

MINUTES

OF THE LONG RUN ASSOCIATION OF BAPTISTS,

HELD AT BRASHEARS' CREEK MEETING HOUSE, THE FIRST FRIDAY IN SEPTEMBER, 1824.

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An introductory sermon was delivered by Brother WILLIAM STOUT, from Luke 24th Chap and 46 & 47 verses—"And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins, might be preached in his name among all nations, beginning at Jerusalem."

The association was opened with singing and prayer by the moderator, the letters from 31 churches read, and the messengers' names enrolled.

CHURCHES	MESSENGERS' NAMES.	Baptized	Rec d by letter	Dis by letter	Excluded	Dead	Total number	Meetings
Bevgrass	G Hikes and A Keller					2 1	136	1st Sund.
Brashear's Creek	J Ellis, D. Standiford & E. Hansbrough	1 1	6	5			93	2d Sund.
Chinoweth's Run	E. Tyler & I. Elston	12 3	2	1	1		54	2d Sund.
Fox Run	J. Clarke, W. Ford & H Basket						90	2d Sund.
Elk Creek	W Stout, J. Norman, J. Tichenor and J. Gonterman		7 12	3			191	3d Sund.
Harrods Creek	B Allen, J. Ramsey, A. H. Keller	14 5	3		4		229	3d Sund.
Long Run	J Hulsey, B. Bridges, G. Bridges and J. B Coles	1	6	4	1		95	1st Sund.
Bethel	H Hunter, R. Tyler, & S. Weekle			4	4	2	207	2d Sund.
Burk's Branch	S Jona, D. Shephard & I Collier	2			2		153	3d Sund.
Buck Creek	G Waller, S. Smith, R. Cottrell	2	3	5	3	2	238	1st Sund.
Eighteen Mile	J. Stephens, H. Netherton and Z McQuin	3 2	7	6	5	151		
Rock Lick	D. Harris, Peter Kerlin	4 2	3		1	38	3d Sund.	
Kings	W Markwell, W. Foster, W. Kendall, and S. Sparks	1		2	1	1	68	1st Sund.
Little Mount	N. Nolin, J. Russell, and J. Martin		1	4	3	1	93	2d Sund.
Bulpher Fork	P H Vories, J. McGuire, J. Bradley	5 5	6	1	4	153	3d Sat.	
S. Long Run	Z Carpenter, John Dale		1	9	4	2	119	3d Sund.
Lick Branch	W Dawkins, J. Oglesby	3 1			1	1	39	
Drennon's Creek	W. Butler, J. Roberts, N. L. Oliver, and T. Chilton	7 8	1	3		210	4th Sat.	
Little Flock	J. M. Cawly		10	4	2	2	105	4th Sund.
Flat Rock	Samuel Vance, Martin Grove	1 3	4	3	1	83	4th Sund.	
Plum Creek	E. Weeks, G. Collins, F. Conn		1	2		2	95	3d Sund.
Salem	J. Holland, J. C. Burnett, J. Rigg	2 4	3	2	2	131	4th Sun.	
Dover	W Williams, S. H. Madox, J. Canclave	4 5	9	1	1	111	2d Sund.	
Patton's Creek	J. Foster, B. Johnson	9 6	3	1	3	39	4th Sund.	
Louisville	P. S. Fall, S. Clark	5 8	2	3		100	4th Sund.	
N. Six Mile	J Metcalf, M Baker, E. Gates	45 2	11	2	1	103	3d Sat.	
Union Spring	J. Muligan, J. Stockman, W Keaton	1 1	3	1	1	39	4th Sat.	
Shelbyville	G W. Nuckola, W Rankin	4 7	5			65	4th Sund.	
Pigeon Fork	G K. Mitchell, T. Dawson		4			23	2d Sat.	
Mount Moriah	Francis Davis, W. Conley			4	2	36	4th Sund.	

Brother GEORGE WALLER was chosen Moderator, and Brother P. S. FALL, Clerk. The letters from the corresponding associations were then read, and the messengers were invited to take their seats.

From Elkhorn, Brethren Edmund Waller, William Rice, C. L. Barnes, Henry Wallace, James Fishback, Mason Singleton, George Blackburn, Lewis Sullivan, John Graves, John Ficklin, J. D. Flournoy, and Jacob Creath.

From SALEM—William Abel, William Davis, D. Walker, J. Gray, G. Gundy, and J. Stone.

From BLUE RIVER—A. Vanduer, J. S. Archer, and S. Smith.

” NORTH-BEND, a letter, but no messenger.

” SILVER CREEK—J. Raskins, I. T. West, and B. Reece.

” FRANKLIN—Silas M. Noel, John Penny, John Taylor, and S. Tinsley.

” LICKING, W. Rash, and W. Marshall.

