

MINUTES

OF THE

LONG RUN ASSOCIATION OF BAPTISTS,

Held at Dover Meeting House, the first Friday in September, 1823.

1st. An introductory sermon was delivered by brother Benjamin Allen, from the 1st epistle of John, 2d chapter and 15th verse—"Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him." Divine service closed by brother Abram. Cook.

2d. The Association was opened with singing and prayer by brother George Waller, and the letters from 31 churches read and the messengers' names enrolled.

CHURCHES.	MESSENGERS.	Baptised.	Rec. by Est.	Dis. by Let.	Excluded.	Dead.	Total No.	C. Meeting.
Longgrass—	George Hykes, Abram Keller.	3		3	5	1	138	1 Sun
Branches' creek—	Silas T. Toncray, D. Standiford.	14	3	1	1		102	2 Sun
Chinowith's Run—	Edward Tyler.	6	1	2		2	45	2 Sat
Long Run—	John Clark, William Ford.						75	2 Sun
Rock creek—	William Stout, J. Tichenor.	13	7	5	1	5	199	3 Sun
Barrad's cr.—	Benj. Clore, Benj. Allen, J. Lyon.	1	2	8	4	8	216	3 Sun
Long Run—	Joel Hulsey, G. Bridges, J. B. Curle.	3	8	1	3	2	92	1 Sun
Wetzel—	R. Glass, R. Tyler, John Willis.	3	1	10		3	218	2 Sun
Rock creek—	G. Waller, R. Cottrell, T. Dale.	25	3	4		2	240	1 Sun
Eighteen Mile—	H. Netherton, Z. M'Quin.	8	8	1	6	3	154	4 Sat
Rock Lick—	Daniel Harris, Edmond Bryant.	4	3	4		2	36	
Wetzel's Branch—	D. Shepberd, I. Collier, S. Jones.	10	3	8			160	3 Sun
Long's—	George Marshall, W. Markwell.	5	7	5			71	1 Sun
Little Mount—	N. Noland, John Russell.	5	2	8	1	1	100	2 Sun
Alphur F.—	P. H. Vories, W. Randall, J. A. M'Guire.	4	2	8	1	4	159	3 Sat
Long Run—	Z. Carpenter, E. Davis, John Dale.	11	4	5	4	4	133	3 Sun
Rock Branch—	Wm. Dawkins, Jesse Ogelsby.					2	33	
Long Fork—	Allen M'Guire, George Chasteen.			2	3	2	49	1 Sun
Wetzel's cr.—	Thos. Chilton, B. Branham, } W. Butler, S. Rowsie. }	40	13	1		2	201	4 Sat
Wetzel Rock—	Samuel Vance, James Carr.	1	7	5	5	4	87	2 Sun
Wetzel creek—	Elijah Weeks.	58	10	2			103	4 Sun
Wetzel—	John Holland, J. C. Burnett.	40	15	3	2		132	3 Sun
Wetzel—	Wm. Williams, Samuel Vancleave.		5	9	4	1	112	4 Sun
Wetzel's creek—	William Webb, B. Johnston.		4	3	2		32	2 Sun
Wetzelville—	Daniel Toncray.	1	8	4	2	1	91	4 Sun
Six Mile—	John Metcalf, M. Baker.	6	4	5	1	1	69	3 Sat
Wetzel Spring—	J. Mulliken, J. Gillaespy.		4	4			28	4 Sat
Wetzelville—	George W Nuckols, Samuel Dupuy.	6	2	1	1		59	4 Sun
Wetzel Fork—	T. Dawkins, T. Dawson.			5			20	2 Sat
Wetzel Moriah—	Francis Davis, O. Mahuron.	2	3	4			31	4 Sun
		276	136	117	15	48	3184	

From Little Flock—No letter nor messengers.

