATES.

18. The Com. of Arrangements reported, and the report was adopted.

19. The request of the Colored church in Louisville that their pastor be received as a messenger to the Association, in addition to the messengers chosen from the First church, was then considered. A motion was made, and seconded, that the vote be taken, *without debate*, which after some discussion was lost. Yeas, 30. Nays, 35.

20. A motion was then made and seconded, that the request of the colored church be granted. After much discussion, the motion was lost, and the request of the church answered in the negative.

21. H. ADAMS, pastor of the Colored church, then requested permission to make some remarks, and to ask whether the Association considered the Colored church a member of their body. His request was unanimously granted.

22. In answer to the question, whether the colored church is considered a member of the Association, a motion was made and seconded, that we do consider it a member, in consequence of its acceptance of the proposition of last year, in regard to being represented by letter and delegates chosen from the First church. The motion was carried, and an affirmative answer returned.

23. A. D. SEARS, was, by ballot, chosen to preach the Introductory Sermon at the next annual meeting of the Association, and A. GOODELL was chosen his alternate.

24. THOMAS S. MALCOM, was, by ballot, chosen to write the next Circular Letter.

25. The following preachers were, by ballot, selected for Lord's day, RYLAND T. DILLARD, A. D. SEARS, and A. GOODELL.

26. Voted, that the clerk superintend the printing of the minutes.

27. The Corresponding Letter, was presented by the committee, and after some alteration, it was adopted, and ordered to be printed in the minutes.

28. The following messengers were appointed to the GENERAL ASSOCIATION, to meet in Georgetown, on Thursday, October 12th, namely, W. C. BUCK, G. B. PECK, T. S. MALCOM, R. MELVIN, Wm. Coligan, J. Ford, J. H. Bagby, C. Vanbuskirk, W. Jarvis, J. W. Garrison.

29. The following messengers were appointed to Corresponding Associations.

To *Elkhorn Association*, at Georgetown, 2d Saturday in Aug, 1844, A. GOODELL, G. B. PECK, John Ford.

To *Franklin Association* at Buck Run, Sep. 15, 1843, A. G. CURRY, R. MELVIN, G. B. PECK.

To *Concord Association*, at Pleasant View, Owen co., on the 4th Friday, in August, 1844, R. MELVIN, A. GOODELL.

To *Sulphur Fork Association*, at Fox Run, Sep. 8th, 1843. A. GOODELL, A. G. CURRY, W. L. Jones, E. B. Kirtley, J. L. Jones. A. Netherton, T. Martin, J. Jackson.

To *Baptist Association*, Daniel Harris.

To *Salem Association*, at Hill Grove, Mead co., October 6, 1843, G. Lepage, Walter Sparks, J. Shadburne.

To *Middle District Association*, A. G. CURRY, R. MELVIN, W. BARNET, N. C. BECKHAM, John Ford, G. Davis, T. Davis.

To *Bethel Association*, Ia. ; at Lost river church, 14 miles west of Salem, Orange co., Ia., 4th Sat. in Aug 1844, A. D. SEARS, G. GATES, A. Netherton, Samuel Vance.

Any member of the Association bearing a copy of our minutes to any corresponding Association, will be considered a messenger.

30. The report of ROBERT MELVIN, missionary of the Association was then read, and ordered to be printed.

REPORT OF ELDER ROBERT MELVIN,

[Missionary of the Long Run Association.]

Since my appointment at the last annual meeting of the Association, I have spent in actual missionary labor 77 days, preached 97 sermons, distributed about 2,000 pages of tracts, and received \$53 77 cents. This was received as follows :

From Brother K. Adams, of Woodford county,	\$10 00
From the Second Baptist Church, in Louisville,	10 00
From the Church in Simpsonville,	9 50
From the Little Mount Church,	37
Collection at Association, Lord's day, Sep. 3, 1843,	23 90

\$53 77

31. *Resolved*. That a collection be taken up to-morrow, immediately after the second sermon, for the benefit of R. MELVIN, who has acted as our missionary during portions of the last two years, and if a deficiency remains, that the balance due him be paid by the churches.

