

# MINUTES

## OF THE LONG RUN ASSOCIATION OF BAPTISTS,

Held at Bethel, in the county of Shelby, Ky. on the first Friday and Saturday in Sept. 1831.

The introductory sermon was delivered by brother John Holland, from part of the 2d chapter of the book of Revelations. Letters from the churches composing the same were called for, and the messengers names enrolled as follows:

CHURCHES.	MESENTERS' NAMES.	By Baptism.	Rec. by Letter.	Dis. by Let.	Excluded.	Dead.	Total Number.
Beargrass—	Thomas Miller and Abraham Keller,	2	4	3			176
Bashear's Creek—	D. Standeford, S. Shanks, and J. M'Quade.	3	10				87
Chinowith's Run—	Richard Seaton and R. Welsin.	1	1	8			93
Fox Run—	J. Woods, H. M. Basket, W. Bride, and John Powell,	1		8	5	8	133
Elk Creek—	W. Stoutt, J. Taylor, and J. Gonternan.		1	22	3	1	180
Long Run—	John Dale, John Sturgeon, G. Bridges, John Netherton, and John Curl.						
Harrod's Creek—	Benjamin Allen, and Benjamin Clore.	2	1	13	5		209
Bethel—	Stephen Weakly, B. Martin, and D. Dodd.		2	19	5	2	186
Burk's Branch—	S. Jones, I. Collier, and J. Yount.	2		32	1	2	106
Buck Creek—	George Waller, F. Davies, and R. Cottrell,		3	10	5	3	220
South Long Run—	Z. Carpenter, E. Davies, E. Edwards, and E. L. Frazier.				17	1	89
16 Mile—	H. Netherton, Z. M'Quin, A. B. Nay, and J. Stevens.	1	9	5			67
Kings—	D. E. Tyler, G. Markwell, W. Fidler, and J. R. Sparks.	4	8		3		97
Little Flock—	J. H. West, Tho. Sanders, T. Wells, and A. Gore.	1	1				77
Little Mount—	James Stone, and N. Nowlin.		2	2	3		94
Plumb Creek—	J. Tichenor, D. Collins, and H. Day.		5	14	1	1	74
Drennon's Creek—	Benj. Brenham, and J. Kelley.	2	16	18	17	5	311
Salem—	H. Caris, J. Halland, J. C. Burnett, J. Dooly, and T. M'Clain.		8	7	4	1	158
Shelbyville—	J. G. Withers, W. Rankin, and Samuel Dupuy.	4	1	4	5	1	79
Taylorville—	C. Harlister, and N. Beckam.	4	8	6			48
Hopewell—	E. Powell, J. Taylor, and J. Gaugh.	3	3	2		1	73
Floyd's Fork—	W. Burnett, J. A. Sweeny, and W. Hobbs.	1	9	5	3		62
Mount Moriah—	A. Mahuran and E. Headen.						39
Simpsonville—	J. Carpenter, J. Robinson, and P. Johnston.	1	12	4	2	1	50
Dover—	Sam. Ellis, C. Guthrey, and J. Neill.		2	14		4	137

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 called for, read, and their messengers took their seats as follows:

From Elkhorn—no messenger.

“ Salem—Abner King, Warren Cash, and Joshua Hobbs.

Blue River declines any further correspondence; her letter was handed to us by brother Matthews, who was invited to a seat with us.

From Franklin—S. M. Noel, James Ford, G. T. Harney, John Taylor, J. S. Major, Sam<sup>l</sup>. Jessee, and Abraham Cook

From Concord—Isaac Malin, James Green, and John Scott.

“ Licking—Thos. P. Dudley.

“ Baptist—Abraham Dale, A. Herndon, and John Penney.

“ Sulphur Fork—J. A. M'Guire, Samuel Rash, A. Bohannon, John Metcalf, and James Sams.

The Church at Flat Rock having sent two letters, being a Minority and Majority; and upon the investigation of the case, the Minority is recognized as the church, and Samuel Vance, and Thos. J. Nash, their messengers, took their seats.

