

MINUTES

Of the Long Run Association of Baptists,

HELD At Long Run Meeting House, Jefferson County, on the first Friday, and the Saturday (succeeded) in September, 1832.

The Introductory Sermon delivered by Brother JOHN DALE, from the 16th of Matthew and 18th verse.

Letters from the Churches were called for, read, and the Messengers names enrolled, as follows:

CHURCHES.	MESSENGERS' NAMES.	Experience.	By		Excluded.	Dead.	Total No.	
			Letter.	Referred by Letter.				
Grass,	Abraham Netherton, (remnant of the Church.)						6	
Bushcreeks Creek,	James M'Quaid, Jno. Hunt, Jos. Strattan.	5	5	2		1	88	
Chimirth's Run,	No Letter.						23	
For Run,	Jonathan Woods, W. Brite, John Powell.	2	3	17		2	112	
Big Creek,	William Stoutt, N. Beauchamp, and D. Bennett.	4	3	13		1	175	
Long Run,	John Dale, G. Bridges, D. Harris, and J. H. Sturgeon.	4	2	29	4	2	193	
Harrod's Creek,	Henry Matthis.						17	
Patel,	Pierson Willis, P. C. Willis, and A. Montgomery.	2	4	13	1	4	171	
Wicks Branch,	Isaac Collier, S. Jones, J. H. Stone.			3	10	2	1	96
Rock Creek,	B. C. Stevens, Geo. Waller, R. Cottrell & P. Courtney.	16	5	10	3	4	226	
Long Run,	Two Letters presented and laid on the Table.						27	
5 Mile,	James Stevens, H. Netherton and A. B. Nay.			6	8	8	157	
Engs,	D. E. Tyler, S. K. Sparks and G. Markwell.			7	9	2	2	91
Little Flock,	Thos. Wells, Josiah Stone, J. H. West.	1	1		2	1	76	
Little Mount,	Lewis Newlin.	2			2	1	4	93
Wamb Creek,	Elijah Weeks, Jas. Tichenor and H. Day.			1	10		65	
Wannon's Creek,	Jos. Kelly, B. Branham, J. Corban, James Roberts and Robert W. Ricketts,	7	5	17	8		302	
Salem,	J. Holland, H. Caris, J. Dooley, J. Ford & J. C. Burnett.	9	2	10	1		159	
Belbyville,	J. G. Withers, A. Fox, and S. Dupuy—twenty left us by consent.	2	6	2			65	
Taylorville,	C. Hardesty, W. Thomas, N. B. Beckham & R. H. Neal.	13	3	2			71	
Spennell,	John Taylor, J. Ghoff, and A. Harding.	2	6	3	2	3	75	
St. Mariah,	Elisha Haden and Elijah Searcy.	3	6	2		1	45	
Emersonville,	Jessee Robinson, J. Alexander and P. Johnston.	5	9	2		2	60	
Boyer,	Joel Hulse, J. Neal, R. Lancaster, and D. Caplinger.		7	7		1	136	
Fish Pools,	E. Applegate.			2		2	30	
Louisville,	O. Vanbuskirk, F. Garr, C. Quarry and D. Blankenbaker,	4	15	10	10	2	185	
Map Rock,	Saml. Vance and Thos. J. Nash.			2	1	1	24	
Way's Fork,	Two letters presented and laid on the Table.		3	9	1	1	25	

The Association being organized, Elder George Waller was chosen Moderator and Saml. Dupuy Clerk. Letters from corresponding Associations called for, read, and the Messengers took their seats, as follows: from Elkhorn, Edmund Waller.

" Franklin, S. M. Noel and Abraham Cook.

" Concord, Isaac Malin and Robert Jeffries.

" Baptist, A Herndon, Thos. Lillard.

" Salem, Isaac Taylor.

" Sulpher Fork, J. A. M'Guire, F. H. Goodrich, J. Mount, J. Metcalf, and J. Knight.

" South District, Lewis Wilhite and Stephen Stone.

" Licking,—no letter, nor Messenger.

The Letters from South Long Run taken up and read, and referred to the Committee of Arrangement.

The Letters from Floyd's Fork taken up and read, and the following Messengers received: W. Barnett, Amrod Harrick, and William Hobbs. State of the Church as follows:—Received by letter 3, dismissed letter 9, excluded 1, dead 1—Total 25.

Brethren appointed to write to corresponding Associations—S. Jones, H. Caris, N. Beauchamp, John Dale and Amos Fox. Adjourned till to-morrow morning 9 o'clock.

Saturday morning met according to adjournment—Prayer by Brother Holland.

The Report of the Committee of Arrangements received and the Committee discharged.