Brother George Waller chosen moderator, and brother Silas T. Toncray,

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4th. The letters from the corresponding associations were received and the messengers took their seats. From Elkhorn, Goodloe Carter; from Salem, Simeon Buckhannon; from Blue River, John Wilson; from North Bend, no letters nor messengers; from Silver Creek, Mordecai Cole and Willis W. Goodwin; from Franklin, Abram Cook, John Taylor and Martin Basket; from South District, John Rice, William Ferrico and Thomas Hand; from Licking Particular Baptists, a letter but no messengers; from Concord, John Scott.

5th. A motion made and adopted, that the letter from Drinnon's Cr. church be handed over to the committee of arrangement, as a part of the business for tomorrow.

6th. The circular letter called for. Brother Garrett, who was appointed last year to write it, being dead, several letters were handed in and referred to the committee of arrangement for inspection and recommendation.

7th. Brethren appointed to write to the corresponding associations—To Elkhorn, Peter H. Vories; to Salem, Z. Carpenter; to Concord, Benjamin Allen; to Blue River, John A. M'Guire; to South District, William Dawkins; to Licking Particular Baptists, Abram Keller; to Franklin, Samuel Vancleave; to Silver Creek, George Bridges; to North Bend, George Marshall; to Laughlin, James C. Burnett.

8th. The moderator and clerk appointed a committee of arrangement. A motion, agreed that we adjourn till to-morrow morning, 9 o'clock.

Met according to adjournment on Saturday morning at 9 o'clock, when the association was opened with singing and prayer.

9th. The circular letter written by Benjamin Allen, after an amendment was adopted.

10th. On motion and second, agreed that this association say whether the church at Drinnon's Creek has departed from the principles upon which she is a member of this association, by forming a union with a body of Separate Baptists distinct from and not in union with us. A vote being taken, it was decided by a large majority that they have acted disorderly.

11th. On motion and second, agreed that this association write a friendly letter to Drinnon's creek church, to be sent by the following brethren who are appointed to bear it, a majority of whom may act and enquire into the matter of faculty and report to next association—~~Brother Benjamin Allen to write,~~ and company with Z. Carpenter, Robert Glass, George Marshall, Joel Hulsey, Wm. Stout and Samuel Vancleave to bear it, to meet in New-Castle on the first Saturday in October next.

12th. The four following brethren were appointed to preach at the stand day: John Wilson, Simeon Buckhannon, William Rice and Mordecai Cole—the three following on Sunday: John Rice, John Taylor and John Scott.

13th. The queries from Sulphur Fork and Union Spring referred to next association. From Sulphur Fork: *Query*—Is there any scripture to prohibit members of the Baptist society from communing with other orderly Christian societies? *Query* from Union Spring—Is it consistent with gospel order for a church which is a member of this association to invite and permit a preacher to administer the ordinances to them, who is not in union with us and denies the doctrine on which we are constituted?

14th. Request from Chinowith's Run wishing an insertion of brother Garrett's death in our minutes is granted. Departed this life on the 9th day of April. Brother SILAS GARRETT. As a gospel preacher he was solemn and instructive. As a disciplinarian he was tender and beneficial, and in his life exemplary.

15th. Our next association to be held at Brashears' Creek, on the first Friday in September, 1824, about one mile and a quarter from Shelbyville.

16th. Letters to the corresponding associations and brethren appointed to bear them. To Salem to meet at Severs Valley, Hardin county, 4th Friday in September 1823, John Metcalf and John Dale. To Elkhorn to meet at Providence, Fayette county, 3d Saturday in August 1824, Geo. Bridges, Joel Hulsey, T. Dale, John Dale, Wm. Stout. To South District to meet at Deep Creek, Mercer county, 3d Saturday in August 1824, William G. Eaton and Geo. Marshall. To North Bend to meet at the Forks of Gun Powder, Boone county, 3d Friday in August 1824, Z. Carpenter and Benjamin Allen. To Blue River to be held at Lost River meeting house, Orange county the 2d Saturday in October 1824, George Marshall, John Curle, Wm. Markwell and S. T. Toncray. To Silver Creek to meet near Charlestown, Indiana, Wm. Williams, Wm. Dawkins, &c.