32. The following Resolutions were presented by A. D. SEARS, enforced by appropriate remarks.

Resolved, That in view of the destitution within the bounds of the Long Run Association, a Board be appointed to obtain a preacher to labor as a missionary in supplying the destitution in the bounds of the Association, provided that the money to pay the missionary be first obtained, so that no debt be incurred.

Resolved, That the churches be requested to take up a collection during the month of October, or report to the committee, the sum which they will pledge for the compensation of the brother who shall be selected as the missionary of the Association.

33. It was voted that the Board be located in Simpsonville, and be composed of the following five brethren, JOHN DALE, Daniel Shouse, J. Hollingsworth, Jesse Robinson, T. Shanks.

34. A committee was appointed to report in reference to the American Indian Mission Association. A. G. CURRY and R. MELVIN, were appointed.

34. The committee on the American Indian Mission Association, reported the following resolutions, which were unanimously adopted.

Resolved, That in the opinion of this Association the present state

of the Baptists in the West, calls for a Western organization, on objects of benevolent effort.

Resolved, That we regard the Indian Mission Association in its nature calculated to answer all necessary purposes of a Western organization at present. And we hereby recommend the American Indian Mission Association to the benevolent co-operation of our brethren, and ask their presence at the annual meeting, on October 26th, in Louisville

36. The following resolution was presented by R. MELVIN.

Resolved, That the annual meeting of the Association be changed from the first Friday in September to the first Wednesday in September.

After some remarks, the resolution was rejected.

37. The following resolutions was presented by A. GOODELL, which were adopted.

Resolved, That the Baptist Banner, ably edited by Rev. Wm. C. Buck, is a faithful defender of the doctrines of the Bible, and consequently of Baptist faith, and therefore deserves a much more liberal patronage & we would urge upon the churches to extend its circulation.

Resolved, That all our ministers be requested to open and keep open, through the year, a subscription for the Banner, and report next year how many subscribers have been obtained.

38. The following resolutions were presented by A. D. SEARS, and sustained by an earnest appeal in relation to the importance of ministerial education.

Resolved, That we recommend to the churches in this Association, the plan of raising one dollar per member, before the next Association, for GEORGETOWN COLLEGE.

Resolved, That R. T. DILLARD be requested to state to-morrow, the present condition and prospects of the College.

Resolved, That a public collection be taken for the College on Lord's day, after the remarks of R. T. DILLARD.

The first two of the above resolutions were unanimously adopted. The third was lost, on the ground that the Association had already appointed one collection in behalf of the missionaries of the Association.

39. Whereas, our esteemed brother, GEORGE WALLER, having been elected Moderator, for twenty-five successive years, has declined this year being a candidate again for the office,

Resolved, That we tender to him the thanks of the Association, for his able discharge of the duties of Moderator, during the last twenty-five years.

40. The minutes were then read, and approved.

41. Voted to adjourn to meet with the Burk's Branch church, four miles north of Shelbyville, on the first Friday in September, 1844.

42. Prayer by the Moderator.

WM. C. BUCK, Moderator.

THOMAS S. MALCOM, Clerk.

Post Office, Louisville, Ky.

Lord's Day, September 3d.

A beautiful situation having been selected in the adjacent grove, where a pulpit and numerous seats had been provided, a large concourse assembled to listen to the preaching of the Gospel.

Rev. A. G. GOODELL, of Newcastle, preached from Genesis xix., 15—26. After his sermon a collection was taken for the missionary of the Association, amounting to \$23,90.

Rev. RYLAND DILLARD, of Fayette county, preached from Luke xv. 18, "I will arise and go to my father," &c.

Rev. A. D. SEARS, of Louisville, preached from Jeremiah viii. 20. "The harvest is past, the summer is ended, and we are not saved."

The thousands who had assembled received the benediction, and returned to their homes. Oh that the large assembly who then listened to the tidings of salvation through a crucified Saviour, may all assemble on the plains of heaven to swell the chorus of the redeemed, and not one poor Christless, lost soul, through eternity repeat amid the wailings of the lost, the bitter lamentation, "the harvest is past, the summer is ended, and my soul is not saved."

CONTRIBUTIONS FOR MINUTES.