The Circular Letter called for, read, and adopted.

The Letters from South Long Run taken up and the following answer adopted:—

Two Letters being presented and each purporting to be from the Church at South Long Run, the As-

association went into the consideration of the claims set up by each, to the name and Constitution of said church, and it appearing to the satisfaction of this Association that the party represented by Ephraim Davis, Edward Edwards and Theophilus Davis, is only represented as acting unworthily on account of their stern adherence to the truth of God, in opposition to error, we therefore consider them to be the Church Proper at South Long Run, sustaining the character of said Church from its Constitution, with its connection with this Association to the present, and that the party represented by Z. Carpenter and Elisha Frazier, have gone away in company, and under the same kind of influence, under which parts of several other churches, (viz:) Flat Fork, Chenoweths run, Beargrass, and Harrod's creek, have departed from the Constitution of this Association, we say that said party has become so completely identified with the system of *Reform*, a system destructive in its nature, subversive of the truth of God in his word, and disorganizing in its tendency, we therefore disown all connection with said system, and all who support it; while we would say to our Brethren and Sisters who have been with us, and shared, in our sorrows and our joys, our adversities and prosperity—we have marched with us to battle and to triumph under the same Lord of hosts, with the same crown in view, animated by the same principle of love supremely to our Great Leader, and to one another with pure hearts fervently—while our hearts have glowed, with sympathetic solicitude to the throne of Grace for the salvation of our dying fellow men. We say that our brethren know that we have not departed from our Constitutional principles, nor the usages of the Baptists generally of our denomination; and altho' we have been charged with persecution, proscription, and almost every evil work, we know ourselves to be, as a body, innocent, and consider ourselves slandered, by those charges, and appeal to the candour of our Brethren, for acquittal from them, and invite them to retrace their steps, come back to the Constitution of this Association, and go along with us and let us try to do each other good.

Took into consideration the case of the Church at Chenoweth's Run, and Benjamin Garr and Henry Hawkins admitted to seats, and 23 reported as their number.

The next association to be held in Taylorsville, in the county of Spencer, the 1st Friday in Sept. 1833.

Letters to corresponding Associations called for, and Messengers appointed to bear them.

To Elkhorn—John Ford, B. C. Stevens, to be held at North Fork meeting house, Franklin County, the 2d Saturday in August 1833.

To Franklin—S. K. Sparks, J. G. Withers, Joel Hulsey, Isaac Collier, John Dale and Joseph Kelly, to be held at Six-Mile meeting house, Shelby County, the 2d Friday in Sept. 1832.

To Salem—Nathan Beauchamp, William Stout, C. Hardesty, H. Hawkins, Jesse Carpenter, S. K. Sparks, John Holland—to be held at Mill Creek, Nelson county, on Friday before the first Lord's day in October 1832.

Baptist—Jesse Carpenter, E. Edwards, H. Caris, D. Harris and John Alexander, to be held at Providence meeting house, Anderson county, on Friday before the 1st Saturday in August, 1833.

Sulphur Fork—S. K. Sparks, Daniel Harris, Joel Hulsey and J. Kelly, to be held at Pigeon-Fork, Henry county, on the 4th Friday in Sept. 1832.

Concord—D. Harris, Joseph Kelly, R. W. Ricketts, S. K. Sparks and F. Davis, to be held at Drennon's Ridge meeting house, Henry county, the 4th Friday in August, 1833.

South District—John Holland, W. Barnett, J. C. Burnett and Peter Courtney, to be held at Deep Creek meeting house, Mercer county, on Friday before the 3d Saturday in August, 1833.

Union Meetings to be held as follows:—The 1st in Shelbyville—2d, in Simpsons ville—3d at Kings—4th, at Flat Rock.

Brethren appointed to preach on to-morrow—S. M. Nock, Edmund Waller, and Isaac Taylor.

Elder George Waller to preach the next introductory Sermon. Elder John Sturgeon in case of failure.

Elder Joel Hulsey to write the next Circular Letter.

The Clerk to Superintend the printing the Minutes.

GEORGE WALLER, Mod.

SAML. DUPRE, Clerk.

CIRCULAR LETTER

The Long Run Association of Baptists now convened at Long Run Meeting—May the grace of God, the love of the Lord Jesus, and the communion of the Holy Ghost, be with the churches of which she is composed.