Brethren, D. Standeford, John Dale, P. Johnston, George Bridges, and John Sturgeon appointed a committee to write to the corresponding Associations:

The Moderator and Clerk, appointed a committee of arrangement, with leave to call in what aid they may think proper. Adjourned till to-morrow morning 9 o'clock.

Saturday morning met, according to adjournment, and after praise and prayer by brother William Hickman Sr., proceeded to business.

The Letters from Louisville were taken up, and the following answer adopted: Whereas, two letters have been presented, purporting to be from the Louisville church, each of which claims to be from the Church. After a full investigation of the subject,

Resolved, That the brethren whose letter is borne by brethren C. Vanbuskirk, William Colgan, Charles Quirey, and Andrew Weir, are recognized as the church in Louisville, standing upon original constitutional ground—and it is further resolved, that the party whose letter is borne by Jesse Swindler, Hezekiah Puyrier, Edward Green, and John Bledsoe, having departed from the doctrine and practice of this Association, and sustaining a Pastor, or Bishop, who has proclaimed open war against our constitution, and who are countenancing and communing with persons who have been excluded from the fellowship of sister Associations, be rejected from our union.

The letter from Harrod's Creek called for and passed over.

The circular letter called for, read and adopted.

Query from Beargrass called for—does this Association consider herself in the general union, and will she receive members into her union, upon the principles of the said union?

Answer. We consider ourselves in the general union, and we will admit churches into our body upon the principles of the union, interpreted, and understood in accordance with the principles of our constitution.

Query from Chenoweth's Run—was the articles of general union violated or not, by rejecting the churches from Goose Creek and Pond Creek?

Answer—No. The 10 article of the terms of general union says, "and that each may keep up their associational and church government, as to them may seem best."

Queries from Louisville—is not the system taught by our reformers, heresy? If so, ought they not to be rejected? 2dly. Have they not scismatized from the faith and order of this association, and the churches composing it?

Answer. We refer you to our circular.

The next Association to be held at Long Run the first Friday in Sept. 1832.

Letters to corresponding Associations called for, and messengers appointed to bear the same.

To Elkhorn—Caleb Guthrey, John Dale, Jesse Robinson, George Bridges, Sam'l Shanks, E. Edwards, and John Sturgeon.

To Salem—Wm. Barnett.

To Franklin—Joseph Kelly, George Waller, Reuben Cottrell, Stephen Weakley, and John Corban.

To Licking—no messenger.

To South District—John Holland, Francis Davies, J. C. Burnett.

To Concord—Zaccheus Carpenter, Francis Davies, S. K. Sparks, and B. Brenham.

To Sulphur Fork—John Corban, Joseph Kelly, B. Brenham, Joshua Gaugh, and Samuel Ellis.

To Baptist—John Sturgeon, John Dale, Jesse Carpenter, E. Davies, J. Taylor, John Holland, and Henry Caris.

Brethren appointed to preach on to-morrow—Thomas P. Dudley, S. M. Noel, and ——— Goings.

Brother John Dale to preach the next introductory sermon. Brother George Waller in case of failure.

Brother John Holland to write the next circular letter.

Appointment of union meetings for the ensuing year, 1st, at Simpsonville, 2d. omitted, 3d. Taylorsville, 4th, Little Flock.

The 2d Saturday in November appointed as a day of prayer and thanksgiving.

The clerk appointed to superintend the printing of the Minutes. The Association then adjourned.

SAMUEL DUPUY, Clerk.

GEORGE WALLER, Moderator.