Clear Creek,	\$1,32	Dover,	\$ 62
Elk Creek,	1,00	Louisville, First ch.	3,00
Long Run,	1,47	Shelbyville,	2,50
Hairod's Creek,	80	Floyd's Fork,	75
Buck Creek	2,50	Fish Pool,	50
Newcastle	3,00	Taylorville,	1,50
Kings,	1,00	Simpsonville,	1,50
Burk's Branch,	1,50	Louisville, Second ch.	2,00
Little Mount,	97	Louisville, East ch.	1,00
Pleasant Grove,	1,25	Shiloh,	50
Plum Creek,	1,00	Louisville, Colored ch.	4,00
Little Flock,	77	Union Ridge,	75
			<u>\$35,22</u>

CORRESPONDING LETTER.

The Long Run Baptist Association to Corresponding Associations.

DEAR BRETHREN:—

Floyd's fork, Jefferson county, }
Saturday, Sept. 2, 1843. }

By reference to these minutes, you will find the names of our brethren, whom we have appointed our messengers, to continue our correspondence.

In presenting you this epistle, we regret that we have not the pleasing intelligence of revivals to communicate, to the same extent we have had in some former years. Many of our churches complain of coldness, some present quite a cheering aspect, and some have been powerfully revived. We profess to be friendly to every work, and also to reject every species of Anti-ism; but it is to be feared that while we reject it in theory, too many of our church members, are to a fearful extent *practically* so. Some of our churches have formed regular systems of benevolent effort. A greater part of them profess to be friendly to our College at Georgetown, but in proportion to our strength, both in means and numbers, we are doing comparatively very little.

Brethren, we feel it to be "high time" for all our churches and Associations "to awake out of sleep." It is high time the cries of the destitute, and the dying, at home and abroad should reach us, and call forth the powers we have, and have received of God, to be consecrated to his service in the advancement of his cause.

The past year our churches have received by Baptism 620 members, 406 of whom were received by the churches in the city of Louisville. We number at present 24 churches, containing 4,486 communicants.

Our next Association will be held on the first Friday in September, 1844, with the church at Burk's branch, Shelby county, four miles north of Shelbyville, on the Newcastle road.

A SUMMARY OF THE CHURCH LETTERS.

1. CLEAR CREEK. A precious revival has added to the Church about thirty by baptism. Much interest is felt in the success of the *Georgetown College*, the church having voted to contribute annually for five years an average of fifty cents for each male member. The Church has preaching by Elder S. Thomas on the second Sabbath, and Saturday preceding, and by Elder G. E. Peck on the fourth Sabbath. GEO. B. PECK, Pastor. *A. W. Stone*, Clerk.

2. ELM CREEK. Only a few have been baptized during the year, and the church reports as its total number of members, only one more than last year. The church has preaching on the second Sabbath in each month. GEORGE WALLER, Pastor. *Edmund Stone*, Clerk.

3. LONG RUN. The church complains of coldness. One only was baptized during the year. Preaching on the first Sunday in each month. WILLIAM BARNET, Pastor. *P. Luttrell*, Clerk.

4. HARKOD'S CREEK. Is in a low condition, and still without a pastor. The church solicits the visits of ministering brethren, and would be glad to have a protracted meeting. The monthly meeting is on the fourth Sunday. No Pastor. *John W. McCoy*, Clerk.

5. BUCK CREEK. This church is one of the largest in the Association. None have been baptized during the year. The church speaks of coldness and inactivity, but of peace among themselves. The church has preaching on the first and third Sundays in each month. The Church meeting is on the Saturday before the first Sunday. GEORGE WALLER, Pastor. *B. C. Stephens*, Clerk.

6. NEWCASTLE. Considerable interest has been manifested in sustaining the Sabbath School, and the weekly prayer meeting. The church has enjoyed the labors of Elder Goodell, on the second and fourth Sundays of each month. A. GOODSELL, Pastor. *Thomas B. Posey*, Clerk.

7. KINGS. Soon after the last Association the church enjoyed an interesting revival. Their meeting house has been since destroyed by fire, and they have worshipped part of the time in the woods. A new house will be completed very soon. Preaching on the second Sunday, and church meeting on the day preceeding. WM. BARNET, Pastor. *George Markwell*, Clerk.