Resolved in the Lord—

Assembled in the name and by the authority of the Great Head of the Church, for the maintaining of the unity of the spirit, for the purpose of advising on the best means of promoting the purity, peace and prosperity of Z. M., for the strengthening of our confidence in our brethren, and the cultivation of love, for the enlarging and cherishing of acquaintance and fellowship, with our sister associations, by an affectionate and fond reciprocation of views, feelings and desires—we feel it our privilege and duty to submit to your christian consideration some thoughts, which, under the divine blessing, may be for your caution, edification and comfort. Many subjects have been laid before you by way of Circular. Our labor, though objected to by some, has not been in vain; and we are therefore encouraged to perseverance in such a convenient and efficient measure to keep up an union of hearts; doctrine and practice, so indispensably characteristic of the Disciples of Christ. The present is a crisis of serious importance with us, and will form a distinguished era in the history of our denomination. This is an age of invention and speculation; the spirit of innovation and seism has gone forth, and is stalking like the unclean spirit of old, through the churches, seeking its unhallowed rest, in the banishment of peace and union from the house of God. Around and

among us, many have a doctrine, a system to propose; errors long since laid aside as the offspring of ignorance and superstition, have, by theological aspirants, been recently recussitated, called from their graves where they should have lain in the silence of eternal oblivion, and presented to the world as new and important discoveries. Doctrine, spiritual and experimental, built on the ever enduring rock of immutable and divine truth, is scrutinized by carnal reason, and rejected as the legitimate offspring of mystical Babylon. These facts considered, we shall solicit your attention to some remarks on spiritual-mindedness. That the heart of man is naturally, universally and unexpressably evil, is a fact that the word of God clearly reveals, and experience and observation confirm. It is equally true, that while occupying the awful circumstances of the fall, he cannot enjoy that God, who alone can be enjoyed by those who have a nature, temper and disposition suited to the spiritual and holy exercises of devotion. Any system of religion which does not provide for the rectification of the moral powers, and capacitate the soul for the enjoyment of God, is not worthy of the great author of our existence, nor the attention of enlightened beings. If the religion of Jesus secure not this object, what ultimate advantage will it be! It does most assuredly, provide for the amelioration of the heart, and the sanctification of our nature. It is therefore admirably calculated to secure the great object of the remedial government of God. With reference to these facts the Apostle affirms, that if any man be in Christ he is a new creature, (or creation); those born again have a new heart given and a new spirit put within them, the moral powers receive a new direction; the mind endowed with spiritual light, reasons, deliberates, judges, and determines in a new manner and on new objects, as a blessing invariably attendant on spiritual illumination; the will receives new inclinations, purposes and delights, while the affections, under his transforming operations, are newly directed and rectified as to object and manner. Is it not a glorious truth, written not with ink, but the spirit of God on the table of the heart of all the regenerated sons of God, that under the invincible and marvelous operations of divine grace, the hard and stony heart is taken away, the enmity thereof slain, and one given, to understand, love and obey the law of God? Where the spirit of Jesus fills the heart, he works a patient, teachable, believing and obedient disposition. Considering the above, is not spiritual-mindedness superinduced by the spirit of God, viz: a disposition implanted in the heart, to love spiritual objects, delight in spiritual exercises, and discharge spiritual duties! So that from superior inclination to spiritual things, the man becomes habitually devoted to God, who is a spirit, and seeketh such to worship him, as do so in spirit and truth, while the heart of such is filled with love to all holy beings. They delight to draw near to that God whom they serve with the whole heart; they feel it to be their greatest privilege, their highest honor, their noblest enjoyment, their unceasing duty, to express the devout affections of the heart in hymns of praise and thanksgiving, in fervent prayer and supplication. Under the influence of this sweet temper, with what cheerfulness do they present their bodies before the Lord, to be employed in his service; and, worn out in toil and labor for his glory, their members yielded as instruments of righteousness unto holiness—their powers, senses and organs consecrated to the soul enlivening exercises of adoration! We discover that those who worship in the inner court, are often charged with bigotry, intolerance and persecution, because they disclaim all christian fellowship, for forms of godliness where its power is denied, and its evidences not felt. There are many fair systems, claiming divine origin, recommended by plausible efforts and efficacious ceremonies, but all these are insufficient to secure an union, when we believe the word of God and the anointing which we have received, forbid. Can the spiritual-minded barter away their privilege or abandon their duty, to secure the applause of men or shield them from their invectives! No—their high relation unfolds an obligation, they dare not, they cannot violate. The spiritual-minded have a treasure that the inexperienced know not of. It is life and peace, the life of God in the soul, the beginning and earnest of eternal life—in the possession of which, what noble enjoyments have they in the lively exercises of devotion? Let us then, dear brethren, enter the sanctuary of the Lord with love abounding, desires arising, and prayers ascending, and there enjoy the unspeakable delight, the inexpressable pleasure, which arises from the banner of his love, and the fruits of his spirit. Thus sitting together in heavenly places, let us submissively bear the reproach of this happy enthusiasm, (so called.) As life with all its endearing recommendations is theirs, so peace with all her lovely train soothes, cheers, animates and directs them; while on their pilgrimage, the God of peace dwells with them, the angel of peace comforts them, the gospel of peace directs them, the happy effects of peace follow them; under the pleasant enjoyment of a kingdom of righteousness, joy and peace in the Holy Ghost, they promote peace in the circle in which they move, and where the truths of God and the peace of society, are not involved, follow peace and holiness with all men. Oh Brethren! if these be the never failing effects of spiritual-mindedness, whence is it that the celestial plant withers in, or has left the abodes of Zion! Has not a spirit, averse to the one of which we speak, been entered among us? It should be a subject of serious inquiry, how far the doctrines of the day are calculated to promote the life and peace of spiritual-mindedness. Should we not examine our own hearts with prayerful attention, what is the prevailing disposition of our hearts, as this marks our character as carnal or spiritual! So far as carnality prevails, the life and peace of religion disappear. Let us avoid angry contention about things of earthly origin; know no man after the flesh, and seek to be strong in faith and knowledge, that the charge of carnality fall not on us. We know as saints in the body there is a degree of carnality attached to the most holy on earth; they are so in proportion to the degree in which they fall short, in heart and life, of conformity to the spiritual law of God. How often does the old man gather strength and captivate the mind to the love of sin and death! how often do the entangling and bewildering snares of the world retard our spiritual progress, and embitter the experience of the saints? Saints often groan in this tabernacle from the strong contrariety they feel, when laboring under the risings of carnality and workings of corruption. They, from the fullest conviction, cry with Paul, I am carnal, sold under sin; and when betrayed into acts they disapprove and mourn over, and feel sin as an abhorred inmate dwelling in them, they are led to the humbling confession, I cannot do the things I would. Such have many difficulties to encounter from without, but the christian's warfare is principally within.

