

# MINUTES

OF THE

## LONG RUN ASSOCIATION OF BAPTISTS,

HELD AT DRENON'S CREEK MEETING-HOUSE, IN THE TOWN OF NEW-CASTLE,  
ON THE 1ST. FRIDAY AND SATURDAY IN SEPTEMBER, 1830.

The Introductory Discourse was delivered by Brother Joel Hulsey from the three last verses of the 35th chapter of the Prophet Isaiah—Letters from the Churches composing the Association, were called for, read, and the Messengers names enrolled as follows:

CHURCHES.	MESSENGER'S NAMES.	By Baptism	Read by letter.	Dis- cussed	En- rolled	De- clined	Total number.
Beargrass.	Aora. Keller, A. Netherton, John Hlikes.	5	2	5	4	1	174
Brashear's Creek	S. Shanks, J. M'Quade, J. Hunt.	2	1	6	1	1	95
Cherowith's Run	A. Hess, R. Seaton, and R. Welsh.	3	2	3	1	2	98
Fox Run	J. Woods, H. M. Basket, W. Brite, & E. King.	1	1	5			153
Elk Creek	W. Stout, D. Bennett, R. Dale, J. Taylor, J. Genter.		3	23		6	207
Harrod's Creek	B. Allen, G. W. Jeffries, & A. H. Keller. [man	19	2	13	4	2	225
Long Run	J. Dale, J. H. Sturgeon, J. Netherton, G. Bridges.	2	3	30	3	2	235
Bethel	Stephen Weakly and Benjamin Martin.	4		16	5	3	208
Burk's Branch	S. Jones, I. Collier, and W. Johnson.	1	1	5	2	1	139
Buck Creek	T. Davis, R. Cottrell, B. C. Stephens, G. Waller.	5		12	3	7	231
South Long Run	E. Davis, Z. Carpenter, & T. Davis.	3	3	26			169
18. Mile	H. Netherton, J. Stevens, Z. Mequin, & A. B. Nay.	1		10	2	4	180
Kings	D. E. Tyler, & G. Markwell.			5	13	1	104
Little Flock	A. Gore & James H. West.	1	3	6	1	3	77
Little Mount	J. Russell, J. Stone, & J. Conley.			2	5		97
Flat Rock	T. Helm, E. Pearce.	2	5	9			161
Plumb Creek	E. Weeks, D. Collings, & H. Day,		2	3	1		25
Dreanon's Creek	B. Branham, J. Kelley, J. Corban, B. Dawson and		5	18	2	5	234
Salem	J. Holland, J. M'Lain & H. Caris. [W. Pextee		6	3	1	3	163
Dover	J. Hulsey, W. Williams, C. Guthrie, S. Ellis, J. Nieli	1	1	3	1	2	153
Louisville	C. F. Quarrie, J. Swinger, C. Vanbuskirk.	19	24	25	4	2	294
Shelbyville	G. W. Nuckols, W. Smith, S. Dupuy.	4	12	7	1		84
Fish Pools	_____	1			1	2	31
Taylorville	Hardesty.		1	4	1	2	42
Floods Fork	W. Barnett and J. A. Sweeny.	4	4	6			52
Hogewell	W. Ghoff, J. Ghoff, and D. Caplinger.	2	3	5	1	1	72

The Association then proceeded to the choice of a Moderator and Clerk; George Waller was chosen Moderator, and Samuel Dupuy Clerk.—Letters from Corresponding Associations were called for, read, and their messengers took their seats.

From Elkhorn, George Blackburn. \* " Licking, no messenger.  
 " Salem, W. H. Holmes. " The Baptists, C. L. Barnes & W.  
 " Blue River, N.S. Smith, I. Ransom Dale. " "  
 " Franklin, John S. Major. " Sulpher Fork, John Metcalf, J.  
 " Concord, S. D. Hanks, Cyrus W. Thomas, F. A. McGuire, J. H. Oliver.  
 Wingate, J. Malin, S. Nevil, & D. Harris. \* " South District, N. Willhite.

A letter was received from a newly constituted Church at Simpsons ville, for admittance into the association, which was granted, and their messengers, brethren Philip Johnston, Daniel Shouse, J. Alexander, and Jesse Robison, received the right hand of fellowship, and took their seats—their total number of members 46.

The Circular letter was called for, read, and adopted.

Brethren appointed to write to corresponding associations as follows:

To Elkhorn, B. Allen.	* " Ticking, H. Caris.
" Blue River, J. A. Swinney.	* " Sulpher Fork, John Dale.
" South District, Abra. Keller.	* " Concord, F. Davis.
" Franklin, Philip Johnston.	* " Salem, J. Holland.
" The Baptist, Geo. W. Nuckols.	*

The Committee to arrange the business for to-morrow, as follows: F. Davis, B. Allen, J. Dale, J. Holland, J. Hulsey, Z. Carpenter, and W. Stoutt, with the Moderator and Clerk.—Adjourned till 9 o'clock to-morrow morning.

