

Minutes

OF THE
LONG RUN ASSOCIATION
OF THE
CHURCHES OF CHRIST,

Held at King's Meeting House, Bullitt county, on the 1st Friday in Sept. 1825.

An introductory discourse was delivered by Elder P. S. FALL, on "the commencement of the REIGN OF MESSIAS;" from the second Chapter of Acts.

The Association was opened by singing and prayer, by the Moderator. The letters from 30 Churches read, and the messengers names enrolled.

CHURCHES.	MESSENGER'S NAMES.	Baptised.	Rec'd. by letter.	Dis. by letter.	Excluded.	Deat.	Total number.	Meetings.	
Beargrass	G. Hikes and A. Kellar.		2	2			136	1st Sund.	
Brashear's Creek	Jas. M'Quaide, J. Wells, E. Hansborough.	3		4	2	1	97	2d Sund.	
Chinoweth's Run	Edw. Tyler, J. W. Slaughter, J. Elston.	8	2	1		1	65	do.	
Fox Run	Henry Basket, E. King.			5	7	1	85	do.	
Elk Creek	J. Norman, W. Stout, J. Tichenor.						189	3d Sund.	
Harrods Creek	B. Allen, J. Ramey, A. H. Kellar.	7	3	7	2	4	226	do.	
Long Run	Joel Hulsey, G. Bridges, J. B. Curle.		5	2			98	1st Sund.	
Bethel	H. Hunter, S. Weekly, P. Willis.				15	2	2	186	2d Sund.
Burk's Branch	J. Collier, S. Jones, D. Shepherd.	2	5	8	2		136	3d Sund.	
Buck Creek	G. Waller, W. Cottrell, W. Crawford.	1	2	7	1	2	232	1st Sund.	
Eighteen Mile	J. Stephens, H. Nether- ton, Z. M'Quin.	12	8	6	1	2	161		
Rock Lick	William Hill.			4		1	33	3d Sund.	
Kings	W. Markwell, S. Brown, W. C. Foster.	3	5	3		2	70	1st Sund.	
Little Mount	P. Porter, T. Martin.				5		89	2d Sund.	
Sulphur Fork	P. H. Voorhies, W. Ran- dall, J. A. M'Guire.	5	4	26		2	137	3d Sat.	
S. Long Run	Z. Carpenter, E. Davis, J. Dale.	4		10	1	1	119	3d Sund.	
Lick Branch	W. Dawkins.	2	5	7			37		
Little Flock	J. M'Kalla, R. Gailbreath, J. Gore.				6	2	3	94	4th Sund.
Flat Rock	D. Forsyth.		5	7	2		80	4th Sund.	
Plum Creek	E. Weeks, F. Conn, G. Collins.		1	5		4	87	4th Sund.	
Salem	J. Holland, J. Shepherd, J. M'Clane.		4	13	2	1	119	3d Sund.	
Dover	S. Vancleave.	3	6	9	2		109	2d Sund.	
Patton's Creek	J. Foster, B. Johnson, W. Webb.	31	1	9	2	5	63	4th Sund.	
Louisville	P. S. Fall, Jesse Swindler.	5	5	2	1	1	107	4th Sund.	
N. Six Mile	J. Metcalf, M. Baker.	3	3	7	11	1	89	3d Sat.	
Union Spring	W. Keaton, B. M. Phillips	1	5	1	3		40	4th Sat.	
Shelbyville	G. W. Nuckols, S. Dupuy.	2	4	3	4		64	4th Sund.	
Pigeon Fork	T. Dawkins, J. Rounder.	1	7	3		1	25	2d Sat.	
Mount Moriah	F. Davis.	1	5	2		3	36	4th Sund.	
East Fork	A. M'Guire, S. Bond.	5	1			1	53		
		95	101	130	32	35	364		

Brother George Waller was chosen Moderator and P. S. Fall Clerk.
 The letters from the corresponding associations were then read and the messengers took their seats, viz:

- From Elkhorn—Henry Wallace, no letter.
- “ Blue River—Uriah Glover, George Marshall, and Israel Ransome—no letter was received from Blue River.
- “ Salem—John Hobbs, Daniel Walker, William Abel and C. Wortham.
- “ North Bend—a letter but no messenger.
- “ Silver Creek—Isaac Worrel, and John Reece.
- “ Franklin—T. Robinson.
- “ Licking—Lewis Corbin.
- “ Concord—John Scott.
- “ South District—Isaac Marksborough—no letter.