8. BURKS BRANCH. This church enjoys harmony and peace, though but few have been added to its numbers. Preaching on the fourth Sunday in each month. GEO. WALLER, Pastor. *George Johnston* Clerk.

9. LITTLE MOUNT. Elder William Stout has had the pastoral care of the church since the year 1827. Since the last Association two of the members have been ordained, namely. N. C. Beckham and Darneal Dowden. Preaching on the second Sunday. WILLIAM STOUT, Pastor. *James Stone*, Clerk.

10. PLEASANT GROVE. Prayer is requested in behalf of the Indian, the Chinaman and our persecuted brethren in Denmark. Preaching on the third Sabbath in each month. W. BARNET, Pastor. *J. W. Williamson*, Clerk. Post Office, Middletown.

11. PLUM CREEK. Elder William Stout was ordained by this church in December 1812, and has had the care of the church from that time. At the time of the last Association an interesting revival had just commenced, which progressed until many were led to Christ. Since that time a weekly prayer meeting has been maintained. The letter states that the church had just held another protracted meeting, and eighteen were baptized by bro. Beckham. Preaching on the fourth Sunday. WM. STOUT, Pastor. *Horatio Day*, Clerk.

12. LITTLE FLOCK. None have been added during the year by letter or baptism. A meeting house has been commenced on the road leading from Louisville to Shepherdsville. Preaching on the fourth Lord's day, R. GAILBREATH, Pastor. *James Wells*, Clerk.

13. DOVER. This church was constituted April 11th, 1842, with thirteen members; Elder Benjamin Allen was the first pastor, and attended the church from 1812 to 1821, when Elder Samuel Vancleave was called to the pastoral care, which he retained until 1826; Elder Joel Halsey was then called to the care of the church, and preached monthly until 1836. The church was then left destitute of regular monthly preaching, but was attended by Elder E. G. Berry, as occasion would suit him, until 1839 when he accepted the pastoral care of the church, and has continued ever since. Preaching on the first Sunday. EDWIN G. BERRY, Pastor. *Joseph E. Powers*, Clerk.

14. LOUISVILLE, *First Baptist Church*. This church has received larger access

ions during the year than in any preceeding year in its history. The Sabbath School is in a flourishing condition, with 140 Scholars and Teachers, and a Bible Class. Of the additios to the church during the year, 49 were persons previously connected with the Sunday School either as Teachers or Scholars. There are four regular prayer meetings each week, two of which are attended exclusively by females. The monthly concert of prayer for the spread of the Gospel, on the first Monday, night in each month, is observed, accompanied by a collection. The Female Missionary Society contributed during the year \$153,50, to the American Indian Mission Association, and the church has in addition to this raised \$90 for Missionary purposes, and donated \$54 to Georgetown College. By the efficient efforts of the ladies a Fair was held, which realized above \$400, which was appropriated towards the payment of the church debt. The church has one licentiate in Georgetown College. The letter speaks of the pastor with great affection. Preaching three, and frequently four times a week. A. D. SEARS, Pastor. *Gideon Shryock*, Clerk.

15. SHELBYVILLE. Elder Curry having resigned the pastoral care, the church is destitute. A flourishing Sunday School is maintained, with fifty pupils, and two hundred and fifty volumes in the library. There is a Bible Society, auxiliary to the Kentucky and Foreign Bible Society. The letter expresses much anxiety for the prosperity of Georgetown College, "believing that while our denomination is sustaining the College, it is sustaining the Baptist interest throughout the West." The colored members of the church meet in a separate house, under an ordained minister of their own (Geo. Edwards) and numbering about two hundred and thirty. The church contributed the last year sixty-four dollars to the Bible Society; also, fifty-six dollars to the Indian Mission Association, and eleven dollars and fifty cents to the Foreign Mission Society. No pastor. *William Jarvis*, Clerk.

16. FLOYD'S FORK. The accession has been small. Elder William Barnet was ordained in 1829, and has ever since had the pastoral care of this church. Preaching on the fourth Lord's day in each month. WILLIAM BARNET, Pastor. *Samuel Walls*, Clerk. Post Office, Jeffersonstown.