Saturday morning the Association met according to adjournment, and after praise and prayer proceeded to business.

The report of the committee of arrangement was called for, read, received, and the committee discharged.

Brethren John Taylor, Jas. E. Welch, Seamore, Little, Alexander, W. Ford, and A. Cook invited to seats with us.

The report of the committee in the case of Goose Creek and Pond creek Churches was presented, read, and received, and the committee discharged.

Brother Thos. Brown presented a letter from the South District Association, & took his seat.

The petition from the churches from Goose creek and Pond creek for admittance into our union was referred.

The request from Bethel and Buck creek churches, respecting Campbellism was taken up, and the following answer adopted:

In answer to requests from two of our churches, that we enquire into and advise them of the facts in relation to Campbellism, and of their duty in relation to those who support that system of things; we say, that this Association was constituted on the Philadelphia Baptist Confession of Faith, (with the exception taken by the Elkhorn Association,) as an expression of her views of the doctrine 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.

The request from Fish Pools respecting a day of humiliation, fasting, and prayer was taken up, and the Saturday before the 2d Lord's day in November appointed as a day for that purpose.

The request from Chenowith's run passed over. Union Meetings for the ensuing year as follows: 1st at Salem, 2d at Fish Pools, 3d at 18 Mile, 4th at Chenowith's Run.

The next Association to be held at Bethel in the county of Shelby, five miles east of Shelbyville, to commence on the 1st Friday in September, 1831.

Letters to corresponding associations called for and brethren appointed to bear them.

To Elkhorn, B. Allen, B. Dawson, Joseph Kelly, John Corban, Geo. Waller, G.

Bridges, Joel Hulsey.—To Blue River, no messenger.—To Franklin, B. C. Stephens, Jos. Kelly, G. Waller, P. Johnson, A. Joel Hulsey.—To the Baptist Association, G. Waller, J. Dale, J. Hulsey, and Daniel Shouse.—To Licking, J. Kelly.—To Sulpher Fork, H. Neiberton, J. Kelly, W. Williams, D. Caplinger, J. Hulsey, F. Davis, and J. Corban.—To Concord, E. Carpenter, B. Dawson, J. Hulsey, and W. Williams.—To S. L. M. Z. Carpenter, J. Hulsey, J. Sturgeon, W. Stouff, S. Shanks, and J. Dale.—To South District, J. Holland, F. Davis, and H. Caris.—

Brother John Holland to preach the next introductory sermon,—brother John Dale in case of failure.

Brother George Waller to write the Circular Letter for the next Association.

Money collected to print the minutes, and brethren Samuel Dupuy and Wm. Smith to superintend the same.

Brethren John Taylor, W. Fard, A. Cook, George Blackburn, — Seamore, and James E. Welsh, appointed to preach on to-morrow.

### CIRCULAR LETTER.

DEAR BRETHREN;

It being our custom to address you by way of letter, and seeing no cause to discontinue the practice, but increasing necessity to do so: you will see by the Minutes the state of the Churches in our Union, and the business that has been before us, and we refer you to them for the particulars. While for your edification and comfort, we would call your attention to the new covenant or Kingdom of Christ, as brought to view in the world of God, it is the only one published since the birth of the Messiah it accomplishes and fully exhibits, that confirmed of God in Christ promised to Abraham, thirty years before the covenant of circumcision, and four hundred and thirty years before the Sinai covenant. Therefore, Paul and the rest of the Apostles, who were made able Ministers of the New Testament, declare in the strongest terms its superiority to the old Covenant, because it was a full and luminous exhibition of that promise of God in Christ to Abraham, and development of it. From what is recorded of this covenant in the 3d chap. 2d epistle to the Corinthians, Gal. 3d, and Hebrews 8th, 9th, and 10th chap. we are authorised to say that it excelleth in glory. All the Jewish Covenants were only types of it, and had no glory by reason of the glory that excelleth. For in respect of its promises, its subjects, its seal, its mediation, it was devised in eternity; eternal life was promised in relation to it before the world began. Four thousand years roled on and introduced its establishment. When the blaze of its glory burst forth, when its August Mediator appeared, the rod of wonders dropped from the hand of Moses: the Mitre fell from the head of Aaron, and the sceptre departed from the tribe of Judah. When its sacrifice was exhibited, the brazen and the golden altar lost their victims. When its promises and its laws were unfolded no thunders burst forth, but the tongues of Seraphs whispered peace. When its worship was instituted, what pleasing accents and songs of triumph rose from hearts smitten with the love of God. When its ordinances were ordained, the choicest elements of nature distinguished its sacred rites—water that purifies and refreshes, bread the staff of life, &c.