The circular letter was called for, read, and committed to the committee of Arrangement—Brethren Allan and Voorhies, were appointed to write another letter, in case the first written should be rejected.

Brethren were then appointed to write corresponding letters, viz:

To Elkhorn, W. C. Foster—To Salem, Jonathan Gore—To N. Bend, John A. McGuire—To Blue River, T. Davis—To Licking, G. Bridges—To Franklin, W. Markwell—Concord, E. Hansborough—S. District, John Holland.

The committee of Arrangement was then appointed—to consist of Brethren Allan McGuire, John A. McGuire, G. W. Nuckols, Z. Carpenter, Joel Hulsey, and the Moderator and Clerk.

The Association then adjourned till 9 o'clock on to-morrow morning.

Saturday morning 9 o'clock.

The Association met, and was opened by prayer and praise from Elder John Scott.

In accordance with the arrangement of business for to-day, the case of the minority of Drinnon's Creek church was taken up.

It was unanimously agreed, that the testimony presented to this Body by three several churches, namely, those at Brashear's Creek, Pigeon's Fork, and East Fork; tending to prove that the church at Drinnon's Creek had rejected the special advice of this Body, given last year, and had refused to send either letter or messenger to the Association at the present meeting; be received.

On motion, the following resolutions were adopted by a large majority, viz: Whereas it satisfactorily appears to this Association that the church at Drinnon's Creek has rejected the special advice of this Association, and whereas it is also proved that that church has refused to send either letter or messengers to this meeting, we do hereby declare, that we drop from our union the said church at Drinnon's Creek; and we do moreover advise the minority to form themselves into a church, and to receive into their Body the brethren Marshall and Baker, who we believe, from the evidences before us have been unjustly expelled from said church.

The circular letter first written was called for and read, as also that written by brethren Allan and Voorhies.

The first was rejected, by the casting vote of the Moderator.

The letter written by brethren Allen and Voorhies was then adopted.

Query from Dover.—Does the association, from the face of the scriptures, consider, that a man who puts away his wife, or a woman who puts away her husband, is an adulterer or an adulteress, tho' a bill of divorcement 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 “whomsoever shall put away his wife, except it be for fornication, and shall marry another committeth 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; therefore if an individual should obtain a divorce, for any other cause than that specified by the Bible, and marry another, he is guilty of adultery.

Query from Elk Creek.—Is it for the honor of the cause of christ, that all ordained Baptist preachers, be called bishops—if not who are to be so named?

In reply to this query we state: that it was evidently the practice in the first churches, to denominate the pastor of one congregation a bishop. It is also clear that the terms elder, shepherd, teacher, and overseer, all refer to the same persons.

It is therefore according to the word of God, and for the honor of the cause of Christ that the teacher of one congregation, be called a bishop.

The following Queries from the church at Louisville were referred to the churches for their investigation, with the request that they will express their sentiments upon them in their next letters.

1. Is there any authority in the New Testament for religious bodies to make *human creeds and confessions of faith, the constitutions or directories of such bodies in matters of faith or practice?*

2. Is there any authority in the New Testament for Associations? If so, what is it? If not, why are they held?

The following Query from the church at Shelbyville is also referred as above, namely: Are our Associations as annually attended, of *general utility?*

To the request from churches on east Fork, desiring to form a new Association, we say: altho' we wish them to continue with us, we accede to their request.

At the request of the Silver Creek Association, our correspondence with that Body is discontinued.

Our next Association is to be held at Elk Creek in Spencer county, on the first Friday in September, 1826.

The letters to corresponding Associations called for, and brethren appointed to hear them; namely: To Elkhorn, Joel Hulsey, G. Bridges, J. B. Curle, and John Dale—To Salem, George Waller, Z. Carpenter, W. Markwell, Joshua M'Calla and Joel Hulsey—To north Bend, B. Allan, Z. Carpenter, and S. Vancleave—To Franklin, John Metcalf S. Vancleave. P. H. Voorhies, George Waller, Isaac Foster, John Wells, Reuben Cottrell and P. S. Fall—To Licking, Joel Hulsey and John Dale—To Concord A. M'Guire, J. A. M'Guire, Isaac Foster, W. Dawkins, John Metcalf, S. Vancleave and Michael Baker—To Blue River, J. B. Curle—To South District, Francis Davis, John Holland, Michael Baker and Jesse M'Clane,

Agreed that brother John Holland write our next circular letter.

Brother J. Foster to preach the introductory sermon, if he fail, brother Carpenter.

Brethren Corbin, Scott and Taylor to preach to-morrow.