17. FISH POOL. None have been received by letter or baptism. Preaching on the second Lord's day in each month. R. GAILBREATH, Pastor. *P. M. Cary*, Clerk.

18. TAYLORSVILLE. The church complains of being in a lukewarm condition. The number reported is about the same as last year. Preaching on the third Sabbath in each month. WILLIAM STOUT, Pastor. *M. B. Shelburne*, Clerk.

19. SIMPSONVILLE. In May the church enjoyed a precious revival, during which, about fourteen were added by baptism. The colored members about eighty in number, have a separate house for worship. They have chosen and called a pastor, who has accepted the call, and has been preaching to them with acceptance and success. They are about choosing deacons, and will attend to transacting all their business under the superintendence of a committee of the white members. The village Temperance Society numbers one hundred and seventy. Elder John Dale, who has been the pastor for the last thirteen years, (one year excepted,) has resigned the pastoral care of the church in consequence of ill health. A Missionary Society of forty members has been formed, auxiliary to the American Indian Mission Association. A deep interest is felt in the success of Georgetown College. No pastor. *James Hollingsworth*, Clerk.

20. LOUISVILLE, *Second Baptist Church*. The observance of several days of fasting and prayer have been greatly blessed to the church. The observance of the last Thursday in February as a day of fasting and prayer for Colleges, that God would raise up more to preach the gospel, proved the commencement of a precious revival. Only one month has passed since April, 1842, that the church has not repaired to the banks of the Ohio, to witness the baptism of believers. A debt of two thousand dollars has been reduced one half, and a system of monthly payment adopted, by which it is hoped the remainder will be paid in less than one year. Within one year the church has contributed about \$240,00 for Foreign Missions; also, \$70,00 for Home Missions, and about ninety dollars for Georgetown College, on the dollar plan, in addition to \$250,00 for the endowment fund. A Maternal Society has been formed, and the mothers belonging to it meet on the first Thursday in each month to pray for the salvation of their children. There are five weekly prayer meetings, one of which is the young converts prayer meeting, and another the female prayer meeting. Fifty copies of the Macedonian are taken. The church has quadrupled in numbers in less than eighteen months. Preaching three times every week. THOMAS S. MALCOM, Pastor. *John W. Rand*, Clerk.

21. **LOUISVILLE, East Baptist Church.** The Sabbath School is in a flourishing condition, superintended by the pastor, and many of the children attend upon the ministry of the word, whose parents do not frequent the house of God. The pastor owing to his numerous labors, is not able to perform any other pastoral labor beside preaching on the Sabbath, and at night during the week. The church has a comfortable brick house, forty feet square and neatly finished except the painting, capable of accommodating about three hundred persons. The church has adopted a system of benevolent contribution, which if carried out by all the churches in the State, would yield a vast amount annually, for the spread of the gospel. An annual collection is taken up for four Societies. In March, for the Kentucky and Foreign Bible Society. In June, for the China Mission Society. In September, for the American Indian Mission Association. In December, for the Kentucky General Association. **WILLIAM C. HUCK, Pastor.**

22. **LOUISVILLE, Colored Baptist Church.** This church has enjoyed during the past year, an uninterrupted season of revival. Two hundred and fourteen have been added by baptism within twelve months. The church amply sustains its pastor who was ordained in Gasper co., Georgia. He preaches to them three times each week. They have, also, contributed one hundred and fifteen dollars and fifty cents, for Foreign Missions to send the gospel to Africa. Their present meeting house being too small to accommodate their increasing numbers, they are making vigorous efforts to raise sufficient money to erect a larger house of worship. They observe the monthly concert of prayer for Missions, and have a flourishing Sabbath School. The church now numbers seven hundred and forty-five members. **HENRY ADAMS, Pastor.**

23. **SHILOH.** The church constituted March 12th, 1842, is yet small, but pays its preacher fifty dollars, and is making an effort to erect a meeting house. Preaching on the second Sabbath in each month. **R. MELVIN, Pastor. J. W. Waller, Clerk.**

24. **UNION RIDGE.** This church was constituted in May, 1842, with twenty members, in a section where there has hitherto been great destitution. In July, during a protracted meeting which continued seven days, twenty-one were received by baptism. Preaching on the second Lord's day in each month. **GEORGE B. PECK, Pastor.**

HISTORICAL MEMORANDA

OR EXTRACTS FROM THE RECORDS OF THE LONG RUN ASSOCIATION.