✱The spirit of benevolence which it breathes, knows no artificial bounds: it respects not claims, nations, tribes, nor tongues, but embraces in its bosom some out of every nation, kindred, people, and tongue, (Rev. 5th, 9th.) Its spirit is the Spirit of Love, of sacred awe, and of a sound mind its zeal is not the child of blinded bigotry, nor of wild enthusiasm, but a true regard for the glory of God and the good of man. The subjects of this covenant are not the children of one birth, nor those of one particular family. St. John when describing the subjects of this spiritual Kingdom, says he came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Their seal is no external mark imposed by the hands of man, but an impression made, not on the flesh but in the spirit, having the law of their God written not upon tables of stone (nor on paper only) but in fleshy tables of the heart, according to the promise of their Covenant God, (see Hebrews 8th, 9th, 10th, 11th, 12th v. "Behold the days come, saith the Lord, when I will make a new covenant with the House of Israel and with the house of Judah, not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. The blessings which are promised to the subjects of this new covenant, are not measured nor circumscribed by time. The guarantee of them is not the word or oath of man that repents, nor

of the sons of men that deceive, but is the promise, the oath, and the seal of the living God, who is faithful to his promises, and omnipotent to accomplish them: who will do all his pleasure, and his counsel shall stand.

Dear Brethren; from the very limited view which we have taken of this new covenant, its subjects, its laws and ordinances, as brought to view in the new Testament, we are led to consider all the members of it as a peculiar people, born of God, and taught by him, for Paul declares, as many as are led by the Spirit of God they are the sons of God, and further adds, in sons then heirs and joint heirs with Christ, who is head over all things to the Church, and blessed forevermore. We love him, says the Apostle, because he first loved us. Beloved, if God so loved us, we ought also to love one another; hence arises obedience to the laws of Christ; first love to God, and love to our neighbor, for Jesus says, on these two hang all the law and the Prophets. How important then the keeping of these commandments of God. If the principles of this new covenant are engraven in your hearts, let it abound in your lives and conversation, both in the Church and in the world, in doing this you will give evidence to your brethren and to the world that you are the children of God; for the world looks more at what we do than what we believe. All Christians are commanded to watch and pray: surely this is a time when the Disciples should be engaged in watching and prayer. When we look around and view many of our sister churches, what do we see and hear, innovations and distress, the peace and harmony of brethren destroyed forever. Those who once could join together in singing the sweet songs of Zion, and set around the table of the Lord, are parted asunder; no more that sweet union and communion together. Is there not a cause? Why all this ridicule from the pulpit and press, which we see and hear constantly? When we compare the present system of things with the new covenant, as brought to view and compare them together, we see how

very widely they differ—the former unites and binds together, the latter severs and divides. From all we see and hear at home and abroad, we are constrained to believe the system of Reform so called, is plainly the subject of Apostolic warning, see 3d Phil. and 2 v. also Rom. 16th, 17th. Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them: as in 2d Acts 29th and 30th v. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things to draw away disciples after them; and 31st of same chap. Therefore watch and remember, that by the space of three years I ceased not to warn every one, night and day with tears. These with a number of others equally applicable, are referred to for description of these men, all of which you will find inscribed on the sacred pages, all which go to describe those false teachers that should arise in the latter days. Therefore we are not to believe every spirit, but try the spirits, see whether they be of God. The Apostle exhorted his Brethren not to be carried about with every wind of doctrine but to bestedfast. We see the necessity of daily searching the scriptures and attending to the commands of Christ. Let us brethren, put on the whole armour of God, having our loins girt about with truth, having on the breastplate of righteousness, and our feet shod with the preparation of the Gospel of peace. Let us take the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God; praying alway with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints. And now Brethren we commend you all to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified.

GEORGE WALLER, *Moderator.*

SAMUEL DUPUY, *Clerk.*

#### CORRESPONDING ASSOCIATIONS HELD AS FOLLOWS:

The Baptist on Friday before the first Saturday in August, 1831, at Clover Bottom Meeting-House.—The Licking the 3d Saturday in September, 1830, near Winchester, at Friendship Meeting-House.—South District on Friday before the 3d Saturday in August, 1831, at Hillsborough, Washington county.—The Franklin at South Benson, the 3d Friday in September, 1830.

The brethren appointed to preach on Lord's day attended at three several houses of worship, when and where they preached to large congregations; the people were attentive and some considerably affected.