## CIRCULAR LETTER.

*The Long Run Association of Baptists, to the Churches of which she is composed.*

DEAR BRETHREN—In conformity to our custom of addressing you by circular, we now lay before you, a few thoughts, on the subject of our constitution. As an Association, various and vain have been the attempts which have been made, by professed Churches of Christ to live together in peace, happiness, and prosperity, under an assumption of the "word of God," as their constitution, without any expression of their views of its doctrine, experience, or prac-

uce, upon which they might write—and the consequences have always been, and must of necessity be, that, when heresies arise (which “must needs be, that they which are approved, may be made manifest among you,”)—they are driven to *expressions* of their views of the word of God, in order to sustain themselves; and thus a *creed*, sooner or later, in some shape or other, springs up amongst them; without which, it is well known, that any, and every *heresy* known among men, may pass with impunity; hence the necessity of a *creed*, a fence against heresy, by which to secure the Church against any, the most voracious animals of the earth. But when men become “heady, high minded, lovers of pleasure more than lovers of God; truce, and covenant breakers,” we should mark them, because they cause divisions and offences contrary to the doctrine, which we have learned. We should therefore avoid them, for they that are such, serve not our Lord Jesus Christ; but their own belly, and by good words, and fair speeches, deceive the hearts of the simple. By reverence to, and united support of our constitution, we may confidently expect, that the blessings of God will attend us; and we may bide defiance to the enemies of truth. Let us brethren, in the fear of the Lord, ask, why is it, that A. Campbell, and his followers have succeeded so far, in causing divisions and offences among us, by a system of doctrine so glaringly contrary to the doctrine of Christ, which we had well learned, not from any human source, but from the book of inspiration, and which is well inscribed in our constitution! Is it not, that by good words, and fair speeches, they have deceived the hearts of the simple? Is it not, that rising up among us, they have spoken *perverse things*, God-dishonoring, self-exalting, and soul-destroying things, to draw away disciples after them? Is it not, that they have set themselves to disorganize Churches and Associations, employing every seductive measure, by which to allure unstable souls from that holy alliance, in which they stood by profession, to Christ their living head, and to one another as living members of the spiritual body of Christ? It is, to us, passing strange, yea, perfectly unaccountable upon any correct, civil, or religious principle, that our reformers (as they call themselves) desire to live among us, in either our Churches, or Associations, while they inveigh so vehemently against the organization of both. It is well known, that we were constituted on the Philadelphia Baptist confession of faith, with the exceptions, as taken by the Elkhorn Association—and it is well known, that we are represented as taking that book in preference to the Bible; but, what shall we say of those, who thus represent us! that they are ignorant of what they assert? this cannot be; if they are not, the conclusion must be, that they accuse us of what they know is not true, and thereby render themselves unworthy of our confidence. That this conclusion may be fastened on those, who have attempted a crusade against our *creed*, (as they call our constitution), we propose to lay before you, the facts in the case. Our constitution asserts as a first principle, beyond which, it presumes not to go, that “the holy scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy scriptures delivered by the spirit, into which scripture so delivered, our faith is finally resolved.” With this motto, the constitution proceeds to a declaration, of what its compilers conceived the Bible teaches on the various articles therein set forth.

We adopted the confession of faith as our constitution, because it expresses (generally) our views of the truth of the inspired word, and esteem it most of all, because it disclaims equality with the Bible, and professes to derive all that is valuable, from the scriptures; to that expression of the truth of God in his word we agree, and therefore own it, as our constitution. That these are, and always have been, the views of the Baptists on this subject, is too well known to require a moment's attention to proof—let us next see what credit should be given to the pretension, that the *creed* is exerting a dangerous influence on the state of our society. We almost blush, when we think of the scarcity of the book among us; but few of our society (take them as a whole) have ever seen one, perhaps not one in one hundred; how few then may be presumed to have read the work; and yet this almost obsolete book, is exerting a dangerous influence on our society. Those who assert this objection to the present order of things, must certainly be regardless of that candour, which is characteristic of the real followers of Christ. We are told that *creeds* have been the instruments of persecution; and what of this! can the abuse of any thing, argue conclusively against the proper use of it! What if Catholicity, and Episcopacy have wielded the *creed* as an engine of slaughter, of blood and carnage! what if thousands, yea even millions, of the followers of a meek and lowly Jesus, have been wafted to the skies by their fiery chariots! does it follow as a matter of necessary consequence, that the Baptists, with such a *creed* as their constitution is in fact, must be persecutors! let the spirit of meekness and the fear of the Lord answer. Fearless of the consequences, we say, that there is not a scroll of authentic history, which palms an act of *persecution* upon us. It is true, that of late, there are among us, certain restless spirits, who charge us with a spirit of intolerance and of persecution; but what is the fact! it is that we resting in peace, the fear of the Lord, and in great prosperity, have been assailed with a volley of abusive epithets, both from press and pulpit, (a repetition of which, we shall not attempt in this address,) and because we will not be silent, when the cause of God and of truth is at stake, but stand forth in defence of the Gospel, we are charged with almost every enormity ever practiced, under the authority of a *creed*. As the word *creed*, (among some) has become almost as hideous as an animal with seven heads and ten horns, we would remark, that to us, there is nothing alarming in it, understanding as we do, that it means nothing more or less, than what a man or set of men hold to be true, of any subject. Catholics hold their *creed* to be true, as derived of the word of God, and so do all protestants. Mr. Campbell holds his voluntary