Agreed that the Clerk superintend printing the minutes.

We do recommend to the churches to observe the third Saturday in October next, as a day of fasting, humiliation and prayer, on account of the present lamentable state of civil and religious society.—Adjourned.

N. B. Clerks of churches are requested to notice the incorrectness in the returns of the total number of members in the churches—Take S. Long Run for an instance—That church reported last year 119 members—This year a clear decrease of 8 members is admitted, yet the reported number is 119. On comparison of facts, it will appear that but few of the churches have correctly reported.

CLK.

CIRCULAR.

The Long Run Association to the Churches of which she is composed, sendeth Christian salutation:

BELOVED BRETHREN—Agreeably to our usual practice, we address you by circular; and since the churches, generally, complain of coldness in the cause of religion, and which may be justly attributed to ourselves; may we not reasonably suppose, that it is for want of a more strict attention to, and compliance with, the weighty injunction of our Lord Jesus Christ to his disciples; "What I say unto you—I say unto all:—*Watch.*"

On the subject of "*watchfulness,*" suffer us to present you a few ideas. The importance of the duty is seen from various considerations.

1st. The importance of watchfulness arises from the facts, that "the human heart is deceitful and desperately wicked"—that we are attacked on all sides by the deceitfulness of sin; the cunning craftiness of Satan, and the allurements of a wicked world. These all, as enemies to God, the advancement of his kingdom, and the peace and happiness of his subjects, attempt continually, the destruction of vital piety, and the subversion of the empire of the Redeemer.

2d. No duty is more insisted on than this, in the word of God. Our Redeemer, who knew the trials and difficulties with which his people would have to grapple, having been tempted in *all points*, like as we are; urged continually the necessity of "*watchfulness.*"

31. Nor should this duty be transiently performed. We are not only to *watch*, but to watch *continually*, and that against every sin. Brethren, let us watch against degrading thoughts of God, or of his divine perfections, or against any principles which will tarnish his glory, or sully the brightness of his attributes. Let us watch against unbecoming ideas of the glory or dignity of Christ, and the merits of his sufferings. Let us never forget the duty, office, and efficient work of the holy spirit, in bringing lost sinners unto life, liberty and the joys of salvation through the reconciling blood of our dear Redeemer.

We ought particularly to guard against a neglect of the holy scriptures—in not searching, comparing, and receiving into our hearts, their sacred truths, “*which are able to make us wise unto salvation*.” We ought especially to attend to *them*, since they are the ordinary means employed by the holy spirit in awakening sinners, comforting mourners, and in warning, and teaching the children of God, *all they have to shun, and all he requires them to believe and to do.*

Let us watch against all the evils which arise from our own depraved and corrupt natures; especially pride; which causes us to entertain high thoughts of ourselves; and which consequently disqualifies us for fulfilling that noble duty—“*esteeming others better than ourselves, and in honor preferring one another;*” and particularly as Christ has said: “*he that exalts himself shall be abased.*”

Watch, dear brethren, against a vain, ambitious spirit; and “*put on, as the elect of God, holy and beloved; bowels of mercy, kindness, meekness, humbleness of mind!*” And as the tongue is an unruly member, “*full of deadly poison,*” watch against its improper use, endeavoring “*always, to be slow to speak, and swift to hear.*”

Let us be particular, in watching against all kinds of intemperance; especially excess in the use of ardent spirits which has been the fall of many; and even of some whose lives have once shone as members of the church of Christ.

In this, as in all other things, we should watch against the appearance of evil.—Let us set a guard over all our actions, and so conduct ourselves before our children, and servants, and neighbors, that they may take knowledge of us, that we have been with Christ. Thus shall we “*by well doing, put to silence, the ignorance of foolish men.*”

But, brethren, above all things, watch against *self*; and deny it; taking up your crosses daily, and following Christ. And lastly, watch against a backsliding spirit; for as we are surrounded by objects calculated to arrest our feelings, deceive our hearts, and insensibly lead us into sin, and expose us to danger; we should give earnest heed to the admonition of our Saviour; and not only “*watch,*” but “*watch, and pray, with all perseverance, and supplication for all saints.*”

And now, brethren, “*we pray God, that your whole body, soul, and spirit, be preserved blameless, unto the coming of our Lord Jesus Christ!*”—when each steadfast and faithful soldier of the cross, shall quit his post of watchfulness, and be rewarded, with a crown of eternal life.

GEORGE WALLER, *Mod.*

P. S. FALL, *Clk.*