The first meeting of the Long Run Association was held at Long Run Meeting House Jefferson county, September 16 and 17, 1803. The introductory sermon was preached by **JOHN TAYLOR** from Corinthians 15: 58. **James Dupuy** was chosen Moderator, and **William Ford**, Clerk. Letters were read from the following churches.

NAMES.	MEMBERS.	NAMES.	MEMBERS.
Beargrass,	67	Plum and Buck Creek,	58
Brashears Creek,	101	Six Mile	108
Chenoweth's Run,	41	Eighteen Mile	82
Fox Run,	27	Corn Creek,	65
Buck and Elk Creek	149	Rock Lick	37
Beech Creek,	151	Burk's Branch,	23
Harrod's Creek,	138	Floyd's Fork,	36
Long Run,	37	Cane and Buck Run,	58
Salt River,	134	Little Mount,	52
Ridge,	5	Sulphur Fork,	16
Tick Creek,	107	South Long Run,	40
Silver Creek,	47	Lick Branch,	40

Total, 24 churches. 1619 members.

Two churches, Port William and East Floyd's Fork, were admitted to the Association.

It was unanimously agreed that this Association be constituted on the Philadelphia Baptist Confession of Faith, excepting something contained in the third and fifth articles, if construed so as to make God the author of sin. Also in the 31st article, respecting laying hands on newly baptized persons, that the using or not using that ceremony be no bar to fellowship. And that an oath before a magistrate

be not considered a part of religious worship as contained in the 24th article.

Appointed the annual meetings of the Association on the first Saturday in Sept. 1804.—Four churches were admitted, Drennon's Creek, [now Newcastle], Blue-
tone, Twins, and Drennon's Ridge.

1805.—One church admitted, Buffalo Lick.

Altered the annual meeting of the Association, from the first Saturday, to the first Friday in September.

1806.—Two churches received, South Benson and Flat Rock.

1807.—Two churches received, Crooked Creek, [Indiana territory], and Indian Fork of six Mile Creek.

Query—from Salt River church. It is consistent with good order for the Baptist churches of our Union, to invite those preachers to preach among us, who have withdrawn from us on account of slavery.

Answer. It is considered imprudent, (under the present state of things) to intermeddle therewith.

1810.—Five newly constituted churches were received, White's Run, Plum Creek, Little Flock, Knob Creek, Indian Creek.

1811.—Three received; Beech Ridge, Upper Blue River, Lower Blue River. Dismissed six churches to Silver Creek Association, Ia., namely: Silver Creek, Crooked Creek, Knob Creek, Indian Creek, Upper Blue River, and Lower Blue River.

Query from Harrod's Creek. Is it not advisable that the ministers belonging to the churches of this Association, visit the churches round and preach to them once a year? *Answer.* Yes, so far as ministering brethren will voluntarily engage in this good work. The following ministers gave their consent to put in practice the above, Elders JOHN TAYLOR, JOSHUA RUCKER, BENJAMIN ALLEN, WILLIAM KELLAR, GEO. WALLER, ABRAHAM COOK, ALLEN McQUIRE, JAMES McQUADE, WILLIAM HICKMAN, PHILEMON VAWTER, DANIEL ROBBINS, and WILLIAM MCCOY.

The request of brother DAVID BENEDICT considered, and the churches advised to insert the names of ordained preachers in capitals, and licensed preachers in italics. The Association requests brother John Taylor to give brother Benedict all the information in his power in regard to the churches.

1812.—Two churches received, Goshen, and Dover.

Query—from Burk's Branch church. What shall be done with a black member, having his wife taken from him, and removed to a distant part, in case he marries another. *Answer.* We advise that churches in such cases should act prudently and tenderly towards that afflicted people.

1813.—Received two churches, Flat Creek, and Patten's Creek.

1814.—Admitted Cane Run church.

1815.—A church in Louisiana, composed of 22 members, applied for admission and was received.

Dismissed Salt River church.