Clare and Martin Grove. To Franklin to meet at Beech Creek, Shelby county, 1st Saturday in August 1824, John Metcalf, Samuel Vancleave, George Marshall, George Waller, S. T. Toncray, William Dawkins and B. Allen. To Laughery to meet 14 miles from Vevay, Ind. Allen M'Guire. To Licking Particular Baptists to meet at Versailles, Woodford county, 2d Saturday in September 1823, S. T. Toncray. To Concord to meet at Corn Creek, Gallatin county, 4th Friday in August 1824, John A. M'Guire, B. Allen, Allen M'Guire, J. Metcalf, Z. Carpenter, M. Baker, S. T. Toncray, G. Waller, J. Lyon and B. Johnston.

17th. Our next circular letter to be wrote by brother Allen M'Guire.

18th. Brother Silas T. Toncray to preach the next introductory sermon and in case of failure brother William Stout.

19th. Money collected for printing the minutes and brother S. T. Toncray to superintend the same.

GEORGE WALLER, Moderator

SILAS T. TONCRAY, Clerk.



CIRCULAR LETTER.

The Long Run Association, met at Dover Meeting House, on the first Friday in September, 1823, to the Churches composing the same :

A FEW REMARKS ON THE SIN OF COVETOUSNESS.

This sin, although it destroys the peace of society, is positively forbidden by the word of God, and has been attended with the most signal examples of God's heaviest judgments ; yet we fear it is a prevailing sin with many who profess the name of our Lord Jesus Christ, and by its blinding, hardening, deceptive nature, hides its deformity from its possessor. Let us therefore dear brethren, by application, endeavor to examine our motives and actions, while we notice some hints of its nature and effects. And first—Covetousness consists in an ardent desire for more, being dissatisfied with the portion we have, and becomes sinful when the desire is for that which another is not willing to part, or for which we are not willing to give full value, or for which we have not sufficient means to give full value ; and this may extend not only to a man's silver and gold, but to any thing that is his, even to his office privileges or his pleasures. Every attempt therefore to obtain property or to increase wealth by beating down the price below its common value, or by words or actions to overreach the judgment, deceive the confidence or disappoint the expectations, is to be guilty of this wicked sin—and further to take the advantage of making over our property or to use any other unlawful means to prevent the just payment of debts when we have sufficient property to pay them, must be considered of the same sin. But further, this sin often puts on the appearance and does evidently produce the spirit of envy, rendering its possessor miserable at the prosperity of others, and is manifest in a sly cunning artifice to retard the increase of their wealth, to supplant them in office and to rob them of their pleasures, and at last to rejoice in their downfall. Moreover the same sin being assisted by pride, desiring to equal the rich and opulent, causes some to launch out into the tempestuous sea of speculation, and that too on false capitals of borrowed money or promissory notes which very often involves securities, disappoints creditors and is the fruitful source of lawsuits, litigations, strifes, hatred, evil speaking, backbitings, whisperings, and sometimes slanders, which rends the peace of society, alienates the affection of Christians, opens the mouths of gainsayers and strengthens the bands of infidelity. And further, as this sin takes its seat in the heart, from the abundance of which the mouth speaketh, we often hear it manifest in ardent wishes, with questions, plots and plans, for and about the things of this world in and at the place of public worship, and at times the most unseasonable for such consultation : and is probably what Saint Paul means Hebrews 13 & 5—" Let your conversation be without covetousness." But again, covetousness consists in an excessive love for what we have and manifests itself in a narrow contracted spirit, forsakes the public good for private interest, finds a thousand excuses for not contributing to public works and public servants, stops its ears, shuts its eyes, its hands, yea even its bowels of compassion to the wants of the poor, the needy and the afflicted—prevents many ministers from a full discharge of their high office (or to perform it for the sake of filthy lucre,) and members of the church from complying with their covenants one to another in filling their places on stated meetings and from a scrupulous attention