” CONCORD—A. Malin, and E. Bishop.—From LAUGHREY, a letter was received, stating the reasons why their correspondence with us, is discontinued.

On motion agreed, that the letters from Drennon's Creek Church, be committed to the Committee of Arrangements.

The circular letter was called for, and placed with the same committee to prepare it for publication.

On motion agreed that a committee be appointed, to write all the letters to corresponding associations, to consist of Brethren Vorhies, Clark, M'Guire, Carpenter and Hanebrough.

Agreed that the correspondence with the Laughrey association, be discontinued on account of the uncertainty of receiving the communications from each other.

The committee of arrangement, was then appointed, consisting of Brethren Nuckols, Allen, J. A. M'Guire, Halsey, Standiford, and the moderator and clerk—

Agreed that we do now adjourn until Saturday morning, 9 o'clock.

At 9 o'clock, on Saturday morning, the association met, and after prayer by Brother Clark, proceeded to business.

According to the arrangement of the business of the day, we reply to various questions from the churches, respecting the union—the following sentiments were unanimously agreed to:

“The Long Run Association not only considers herself as belonging to the general union, but she wishes to maintain, cherish and perpetuate that union; and to be governed by its principles in her conduct towards other associations, provided nevertheless, that nothing contained in those terms of union, shall be so construed, as to effect modify, or destroy any sentiment in her original constitution, or be so expounded as to come in contact with that instrument.”

In reply to the following query from Beargrass, the association submits this answer:

Q.—Would it not be advisable for this association to consider the object for which she entered into correspondence with the Licking association, and whether, having failed to accomplish that object, she can consistently continue the same?

A.—We beg leave to say, that although our efforts to reconcile that association with the Elkhorn, have not yet eventuated as we could have desired; yet we cannot conceive the differences between them, should wean our affections from either. We therefore say, that it is expedient and proper still to continue our correspondence with both—and still to pursue the course originally devised, with the hope of ultimately accomplishing our object; and we therefore agree to appoint a committee to attend them both, in order to endeavour to effect a reconciliation between them. The committee to consist of Brethren B. Allen, G. Waller, P. H. Vorhies, P. S. Fall, and Z. Carpenter.

The case of Drennon's Creek Church, was then taken up, and the committee appointed to attend them, produced a letter from that church—It was then agreed by the association, that she have liberty to state any further reasons why this body should be satisfied with her course;—after much discussion, it was agreed that the following be inserted in our minutes respecting that church: “For as much as the church, at Drennon's Creek, expresses no desire to be separated from us, or to bear on the feelings of this association, and notwithstanding we believe she has acted inconsiderately, in professing fellowship and communion, for the separate Baptists who are distinct from, and not in union with us, we feel disposed to exercise forbearance towards her, with this special advice—that she rescind her order establishing full fellowship, and communion with the separate Baptists.”

The following query was submitted from Beargrass:—"Is there any better rule of life and practice for christians, than that contained in the old and new Testaments?"
 Answer—No.

Query, from Sulpher-Fork. "Is there any scripture to prohibit the members of the Baptist society from communing with other orderly christian societies." Answer—we think it unadvisable and unscriptural for members, in the Baptist union, to commune with other members of christian societies, tho' orderly according to their views, yet differing from us in faith, and the administration of ordinances.

Query, from Union Spring. Is it consistent with Gospel order, for any 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 doctrines on which we are constituted" Answer;—No.

Our next association will be held at King's, in Bullitt county, on the first Friday in September, 1825

On motion agreed that the committee, appointed to visit Elkhorn and Licking associations, prepare a letter to the former.

The corresponding letters were then called for, and the following brethren appointed to bear them:—To Salem, brethren Z. Carpenter, S. Clack, G. Waller, B. Allen, Isaac Ellis, W. Markvæll, Samuel Sparks, Joel Hulsey, and W. C. Foster.—To South District, Francis Davis, H. Hunter, and S. B. Smith.—To Blue River, J. B. Curl, and Martin Grove.—To Silver Creek, Isaac Foster, J. Montgomery, S. Vancleave, B. Allen, and W. Dawkins.—To Franklin, P. S. Fall, Z. Carpenter, T. Chilton, John Metcalf, D. Harris and G. Waller.—To Concord, James Roberts, J. Metcalf, Michael Baker, Isaac Ramey, James Bradly, and N. L. Oliver.—To Licking, John Hale.—To North-Bend, Z. Carpenter, J. Foster, J. Ramey and N. L. Oliver.

Agreed, that Brother P. S. Fall write the next circular letter,—also, preach the next introductory sermons, and in case of failure, brother Isaac Foster

Brethren James Fishback, D. D., Silas M. Noel, D. D. and Bishop Creath, were appointed to preach on Lord's day.