"There he fatigued his fervent spirit labors. There he fights
And there he obtains fresh triumphs o'er himself,
And never withering wreaths—compared with which
The laurels that a Caesar reaps are weeds."

This conflict will continue while we remain in this tabernacle. This should keep us humble, and lead us to Christ for strength, according to our trials. May we ever be found making the most persevering effort to overcome through the blood of the lamb. Brethren, seek more the mind that was in Christ Jesus, and

tivate as far as practicable, this spirit here treated of. In proportion as spiritual-mindedness prevails, we become nobly superior to the world, and live above the earth's entangling illurements of carnal delights. We are commanded to love not the world, if we do the love of the Father is not in us. Do we not know, and when under the influence of this sweet temper, feel, that all its fashions and treasures are as fading as the withering rose? We should seek an increase of this celestial disposition, by a disengagedness from carnal objects and employments, by following the sweet allurings & dictates of the holy spirit, by meditation, prayer & searching the scriptures. The spirit is contemplative, as it were, ranges the fair coasts of light, & brings from the rich resources of divine truth the dearest consolations. Such often go to God in prayer, as they know, without Jesus, they can do nothing. Yes, brethren, we must receive help from God. We labor in vain except the Lord build the house; except the Lord keep the city, all our vigilance and attention will be ineffectual; if we are enabled to maintain the conflict with good success, the Lord must arm, strengthen and invigorate us; if sinners are saved, salvation is of the Lord. Then let us look by faith to the rock that is higher than we; let the voice of woe arise to our merciful High Priest, from our closets, our family altar, and the social meeting. If prayer be virtually rejected by some and scorned by others, let us glory in such exercise, as elevates the soul to the skies, holds converse with the father of lights, and brings down in rich reversion the blessings of a dear Redeemer to our disconsolate hearts. Let us, brethren, connect with our prayers perseverance and watchfulness. Search the holy Scriptures, remembering that the spirit that dictated can only unfold their sacred beauties and mysteries. For want of the spirit we here treat of, and from a neglect of the duties we here enforce, how many have fallen and left the sons of Zion in sackcloth? When we call to remembrance the state of society, should we not, with the mourning Prophet, take up a lamentation over the waste places of the sanctuary, every word should be uttered with a groan, and every letter written with a tear while we are constrained to say that Zion has been bleeding, her gates solitary, her beauties shadowed with the dark curtains of midnight gloom; but glory to God in the highest, she begins to arise and look forth as the morning, and we trust will soon shine with the unsullied brightness of the sun—may the graces of the spirit abound in us, let us glorify Jesus by filling up our duty as men and as christians, and be steadfast, unmovable, always abounding in the work of the Lord; be faithful unto death, that we may receive a crown of life—Farewell.