to keeping the Sabbath. Yea, from this avaricious spirit our children are sometimes deprived of religious instruction, and servants not only of religious instruction, but of a sufficiency of food and raiment, of rest and refreshment; for says Solomon "he that is greedy of gain troubleth his own house." And again, this wretched principle often creates a restless, discontented, fretful, peevish temper; the person under its influence is never satisfied except every thing he lays his hand to is prosperous. Such characters by a restless temper being brought on by cross providences are frequently thrown into hypochondriacks and hystericks, and some into a wretched state of despair; while others by intemperate labours bring themselves to an untimely end. If all these things be true of covetousness may it not be well said that the love of money is the root of all evil, while some coveted after they have erred from the faith and pierced themselves through with many sorrows? In the foregoing remarks we see some of the demoralizing effects of this sin on society, but let us now see the aggravating nature of this sin in the sight of a holy and sinavenging God. The apostle Paul explains it to be lust, saying "I had not known lust except the law had said thou shalt not covet." And the same apostle says that covetousness is idolatry, which sins, all through the scriptures are spoken of as sins of the highest magnitude—and has not only been threatened, but God has executed the most awful judgments against those who have been guilty of them without repentance. To be guilty therefore of covetousness, is to be guilty of the crime for which Achan was stoned and he and all his burnt; to be in company with Balaam who loved the wages of unrighteousness, and with Esau who for one morsel of meat sold his birthright; to be guilty of the crime for which the children of Israel were severely punished in the wilderness, and which Saint Paul says was written that we should not lust after evil things as they also lusted; it is to be like the rich fool named in the gospel, who having set his heart on his goods said to his soul take thine ease, eat, drink, &c. for thou hast much goods laid up for many years, to whom God says thou fool this night shall thy soul be required of thee, and so is he who layeth up treasure for himself and is not rich toward God; or to be like him who was clothed in purple and fine linen and fared sumptuously every day, but who dying and being buried lifted up his eyes in hell being in torment; for this sin our prayers are not heard, for says St. James "ye ask and receive not because ye ask amiss that ye may consume it on your lusts," and such being friends of the world are enemies to God—like Judas they part with the Lord Jesus and all his blessings for a few pieces of silver. O brethren, let us take heed and be ware of covetousness, for a man's life doth not consist in the abundance of the things which he possesseth, for we brought nothing into this world and it is certain we can take nothing out. Let us therefore be content with such things as we have. But if any are under the habitual influence of this sin, notwithstanding you may retain a seat in the church of Christ, yet we would address you in the language of Peter to Simon Magus—Repent of this thy wickedness and pray God that the thoughts of thy heart may be forgiven thee, for know ye that no unclean person or covetous man who is an idolator hath any inheritance in the kingdom of Christ or of God. But though you may not think it an habitual sin with you, yet take heed and be ware, it may lie concealed from you, having blinded your eyes. You must believe that it reigns much in our land in the present day—you can see, very likely, that the former description of this sin implicates many of your own church, examine narrowly therefore your own hearts and lives lest it implicates you. Watch against it as a deadly poison, and remember that one of the best cures for this sin is to see it in its true colours and to hate it with perfect hatred. Question—what is the reason that the discipline of the church is seldom if ever executed in expelling covetous members? Is it because this sin does not exist amongst us, or is it because we have become too much blinded to it? Beloved brethren and sisters, we would exhort you from the exceeding sinfulness of this sin, from its corrupting effects on society, from its hateful nature in the sight of God, from its certain punishment by the wrath of an incensed judge in the world to come (if not repented for,) and from the immense value of your immortal souls which could not be profited (if lost) though you were gainer of all the world; to labour not for the meet that perisheth but for that meet which shall endure unto eternal life—try to look on all time things in the light of eternity—consider how little this world compared with him who made it, how short its time, how few its joys, how many its sorrows, and finally how soon we must leave it never more to return.—Amen.