Agreed, that Brethren G. W. Nuckols and E. Hansbrough superintend the printing of the minutes.

Agreed, that we do now adjourn till the first Friday in September, 1825.

GEORGE WALLER, *Moderator*,

P. S. FALL, *Clerk*.

On Lord's day morning, at 10 o'clock, worship commenced at the stage, and owing to the illness of Brother Noel, Bishop Edmund Waller addressed the congregation from Luke, xix. 10. "For the son of man is come to seek and to save that which was lost." Brother Fishback, from Matthew 23—29;—"Ye do err, not knowing the scriptures or the power of God."

Brother Creath concluded, from Luke 24—46. 47. "Thus is written, and thus it behooved Christ to suffer and to rise from the dead, the third day; and that repentance, and remission of sins might be preached in his name among all nations, beginning at Jerusalem."

Great attention was universally given by an immense congregation, and we trust the Lord was indeed present, and that the joys of salvation were experienced by many.

CIRCULAR LETTER.

The long run association to the churches composing her body, sendeth christian salutation,
 DEAR BRETHREN,

As a manifestation of our love to you, we send this letter, desiring you to review with us, a few of the privileges and favours with which our Heavenly Father has blessed our nation; particularly in giving us the word of Revelation. The excellency of this Heavenly lamp, in the dark night of time; this uerring guide in this wilderness of sin, is vastly more valuable than all the honours and wealth of the world. The people, or nation who are destitute of this healing influence of the Bible, have nothing to retard the progress of vice, and curb the unruly passions, but the light of unassisted reason: This, it is true, seems to teach man the propriety of worshipping a Supreme Being, of whose perfections and character he can have no just idea; erroneously,

concluding him a being of malevolent disposition, and therefore they punish themselves personally, or sacrifice a child or some object dear to them; supposing thereby to appease divine wrath and atone for sin;—and others bowing down to idols of their own make, for want of better information. So reasonable does it appear, even to benighted Heathens, to worship the Supreme Being, but from want of the word of God, are sure to engage wrong in the work; and even when our attention is drawn from this gloomy scene of idolatry, superstition and ignorance, and we view man under the blaze of evangelical instruction, how awful his situation, astonishing to see him enmity against God and every imagination of the thoughts of his heart is evil continually. There is none righteous, no not one—there is none that understandeth—there is none that seeketh after God—their throat is an open sepulchre; with their tongues they have used deceit—the poison of asps is under their lips, whose mouth is full of cursing and bitterness—their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known—there is no fear of God before their eyes—being filled with all unrighteousness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable unmerciful; this is the picture of man in a state of nature, drawn by the inspired penman. But, dear brethren, we hope and believe better things of you; you justly love the Bible, that blessed source of divine instruction which is so manifestly calculated to promote all the true interests of man, and advance the happiness of society in general. Sin has filled the world with contention and disorder; it has embittered the hearts of man against each other, kindled domestic strife and national war, and in a word, has produced all the miseries under which the world groans. To counteract this inundation of accumulating evil, to prevent the exercise of base passions, to restore lost man to a knowledge of his true interest, and to furnish an example of mysterious benevolence; the self-moving disinterested, unmerited, un solicited, unerring, eternal unchangeable love of God, has brought life and immortality to light by the Gospel, has established a kingdom, which, under the complete controul and government of the great head of the church, shall prosper and stand; which in glory far exceeds, & is over all earthly kingdoms, and in its duration, shall run parallel with eternity, and in accomplishing these purposes, also the malicious scheme of Satan, are overthrown, and even the wrath of man made to praise him; and immortal souls rescued out of the enemy's hand, united together in love here and prepared for a future state in a more refined society where sickness and sorrow, sin and death, are feared and felt no more. All this and much more useful, delightful, interesting knowledge, we receive through the medium of the Bible—and seeing the sacred volume never directed any person wrong; how carefully we should attend to, and search after its teachings, and admonitions, to know our duty as members in our several stations; or as individuals in domestic life, and be careful to maintain good works, as a fruit necessarily flowing from grace planted in the heart. To put on the whole armour of God, be careful and particular that you attend to the divine rule in receiving members in society—that they give evidence of being taught of God;—a proper attention to your duty in this matter will have a tendency to keep the unity of the spirit in the bond of peace, and all in a good degree of one mind,—and when you hear the enemies of the cross, misrepresent and abuse the doctrines of grace, answer with meekness, if you answer at all—many, very many are crying lo! here and lo! there, but go you not after them, unless after comparing their doctrines by the word of God, you find it according to truth; otherwise receive them not into your protection, nor bid them God's speed. If they spitefully use and persecute you, pray for them. Finally, brethren farewell, may the God of patience and consolation, comfort, strengthen and establish you, and make you perfect in every good word and work, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever. Amen.