A letter from LUTHER RICE was received on the subject of Foreign Missions, and agreeably to a request in said letter, brother George Waller, is appointed our Corresponding Secretary, for the purpose of obtaining such information from the Board of Missions, as may be necessary to diffuse through the Association.—The pamphlets entitled, "Missionary Reports," were distributed among the churches and paid for.

Agreeably to a proposition made by brother ISAAC MCCOY on the subject of Missionary preaching, the following brethren, Wm. Ford, Wm. Kellar, Robert Tompkins, Zacheus Carpenter, Isaac Forbis, John Jones and James Bartlett were appointed a committee, a majority of whom shall constitute a quorum, whose duty it shall be to open subscriptions and receive contributions, which they shall appropriate according to their wisdom for the support of Missionaries on our western frontier; and the said committee shall seek for such ministers as they may deem qualified for such service, and request them to visit those settlements on our frontiers, as are most destitute of preaching.

1816.—Dismissed three churches, McCool's bottom, White's Run, and Goshen. Brother GEORGE WALLER continued as our Corresponding Secretary with the Baptist Board of Foreign Missions.

The Committee on DOMESTIC MISSIONS, made report of their proceedings, stating that \$29,06 had been received by them, for the support of Missionary preaching, and that 63,24 still remained in the Treasurer's hands unappropriated, which sum the Association agreed should be appropriated to the support of Missionary preaching on our Western frontier.

Query from the church at Indian Fork: "Is there any Scripture authority for ordaining a Deacon, if his work is a temporal one"? *Answer*, We think ordination of a presbytery unnecessary, the setting them apart by the church being sufficient.

1817.—Dismissed four churches to join the Franklin Association, namely, Six Mile, Indian Fork, Buffalo Lick, and Beech Creek.

1818.—Admitted two churches, North Six Mile, and Union Spring. A letter from the Baptist Board of Foreign Missions, and also from the Kentucky Baptist Mission Society, were read, and a correspondence with each, directed to be continued by our Corresponding Secretary, brother GEORGE WALLER.

Resolved, That we advise the churches composing this Association to make preparation against our next, for aiding the Missionary cause, so far as it relates to the instruction of INDIANS.

1819.—Admitted four churches, Shelbyville, Pigeon Fork, Mt. Moriah, and Hunter's bottom.

Dismissed Flat Creek church, to join Franklin Association.

1820.—Admitted Hopewell church, (Henry county).

1821.—Dismissed 3 churches, Hunter's bottom, Hopewell, and Drennon's Ridge. The minutes record the death of HINSON HOBBS, who died August 14, 1821, in his 49th year. He was a zealous preacher for 23 years. Also ARTHUR TURNER, died January 3, 1821, aged 70. He had been a preacher about 50 years.

1822.—*Query* from Drennon's Creek church, "What ought to be done with a church member who continues to meet with the FREE MASONS in their Lodges?" *Answer*. We believe it is wrong for a member of a Baptist church to be a member of the Masonic Lodge, and if they cannot be reclaimed, exclude them.

1823.—Elder SILAS GARRETT died April 11, 1823.

1824.—Dismissed East Fork church to a new Association

Query from Dover church. "Does the Association from the face of Scripture, consider that a man who puts away his wife, or a woman who puts away her husband, is an adulterer or an adulteress, although a bill of divorce be obtained?"

Answer. We know of no rule by which to judge of what constitutes the crime of adultery, except the Holy Scriptures, in which we read that (Matthew xix: 9) "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And whoso marrieth her which is put away, doth commit adultery." And we are of opinion that an act of the Legislature of the State cannot justify a course of conduct before God, which has been condemned by our blessed Saviour. Wherefore if an individual should obtain a divorce for any other cause than that specified by the Bible, and marries another, he is guilty of adultery, (see also Matthew 5: 32. Luke 16: 18. Mark 10: 11, 12.)

1826.—In answer to the queries from the Louisville and Shelbyville churches, we now say, after having referred those queries to the churches, that seventeen out of twenty-two report in favor of a "Declaration of Faith," and we disavow any authority over the Book of God, believing it is the only directory of our faith and practice, but in accordance with the answers of the churches, we consider it necessary in order to unity and purity in the churches, that we have a written declaration of our faith.