creed to be true, because it is derived by him, directly from the *New Testament*, and is therefore true, and all others false. His, though in infancy, has its seven heads, [volumes of the C. B.] its horns are coming out, one [volume M. H.] full grown, another better than half, and that the full number *ten*, will in time come forth to maturity, is just as certain, as that he shall live, not change the nature of his *creed*, and he get enough of subscribers to answer his purposes.

The Long Run Association, at her constitution *held her creed* to be true, because it expressed her views of the doctrine of the Bible; and notwithstanding all that is said to the contrary, from all that appears to us on the subject, opposition to the use of *creeds*, arises, first, from disagreement with its subject matter, and second, a disposition to put all others down, and so make room for another new, and diverse from all others. While therefore, we hold the right of private judgment, the right of individuals, or any association of individuals, to think, speak, and write their *sentiments* on any subject, for their individual, or mutual interest—we never can be persuaded, that the Church of Christ, may not for her mutual peace, happiness and edification, commit to writing what she holds to be true, of the word of God, thereby declaring how she understands the book of inspiration, that all those who may wish to associate with her, may not be deceived, that those who are not of the same judgment, may not embarrass themselves, or impose themselves upon the Church contrary to the reason, the nature, and fitness of things. While we esteem it our duty to write thus plainly to you, our sympathies are awakened within us for brethren, who are carried away with the vain imaginations of A. Campbell, some of whom, [we hope] are conscientious in their views, but how fickle, how uncertain are the consciences of men, liable to be carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. How true was that saying of the Apostle: "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock; even of your own selves shall men arise, speaking perverse things to draw away disciples after them." It is painful to us to write these things to you, however applicable they are to our present reformers but for you it is safe. It to us appears plain, that we should not receive them into our houses of worship, in their official characters, nor bid them God-speed.

Our dear brethren, the present is a time of trial and of conflict, the weapons of our warfare however, being not carnal, but mighty [through God] to the pulling down of strong holds, casting down of imaginations, and every high thing that exalteth itself, we should watch and pray, lest we enter into temptation, begging the God of all grace, to sustain his own cause, maintain his own truth, and glorify his own name, by delivering the Church from her present conflict, and restoring to Zion the joys of his free salvation. The great question now at issue, between our reformers and the Church is, "Is it the work of God by his spirit, to prepare the hearts of men, to receive the word of truth; if it is, then is it the duty, and privilege of ministers and people, to pray to God that he may thus prepare the hearts of men; if not, then is prayer to that effect perfect insignificance. This we call a first principle; a vital, and holy principle. Here the sovereignty of God and of grace are at issue with blood, the will of the flesh, and the will of man. The issue is properly between the powers of darkness, and the Church of God—let us dear brethren take heed, as to the side we take in this conflict; God and truth are sovereign, and must prevail. "Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost," Rom. 15th and 13th.

N. B. The Churches would confer a favor on the Clerk, by having the names of messengers inserted on the back of their letters, with their numbers.

#### • OBITUARY.

Departed this life the 7th September, 1831, in the 94th year of his age, Elder JOHN DUNN