In reply to the request from Kings and Chenoweth's Run churches, respecting a revival of the Philadelphia Confession of Faith, we answer, that having lived happily for more than twenty years, we think it improper at this time, to intermeddle with it.

1827.—Received the newly constituted church at Fish Pool.

1828.—Admitted three newly constituted churches; Taylorsville, Floyd's Fork and Hopewell.

Elder James McQuade died May 23, aged 67.

1830.—In answer to requests from two of our churches that we advise them of their duty in relation to those who support Campbellism, we reply, that this Association was constituted on the Philadelphia Confession of Faith, as an expression of our views of the doctrines of the Bible, and as it is one of the plainest dictates of sober reflection, that while we continue members of the body, we should maintain the principles of its existence, and as the writings of Alexander Campbell are in direct opposition to the existence and general dictates of our constitution, we therefore advise our brethren that they discountenance those writings, and all those who support that course of rebellion against the principles of our associational existence and we further advise our brethren, that they exercise great tenderness in relation to

those among us, who think differently from us, remembering that as we are in the flesh, we are at best imperfect creatures-

Appointed the Saturday before the second Lord's day in November as a day of humiliation, fasting and prayer.

1833.—Admitted a newly constituted church at Rollington, (dissolved in 1836.)

1834.—Admitted two churches, Mount Pleasant and Bethlehem.

1835.—Mention is made of the death of Elder JOHN S. WILSON, August 28th. Also, the death of Presley Alexander, August 30th.

1836.—Dismissed four churches to form a new Association; Fox Run, Salem, Bethel and Mt. Moriah.

1837.—Dismissed the Mt. Pleasant and Bethlehem churches to join the Middle District Association.

1839.—Admitted the Second Baptist church in Louisville, constituted September 30th, 1838.

1840.—*Resolved*, that the organization of the AMERICAN AND FOREIGN BIBLE SOCIETY, in the judgment of this Association, appears to be in perfect obedience to the plain indication of the will of God.

Resolved, That as the resolution of the Board of the American Bible Society on the 17th of February, 1836, and the coincident action of the British and Foreign Bible Society, render it impossible for these societies, or the translators under their patronage to give faithful versions of the word of God, in any of the languages of the heathen, the responsibilities of the Baptist denomination are increased, and it becomes them to adopt, and to carry into vigorous execution, enlarged and liberal measures.

1841.—*Resolved*, That we regard the GEORGETOWN COLLEGE with deep interest, and consider it an instrument of great value in regard to all the interests of the rising generation.

Resolved, That we recommend to the churches composing the Association to take measures to raise in each, a sum equal to one dollar each, for every white member.

1842.—Admitted to the East Baptist church of Louisville, constituted January 1st and the Shiloh church, in Jefferson county, constituted March 12th, 1842, and the colored Baptist church of Louisville, constituted in April, 1842, with four hundred and seventy-five members.

BIBLES AND TESTAMENTS.

The Kentucky and Foreign Bible Society has recently received \$240 worth of Bibles and Testaments from the American and Foreign Bible Society.

They are for sale at the office of the Banner and Pioneer, No. 47 Wall Street, Louisville. They are beautifully printed and substantially bound, and are for sale at the exact cost in New York city, namely:

Testaments, bound in cloth,	-	-	-	-	-	-	10	cts.
Do. Do. in leather,	-	-	-	-	-	-	14	
Bibles, bound in sheep,	-	-	-	-	-	-	40	
Do. raised bands,	-	-	-	-	-	-	45	
Testaments, large print,	-	-	-	-	-	-	37½	
German Testaments,	-	-	-	-	-	-	25	
Do. Bibles,	-	-	-	-	-	-	1 00	

☞ Minutes of Corresponding Associations, and Communications for the Long Run Association, may be directed to the Clerk, Rev. Thomas S. Malcom, Louisville, Ky.—Contributions to sustain a missionary within the bounds of the Association, can be sent to Rev. W. C. Buck, Louisville, or to J. Hollingsworth, Simpsonville.

NOTE.—The publication of the Minutes has been delayed by circumstances beyond the control of the Clerk. An unavoidable absence from the city, and subsequent duties at the General Association, and Indian Mission Association, prevented the earlier issue of the Minutes.

CLERK.